
Paper 57 - The Origin of Urantia	609
1. The Andronover Nebula	609
2. The Primary Nebular Stage	610
3. The Secondary Nebular Stage	610
4. Tertiary and Quartan Stages	612
5. Origin of Monmatia	613
6. The Solar System Stage	615
7. The Meteoric Era	616
8. Crustal Stabilization	617
Paper 58 - Life Establishment on Urantia	621
1. Physical-Life Prerequisites	621
2. The Urantia Atmosphere	622
3. Spatial Environment	623
4. The Life-Dawn Era	624
5. The Continental Drift	625
6. The Transition Period	626
7. The Geologic History Book	627
Paper 59 - The Marine-Life Era on Urantia	629
1. Early Marine Life in the Shallow Seas	629
2. The First Continental Flood Stage	631
3. The Second Great Flood Stage	633
4. The Great Land-Emergence Stage	635
5. The Crustal-Shifting Stage	637
6. The Climatic Transition Stage	639
Paper 60 - Urantia During the Early Land-Life Era	642
1. The Early Reptilian Age	642
2. The Later Reptilian Age	643
3. The Cretaceous Stage	645
4. The End of the Chalk Period	648
Paper 61 - The Mammalian Era on Urantia	650
1. The New Continental Land Stage	650

2. The Recent Flood Stage	651
3. The Modern Mountain Stage	653
4. The Recent Continental-Elevation Stage	654
5. The Early Ice Age	655
6. Primitive Humans in the Ice Age	656
7. The Continuing Ice Age	656
Paper 62 - The Dawn Races of Early Humans	659
1. The Early Lemur Types	659
2. The Dawn Mammals	659
3. The Mid-Mammals	660
4. The Primates	662
5. The First Human Beings	663
6. Evolution of the Human Mind	664
7. Recognition as an Inhabited World	665
Paper 63 - The First Human Family	667
1. The Twins	667
2. The Flight of the Twins	667
3. Children of the Twins	668
4. The First Human Clans	669
5. Dispersion of the Tribes	670
6. Onagar -- The First Truth Teacher	671
7. The Survival of the Twins	672
Paper 64 - The Evolutionary Races of Color	674
1. The Original Aborigines	674
2. The Foxhall Peoples	675
3. The Badonan Tribes	675
4. The Neanderthal Races	676
5. Origin of the Colored Races	677
6. The Six Sangik Races of Urantia	678
7. Dispersion of the Colored Races	681
Paper 65 - The Overcontrol of Evolution	684
1. Life Carrier Functions	684
2. The Evolutionary Panorama	685
3. The Fostering of Evolution	687
4. The Urantia Adventure	688
5. Life-Evolution Vicissitudes	690

6. Evolutionary Techniques of Life	691
7. Evolutionary Mind Levels	692
8. Evolution in Time and Space	693
Paper 66 - The Planetary Administrator of Urantia	695
1. Caligastia	695
2. The Administrator's Staff	696
3. Dalamatia -- The City of the Planetary Administrator	697
4. Early Days of the One Hundred	697
5. Organization of the One Hundred	699
6. The Administrator's Reign	703
7. Life in Dalamatia	704
8. Misfortunes of Caligastia	706
Paper 67 - The Planetary Rebellion	708
1. The Caligastia Betrayal	708
2. The Outbreak of Rebellion	709
3. The Seven Crucial Years	709
4. The Caligastia One Hundred After Rebellion	711
5. Immediate Results of Rebellion	712
6. Van -- The Steadfast	713
7. Remote Repercussions of Sin	714
8. The Human Hero of the Rebellion	715
Paper 68 - The Dawn of Civilization	717
1. Protective Socialization	717
2. Factors in Social Progression	718
3. Socializing Influence of Ghost Fear	719
4. Evolution of the Mores	720
5. Land Techniques -- Maintenance Arts	721
6. Evolution of Culture	722
Paper 69 - Primitive Human Institutions	724
1. Basic Human Institutions	724
2. The Dawn of Industry	725
3. The Specialization of Labor	725
4. The Beginnings of Trade	726
5. The Beginnings of Capital	727
6. Fire in Relation to Civilization	729
7. The Utilization of Animals	730

8. Slavery as a Factor in Civilization	730
9. Private Property	731
Paper 70 - The Evolution of Human Government	734
1. The Genesis of War	734
2. The Social Value of War	736
3. Early Human Associations	738
4. Clans and Tribes	739
5. The Beginnings of Government	739
6. Monarchical Government	740
7. Primitive Clubs and Secret Societies	741
8. Social Classes	743
9. Human Rights	744
10. Evolution of Justice	745
11. Laws and Courts	747
12. Allocation of Civil Authority	748
Paper 71 - Development of the State	751
1. The Embryonic State	751
2. The Evolution of Representative Government	753
3. The Ideals of Statehood	754
4. Progressive Civilization	755
5. The Evolution of Competition	756
6. The Profit Motive	757
7. Education	757
8. The Character of Statehood	758
Paper 72 - Government On A Neighboring Planet	760
1. The Continental Nation	760
2. Political Organization	761
3. The Home Life	762
4. The Educational System	764
5. Industrial Organization	764
6. Elder Insurance	766
7. Taxation	766
8. The Special Colleges	768
9. The Plan of Universal Suffrage	769
10. Dealing with Crime	770
11. Military Preparedness	770
12. The Other Nations	771

Paper 73 - The Garden of Eden	773
1. The Nodites and the Amadonites	773
2. Planning for the Garden	774
3. The Garden Site	775
4. Establishing the Garden	775
5. The Garden Home	776
6. The Tree of Life	777
7. The Fate of Eden	778
Paper 74 - The Planetary Biologic Uplifters	780
1. The Planetary Biologic Uplifters on Jerusem	780
2. Arrival of the Material Biologic Uplifters	781
3. The Material Biologic Uplifters Learn About the Planet	782
4. The First Upheaval	783
5. The Edenic Administration	784
6. Home Life of the Edenic Rulers	785
7. Life in the Garden	787
8. The Legend of Creation	788
Paper 75 - The Default of the Biologic Uplifters	791
1. The Urantia Problem	791
2. Caligastia's Plot	792
3. The Temptation	792
4. The Realization of Default	794
5. Repercussions of Default	794
6. Leaving the Garden	795
7. Degradation of the Edenic Uplifters	796
8. The So-Called Fall of Humanity	797
Paper 76 - The Second Garden	799
1. The Edenites Enter Mesopotamia	799
2. Cain and Abel	799
3. Life In Mesopotamia	800
4. The Violet Race	802
5. Death of the Biologic Uplifters	803
6. Survival of the Biologic Uplifters	804

Paper 77 - The Midway Creatures	805
1. The Primary Midwayers	805
2. The Nodite Race	806
3. The Tower of Babel	807
4. Nodite Centers of Civilization	808
5. Originators of the Secondary Midwayers	810
6. The Secondary Midwayers	811
7. The Rebel Midwayers	812
8. The United Midwayers	813
9. The Permanent Citizens of Urantia	814
Paper 78 - The Violet Race After the Days of Eden	816
1. Racial and Cultural Distribution	816
2. The Edenites in the Second Garden	817
3. Early Expansions of the Edenites	818
4. The Andites	819
5. The Andite Migrations	819
6. The Last Andite Dispersions	821
7. The Floods in Mesopotamia	821
8. The Sumerians -- Last of the Andites	822
Paper 79 - Andite Expansion in the Orient	825
1. The Andites of Turkestan	825
2. The Andite Conquest of India	826
3. Dravidian India	827
4. The Aryan Invasion of India	828
5. Red Race and Yellow Race	829
6. Dawn of Chinese Civilization	830
7. The Andites Enter China	831
8. Later Chinese Civilization	832
Paper 80 - Andite Expansion in the Occident	835
1. The Edenites Enter Europe	835
2. Climatic and Geologic Changes	836
3. The Cro-Magnoid Blue Race	836
4. The Andite Invasions of Europe	837
5. The Andite Conquest of Northern Europe	838
6. The Andites Along the Nile	839
7. Andites of the Mediterranean Isles	840
8. The Danubian Aborigines	841
9. The Three White Races	842
Paper 81 - Development of Modern Civilization	844
1. The Cradle of Civilization	844

2. The Tools of Civilization	845
3. Cities, Manufacture, and Commerce	846
4. The Mixed Races	848
5. Cultural Society	849
6. The Maintenance of Civilization	850
Paper 82 - The Evolution of Marriage	855
1. The Mating Instinct	855
2. The Restrictive Taboos	856
3. Early Marriage Mores	857
4. Marriage Under the Property Mores	858
5. Endogamy and Exogamy	858
6. Racial Mixtures	859
Paper 83 - The Marriage Institution	861
1. Marriage as a Societal Institution	861
2. Courtship and Betrothal	862
3. Purchase and Dowry	862
4. The Wedding Ceremony	863
5. Plural Marriages	864
6. True Monogamy -- Pair Marriage	864
7. The Dissolution of Wedlock	865
8. The Idealization of Marriage	866
Paper 84 - Marriage and Family Life	868
1. Primitive Pair Associations	868
2. Gender Partnership	869
3. The Ideals of Family Life	870
4. Dangers of Self-Gratification	872
Paper 85 - The Origins of Worship	874
1. Worship of Stones and Hills	874
2. Worship of Plants and Trees	875
3. The Worship of Animals	875
4. Worship of the Elements	876
5. Worship of the Heavenly Bodies	877
6. Worship of Humans	877
7. The Adjutants of Worship and Wisdom	878
Paper 86 - Early Evolution of Religion	879
1. Chance: Good Luck and Bad Luck	879
2. The Personification of Chance	879
3. Death -- The Inexplicable	880

4. The Death-Survival Concept	881
5. The Ghost-Soul Concept	882
6. The Ghost-Spirit Environment	883
7. The Function of Primitive Religion	884
Paper 87 - The Ghost Cults	886
1. Ghost Fear	886
2. Ghost Placation	887
3. Ancestor Worship	888
4. Good and Bad Spirit Ghosts	888
5. The Advancing Ghost Cult	889
6. Coercion and Exorcism	890
7. Nature of Religious Institutions	892
Paper 88 - Fetishes, Charms, and Magic	894
1. Belief in Fetishes	894
2. Evolution of the Fetish	895
3. Totemism	896
4. Magic	897
5. Magical Charms	897
6. The Practice of Magic	898
Paper 89 - Sin, Sacrifice, and Atonement	900
1. The Taboo	900
2. The Concept of Sin	901
3. Renunciation and Humiliation	901
4. Origins of Sacrifice	902
5. Sacrifices and Cannibalism	903
6. Evolution of Human Sacrifice	905
7. Modifications of Human Sacrifice	905
8. Redemption Covenants	906
9. Sacrifices and Sacraments	907
10. Forgiveness of Sin	907
Paper 90 - Shamanism And Priests	909
1. The First Shamans	909
2. Shamanistic Practices	910
3. The Shamanic Theory of Disease And Death	911
4. Medicine Under the Shamans	913
5. Priests and Rituals	914

Paper 91 - The Evolution of Prayer	915
1. Primitive Prayer	915
2. Evolving Prayer	916
3. Prayer and the Alter Ego	917
4. Ethical Praying	918
5. Social Repercussions of Prayer	918
6. The Province of Prayer	919
7. Mysticism, Ecstasy, and Inspiration	920
8. Praying as a Personal Experience	921
9. Conditions of Effective Prayer	922
Paper 92 - The Later Evolution of Religion	924
1. The Evolutionary Nature of Religion	924
2. Religion and the Mores	925
3. The Nature of Evolutionary Religion	925
4. The Gift of Revelation	927
5. The Great Religious Leaders	928
6. The Composite Religions	930
7. The Further Evolution of Religion	930
Paper 93 - Machiventa Melchizedek	933
1. The Machiventa Incarnation	933
2. The Sage of Salem	933
3. Melchizedek's Teachings	934
4. The Salem Religion	935
5. The Selection of Abraham	936
6. Melchizedek's Covenant with Abraham	938
7. The Melchizedek Missionaries	939
8. Departure of Melchizedek	940
9. After Melchizedek's Departure	940
10. Present Status of Machiventa Melchizedek	941
Paper 94 - The Melchizedek Teachings in the Orient	943
1. The Salem Teachings in Vedic India	943
2. Brahmanism	944
3. Brahmanic Philosophy	945
4. The Hindu Religion	946
5. The Struggle for Truth in China	947
6. Lao-Tse and Confucius	948
7. Gautama Siddhartha	950

8. The Buddhist Faith	950
9. The Spread of Buddhism	952
10. Religion in Tibet	953
11. Buddhist Philosophy	953
12. The Deity Concept of Buddhism	955
Paper 95 - The Melchizedek Teachings in the Levant	956
1. The Salem Religion in Mesopotamia	956
2. Early Egyptian Religion	957
3. Evolution of Moral Concepts	958
4. The Teachings of Amenemope	959
5. The Remarkable Ikhnaton	960
6. The Salem Doctrines in Iran	962
7. The Salem Teachings in Arabia	963
Paper 96 - Yahweh -- Deity of the Hebrews	965
1. Deity Concepts Among the Semites	965
2. The Semitic Peoples	967
3. The Matchless Moses	967
4. The Proclamation of Yahweh	968
5. The Teachings of Moses	969
6. The Creator Concept After Moses' Death	970
7. Psalms and the Book of Job	971
Paper 97 - Evolution of the Deity Concept Among the Hebrews	972
1. Samuel -- First of the Hebrew Prophets	972
2. Elijah and Elisha	973
3. Yahweh and Baal	973
4. Amos and Hosea	974
5. The First Isaiah	975
6. Jeremiah the Fearless	975
7. The Second Isaiah	975
8. Sacred and Profane History	977
9. Hebrew History	978
10. The Hebrew Religion	981
Paper 98 - The Melchizedek Teachings in the Occident	983
1. The Salem Religion Among the Greeks	983
2. Greek Philosophic Thought	984
3. The Melchizedek Teachings in Rome	985

4. The Mystery Cults	986
5. The Cult of Mithras	987
6. Mithraism and Christianity	988
7. The Christian Religion	988
Paper 99 - The Social Problems of Religion	990
1. Religion and Social Reconstruction	990
2. Weakness of Institutional Religion	991
3. Religion and the Religionist	991
4. Transition Difficulties	993
5. Social Aspects of Religion	994
6. Institutional Religion	995
7. Religion's Contribution	995
Paper 100 - Religion in Human Experience	997
1. Religious Growth	997
2. Spiritual Growth	998
3. Concepts of Supreme Value	999
4. Problems of Growth	1000
5. Conversion and Mysticism	1001
6. Marks of Religious Living	1003
7. The Acme of Religious Living	1004
Paper 101 - The Real Nature of Religion	1007
1. True Religion	1007
2. The Fact of Religion	1008
3. The Characteristics of Religion	1010
4. The Limitations of Revelation	1012
5. Religion Expanded by Revelation	1013
6. Progressive Religious Experience	1014
7. A Personal Philosophy of Religion	1016
8. Faith and Belief	1017
9. Religion and Morality	1018
10. Religion as Humanity's Liberator	1019
Paper 102 - The Foundations of Religious Faith	1021
1. Assurances of Faith	1021
2. Religion and Reality	1022
3. Knowledge, Wisdom, and Insight	1024
4. The Fact of Experience	1025

5. The Supremacy of Purposive Potential	1026
6. The Certainty of Religious Faith	1027
7. The Certitude of The Divine	1028
8. The Evidences of Religion	1030
Paper 103 - The Reality of Religious Experience	1032
1. Philosophy of Religion	1032
2. Religion and the Individual	1033
3. Religion and the Human Race	1035
4. Spiritual Communion	1035
5. The Origin of Ideals	1036
6. Philosophic Co-ordination	1038
7. Science and Religion	1040
8. Philosophy and Religion	1042
9. The Essence of Religion	1043
Paper 104 - Growth of the Trinity Concept	1046
1. Urantian Trinity Concepts	1046
2. Trinity Unity and Deity Plurality	1048
3. Trinities and Triunities	1049
4. The Seven Triunities	1051
5. Triodities	1054
Paper 105 - Deity and Reality	1056
1. The Philosophic Concept of the I Am	1056
2. The I Am as Triune and as Sevenfold	1057
3. The Seven Absolutes of Infinity	1059
4. Unity, Duality, and Triunity	1060
5. Promulgation of Finite Reality	1061
6. Repercussions of Finite Reality	1062
7. Eventuation of Transcendentals	1063
Paper 106 - Universe Levels of Reality	1065
1. Primary Association of Finite Functionals	1066
2. Secondary Supreme Finite Integration	1067
3. Transcendental Tertiary Reality Association	1068
4. Ultimate Quartan Integration	1069
5. Coabsolute or Fifth-Phase Association	1069
6. Absolute or Sixth-Phase Integration	1070
7. Finality of Destiny	1070

8. The Trinity of Trinities	1072
9. Existential Infinite Unification	1075
Paper 107 - Origin and Nature of Thought Adjusters	1077
1. Origin of Thought Adjusters	1078
2. Classification of Adjusters	1079
3. The Divinington Home of Adjusters	1080
4. Nature And Presence of Adjusters	1080
5. Adjuster Mindedness	1081
6. Adjusters as Pure Spirits	1082
7. Adjusters and Personality	1083
Paper 108 - Mission and Ministry of Thought Adjusters	1085
1. Selection and Assignment	1085
2. Prerequisites of Adjuster Indwelling	1086
3. Organization and Administration	1088
4. Relation to Other Spiritual Influences	1089
5. The Adjuster's Mission	1090
6. Deity in Mortals	1092
Paper 109 - Relation of Adjusters to Universe Creatures	1094
1. Development of Adjusters	1094
2. Self-Acting Adjusters	1095
3. Relation of Adjusters to Mortal Types	1096
4. Adjusters and Human Personality	1097
5. Material Handicaps to Adjuster Indwelling	1098
6. The Persistence of True Values	1099
7. Destiny of Personalized Adjusters	1100
Paper 110 - Relation of Adjusters to Individual Mortals	1102
1. Indwelling the Mortal Mind	1102
2. Adjusters and Human Will	1103
3. Co-operation with the Adjuster	1104
4. The Adjuster's Work in the Mind	1105
5. Erroneous Concepts of Adjuster Guidance	1106
6. The Seven Psychic Circles	1107
7. The Attainment of Immortality	1109

Paper 111 - The Adjuster and the Soul	1112
1. The Mind Arena of Choice	1113
2. Nature of the Soul	1114
3. The Evolving Soul	1115
4. The Inner Life	1116
5. The Consecration of Choice	1117
6. The Human Paradox	1118
7. The Adjuster's Problem	1119
Paper 112 - Personality Survival	1121
1. Personality and Reality	1122
2. The Self	1124
3. The Phenomenon of Death	1126
4. Adjusters After Death	1127
5. Survival of the Human Self	1128
6. The Morontia Self	1132
7. Adjuster Fusion	1133
Paper 113 - Seraphic Guardians of Destiny	1137
1. The Guardian Angels	1137
2. The Destiny Guardians	1138
3. Relation to Other Spirit Influences	1139
4. Seraphic Domains of Action	1140
5. Seraphic Ministry to Mortals	1141
6. Guardian Angels After Death	1142
7. Seraphim and the Ascendant Career	1143
Paper 114 - Seraphic Planetary Government	1146
1. The Sovereignty of Urantia	1146
2. The Board of Planetary Supervisors	1147
3. The Resident Governor General	1148
4. The Most High Observer	1149
5. The Planetary Government	1150
6. The Master Seraphim of Planetary Supervision	1150
7. The Reserve Corps of Destiny	1153
Paper 115 - The Supreme Being	1156
1. Relativity of Concept Frames	1156
2. The Absolute Basis for Supremacy	1156

3. Original, Actual, and Potential	1157
4. Sources of Supreme Reality	1159
5. Relation of the Supreme to the Paradise Trinity	1160
6. Relation of the Supreme to the Triodities	1161
7. The Nature of the Supreme	1162
Paper 116 - The Almighty Supreme	1164
1. The Supreme Mind	1164
2. The Almighty and the Sevenfold	1165
3. The Almighty and Paradise Deity	1166
4. The Almighty and the Supreme Creators	1167
5. The Almighty and the Sevenfold Controllers	1169
6. Spirit Dominance	1170
7. The Living Organism of the Grand Universe	1172
Paper 117 - The Supreme	1173
1. Nature of the Supreme Being	1173
2. The Source of Evolutionary Growth	1174
3. Significance of the Supreme to Universe Creatures	1176
4. The Finite Deity	1178
5. The Oversoul of Creation	1180
6. The Quest for the Supreme	1182
7. The Future of the Supreme	1186
Paper 118 - Supreme and Ultimate -- Time and Space	1189
1. Time and Eternity	1190
2. Omnipresence and Ubiquity	1191
3. Time-Space Relationships	1192
4. Primary and Secondary Causation	1193
5. Omnipotence and Compossibility	1194
6. Omnipotence and Omnificence	1194
7. Omniscience and Predestination	1195
8. Control and Overcontrol	1196
9. Universe Mechanisms	1198
10. Functions of Providence	1199
Paper 119 - The Bestowals of Michael of Nebadon	1203
1. The First Bestowal	1204
2. The Second Bestowal	1205
3. The Third Bestowal	1206

4. The Fourth Bestowal	1208
5. The Fifth Bestowal	1209
6. The Sixth Bestowal	1210
7. The Seventh and Final Bestowal	1211
8. Michael's Postbestowal Status	1212

Paper 57

The Origin of Urantia

In presenting excerpts from the archives of Jerusem for the records of Urantia respecting its antecedents and early history, we are directed to address time in terms of current usage — the present leap-year calendar of 365¼ days to the year. As a rule, no attempt will be made to give exact years, though they are of record. We will use the nearest whole numbers as the better method of presenting these historic facts.

When referring to an event as of one or two millions of years ago, we intend to date such an occurrence back that number of years from the early decades of the twentieth century of the Common Era. We will depict these far-distant events as occurring in even periods of thousands, millions, and billions of years.

1. The Andronover Nebula

Urantia is of origin in your sun, and your sun is one of the multiple offspring of the Andronover nebula, which was once organized as a component part of the physical power and material matter of the local universe of Nebadon. And this great nebula took origin in the universal force-charge of space in the superuniverse of Orvonton, long, long ago.

At the time of the beginning of this recital, the Primary Master Force Organizers of Paradise had long been in full control of the space-energies which were later organized as the Andronover nebula.

987,000,000,000 years ago associate force organizer and then acting inspector number 811,307 of the Orvonton series, traveling out from Uversa, reported to the Ancients of Days that space conditions were favorable for the initiation of materialization phenomena in a certain sector of the, then, easterly segment of Orvonton.

900,000,000,000 years ago, the Uversa archives testify, a permit was recorded that was issued by the Uversa Council of Equilibrium to the superuniverse government authorizing the dispatch of a force organizer and staff to the region previously designated by inspector number 811,307. The Orvonton authorities commissioned the original discoverer of this potential universe to execute the mandate of the Ancients of Days calling for the organization of a new material creation.

The recording of this permit signifies that the force organizer and staff had already departed from Uversa on the long journey to that easterly space sector where they were subsequently to engage in those protracted activities which would terminate in the emergence of a new physical creation in Orvonton.

875,000,000,000 years ago the enormous Andronover nebula number 876,926 was duly initiated. Only the presence of the force organizer and the liaison staff was required to inaugurate the energy whirl which eventually grew into this vast cyclone of space. Subsequent to the initiation of such nebular revolutions, the living force organizers simply withdraw at right angles to the plane of the revolutionary disk, and from that time forward the inherent qualities of energy insure the progressive and orderly evolution of such a new physical system.

At about this time the narrative shifts to the functioning of the personalities of the superuniverse. In reality the story has its proper beginning at this point — at just about the time the Paradise force organizers are preparing to withdraw, having made the space-energy conditions ready for the action of the power directors and physical controllers of the superuniverse of Orvonton.

2. The Primary Nebular Stage

All evolutionary material creations are born of circular and gaseous nebulae, and all such primary nebulae are circular throughout the early part of their gaseous existence. As they grow older they usually become spiral, and when their function of sun formation has run its course, they often terminate as clusters of stars or as enormous suns surrounded by a varying number of planets, satellites, and smaller groups of matter in many ways resembling your own diminutive solar system.

800,000,000,000 years ago the Andronover creation was well established as one of the magnificent primary nebulae of Orvonton. As the astronomers of near-by universes looked out on this phenomenon of space, they saw very little to attract their attention. Gravity estimates made in adjacent creations indicated that space materializations were taking place in the Andronover regions, but that was all.

700,000,000,000 years ago the Andronover system was assuming gigantic proportions, and additional physical controllers were dispatched to nine surrounding material creations to afford support and supply co-operation to the power centers of this new material system which was so rapidly evolving. At this distant date all of the material given to the subsequent creations was held within the confines of this gigantic space wheel, which continued to whirl and, after reaching its maximum diameter, to whirl faster and faster as it continued to condense and contract.

600,000,000,000 years ago the height of the Andronover energy-mobilization period was attained; the nebula had acquired its maximum of mass. At this time it was a gigantic circular gas cloud somewhat like a flattened spheroid in shape. This was the early period of differential mass formation and varying revolutionary velocity. Gravity and other influences were about to begin their work of converting space gases into organized matter.

3. The Secondary Nebular Stage

The enormous nebula now began to gradually assume the spiral form and to become clearly visible to the astronomers of even distant universes. This is the natural history of most nebulae; before they begin to throw off suns and start the work of universe building, these secondary space nebulae are usually observed as *spiral phenomena*.

The near-by star students of that faraway era, as they observed this metamorphosis of the Andronover nebula, saw exactly what twenty-first century astronomers see when they turn their telescopes spaceward and view the present-age spiral nebulae of adjacent outer space.

About the time of the attainment of the maximum of mass, the gravity control of the gaseous content commenced to weaken, and the stage of gas escapement ensued, the gas streaming out as two gigantic and distinct arms, which took origin on opposite sides of the parent mass. The rapid revolutions of this enormous

central core soon imparted a spiral appearance to these two projecting gas streams. The cooling and subsequent condensation of portions of these protruding arms eventually produced their knotted appearance. These denser portions were vast systems and subsystems of physical matter whirling through space in the midst of the gaseous cloud of the nebula while being held securely within the gravity grasp of the parent wheel.

But the nebula had begun to contract, and the increase in the rate of revolution further lessened gravity control; and before long, the outer gaseous regions actually began to escape from the immediate embrace of the nebular nucleus, passing out into space on circuits of irregular outline, returning to the nuclear regions to complete their circuits, and so on. But this was only a temporary stage of nebular progression. The ever-increasing rate of whirling was soon to throw enormous suns off into space on independent circuits.

And this is what happened in Andronover ages on ages ago. The energy wheel grew and grew until it attained its maximum of expansion, and then, when contraction set in, it whirled on faster and faster until, eventually, the critical centrifugal stage was reached and the great breakup began.

500,000,000,000 years ago the first Andronover sun was born. This blazing streak broke away from the parent gravity grasp and tore out into space on an independent adventure in the cosmos of creation. Its orbit was determined by its path of escape. Such young suns quickly become spherical and start on their long and eventful careers as the stars of space. Except for terminal nebular nucleuses, the vast majority of Orvonton suns have had an analogous birth. These escaping suns pass through varied periods of evolution and subsequent universe service.

400,000,000,000 years ago the recaptive period of the Andronover nebula began. Many of the near-by and smaller suns were recaptured as a result of the gradual enlargement and further condensation of the parent nucleus. Very soon the terminal phase of nebular condensation was inaugurated, the period which always precedes the final segregation of these immense space aggregations of energy and matter.

It was scarcely a million years subsequent to this epoch that Michael of Nebadon, a Paradise Local Universe Creator, selected this disintegrating nebula as the site for universe building. Almost immediately the architectural worlds of Salvington and the one hundred constellation headquarters groups of planets were begun. It required almost one million years to complete these clusters of specially created worlds. The local system headquarters planets were constructed over a period extending from that time to about five billion years ago.

300,000,000,000 years ago the Andronover solar circuits were well established, and the nebular system was passing through a transient period of relative physical stability. About this time the staff of Michael arrived on Salvington, and the Uversa government of Orvonton extended physical recognition to the local universe of Nebadon.

200,000,000,000 years ago witnessed the progression of contraction and condensation with enormous heat generation in the Andronover central cluster, or nuclear mass. Relative space appeared even in the regions near the central parent-sun wheel. The outer regions were becoming more stabilized and better organized;

some planets revolving around the newborn suns had cooled sufficiently to be suitable for life implantation. The oldest inhabited planets of Nebadon date from these times.

Now the completed universe mechanism of Nebadon first begins to function, and Michael's creation is registered on Uversa as a universe of inhabitation and progressive mortal ascension.

100,000,000,000 years ago the nebular apex of condensation tension was reached; the point of maximum heat tension was attained. This critical stage of gravity-heat contention sometimes lasts for ages, but sooner or later heat wins the struggle with gravity, and the spectacular period of sun dispersion begins. And this marks the end of the secondary career of a space nebula.

4. Tertiary and Quartan Stages

The primary stage of a nebula is circular; the secondary, spiral; the tertiary stage is that of the first sun dispersion, while the quartan embraces the second and last cycle of sun dispersion, with the parent nucleus ending either as a globular cluster or as a solitary sun functioning as the center of a terminal solar system.

75,000,000,000 years ago this nebula had attained the height of its sun-family stage. This was the apex of the first period of sun losses. The majority of these suns have since acquired extensive systems of planets, satellites, dark islands, comets, meteors, and cosmic dust clouds.

50,000,000,000 years ago this first period of sun dispersion was completed; the nebula was fast finishing its tertiary cycle of existence, during which it gave origin to 876,926 sun systems.

25,000,000,000 years ago witnessed the completion of the tertiary cycle of nebular life and brought about the organization and relative stabilization of the starry systems derived from this parent nebula. But the process of physical contraction and increased heat production continued in the central mass of the nebular remnant.

10,000,000,000 years ago the quartan cycle of Andronover began. The maximum of nuclear-mass temperature had been attained; the critical point of condensation was approaching. The original parent nucleus was convulsing under the combined pressure of its own internal-heat condensation tension and the increasing gravity-tidal pull of the surrounding swarm of liberated sun systems. The nuclear eruptions which were to inaugurate the second nebular sun cycle were imminent. The quartan cycle of nebular existence was about to begin.

8,000,000,000 years ago the terrific terminal eruption began. Only the outer systems are safe at the time of such a cosmic upheaval. And this was the beginning of the end of the nebula. This final sun disgorgement extended over a period of almost two billion years.

7,000,000,000 years ago witnessed the height of the Andronover terminal breakup. This was the period of the birth of the larger terminal suns and the apex of the local physical disturbances.

6,000,000,000 years ago marks the end of the terminal breakup and the birth of your sun, the fifty-sixth from the last of the Andronover second solar family. This final eruption of the nebular nucleus gave birth

to 136,702 suns, most of them solitary orbs. The total number of suns and sun systems having origin in the Andronover nebula was 1,013,628. The number of the solar system sun is 1,013,572.

And now the great Andronover nebula is no more, but it lives on in the many suns and their planetary families which originated in this parent cloud of space. The final nuclear remnant of this magnificent nebula still burns with a reddish glow and continues to send moderate light and heat to its remnant planetary family of one hundred and sixty-five worlds, which now revolve about this venerable parent of two mighty generations of the monarchs of light.

5. Origin of Monmatia – The Urantia Solar System

5,000,000,000 years ago your sun was a comparatively isolated blazing orb, having gathered to itself most of the near-by circulating matter of space, remnants of the recent upheaval which attended its own birth.

Today, your sun has achieved relative stability, but its eleven and one-half year sunspot cycles betray that it was a variable star in its youth. In the early days of your sun the continued contraction and consequent gradual increase of temperature initiated tremendous convulsions on its surface. These titanic heaves required three and one-half days to complete a cycle of varying brightness. This variable state, this periodic pulsation, rendered your sun highly responsive to certain outside influences which were to be shortly encountered.

Thus was the stage of local space set for the unique origin of *Monmatia*, that being the name of your sun's planetary family, the solar system to which your world belongs. Less than one per cent of the planetary systems of Orvonton have had a similar origin.

4,500,000,000 years ago the enormous Angona system began its approach to the neighborhood of this solitary sun. The center of this great system was a dark giant of space, solid, highly charged, and possessing tremendous gravity pull.

As Angona approached the sun more closely, at moments of maximum expansion during solar pulsations, streams of gaseous material were shot out into space as gigantic solar tongues. At first these flaming gas tongues would invariably fall back into the sun, but as Angona drew nearer and nearer, the gravity pull of the gigantic visitor became so great that these tongues of gas would break off at certain points, the roots falling back into the sun while the outer sections would become detached to form independent bodies of matter, solar meteorites, which immediately started to revolve about the sun in elliptical orbits of their own.

As the Angona system drew nearer, the solar extrusions grew larger and larger; more and more matter was drawn from the sun to become independent circulating bodies in surrounding space. This situation developed for about five hundred thousand years until Angona made its closest approach to the sun; at which point the sun, in conjunction with one of its periodic internal convulsions, experienced a partial disruption; from opposite sides and simultaneously, enormous volumes of matter were disgorged. From the Angona side there was a vast column of solar gases drawn out, rather pointed at both ends and markedly bulging at the center, which became permanently detached from the immediate gravity control of the sun.

This great column of solar gases which was separated from the sun subsequently evolved into the twelve planets of the solar system. The repercussional ejection of gas from the opposite side of the sun in tidal sympathy with the extrusion of this gigantic solar system ancestor has since condensed into the meteors and space dust of the solar system, although much, very much, of this matter was subsequently recaptured by solar gravity as the Angona system receded into remote space.

Although Angona succeeded in drawing away the ancestral material of the solar system planets and the enormous volume of matter now circulating about the sun as asteroids and meteors, it did not secure for itself any of this solar matter. The visiting system did not come quite close enough to actually steal any of the sun's substance, but it did swing sufficiently close to draw off into the intervening space all of the material comprising the present-day solar system.

The five inner and five outer planets soon formed in miniature from the cooling and condensing nucleuses in the less massive and tapering ends of the gigantic gravity bulge which Angona had succeeded in detaching from the sun, while Saturn and Jupiter were formed from the more massive and bulging central portions. The powerful gravity pull of Jupiter and Saturn captured most of the material stolen from Angona as the retrograde motion of certain of their satellites bears witness.

Jupiter and Saturn, being derived from the very center of the enormous column of superheated solar gases, contained so much highly heated sun material that they shone with a brilliant light and emitted enormous volumes of heat; they were in reality secondary suns for a short period after their formation as separate space bodies. These two largest of the solar system planets have remained largely gaseous to this day, not even yet having cooled off to the point of complete condensation or solidification.

The gas-contraction nucleuses of the other ten planets soon reached the stage of solidification and began to draw to themselves increasing quantities of the meteoric matter circulating in near-by space. The worlds of the solar system therefore had a double origin: nucleuses of gas condensation later on augmented by the capture of enormous quantities of meteors, and they still continue to capture meteors, but in greatly lessened numbers.

The planets do not swing around the sun in the equatorial plane of their solar parent, which they would do if they had been thrown off by solar revolution. Rather, they travel in the plane of the Angona solar extrusion, which existed at a considerable angle to the plane of the sun's equator.

While Angona was unable to capture any of the solar mass, your sun did add to its metamorphosing planetary family some of the circulating space material of the visiting system. Due to the intense gravity field of Angona, its tributary planetary family pursued orbits of considerable distance from the dark giant; and shortly after the extrusion of the solar system ancestral mass, and while Angona was still in the vicinity of the sun, three of the major planets of the Angona system swung so near to the massive solar system ancestor that its gravitational pull, augmented by that of the sun, was sufficient to overbalance the gravity grasp of Angona and to permanently detach these three tributaries of the celestial wanderer.

All of the solar system material derived from the sun was originally endowed with a homogeneous direction of orbital swing, and had it not been for the intrusion of these three foreign space bodies, all solar system

material would still maintain the same direction of orbital movement. As it was, the impact of the three Angona tributaries injected new and foreign directional forces into the emerging solar system with the resultant appearance of *retrograde motion*. Retrograde motion in any astronomic system is always accidental and always appears as a result of the collisional impact of foreign space bodies. Such collisions may not always produce retrograde motion, but no retrograde ever appears except in a system containing masses which have diverse origins.

6. The Solar System Stage – The Planet-Forming Era

Subsequent to the birth of the solar system, a period of diminishing solar disgorgement ensued. Decreasingly, for another five hundred thousand years, the sun continued to pour diminishing volumes of matter into surrounding space. But during these early times of erratic orbits, when the surrounding bodies made their nearest approach to the sun, the solar parent was able to recapture a large portion of this meteoric material.

The planets nearest the sun were the first to have their revolutions slowed down by tidal friction. Such gravitational influences also contribute to the stabilization of planetary orbits while acting as a brake on the rate of planetary-axial revolution, causing a planet to revolve increasingly slower until axial revolution ceases, leaving one hemisphere of the planet always turned toward the sun or larger body, as is illustrated by the planet Mercury and by the moon, which always turns the same face toward Urantia.

When the tidal frictions of the moon and the earth become equalized, the earth will always turn the same hemisphere toward the moon, and the day and month will be analogous —about forty-seven days in length. When such stability of orbits is attained, tidal frictions will go into reverse action, no longer driving the moon farther away from the earth but gradually drawing the satellite toward the planet. And then, in that far-distant future when the moon approaches to within about eleven thousand miles of the earth, the gravity action of the latter will cause the moon to disrupt, and this tidal-gravity explosion will shatter the moon into small particles, which may assemble about the world as rings of matter resembling those of Saturn, or may be gradually drawn into the earth as meteors.

If space bodies are similar in size and density, collisions may occur. But if two space bodies of similar density are relatively unequal in size, then, if the smaller progressively approaches the larger, the disruption of the smaller body will occur when the radius of its orbit becomes less than two and one-half times the radius of the larger body. Collisions among the giants of space are rare, but these gravity-tidal explosions of lesser bodies are quite common.

Shooting stars occur in swarms because they are the fragments of larger bodies of matter which have been disrupted by tidal gravity exerted by near-by and still larger space bodies. Saturn's rings are the fragments of a disrupted satellite. One of the moons of Jupiter is now approaching dangerously near the critical zone of tidal disruption and, within a few million years, will either be claimed by the planet or will undergo gravity-tidal disruption. The fifth planet of the solar system of long, long ago traversed an irregular orbit, periodically making closer and closer approach to Jupiter until it entered the critical zone of gravity-tidal disruption, was swiftly fragmentized, and became the present-day cluster of asteroids.

4,000,000,000 years ago witnessed the organization of the Jupiter and Saturn systems much as observed today except for their moons, which continued to increase in size for several billions of years. In fact, all of the planets and satellites of the solar system are still growing as the result of continued meteoric captures.

3,500,000,000 years ago the condensation nucleuses of the other ten planets were well formed, and the cores of most of the moons were intact, though some of the smaller satellites united later to make the present-day larger moons. This age may be regarded as the era of planetary assembly.

3,000,000,000 years ago the solar system was functioning much as it does today. Its members continued to grow in size as space meteors continued to pour in on the planets and their satellites at a prodigious rate.

About this time your solar system was placed on the physical registry of Nabadon and given its name, Monmatia.

2,500,000,000 years ago the planets had grown immensely in size. Urantia was a well-developed sphere about one tenth its present mass and was still growing rapidly by meteoric accretion.

All of this tremendous activity is a normal part of the making of an evolutionary world on the order of Urantia and constitutes the astronomic preliminaries to the setting of the stage for the beginning of the physical evolution of such worlds of space in preparation for the life adventures of time.

7. The Meteoric Era – The Volcanic Age

Throughout these early times the space regions of the solar system were swarming with small disruptive and condensation bodies, and in the absence of a protective combustion atmosphere such space bodies crashed directly on the surface of Urantia. These incessant impacts kept the surface of the planet more or less heated, and this, together with the increased action of gravity as the sphere grew larger, began to set in operation those influences which gradually caused the heavier elements, such as iron, to settle more and more toward the center of the planet.

2,000,000,000 years ago the earth began to decidedly gain on the moon. The planet had always been larger than its satellite, but there was not so much difference in size until about this time, when enormous space bodies were captured by the earth. Urantia was then about one fifth its present size and had become large enough to hold the primitive atmosphere which had begun to appear as a result of the internal elemental contest between the heated interior and the cooling crust.

Definite volcanic action dates from these times. The internal heat of the earth continued to be augmented by the deeper and deeper burial of the radioactive or heavier elements brought in from space by the meteors. The study of these radioactive elements will reveal that Urantia is more than one billion years old on its surface. The radium clock is your most reliable timepiece for making scientific estimates of the age of the planet, but all such estimates are too short because the radioactive materials open to your scrutiny are all derived from the earth's surface and therefore represent Urantia's comparatively recent acquisitions of these elements.

1,500,000,000 years ago the earth was two thirds its present size, while the moon was nearing its present mass. Earth's rapid gain in size over the moon enabled it to begin the slow robbery of the little atmosphere which its satellite originally had.

Volcanic action is now at its height. The whole earth is a veritable fiery inferno, the surface resembling its earlier molten state before the heavier metals gravitated toward the center. *This is the volcanic age.* Nevertheless, a crust, consisting chiefly of the comparatively lighter granite, is gradually forming. The stage is being set for a planet which can someday support life.

The primitive planetary atmosphere is slowly evolving, now containing some water vapor, carbon monoxide, carbon dioxide, and hydrogen chloride, but there is little or no free nitrogen or free oxygen. The atmosphere of a world in the volcanic age presents a queer spectacle. In addition to the gases enumerated, it is heavily charged with numerous volcanic gases and, as the air belt matures, with the combustion products of the heavy meteoric showers which are constantly hurtling in on the planetary surface. Such meteoric combustion keeps the atmospheric oxygen very nearly exhausted, and the rate of meteoric bombardment is still tremendous.

Presently, the atmosphere became more settled and cooled sufficiently to start precipitation of rain on the hot rocky surface of the planet. For thousands of years Urantia was enveloped in one vast and continuous blanket of steam. And during these ages the sun never shone on the earth's surface.

Much of the carbon of the atmosphere was abstracted to form the carbonates of the various metals which abounded in the superficial layers of the planet. Later on, much greater quantities of these carbon gases were consumed by the early and prolific plant life.

Even in the later periods, the continuing lava flows and the incoming meteors kept the oxygen of the air almost completely used up. Even the early deposits of the soon appearing primitive ocean contain no colored stones or shales. And for a long time after this ocean appeared, there was virtually no free oxygen in the atmosphere; and it did not appear in significant quantities until it was later generated by the seaweeds and other forms of vegetable life.

The primitive planetary atmosphere of the volcanic age affords little protection against the collisional impacts of the meteoric swarms. Millions on millions of meteors are able to penetrate such an air belt to smash against the planetary crust as solid bodies. But as time passes, fewer and fewer prove large enough to resist the ever-stronger friction shield of the oxygen-enriching atmosphere of the later eras.

8. Crustal Stabilization: The Age of Earthquakes

1,000,000,000 years ago is the date of the actual beginning of Urantia history. The planet had attained approximately its present size. And about this time it was placed on the physical registries of Nebadon and given its name, *Urantia*.

The atmosphere, together with incessant moisture precipitation, facilitated the cooling of the earth's crust. Volcanic action equalized internal-heat pressure and crustal contraction; and as volcanoes rapidly decreased, earthquakes made their appearance as this epoch of crustal cooling and adjustment progressed.

The real geologic history of Urantia begins with the cooling of the earth's crust sufficiently to cause the formation of the first ocean. Water-vapor condensation on the cooling surface of the earth, once begun, continued until it was virtually complete. By the end of this period the ocean was world-wide, covering the entire planet to an average depth of over one mile. The tides were then in play much as they are now observed, but this primitive ocean was not salty; it was practically a fresh-water covering for the world. In those days, most of the chlorine was combined with various metals, but there was enough, in union with hydrogen, to render this water faintly acid.

At the opening of this faraway era, Urantia should be envisaged as a water-bound planet. Later on, deeper and therefore denser lava flows came out on the bottom of the present Pacific Ocean, and this part of the water-covered surface became considerably depressed. The first continental land mass emerged from the world ocean in compensatory adjustment of the equilibrium of the gradually thickening earth's crust.

950,000,000 years ago Urantia presents the picture of one great continent of land and one large body of water, the Pacific Ocean. Volcanoes are still widespread and earthquakes are both frequent and severe. Meteors continue to bombard the earth, but they are diminishing in both frequency and size. The atmosphere is clearing up, but the amount of carbon dioxide continues large. The earth's crust is gradually stabilizing.

It was at about this time that Urantia was assigned to the system of Satania for planetary administration and was placed on the life registry of Norlatiadek. Then began the administrative recognition of the small and insignificant sphere which was destined to be the planet where Michael would subsequently engage in the stupendous undertaking of mortal bestowal, and would participate in those experiences which have since caused Urantia to become locally known as the "world of the cross."

900,000,000 years ago witnessed the arrival on Urantia of the first Satania scouting party sent out from Jerusem to examine the planet and make a report on its adaptation for a life-experiment station. This commission consisted of twenty-four members, embracing Life Carriers, Lanonandeks, Melchizedeks, seraphim, and other orders of celestial life having to do with the early days of planetary organization and administration.

After making a painstaking survey of the planet, this commission returned to Jerusem and reported favorably to the System Sovereign, recommending that Urantia be placed on the life-experiment registry. Your world was accordingly registered on Jerusem as a decimal planet, and the Life Carriers were notified that they would be granted permission to institute new patterns of mechanical, chemical, and electrical mobilization at the time of their subsequent arrival with life transplantation and implantation mandates.

In due course, arrangements for the planetary occupation were completed by the mixed commission of twelve on Jerusem and approved by the planetary commission of seventy on Edentia. These plans, proposed by the advisory counselors of the Life Carriers, were finally accepted on Salvington. Soon afterward the Nebadon broadcasts carried the announcement that Urantia would become the stage on which the Life Carriers would execute their sixtieth Satania experiment designed to amplify and improve the Satania type of the Nebadon life patterns.

Shortly after Urantia was first recognized on the universe broadcasts to all Nebadon, it was accorded full universe status. Soon afterward it was registered in the records of the minor and the major sector headquarters planets of the superuniverse; and before this age was over, Urantia had found entry on the planetary-life registry of Uversa.

This entire age was characterized by frequent and violent storms. The early crust of the earth was in a state of continual flux. Surface cooling alternated with immense lava flows. Nowhere on the surface of the world can there be found anything of this original planetary crust. It has all been mixed up too many times with extruding lavas of deep origins and mixed with subsequent deposits of the early world-wide ocean.

Nowhere on the surface of the world will be found more of the modified remnants of these ancient preoceanic rocks than in northeastern Canada around Hudson Bay. This extensive granite elevation is composed of stone belonging to the preoceanic ages. These rock layers have been heated, bent, twisted, upcrumpled, and again and again they have passed through these distorting metamorphic experiences.

Throughout the oceanic ages, enormous layers of fossil-free stratified stone were deposited on this ancient ocean bottom. (Limestone can form as a result of chemical precipitation; not all of the older limestone was produced by marine-life deposition.) In none of these ancient rock formations will evidences of life be found; they contain no fossils unless, by some chance, later deposits of the water ages have become mixed with these older prelife layers.

The earth's early crust was highly unstable, but mountains were not in process of formation. The planet contracted under gravity pressure as it formed. Mountains are not the result of the collapse of the cooling crust of a contracting sphere; they appear later on as a result of the action of rain, gravity, and erosion.

The continental land mass of this era increased until it covered almost ten per cent of the earth's surface. Severe earthquakes did not begin until the continental mass of land emerged well above the water. When they once began, they increased in frequency and severity for ages. For millions on millions of years earthquakes have diminished, but Urantia still has an average of fifteen daily.

850,000,000 years ago the first real epoch of the stabilization of the earth's crust began. Most of the heavier metals had settled down toward the center of the globe; the cooling crust had ceased to cave in on such an extensive scale as in former ages. A better balance between the land extrusion and the heavier ocean bed was established. The flow of the subcrustal lava bed became nearly world-wide, and this compensated and stabilized the fluctuations due to cooling, contracting, and superficial shifting.

Volcanic eruptions and earthquakes continued to diminish in frequency and severity. The atmosphere was clearing of volcanic gases and water vapor, but the percentage of carbon dioxide was still high.

Electric disturbances in the air and in the earth were also decreasing. The lava flows had brought a mixture of elements to the surface which diversified the crust and better insulated the planet from certain space-energies. And all of this did much to facilitate the control of terrestrial energy and to regulate its flow, as is disclosed by the functioning of the magnetic poles.

800,000,000 years ago witnessed the inauguration of the first great land epoch, the age of increased continental emergence.

Since the condensation of the earth's hydrosphere, first into the world ocean and subsequently into the Pacific Ocean, this latter body of water should be visualized as then covering nine tenths of the earth's surface. Meteors falling into the sea accumulated on the ocean bottom, and meteors are, generally speaking, composed of heavy materials. Those falling on the land were largely oxidized, subsequently worn down by erosion, and washed into the ocean basins. The ocean bottom grew increasingly heavy, and added to this was the weight of a body of water at some places ten miles deep.

The increasing downthrust of the Pacific Ocean operated to further upthrust the continental land mass. Europe and Africa began to rise out of the Pacific depths along with those masses now called Australia, North and South America, and the continent of Antarctica, while the bed of the Pacific Ocean engaged in a further compensatory sinking adjustment. By the end of this period almost one third of the earth's surface consisted of land, all in one continental body.

With this increase in land elevation the first climatic differences of the planet appeared. Land elevation, cosmic clouds, and oceanic influences are the chief factors in climatic fluctuation. The backbone of the Asiatic land mass reached a height of almost nine miles at the time of the maximum land emergence. Had there been much moisture in the air hovering over these highly elevated regions, enormous ice blankets would have formed; the ice age would have arrived long before it did. It was several hundred millions of years before so much land appeared above water again.

750,000,000 years ago the first breaks in the continental land mass began as the great north-and-south cracking, which later admitted the ocean waters and prepared the way for the westward drift of the continents of North and South America, including Greenland. The long east-and-west cleavage separated Africa from Europe and severed the land masses of Australia, the Pacific Islands, and Antarctica from the Asiatic continent.

700,000,000 years ago Urantia was approaching the ripening of conditions suitable for the support of life. The continental land drift continued; increasingly the ocean penetrated the land as long fingerlike seas providing those shallow waters and sheltered bays which are so suitable as a habitat for marine life.

650,000,000 years ago witnessed the further separation of the land masses and, in consequence, a further extension of the continental seas. And these waters were rapidly attaining that degree of saltiness which was essential to Urantia life.

It was these seas and their successors that laid down the life records of Urantia, as subsequently discovered in well-preserved stone pages. These inland seas of olden times were truly the cradle of evolution.

[This paper had been originally presented by a Life Carrier, a member of the original Urantia Corps and now a resident observer.]

Paper 58

Life Establishment on Urantia

In all Satania there are only sixty-one worlds similar to Urantia, life-modification planets. The majority of inhabited worlds are peopled in accordance with established techniques; on such spheres the Life Carriers are afforded little leeway in their plans for life implantation. But about one world in ten is designated as a *decimal planet* and assigned to the special registry of the Life Carriers; and on such planets we are permitted to undertake certain life experiments in an effort to modify or possibly improve the standard universe types of living beings.

1. Physical-Life Prerequisites

600,000,000 years ago the commission of Life Carriers sent out from Jerusem arrived on Urantia and began the study of physical conditions preparatory to launching life on world number 606 of the Satania system. This was to be our six hundred and sixth experience with the initiation of the Nebadon life patterns in Satania and our sixtieth opportunity to make changes and institute modifications in the basic and standard life designs of the local universe.

It should be made clear that Life Carriers cannot initiate life until a sphere is ripe for the inauguration of the evolutionary cycle. Neither can we provide for a more rapid life development than can be supported and accommodated by the physical progress of the planet.

The Satania Life Carriers had projected a sodium chloride pattern of life; therefore no steps could be taken toward planting it until the ocean waters had become sufficiently briny. The Urantia type of protoplasm can function only in a suitable salt solution. All ancestral life — vegetable and animal — evolved in a salt-solution habitat. And even the more highly organized land animals could not continue to live if this same essential salt solution did not circulate throughout their bodies in the blood stream which freely bathes, literally submerses, every tiny living cell in this “briny deep.”

Your primitive ancestors freely circulated about in the salty ocean; today, this same oceanlike salty solution freely circulates about in your bodies, bathing each individual cell with a chemical liquid in all essentials comparable to the salt water which stimulated the first protoplasmic reactions of the first living cells to function on the planet.

But as this era opens, Urantia is in every way evolving toward a state favorable for the support of the initial forms of marine life. Slowly but surely, physical developments on earth and in adjacent space regions are preparing the stage for the later attempts to establish such life forms as we had decided would be best adapted to the unfolding physical environment — both terrestrial and spatial.

Subsequently the Satania commission of Life Carriers returned to Jerusem, preferring to wait for the further breakup of the continental land mass which would afford still more inland seas and sheltered bays, before actually beginning life implantation.

On a planet where life has a marine origin, the ideal conditions for life implantation are provided by a large number of inland seas, by an extensive shore line of shallow waters and sheltered bays; and just such a distribution of the earth's waters was rapidly developing. These ancient inland seas were seldom over five or six hundred feet deep, and sunlight can penetrate ocean water for more than six hundred feet.

And it was from such seashores of the mild and equable climates of a later age that primitive plant life found its way onto the land. There, the high degree of carbon in the atmosphere afforded the new land varieties of life an opportunity for speedy and luxuriant growth. Though this atmosphere was then ideal for plant growth, it contained such a high degree of carbon dioxide that no animal, much less mortals, could have lived on the face of the earth.

2. The Urantia Atmosphere

The planetary atmosphere filters about one two-billionth of the sun's total light emanation through to the earth. If the light falling on North America were paid for at the rate of two cents per kilowatt-hour, the annual light bill would be upward of 800 quadrillion dollars. Chicago's bill for sunshine would amount to considerably over 100 million dollars a day. And it should be remembered that you receive other forms of energy from the sun — light is not the only solar contribution reaching your atmosphere. Vast solar energies pour in on Urantia, embracing wave lengths ranging both above and below the recognition range of human vision.

The earth's atmosphere is all but opaque to much of the solar radiation at the extreme ultraviolet end of the spectrum. Most of these short wave lengths are absorbed by a layer of ozone which exists throughout a level about ten miles above the surface of the earth, and which extends spaceward for another ten miles. The ozone permeating this region, at conditions prevailing on the earth's surface, would make a layer only one tenth of an inch thick; nevertheless, this relatively small and apparently insignificant amount of ozone protects Urantia inhabitants from the excess of these dangerous and destructive ultraviolet radiations present in sunlight. But if this ozone layer were just a trifle thicker, you would be deprived of the highly important and health-giving ultraviolet rays which now reach the earth's surface, and which are ancestral to one of the most essential of your vitamins.

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

Your sun pours forth a veritable flood of death-dealing rays, and your pleasant life on Urantia is due to the "fortuitous" influence of more than two-score apparently accidental protective operations similar to the action of this unique ozone layer.

If it were not for the “blanketing” effect of the atmosphere at night, heat would be lost by radiation so rapidly that life would be impossible to maintain except by artificial provision.

The lower five or six miles of the earth’s atmosphere is the troposphere; this is the region of winds and air currents which provide weather phenomena. Above this region is the inner ionosphere and next above is the stratosphere. Ascending from the surface of the earth, the temperature steadily falls for six or eight miles, at which height it registers around 70 degrees below zero F. This temperature range of from 65 to 70 degrees below zero F. is unchanged in the further ascent for forty miles; this realm of constant temperature is the stratosphere. At a height of forty-five or fifty miles, the temperature begins to rise, and this increase continues until, at the level of the auroral displays, a temperature of 1200° F. is attained, and it is this intense heat that ionizes the oxygen. But temperature in such a rarefied atmosphere is hardly comparable with heat at the surface of the earth. Bear in mind that one half of all your atmosphere is to be found in the first three miles. The height of the earth’s atmosphere is indicated by the highest auroral streamers — about four hundred miles.

Auroral phenomena are directly related to sunspots, those solar cyclones which whirl in opposite directions above and below the solar equator, just as the terrestrial tropical hurricanes do. Such atmospheric disturbances whirl in opposite directions when occurring above or below the equator.

The power of sunspots to alter light frequencies shows that these solar storm centers function as enormous magnets. Such magnetic fields are able to hurl charged particles from the sunspot craters through space to the earth’s outer atmosphere, where their ionizing influence produces such spectacular auroral displays. Therefore you have the greatest auroral phenomena when sunspots are at their height — or soon after — at which time the spots are more generally equatorially situated.

Even the compass needle is responsive to this solar influence since it turns slightly to the east as the sun rises and slightly to the west as the sun nears setting. This happens every day, but during the height of sunspot cycles this variation of the compass is twice as great. These diurnal wanderings of the compass are in response to the increased ionization of the upper atmosphere, which is produced by the sunlight.

It is the presence of two different levels of electrified conducting regions in the superstratosphere that accounts for the long-distance transmission of your long- and short-wave radiobroadcasts. Your broadcasting is sometimes disturbed by the terrific storms which occasionally rage in the realms of these outer ionospheres.

3. Spatial Environment

During the earlier times of universe materialization the space regions are interspersed with vast hydrogen clouds, just such astronomic dust clusters as now characterize many regions throughout remote space. Much of the organized matter which the blazing suns break down and disperse as radiant energy was originally built up in these early appearing hydrogen clouds of space. Under certain unusual conditions, atom disruption also occurs at the nucleus of the larger hydrogen masses. And all of these phenomena of atom building and atom dissolution, as in the highly heated nebulae, are attended by the emergence of flood tides

of short space rays of radiant energy. Accompanying these diverse radiations is a form of space-energy unknown on Urantia.

This short-ray energy charge of universe space is four hundred times greater than all other forms of radiant energy existing in the organized space domains. The output of short space rays, whether coming from the blazing nebulae, tense electric fields, outer space, or the vast hydrogen dust clouds, is modified qualitatively and quantitatively by fluctuations of, and sudden tension changes in, temperature, gravity, and electronic pressures.

These eventualities in the origin of the space rays are determined by many cosmic occurrences as well as by the orbits of circulating matter, which vary from modified circles to extreme ellipses. Physical conditions may also be greatly altered because the electron spin is sometimes in the opposite direction from that of the grosser matter behavior, even in the same physical zone.

The vast hydrogen clouds are veritable cosmic chemical laboratories, harboring all phases of evolving energy and metamorphosing matter. Great energy actions also occur in the marginal gases of the great binary stars which so frequently overlap and therefore extensively commingle. But none of these tremendous energy activities of space exerts the least influence on the phenomena of organized life — the germ plasm of living things and beings. These energy conditions of space are germane to the essential environment of life establishment, but they are not effective in the subsequent modification of the inheritance factors of the germ plasm as are some of the longer rays of radiant energy. The implanted life of the Life Carriers is fully resistant to all of this amazing flood of the short space rays of universe energy.

All of these essential cosmic conditions had to evolve to a favorable status before the Life Carriers could actually begin the establishment of life on Urantia.

4. The Life-Dawn Era

That we are called Life Carriers should not confuse you. We can and do carry life to the planets, but we brought no life to Urantia. Urantia life is unique, original with the planet. This sphere is a life-modification world; all life appearing here was formulated by us right here on the planet; and there is no other world in all Satania, even in all Nebadon, that has a life existence just like that of Urantia.

550,000,000 years ago the Life Carrier corps returned to Urantia. In co-operation with spiritual powers and superphysical forces we organized and initiated the original life patterns of this world and planted them in the hospitable waters. All planetary life (aside from extraplanetary personalities) down to the days of Caligastia, the Planetary Administrator, had its origin in our three original, identical, and simultaneous marine-life implantations. These three life implantations have been designated as: the *central* or Eurasian-African, the *eastern* or Australasian, and the *western*, embracing Greenland and the Americas.

500,000,000 years ago primitive marine vegetable life was well established on Urantia. Greenland and the arctic land mass, together with North and South America, were beginning their long and slow westward drift. Africa moved slightly south, creating an east and west trough, the Mediterranean basin, between itself

and the parent body. Antarctica, Australia, and the land indicated by the islands of the Pacific broke away on the south and east and have drifted far away since that day.

We had planted the primitive form of marine life in the sheltered tropic bays of the central seas of the east-west cleavage of the breaking-up continental land mass. Our purpose in making three marine-life implantations was to ensure that each great land mass would carry this life with it, in its warm-water seas, as the land subsequently separated. We foresaw that, in the later era of the emergence of land life, large oceans of water would separate these drifting continental land masses.

5. The Continental Drift

The continental land drift continued. The earth's core had become as dense and rigid as steel, being subjected to a pressure of almost 25,000 tons to the square inch, and owing to the enormous gravity pressure, it was, and still is, very hot in the deep interior. The temperature increases from the surface downward until at the center it is slightly above the surface temperature of the sun.

The outer one thousand miles of the earth's mass consists principally of different kinds of rock. The denser and heavier metallic elements are underneath. Throughout the early and preatmospheric ages the world was so nearly fluid in its molten and highly heated state that the heavier metals sank deep into the interior. Those found near the surface today represent the exudate of ancient volcanoes, later and extensive lava flows, and the more recent meteoric deposits.

The outer crust was about forty miles thick. This outer shell was supported by, and rested directly on, a molten sea of basalt of varying thickness, a mobile layer of molten lava held under high pressure but always tending to flow in equalization of shifting planetary pressures, thereby tending to stabilize the earth's crust.

Even today the continents continue to float on this noncrystallized cushiony sea of molten basalt. If it were not for this protective condition, the more severe earthquakes would literally shake the world to pieces. Earthquakes are caused by the sliding and shifting of the solid outer crust and not by volcanoes.

The lava layers of the earth's crust, when cooled, form granite. The average density of Urantia is a little more than five and one-half times that of water; the density of granite is less than three times that of water. The earth's core is twelve times as dense as water.

The sea bottoms are more dense than the land masses, and this is what keeps the continents above water. When the sea bottoms are extruded above the sea level, they are found to consist largely of basalt, a form of lava considerably heavier than the granite of the land masses. Again, if the continents were not lighter than the ocean beds, gravity would draw the edges of the oceans up onto the land, but such phenomena are not observable.

The weight of the oceans is also a factor in the increase of pressure on the sea beds. The lower but comparatively heavier ocean beds, plus the weight of the overlying water, approximate the weight of the higher but much lighter continents. But all continents tend to creep into the oceans. The continental pressure at ocean-bottom levels is about 20,000 pounds to the square inch. That is, this would be the pressure of a continental mass standing 15,000 feet above the ocean floor. The ocean-floor water pressure is only about

5,000 pounds to the square inch. These differential pressures tend to cause the continents to slide toward the ocean beds.

Depression of the ocean bottom during the prelife ages had upthrust a solitary continental land mass to such a height that its lateral pressure tended to cause the eastern, western, and southern fringes to slide downhill, over the underlying semiviscous lava beds, into the waters of the surrounding Pacific Ocean. This so fully compensated the continental pressure that a wide break did not occur on the eastern shore of this ancient Asiatic continent, but ever since then, that eastern coast line has hovered over the precipice of its adjoining oceanic depths, threatening to slide into a watery grave.

6. The Transition Period

450,000,000 years ago the *transition from vegetable to animal life* occurred. This metamorphosis took place in the shallow waters of the sheltered tropic bays and lagoons of the extensive shore lines of the separating continents. And this development, all of which was inherent in the original life patterns, came about gradually. There were many transitional stages between the early primitive vegetable forms of life and the later well-defined animal organisms. Even today the transition slime molds persist, and they can hardly be classified either as plants or as animals.

Although the evolution of vegetable life can be traced into animal life, and though graduated series of plants and animals which progressively lead up from the most simple to the most complex and advanced organisms have been found, you will not be able to find such connecting links between the great divisions of the animal world nor between the highest of the prehuman animal types and the dawn mortals of the human races. These so-called “missing links” will remain missing forever, for the simple reason that they never existed.

From era to era radically new species of animal life arise. They do not evolve as the result of the gradual accumulation of small variations; they appear as full-fledged and new orders of life, and they appear *suddenly*.

The *sudden* appearance of new species and diversified orders of living organisms is wholly biologic, strictly natural. There is nothing supernatural connected with these genetic mutations.

At the proper degree of saltiness in the oceans animal life evolved, and it was comparatively simple to allow the briny waters to circulate through the animal bodies of marine life. But when the oceans were contracted and the percentage of salt was greatly increased, these same animals evolved the ability to reduce the saltiness of their body fluids just as those organisms which learned to live in fresh water acquired the ability to maintain the proper degree of sodium chloride in their body fluids by ingenious techniques of salt conservation.

Study of the rock-embossed fossils of marine life reveals the early adjustment struggles of these primitive organisms. Plants and animals never cease to make these adjustment experiments. The environment is always changing, and living organisms are always striving to accommodate themselves to these never-ending fluctuations.

The physiologic equipment and the anatomic structure of all new orders of life are in response to the action of physical law, but the subsequent endowment of mind is a bestowal of the adjutant mind-spirits in accordance with innate brain capacity. Mind, while not a physical evolution, is wholly dependent on the brain capacity afforded by purely physical and evolutionary developments.

Through almost endless cycles of gains and losses, adjustments and readjustments, all living organisms swing back and forth from age to age. Those that attain cosmic unity persist, while those that fall short of this goal cease to exist.

7. The Geologic History Book

The vast group of rock systems which constituted the outer crust of the world during the life-dawn or Proterozoic era does not now appear at many points on the earth's surface. And when it does emerge from below all the accumulations of subsequent ages, only the fossil remains of vegetable and early primitive animal life will be found. Some of these older water-deposited rocks are commingled with subsequent layers, and sometimes they yield fossil remains of some of the earlier forms of vegetable life, while on the topmost layers, some of the more primitive forms of the early marine-animal organisms may occasionally be found. In many places these oldest stratified rock layers, bearing the fossils of the early marine life, both animal and vegetable, may be found directly on top of the older undifferentiated stone.

Fossils of this era yield algae, corallike plants, primitive Protozoa, and spongelike transition organisms. But the absence of such fossils in the early rock layers does not necessarily prove that living things were not in existence elsewhere at the time of their deposition. Life was sparse throughout these early times and only slowly made its way over the face of the earth.

The rocks of this age are now at the earth's surface, or very near the surface, over about one eighth of the present land area. The average thickness of this transition stone, the oldest stratified rock layers, is about one and one-half miles. At some points these ancient rock systems are as much as four miles thick, but many of the layers which have been ascribed to this era belong to later periods.

In North America this ancient and primitive fossil-bearing stone layer comes to the surface over the eastern, central, and northern regions of Canada. There is also an intermittent east-west ridge of this rock which extends from Pennsylvania and the ancient Adirondack Mountains on west through Michigan, Wisconsin, and Minnesota. Other ridges run from Newfoundland to Alabama and from Alaska to Mexico.

The rocks of this era are exposed here and there all over the world, but none are as easy to interpret as those around Lake Superior and in the Grand Canyon of the Colorado River, where these primitive fossil-bearing rocks, existing in several layers, testify to the upheavals and surface fluctuations of those faraway times.

This stone layer, the oldest fossil-bearing stratum in the crust of the earth, has been crumpled, folded, and grotesquely twisted as a result of the upheavals of earthquakes and the early volcanoes. The lava flows of this age brought much iron, copper, and lead up near the planetary surface. There are few places on the earth where such activities are more graphically shown than in the St. Croix valley of Wisconsin. In this region, one hundred and twenty-seven successive lava flows occurred on land, with succeeding water

submergence and consequent rock deposition. Although much of the upper rock sedimentation and intermittent lava flow is absent today, and though the bottom of this system is buried deep in the earth, nevertheless, about sixty-five or seventy of these stratified records of past ages are now exposed to view.

In these early ages when much land was near sea level, many successive submergences and emergences occurred. The earth's crust was just entering its later period of comparative stabilization. The undulations, rises and dips, of the earlier continental drift contributed to the frequency of the periodic submergence of the great land masses.

During these times of primitive marine life, extensive areas of the continental shores sank beneath the seas from a few feet to half a mile. Much of the older sandstone and conglomerates represents the sedimentary accumulations of these ancient shores. The sedimentary rocks belonging to this early stratification rest directly on those layers which date back far beyond the origin of life, back to the early appearance of the world-wide ocean.

Some of the upper layers of these transition rock deposits contain small amounts of shale or slate of dark colors, indicating the presence of organic carbon and testifying to the existence of the ancestors of those forms of plant life which overran the earth during the succeeding Carboniferous or coal age. Much of the copper in these rock layers results from water deposition. Some is found in the cracks of the older rocks and is the concentrate of the sluggish swamp water of some ancient sheltered shore line. The iron mines of North America and Europe are located in deposits and extrusions lying partly in the older unstratified rocks and partly in these later stratified rocks of the transition periods of life formation.

This era witnesses the spread of life throughout the waters of the world; marine life has become well established on Urantia. The bottoms of the shallow and extensive inland seas are being gradually overrun by a profuse and luxuriant growth of vegetation, while the shore-line waters are swarming with the simple forms of animal life.

All of this story is graphically told within the fossil pages of the vast "stone book" of world record. And the pages of this gigantic biogeologic record unfailingly tell the truth if you acquire skill in their interpretation. Many of these ancient sea beds are now highly elevated, and their age-old deposits tell the story of the life struggles of those early days. It is literally true, as your poet has said, "The dust we tread upon was once alive."

[This paper had been originally presented by a member of the Urantia Life Carrier Corps now resident on the planet.]

Paper 59

The Marine-Life Era on Urantia

We calculate the history of Urantia as beginning about one billion years ago and extending through five major eras:

1. *The prelife era* extends over the initial four hundred and fifty million years, from about the time the planet attained its present size to the time of life establishment. Your students have designated this period as the *Archeozoic*.
2. *The life-dawn era* extends over the next one hundred and fifty million years. This epoch intervenes between the preceding prelife or cataclysmic age and the following period of more highly developed marine life. This era is known to your researchers as the *Proterozoic*.
3. *The marine-life era* covers the next two hundred and fifty million years and is best known to you as the *Paleozoic*.
4. *The early land-life era* extends over the next one hundred million years and is known as the *Mesozoic*.
5. *The mammalian era* occupies the last fifty million years. This recent-times era is known as the *Cenozoic*.

The marine-life era covers about one quarter of your planetary history. It may be subdivided into six long periods, each characterized by certain well-defined developments in both the geologic realms and the biologic domains.

As this era begins, the sea bottoms, the extensive continental shelves, and the numerous shallow near-shore basins are covered with prolific vegetation. The more simple and primitive forms of animal life have already developed from preceding vegetable organisms, and the early animal organisms have gradually made their way along the extensive coast lines of the various land masses until the many inland seas are teeming with primitive marine life. Since so few of these early organisms had shells, not many have been preserved as fossils. Nevertheless the stage is set for the opening chapters of that great "stone book" of the life-record preservation which was so methodically laid down during the succeeding ages.

The continent of North America is wonderfully rich in the fossil-bearing deposits of the entire marine-life era. The very first and oldest layers are separated from the later strata of the preceding period by extensive erosion deposits which clearly segregate these two stages of planetary development.

1. Early Marine Life in the Shallow Seas: The Trilobite Age

By the dawn of this period of relative quiet on the earth's surface, life is confined to the various inland seas and the oceanic shore line; as yet no form of land organism has evolved. Primitive marine animals are well established and are prepared for the next evolutionary development. Amoebas are typical survivors of this initial stage of animal life, having made their appearance toward the close of the preceding transition period.

400,000,000 years ago marine life, both vegetable and animal, is fairly well distributed over the whole world. The world climate grows slightly warmer and becomes more equable. There is a general inundation of the seashores of the various continents, particularly of North and South America. New oceans appear, and the older bodies of water are greatly enlarged.

For the first time vegetation now crawls out on the land and soon makes considerable progress in adaptation to a nonmarine habitat.

Suddenly and without gradation ancestry, the first multicellular animals make their appearance. The trilobites have evolved, and for ages they dominate the seas. From the standpoint of marine life this is the trilobite age.

In the later portion of this time segment, much of North America and Europe emerged from the sea. The crust of the earth was temporarily stabilized; mountains, or rather high elevations of land, rose along the Atlantic and Pacific coasts, over the West Indies, and in southern Europe. The entire Caribbean region was highly elevated.

390,000,000 years ago the land was still elevated. Over parts of eastern and western America and western Europe the stone strata laid down during these times may be found, and these are the oldest rocks which contain trilobite fossils. There were many long fingerlike gulfs projecting into the land masses in which these fossil-bearing rocks were deposited.

Within a few million years the Pacific Ocean began to invade the American continents. The sinking of the land was principally due to crustal adjustment, although the lateral land spread, or continental creep, was also a factor.

380,000,000 years ago Asia was subsiding, and all other continents were experiencing a short-lived emergence. But as this epoch progressed, the newly appearing Atlantic Ocean made extensive inroads on all adjacent coast lines. The northern Atlantic or Arctic seas were then connected with the southern Gulf waters. When this southern sea entered the Appalachian trough, its waves broke against mountains as high as the Alps, but in general the continents were uninteresting lowlands, utterly devoid of scenic beauty.

The sedimentary deposits of these ages are of four sorts:

1. Conglomerates — matter deposited near the shore lines.
2. Sandstones — deposits made in shallow water but where the waves were sufficient to prevent mud settling.
3. Shales — deposits made in the deeper and more quiet water.
4. Limestone — including the deposits of trilobite shells in deep water.

The trilobite fossils of these times present certain basic uniformities coupled with certain well-marked variations. The early animals developing from the three original life implantations were characteristic; those

appearing in the Western Hemisphere were slightly different from those of the Eurasian group and from the Australasian or Australian-Antarctic type.

370,000,000 years ago the great and almost total submergence of North and South America occurred, followed by the sinking of Africa and Australia. Only certain parts of North America remained above these shallow Cambrian seas. Five million years later the seas were retreating before the rising land. And all of these phenomena of land sinking and land rising were undramatic, taking place slowly over millions of years.

The trilobite fossil-bearing strata of this epoch emerge here and there throughout all the continents except in central Asia. In many regions these rocks are horizontal, but in the mountains they are tilted and distorted because of pressure and folding. And such pressure has, in many places, changed the original character of these deposits. Sandstone has been turned into quartz, shale has been changed to slate, while limestone has been converted into marble.

360,000,000 years ago the land was still rising. North and South America were well up. Western Europe and the British Isles were emerging, except parts of Wales, which were deeply submerged. There were no great ice sheets during these ages. The supposed glacial deposits appearing in connection with these strata in Europe, Africa, China, and Australia are due to isolated mountain glaciers or to the displacement of glacial debris of later origin. The world climate was oceanic, not continental. The southern seas were warmer than now, and they extended northward over North America up to the polar regions. The Gulf Stream coursed over the central portion of North America, being deflected eastward to bathe and warm the shores of Greenland, making that now ice-mantled continent a veritable tropic paradise.

The marine life was much alike the world over and consisted of the seaweeds, one-celled organisms, simple sponges, trilobites, and other crustaceans — shrimps, crabs, and lobsters. Three thousand varieties of brachiopods appeared at the close of this period, only two hundred of which have survived. These animals represent a variety of early life which has come down to the present time practically unchanged.

But the trilobites were the dominant living creatures. They were sexed animals and existed in many forms; being poor swimmers, they sluggishly floated in the water or crawled along the sea bottoms, curling up in self-protection when attacked by their later appearing enemies. They grew in length from two inches to one foot and developed into four distinct groups: carnivorous, herbivorous, omnivorous, and “mud eaters.” The ability of the latter group to subsist largely on inorganic matter — being the last multicelled animal that could — explains their great increase and long survival.

This was the biogeologic picture of Urantia at the end of that long period of the world’s history, embracing fifty million years, designated by your geologists as the *Cambrian*.

2. The First Continental Flood Stage: The Invertebrate-Animal Age

The periodic phenomena of land elevation and land sinking characteristic of these times were all gradual and nonspectacular, being accompanied by little or no volcanic action. Throughout all of these successive land elevations and depressions the Asiatic parent continent did not fully share the history of the other land

bodies. It experienced many inundations, dipping first in one direction and then another, more particularly in its earlier history, but it does not present the uniform rock deposits which may be discovered on the other continents. In recent ages Asia has been the most stable of all the land masses.

350,000,000 years ago saw the beginning of the great flood period of all the continents except central Asia. The land masses were repeatedly covered with water; only the coastal highlands remained above these shallow but widespread oscillatory inland seas. Three major inundations characterized this period, but before it ended, the continents rose again, the total land emergence being fifteen per cent greater than now exists. The Caribbean region was highly elevated. This period is not well marked in Europe because the land fluctuations were less, while the volcanic action was more persistent.

340,000,000 years ago another extensive land sinking occurred except in Asia and Australia. The waters of the world's oceans were generally commingled. This was a great limestone age, much of its stone being laid down by lime-secreting algae.

A few million years later large portions of the American continents and Europe began to emerge from the water. In the Western Hemisphere only an arm of the Pacific Ocean remained over Mexico and the present Rocky Mountain regions, but near the close of this epoch the Atlantic and Pacific coasts began to sink again.

330,000,000 years ago marks the beginning of a time sector of comparative quiet all over the world, with much land again above water. The only exception to this reign of terrestrial quiet was the eruption of the great North American volcano of eastern Kentucky, one of the greatest single volcanic activities the world has ever known. The ashes of this volcano covered five hundred square miles to a depth of from fifteen to twenty feet.

320,000,000 years ago the third major flood of this period occurred. The waters of this inundation covered all the land submerged by the preceding deluge, while extending farther in many directions all over the Americas and Europe. Eastern North America and western Europe were from 10,000 to 15,000 feet under water.

310,000,000 years ago the land masses of the world were again well up except for the southern parts of North America. Mexico emerged, creating the Gulf Sea, which has ever since maintained its identity.

The life of this period continues to evolve. The world is once again quiet and relatively peaceful; the climate remains mild and equable; the land plants are migrating farther and farther from the seashores. The life patterns are well developed, although few plant fossils of these times are to be found.

This was the great age of individual animal organismal evolution, though many of the basic changes, such as the transition from plant to animal, had previously occurred. The marine fauna developed to the point where every type of life below the vertebrate scale was represented in the fossils of those rocks which were laid down during these times. But all of these animals were marine organisms. No land animals had yet appeared except for a few types of worms which burrowed along the seashores, nor had the land plants overspread the continents yet; there was still too much carbon dioxide in the air to permit the existence of

air breathers. Primarily, all animals except certain of the more primitive ones are directly or indirectly dependent on plant life for their existence.

The trilobites were still prominent. These little animals existed in tens of thousands of patterns and were the predecessors of modern crustaceans. Some of the trilobites had from twenty-five to four thousand tiny eyelets; others had aborted eyes. As this period closed, the trilobites shared domination of the seas with several other forms of invertebrate life. But they utterly perished during the beginning of the next period.

Lime-secreting algae were widespread. Thousands of species of the early ancestors of the corals existed. Sea worms were abundant, and there were many varieties of jellyfish which have since become extinct. Corals and the later types of sponges evolved. The cephalopods were well developed, and they have survived as the modern pearly nautilus, octopus, cuttlefish, and squid.

There were many varieties of shell animals, but at that time their shells were not needed as much for defensive purposes as in subsequent ages. The gastropods were present in the waters of the ancient seas, and they included single-shelled drills, periwinkles, and snails. The bivalve gastropods have come down through the intervening millions of years much as they existed then and embrace the mussels, clams, oysters, and scallops. The valve-shelled organisms also evolved, and these brachiopods lived in those ancient waters much as they exist today; they even had hinged, notched, and other sorts of protective arrangements of their valves.

So ends the evolutionary story of the second great period of marine life, which is known to your geologists as the *Ordovician*.

3. The Second Great Flood Stage: The Coral Period – The Brachiopod Age

300,000,000 years ago another great period of land submergence began. The southward and northward encroachment of the ancient Silurian seas prepared to engulf most of Europe and North America. The land was not elevated far above the sea, so that not much deposition occurred about the shore lines. The seas teemed with lime-shelled life, and the falling of these shells to the sea bottom gradually built up very thick layers of limestone. This is the first widespread limestone deposit, and it covers practically all of Europe and North America but only appears at the earth's surface in a few places. The thickness of this ancient rock layer averages about one thousand feet, but many of these deposits have since been greatly deformed by tilting, upheavals, and faulting, and many have been changed to quartz, shale, and marble.

No fire rocks or lava are found in the stone layers of this period except those of the great volcanoes of southern Europe and eastern Maine and the lava flows of Quebec. Volcanic action was largely past. This was the height of great water deposition; there was little or no mountain building.

290,000,000 years ago the sea had largely withdrawn from the continents, and the bottoms of the surrounding oceans were sinking. The land masses were changed very little until they were again submerged. The early mountain movements of all the continents were beginning, and the greatest of these crustal upheavals were the Himalayas of Asia and the great Caledonian Mountains, extending from Ireland through Scotland and on to Spitzbergen.

It is in the deposits of this age that much of the gas, oil, zinc, and lead are found, the gas and oil being derived from the enormous collections of vegetable and animal matter carried down at the time of the previous land submergence, while the mineral deposits represent the sedimentation of sluggish bodies of water. Many of the rock salt deposits belong to this period.

The trilobites rapidly declined, and the center of the stage was occupied by the larger mollusks, or cephalopods. These animals grew to be fifteen feet long and one foot in diameter and became masters of the seas. This species of animal appeared *suddenly* and assumed dominance of sea life.

The great volcanic activity of this age was in the European sector. Not in millions on millions of years had such violent and extensive volcanic eruptions occurred as now took place around the Mediterranean trough and especially in the neighborhood of the British Isles. This lava flow over the British Isles region appears today as alternate layers of lava and rock 25,000 feet thick. These rocks were laid down by the intermittent lava flows which spread out over a shallow sea bed, interspersing the rock deposits, and all of this was subsequently elevated high above the sea. Violent earthquakes took place in northern Europe, notably in Scotland.

The oceanic climate remained mild and uniform, and the warm seas bathed the shores of the polar lands. Brachiopod and other marine-life fossils may be found in these deposits right up to the North Pole. Gastropods, brachiopods, sponges, and reef-making corals continued to increase.

The close of this epoch witnesses the second advance of the Silurian seas with another commingling of the waters of the southern and northern oceans. The cephalopods dominate marine life, while associated forms of life progressively develop and differentiate.

280,000,000 years ago the continents had largely emerged from the second Silurian inundation. The rock deposits of this submergence are known in North America as Niagara limestone because this is the stratum of rock over which Niagara Falls now flows. This layer of rock extends from the eastern mountains to the Mississippi valley region but not farther west except to the south. Several layers extend over Canada, portions of South America, Australia, and most of Europe, the average thickness of this Niagara series being about six hundred feet. Immediately overlying the Niagara deposit, in many regions a collection of conglomerate, shale, and rock salt may be found. This is the accumulation of secondary subsidences. This salt settled in great lagoons which were alternately opened up to the sea and then cut off so that evaporation occurred with deposition of salt along with other matter held in solution. In some regions these rock salt beds are seventy feet thick.

The climate is even and mild, and marine fossils are laid down in the arctic regions. But by the end of this epoch the seas are so excessively salty that little life survives.

Toward the close of the final Silurian submergence there is a great increase in the echinoderms — the stone lilies — as is evidenced by the crinoid limestone deposits. The trilobites have nearly disappeared, and the mollusks continue as monarchs of the seas; coral-reef formation increases greatly. During this age, in the more favorable locations the primitive water scorpions first evolve. Soon after, and *suddenly*, the true scorpions — actual air breathers — make their appearance.

These developments terminate the third marine-life period, covering twenty-five million years and known to your researchers as the *Silurian*.

4. The Great Land-Emergence Stage: The Vegetative Land-Life Period

In the age-long struggle between land and water, for long periods the sea has been comparatively victorious, but times of land victory are just ahead. And the continental drifts have not proceeded so far but that, at times, practically all of the land of the world is connected by slender isthmuses and narrow land bridges.

As the land emerges from the last Silurian inundation, an important period in world development and life evolution comes to an end. It is the dawn of a new age on earth. The naked and unattractive landscape of former times is becoming clothed with luxuriant verdure, and the first magnificent forests will soon appear.

The marine life of this age was very diverse due to the early species segregation, but later on there was free commingling and association of all these different types. The brachiopods reached their climax early, being succeeded by the arthropods, and barnacles made their first appearance. But the greatest event of all was the sudden appearance of the fish family. This became the age of fishes, that period of the world's history characterized by the *vertebrate* type of animal.

270,000,000 years ago the continents were all above water. In millions on millions of years not so much land had been above water at one time; it was one of the greatest land-emergence epochs in all world history.

Five million years later the land areas of North and South America, Europe, Africa, northern Asia, and Australia were briefly inundated, in North America the submergence at one time or another being almost complete; and the resulting limestone layers run from 500 to 5,000 feet in thickness. These various Devonian seas extended first in one direction and then in another so that the immense arctic North American inland sea found an outlet to the Pacific Ocean through northern California.

260,000,000 years ago, toward the end of this land-depression epoch, North America was partially overspread by seas having simultaneous connection with the Pacific, Atlantic, Arctic, and Gulf waters. The deposits of these later stages of the first Devonian flood average about one thousand feet in thickness. The coral reefs characterizing these times indicate that the inland seas were clear and shallow. Such coral deposits are exposed in the banks of the Ohio River near Louisville, Kentucky, and are about one hundred feet thick, embracing more than two hundred varieties. These coral formations extend through Canada and northern Europe to the arctic regions.

Following these submergences, many of the shore lines were considerably elevated so that the earlier deposits were covered by mud or shale. There is also a red sandstone stratum which characterizes one of the Devonian sedimentations, and this red layer extends over much of the earth's surface, being found in North and South America, Europe, Russia, China, Africa, and Australia. Such red deposits are suggestive of arid or semiarid conditions, but the climate of this epoch was still mild and even.

Throughout all of this period the land southeast of the Cincinnati Island remained well above water. But very much of western Europe, including the British Isles, was submerged. In Wales, Germany, and other

places in Europe the Devonian rocks are 20,000 feet thick.

250,000,000 years ago witnessed the appearance of the fish family, the vertebrates, one of the most important steps in all prehuman evolution.

The arthropods, or crustaceans, were the ancestors of the first vertebrates. The forerunners of the fish family were two modified arthropod ancestors; one had a long body connecting a head and tail, while the other was a backboneless, jawless prefish. But these preliminary types were quickly destroyed when the fishes, the first vertebrates of the animal world, made their *sudden* appearance from the north.

Many of the largest true fish belong to this age, some of the teeth-bearing varieties being twenty-five to thirty feet long; the present-day sharks are the survivors of these ancient fishes. The lung and armored fishes reached their evolutionary apex, and before this epoch had ended, fishes had adapted to both fresh and salt waters.

Veritable bone beds of fish teeth and skeletons may be found in the deposits laid down toward the close of this period, and rich fossil beds are situated along the coast of California since many sheltered bays of the Pacific Ocean extended into the land of that region.

The earth was being rapidly overrun by the new orders of land vegetation. Up to this point few plants grew on land except about the water's edge. Now, and *suddenly*, the prolific *fern family* appeared and quickly spread over the face of the rapidly rising land in all parts of the world. Tree types, two feet thick and forty feet high, soon developed; later on, leaves evolved, but these early varieties had only rudimentary foliage. There were many smaller plants, but their fossils are not found since they were usually destroyed by the still earlier appearing bacteria.

As the land rose, North America became connected with Europe by land bridges extending to Greenland. And today Greenland holds the remains of these early land plants beneath its mantle of ice.

240,000,000 years ago the land over parts of both Europe and North and South America began to sink. This subsidence marked the appearance of the last and least extensive of the Devonian floods. The arctic seas again moved southward over much of North America, the Atlantic inundated a large part of Europe and western Asia, while the southern Pacific covered most of India. This inundation was slow in appearing and equally slow in retreating. The Catskill Mountains along the west bank of the Hudson River are one of the largest geologic monuments of this epoch to be found on the surface of North America.

230,000,000 years ago the seas were continuing their retreat. Much of North America was above water, and great volcanic activity occurred in the St. Lawrence region. Mount Royal, at Montreal, is the eroded neck of one of these volcanoes. The deposits of this entire epoch are shown in the Appalachian Mountains of North America, where the Susquehanna River has cut a valley exposing these successive layers, which attained a thickness of over 13,000 feet.

The elevation of the continents proceeded, and the atmosphere was becoming enriched with oxygen. The earth was overspread by vast forests of ferns one hundred feet high and by the trees of those days, silent

forests; not a sound was heard, not even the rustle of a leaf, for such trees had no leaves.

And thus drew to a close one of the longest periods of marine-life evolution, *the age of fishes*. This period of the world's history lasted almost fifty million years; it has become known to your researchers as the *Devonian*.

5. The Crustal-Shifting Stage: The Fern-Forest Carboniferous Period

The appearance of fish during the preceding period marks the apex of marine-life evolution. From this point on the evolution of land life becomes increasingly important. And this period opens with the stage almost ideally set for the appearance of the first land animals.

220,000,000 years ago many of the continental land areas, including most of North America, were above water. The land was overrun by luxurious vegetation; this was the *age of ferns*. Carbon dioxide was still present in the atmosphere but in lessening degree.

Shortly thereafter the central portion of North America was inundated, creating two great inland seas. Both the Atlantic and Pacific coastal highlands were situated just beyond the present shore lines. These two seas presently united, commingling their different forms of life, and the union of these marine fauna marked the beginning of the rapid and world-wide decline in marine life and the opening of the subsequent land-life period.

210,000,000 years ago the warm-water arctic seas covered most of North America and Europe. The south polar waters inundated South America and Australia, while both Africa and Asia were highly elevated.

When the seas were at their height, a new evolutionary development *suddenly* occurred. Abruptly, the first of the land animals appeared. There were numerous species of these animals that were able to live on land or in water. These air-breathing amphibians developed from the arthropods, whose swim bladders had evolved into lungs.

From the briny waters of the seas, snails, scorpions, and frogs crawled out on the land. Today frogs still lay their eggs in water, and their young first exist as little fishes, tadpoles. This period could well be known as the *age of frogs*.

Very soon afterward the insects first appeared and, together with spiders, scorpions, cockroaches, crickets, and locusts, soon overspread the continents of the world. Dragon flies measured thirty inches across. One thousand species of cockroaches developed, and some grew to be four inches long.

Two groups of echinoderms became especially well developed, and they are in reality the guide fossils of this epoch. The large shell-feeding sharks were also highly evolved, and for more than five million years they dominated the oceans. The climate was still mild and equable; the marine life was little changed. Fresh-water fish were developing and the trilobites were nearing extinction.

Corals were scarce, and much of the limestone was being made by the crinoids. The finer building limestones were laid down during this epoch.

The waters of many of the inland seas were so heavily charged with lime and other minerals as to greatly interfere with the progress and development of many marine species. Eventually the seas cleared up as the result of an extensive stone deposit, in some places containing zinc and lead.

The deposits of this early Carboniferous age are from 500 to 2,000 feet thick, consisting of sandstone, shale, and limestone. The oldest strata yield the fossils of both land and marine animals and plants, along with much gravel and basin sediments. Little workable coal is found in these older strata. These depositions throughout Europe are very similar to those laid down over North America.

Toward the close of this epoch the land of North America began to rise. There was a short interruption, and the sea returned to cover about half of its previous beds. This was a short inundation, and most of the land was soon well above water. South America was still connected with Europe by way of Africa.

This epoch witnessed the beginning of the Vosges, Black Forest, and Ural mountains. Stumps of other and older mountains are to be found all over Great Britain and Europe.

200,000,000 years ago the really active stages of the Carboniferous period began. For twenty million years prior to this time the earlier coal deposits were being laid down, but now the more extensive coal-formation activities were in process. The length of the actual coal-deposition epoch was a little over twenty-five million years.

The land was periodically going up and down due to the shifting sea level occasioned by activities on the ocean bottoms. This crustal uneasiness — the settling and rising of the land — in connection with the prolific vegetation of the coastal swamps, contributed to the production of extensive coal deposits, which have caused this period to be known as the *Carboniferous*. And the climate was still mild the world over.

The coal layers alternate with shale, stone, and conglomerate. These coal beds over central and eastern United States vary in thickness from forty to fifty feet. But many of these deposits were washed away during subsequent land elevations. In some parts of North America and Europe the coal-bearing strata are 18,000 feet in thickness.

The presence of roots of trees as they grew in the clay underlying the present coal beds demonstrates that coal was formed exactly where it is now found. Coal is the water-preserved and pressure-modified remains of the rank vegetation growing in the bogs and on the swamp shores of this faraway age. Coal layers often hold both gas and oil. Peat beds, the remains of past vegetable growth, would be converted into a type of coal if subjected to proper pressure and heat. Anthracite has been subjected to more pressure and heat than other coal. In North America the layers of coal in the various beds, which indicate the number of times the land fell and rose, vary from ten in Illinois, twenty in Pennsylvania, thirty-five in Alabama, to seventy-five in Canada. Both fresh- and salt-water fossils are found in the coal beds.

Throughout this epoch the mountains of North and South America were active, both the Andes and the southern ancestral Rocky Mountains rising. The great Atlantic and Pacific high coastal regions began to

sink, eventually becoming so eroded and submerged that the coast lines of both oceans withdrew to approximately their present positions. The deposits of this inundation average about one thousand feet in thickness.

190,000,000 years ago witnessed a westward extension of the North American Carboniferous sea over the present Rocky Mountain region, with an outlet to the Pacific Ocean through northern California. Coal continued to be laid down throughout the Americas and Europe, layer on layer, as the coastlands rose and fell during these ages of seashore oscillations.

180,000,000 years ago brought the close of the Carboniferous period, during which coal had been formed all over the world — in Europe, India, China, North Africa, and the Americas. At the close of the coal-formation period, North America east of the Mississippi valley rose, and most of this section has remained above the sea ever since. This land-elevation period marks the beginning of the modern mountains of North America, both in the Appalachian regions and in the west. Volcanoes were active in Alaska and California and in the mountain-forming regions of Europe and Asia. Eastern America and western Europe were connected by the continent of Greenland.

Land elevation began to modify the marine climate of the preceding ages and to substitute the beginnings of the less mild and more variable continental climate.

The plants of these times were spore bearing, and the wind was able to spread them far and wide. The trunks of the Carboniferous trees were commonly seven feet in diameter and often one hundred and twenty-five feet high. The modern ferns are relics of these bygone ages.

In general, these were the epochs of development for fresh-water organisms; little change occurred in the previous marine life. But the important characteristic of this period was the *sudden* appearance of the frogs and their many cousins. The life features of the coal age were *ferns* and *frogs*.

6. The Climatic Transition Stage: The Seed-Plant Period

This period marks the end of pivotal evolutionary development in marine life and the opening of the transition period leading to the subsequent ages of land animals.

This age was one of great life impoverishment. Thousands of marine species perished, and life was hardly yet established on land. This was a time of biologic tribulation, the age when life nearly vanished from the face of the earth and from the depths of the oceans. Toward the close of the long marine-life era there were more than one hundred thousand species of living things on earth. At the close of this period of transition less than five hundred had survived.

The peculiarities of this new period were not due so much to the cooling of the earth's crust or to the long absence of volcanic action as to an unusual combination of commonplace and pre-existing influences — restrictions of the seas and increasing elevation of enormous land masses. The mild marine climate of former times was disappearing, and the harsher continental type of weather was fast developing.

170,000,000 years ago great evolutionary changes and adjustments were taking place over the entire face of the earth. Land was rising all over the world as the ocean beds were sinking. Isolated mountain ridges appeared. The eastern part of North America was high above the sea; the west was slowly rising. The continents were covered by great and small salt lakes and numerous inland seas which were connected with the oceans by narrow straits. The strata of this transition period vary in thickness from 1,000 to 7,000 feet.

The earth's crust folded extensively during these land elevations. This was a time of continental emergence except for the disappearance of certain land bridges, including the continents which had so long connected South America with Africa and North America with Europe.

Gradually the inland lakes and seas were drying up all over the world. Isolated mountain and regional glaciers began to appear, especially over the Southern Hemisphere, and in many regions the glacial deposit of these local ice formations may be found even among some of the upper and later coal deposits. Two new climatic factors appeared — glaciation and aridity. Many of the earth's higher regions had become arid and barren.

Throughout these times of climatic change, great variations also occurred in the land plants. The *seed plants* first appeared, and they afforded a better food supply for the subsequently increased land-animal life. The insects underwent a radical change. The *resting stages* evolved to meet the demands of suspended animation during winter and drought.

Among the land animals the frogs reached their climax in the preceding age and rapidly declined, but they survived because they could live even in the drying-up pools and ponds of these far-distant and extremely trying times. During this declining frog age, in Africa, the first step in the evolution of the frog into the reptile occurred. And since the land masses were still connected, this prereptilian creature, an air breather, spread over all the world. By this time the atmosphere had been so changed that it served admirably to support animal respiration. It was soon after the arrival of these prereptilian frogs that North America was temporarily isolated, cut off from Europe, Asia, and South America.

The gradual cooling of the ocean waters contributed much to the destruction of oceanic life. The marine animals of those ages took temporary refuge in three favorable retreats: the present Gulf of Mexico region, the Ganges Bay of India, and the Sicilian Bay of the Mediterranean basin. And it was from these three regions that the new marine species, born to adversity, later went out to replenish the seas.

160,000,000 years ago the land was largely covered with vegetation adapted to support land-animal life, and the atmosphere had become ideal for animal respiration. This ends the period of marine-life curtailment and those testing times of biologic adversity which eliminated all forms of life except those that had survival value, and which were therefore entitled to function as the ancestors of the more rapidly developing and highly differentiated life of the ensuing ages of planetary evolution.

The ending of this period of biologic tribulation, known to your students as the *Permian*, also marks the end of the long *Paleozoic* era, which covers one quarter of the planetary history, two hundred and fifty million years.

The vast oceanic nursery of life on Urantia has served its purpose. During the long ages when the land was unsuited to support life, before the atmosphere contained sufficient oxygen to sustain the higher land animals, the sea gave birth to and nurtured the early life of the realm. Now the biologic importance of the sea progressively diminishes as the second stage of evolution begins to unfold on the land.

[This paper had been originally presented by a Life Carrier of Nebadon, one of the original corps assigned to Urantia.]

Paper 60

Urantia During the Early Land-Life Era

The era of exclusive marine life has ended. Land elevation, cooling crust and cooling oceans, sea restriction and consequent deepening, together with a great increase of land in northern latitudes, all conspired to greatly change the world's climate in all regions far removed from the equatorial zone.

The closing epochs of the preceding era were the age of frogs, but these ancestors of the land vertebrates were no longer dominant, having survived in greatly reduced numbers. Very few types outlived the rigorous trials of the preceding period of biologic tribulation. Even the spore-bearing plants were nearly extinct.

1. The Early Reptilian Age

The erosion deposits of this period were mostly conglomerates, shale, and sandstone. The gypsum and red layers throughout these sedimentations over both America and Europe indicate that the climate of these continents was arid. These arid districts were subjected to great erosion from the violent and periodic cloudbursts on the surrounding highlands.

Few fossils are to be found in these layers, but numerous sandstone footprints of the land reptiles may be observed. In many regions the one thousand feet of red sandstone deposit of this period contains no fossils. The life of land animals was continuous only in certain parts of Africa.

These deposits vary in thickness from 3,000 to 10,000 feet, even being 18,000 on the Pacific coast. Lava was later forced in between many of these layers. The Palisades of the Hudson River were formed by the extrusion of basalt lava between these Triassic strata. Volcanic action was extensive in different parts of the world.

Deposits of this period may be found over Europe, especially Germany and Russia,. In England the New Red Sandstone belongs to this epoch. Limestone was laid down in the southern Alps as the result of a sea invasion and may now be seen as the dolomite limestone walls, peaks, and pillars of those regions. This layer is to be found all over Africa and Australia. The Carrara marble comes from such modified limestone. Nothing of this period will be found in the southern regions of South America, as that part of the continent remained down and therefore presents only a water or marine deposit continuous with the preceding and succeeding epochs.

150,000,000 years ago the early land-life periods of the world's history began. Life, in general, did not fare well but did better than at the strenuous and hostile close of the marine-life era.

As this era opens, the eastern and central parts of North America, the northern half of South America, most of Europe, and all of Asia are well above water. North America is geographically isolated for the first time, but not for long, as the Bering Strait land bridge soon emerges again, connecting the continent with Asia.

Great troughs developed in North America, paralleling the Atlantic and Pacific coasts. The great eastern-Connecticut fault appeared, one side eventually sinking two miles. Many of these North American troughs

were later filled with erosion deposits, as were many of the basins of the fresh- and salt-water lakes of the mountain regions. Later on, these filled land depressions were greatly elevated by lava flows which occurred underground. The petrified forests of many regions belong to this epoch.

The Pacific coast, usually above water during the continental submergences, went down except for the southern part of California and a large island which then existed in what is now the Pacific Ocean. This ancient California sea was rich in marine life and extended eastward to connect with the old sea basin of the midwestern region.

140,000,000 years ago, *suddenly* and with only the hint of the two pre-reptilian ancestors that developed in Africa during the preceding epoch, the reptiles appeared in full-fledged form. They developed rapidly, soon yielding crocodiles, scaled reptiles, and eventually both sea serpents and flying reptiles. Their transition ancestors speedily disappeared.

These rapidly evolving reptilian dinosaurs soon became the monarchs of this age. They were egg layers and are distinguished from all animals by their small brains, having brains weighing less than one pound to control bodies later weighing as much as forty tons. But earlier reptiles were smaller, carnivorous, and walked kangaroo-like on their hind legs. They had hollow avian bones and subsequently developed only three toes on their hind feet, and many of their fossil footprints have been mistaken for those of giant birds. Later on, the herbivorous dinosaurs evolved. They walked on all fours, and one branch of this group developed a protective armor.

Several million years later the first mammals appeared. They were nonplacental and proved a speedy failure; none survived. This was an experimental effort to improve mammalian types, but it did not succeed on Urantia.

The marine life of this period was meager but improved rapidly with the new invasion of the sea, which again produced extensive coast lines of shallow waters. Since there was more shallow water around Europe and Asia, the richest fossil beds are to be found about these continents. Today, if you study the life of this age, examine the Himalayan, Siberian, and Mediterranean regions, as well as India and the islands of the southern Pacific basin. A prominent feature of the marine life was the presence of hosts of the beautiful ammonites, whose fossil remains are found all over the world.

130,000,000 years ago the seas had changed very little. Siberia and North America were connected by the Bering Strait land bridge. A rich and unique marine life appeared on the Californian Pacific coast, where over one thousand species of ammonites developed from the higher types of cephalopods. The life changes of this period were revolutionary, notwithstanding that they were transitional and gradual.

This period extended over twenty-five million years and is known as the *Triassic*.

2. The Later Reptilian Age

120,000,000 years ago a new phase of the reptilian age began. The great event of this period was the evolution and decline of the dinosaurs. Land-animal life reached its greatest development, in point of size, and had virtually perished from the face of the earth by the end of this age. The dinosaurs evolved in all

sizes from a species less than two feet long up to the huge noncarnivorous dinosaurs, seventy-five feet long, that have never since been equaled in bulk by any living creature.

The largest of the dinosaurs originated in western North America. These monstrous reptiles are buried throughout the Rocky Mountain regions, along the entire Atlantic coast of North America, over western Europe, South Africa, and India, but not in Australia.

These massive creatures became less active and strong as they grew larger and larger; but they required such an enormous amount of food and the land was so overrun by them that they literally starved to death and became extinct — they lacked the intelligence to cope with the situation.

By this time most of the eastern part of North America, which had long been elevated, had been leveled down and washed into the Atlantic Ocean so that the coast extended several hundred miles farther out than now. The western part of the continent was still up, but even these regions were later invaded by both the northern sea and the Pacific, which extended eastward to the Dakota Black Hills region.

This was a fresh-water age characterized by many inland lakes, as is shown by the abundant fresh-water fossils of the so-called Morrison beds of Colorado, Montana, and Wyoming. The thickness of these combined salt- and fresh-water deposits varies from 2,000 to 5,000 feet; but very little limestone is present in these layers.

The same polar sea that extended so far down over North America likewise covered all of South America except for the soon appearing Andes Mountains. Most of China and Russia was inundated, but the water invasion was greatest in Europe. It was during this submergence that the beautiful lithographic stone of southern Germany was laid down, those strata in which fossils, such as the most delicate wings of olden insects, are preserved as of yesterday.

The flora of this age was much like that of the preceding. Ferns persisted, while conifers and pines became more and more like the present-day varieties. Some coal was still being formed along the northern Mediterranean shores.

The return of the seas improved the weather. Corals spread to European waters, testifying that the climate was still mild and even, but they never again appeared in the slowly cooling polar seas. The marine life of these times improved and developed greatly, especially in European waters. Both corals and crinoids temporarily appeared in larger numbers than previously, but the ammonites dominated the invertebrate life of the oceans, their average size ranging from three to four inches, though one species attained a diameter of eight feet. Sponges were everywhere, and both cuttlefish and oysters continued to evolve.

110,000,000 years ago the potentials of marine life were continuing to unfold. The sea urchin was one of the outstanding mutations of this epoch. Crabs, lobsters, and the modern types of crustaceans matured. Marked changes occurred in the fish family, a sturgeon type first appearing, but the ferocious sea serpents, descended from the land reptiles, still infested all the seas, and they threatened the destruction of the entire fish family.

This continued to be, pre-eminently, the age of the dinosaurs. They overran the land so much that two species had taken to the water for sustenance during the preceding period of sea encroachment. These sea serpents represent a backward step in evolution. While some new species are progressing, certain strains remain stationary and others gravitate backward, reverting to a former state. And this is what happened when these two types of reptiles forsook the land.

As time passed, the sea serpents grew to such size that they became very sluggish and eventually perished because they did not have brains large enough to afford protection for their immense bodies. Their brains weighed less than two ounces, in spite of the fact that these huge ichthyosaurs sometimes grew to be fifty feet long, the majority being over thirty-five feet in length. The marine crocodilians were also a reversion from the land type of reptile, but unlike the sea serpents, these animals always returned to the land to lay their eggs.

Soon after two species of dinosaurs migrated to the water in a futile attempt at self-preservation, two other types were driven to the air by the bitter competition of life on land. But these flying pterosaurs were not the ancestors of the true birds of subsequent ages. They evolved from the hollow-boned leaping dinosaurs, and their wings were of batlike formation with a spread of twenty to twenty-five feet. These ancient flying reptiles grew to be ten feet long, and they had separable jaws much like those of modern snakes. For a time these flying reptiles appeared to be a success, but they failed to evolve along lines which would enable them to survive as air navigators. They represent the nonsurviving strains of bird ancestry.

Turtles increased during this period, first appearing in North America. Their ancestors came over from Asia by way of the northern land bridge.

One hundred million years ago the reptilian age was drawing to a close. The dinosaurs, for all their enormous mass, were all but brainless animals, lacking the intelligence to provide sufficient food to nourish such enormous bodies. And so these sluggish land reptiles perished in ever-increasing numbers. From then on, evolution will follow the growth of brains, not physical bulk, and the development of brains will characterize each succeeding epoch of animal evolution and planetary progress.

This period, embracing the height and the beginning decline of the reptiles, extended nearly twenty-five million years and is known as the *Jurassic*.

3. The Cretaceous Stage: The Flowering-Plant Period: The Age of Birds

The great Cretaceous period derives its name from the predominance of the prolific chalk-making foraminifers in the seas. This period brings Urantia to near the end of the long reptilian dominance and witnesses the appearance of flowering plants and bird life on land. These are also the times of the termination of the westward and southward drift of the continents, accompanied by tremendous crustal deformations and concomitant widespread lava flows and great volcanic activities.

Near the close of the preceding geologic period much of the continental land was above water, although there were no mountain peaks as yet. But as the continental land drift continued, it met with the first great obstruction on the deep floor of the Pacific. This contention of geologic forces gave impetus to the formation

of the whole vast north and south mountain range extending from Alaska down through Mexico to Cape Horn.

This period becomes the *modern mountain-building stage* of geologic history. Prior to this time there were few mountain peaks, merely elevated land ridges of great width. Now the Pacific coast range was beginning to elevate, but it was located seven hundred miles west of the present shore line. The Sierras were beginning to form, their gold-bearing quartz strata being the product of lava flows of this epoch. In the eastern part of North America, Atlantic sea pressure was also working to cause land elevation.

100,000,000 years ago the North American continent and a part of Europe were well above water. The warping of the American continents continued, resulting in the metamorphosing of the South American Andes and in the gradual elevation of the western plains of North America. Most of Mexico sank beneath the sea, and the southern Atlantic encroached on the eastern coast of South America, eventually reaching the present shore line. The Atlantic and Indian Oceans were then about as they are today.

95,000,000 years ago the American and European land masses again began to sink. The southern seas commenced the invasion of North America and gradually extended northward to connect with the Arctic Ocean, constituting the second greatest submergence of the continent. When this sea finally withdrew, it left the continent about as it now is. Before this great submergence began, the eastern Appalachian highlands had been almost completely worn down to the water's level. The many colored layers of pure clay now used for the manufacture of earthenware were laid down over the Atlantic coast regions during this age, their average thickness being about 2,000 feet.

Great volcanic actions occurred south of the Alps and along the line of the present California coast-range mountains. The greatest crustal deformations in millions on millions of years took place in Mexico. Great changes also occurred in Europe, Russia, Japan, and southern South America. The climate became increasingly diversified.

90,000,000 years ago the angiosperms emerged from these early Cretaceous seas and soon overran the continents. These land plants *suddenly* appeared along with fig trees, magnolias, and tulip trees. Soon after this time fig trees, breadfruit trees, and palms overspread Europe and the western plains of North America. No new land animals appeared.

85,000,000 years ago the Bering Strait closed, shutting off the cooling waters of the northern seas. Prior to that the marine life of the Atlantic-Gulf waters and that of the Pacific Ocean had differed greatly, owing to the temperature variations of these two bodies of water, which now became uniform.

The deposits of chalk and greensand marl give name to this period. The sedimentations of these times are variegated, consisting of chalk, shale, sandstone, and small amounts of limestone, together with inferior coal or lignite, and in many regions they contain oil. These layers vary in thickness from 200 feet in some places to 10,000 feet in western North America and numerous European localities. Along the eastern borders of the Rocky Mountains these deposits may be observed in the uptilted foothills.

All over the world these strata are permeated with chalk, and these layers of porous semirock pick up water at upturned outcrops and convey it downward to furnish the water supply of much of the earth's present arid regions.

80,000,000 years ago great disturbances occurred in the earth's crust. The western advance of the continental drift was coming to a standstill, and the enormous energy of the sluggish momentum of the continental mass upcrumpled the Pacific shore line of both North and South America and initiated profound repercussional changes along the Pacific shores of Asia. This circumpacific land elevation, which culminated in present-day mountain ranges, is more than twenty-five thousand miles long. And the upheavals attendant on its birth were the greatest surface distortions to take place since life appeared on Urantia. The lava flows, both above and below ground, were extensive and widespread.

75,000,000 years ago marks the end of the continental drift. From Alaska to Cape Horn the long Pacific coast mountain ranges were completed, but there were as yet few peaks.

The backthrust of the halted continental drift continued the elevation of the western plains of North America, while in the east the worn-down Appalachian Mountains of the Atlantic coast region were projected straight up, with little or no tilting.

70,000,000 years ago the crustal distortions connected with the maximum elevation of the Rocky Mountain region took place. A large segment of rock was overthrust fifteen miles at the surface in British Columbia; here the Cambrian rocks are obliquely thrust out over the Cretaceous layers. On the eastern slope of the Rocky Mountains, near the Canadian border, there was another spectacular overthrust; here the prelife stone layers that were shoved out over the then recent Cretaceous deposits may be found.

This was an age of volcanic activity all over the world, giving rise to numerous small isolated volcanic cones. Submarine volcanoes broke out in the submerged Himalayan region. Much of the rest of Asia, including Siberia, was also still under water.

65,000,000 years ago one of the greatest lava flows of all time occurred. The deposition layers of these and preceding lava flows are to be found all over the Americas, North and South Africa, Australia, and parts of Europe.

The land animals were little changed, but because of greater continental emergence, especially in North America, they rapidly multiplied. North America was the great field of the land-animal evolution of these times, most of Europe being under water.

The climate was still warm and uniform. The arctic regions were enjoying weather much like that of the present climate in central and southern North America.

Great plant-life evolution was taking place. Among the land plants the angiosperms predominated, and many present-day trees first appeared, including beech, birch, oak, walnut, sycamore, maple, and modern palms. Fruits, grasses, and cereals were abundant, and these seed-bearing grasses and trees were to the plant world what the ancestors of mortals were to the animal world — they were second in evolutionary

importance only to the appearance of mortals. *Suddenly* and without previous gradation, the great family of flowering plants mutated. And this new flora soon overspread the entire world.

60,000,000 years ago, though the land reptiles were on the decline, the dinosaurs continued as monarchs of the land, the lead now being taken by the more agile and active types of the smaller leaping kangaroo varieties of the carnivorous dinosaurs. But sometime previously, new types of the herbivorous dinosaurs had appeared, whose rapid increase was due to the appearance of the grass family of land plants. One of these new grass-eating dinosaurs was a true quadruped having two horns and a capelike shoulder flange. The land type of turtle, twenty feet across, appeared, as did the modern crocodile and true snakes of the modern type. Great changes were also occurring among the fishes and other forms of marine life.

The wading and swimming prebirds of earlier ages had not been a success in the air, nor had the flying dinosaurs. They were a short-lived species, soon becoming extinct. They, too, were subject to the dinosaur destruction, because of having too little brain substance in comparison with body size. This second attempt to produce animals that could navigate the atmosphere failed, as did the abortive attempt to produce mammals during this and a preceding age.

55,000,000 years ago the evolutionary march was marked by the *sudden* appearance of the first of the *true birds*, a small pigeonlike creature which was the ancestor of all bird life. This was the third type of flying creature to appear on earth, and it sprang directly from the reptilian group, not from the contemporary flying dinosaurs nor from the earlier types of toothed land birds. And so this becomes known as the *age of birds* as well as the declining age of reptiles.

4. The End of the Chalk Period

The great Cretaceous period was drawing to a close, and its termination marks the end of the sea invasions of the continents. This is particularly true of North America, where there had been just twenty-four great inundations. And though there were subsequent minor submergences, none of these can be compared with the extensive and lengthy marine invasions of this and previous ages. These alternate periods of land and sea dominance have occurred in million-year cycles. There has been an agelong rhythm associated with this rise and fall of ocean floor and continental land levels. And these same rhythmical crustal movements will continue from this time on throughout the earth's history but with diminishing frequency and extent.

This period also witnesses the end of the continental drift and the building of the modern mountains of Urantia. But the pressure of the continental masses and the thwarted momentum of their agelong drift are not the exclusive influences in mountain building. The chief and underlying factor in determining the location of a mountain range is the pre-existent lowland, or trough, which has become filled up with the comparatively lighter deposits of the land erosion and marine drifts of the preceding ages. These lighter areas of land are sometimes 15,000 to 20,000 feet thick; therefore, when the crust is subjected to pressure from any cause, these lighter areas are the first to crumple up, fold, and rise upward to afford compensatory adjustment for the contending and conflicting forces and pressures at work in the earth's crust or underneath the crust. Sometimes these upthrusts of land occur without folding. But in connection with the rise of the Rocky Mountains, great folding and tilting occurred, coupled with enormous overthrusts of the various layers, both underground and at the surface.

The oldest mountains of the world are located in Asia, Greenland, and northern Europe among those of the older east-west systems. The mid-age mountains are in the circumpacific group and in the second European east-west system, which was born at about the same time. This gigantic uprising is almost ten thousand miles long, extending from Europe into the West Indies land elevations. The youngest mountains are in the Rocky Mountain system, where, for ages, land elevations had occurred, only to be successively covered by the sea, though some of the higher lands remained as islands. Subsequent to the formation of the mid-age mountains, a real mountain highland was elevated which was destined, subsequently, to be carved into the present Rocky Mountains by the combined artistry of nature's elements.

The present North American Rocky Mountain region is not the original elevation of land; that elevation had long ago been leveled by erosion and then re-elevated. The present front range of mountains is what is left of the remains of the original range which was re-elevated. Pikes Peak and Longs Peak are outstanding examples of this mountain activity, extending over two or more generations of mountain lives. These two peaks held their heads above water during several of the preceding inundations.

Biologically as well as geologically this was an eventful and active age on land and under water. Sea urchins increased while corals and crinoids decreased. The ammonites, of preponderant influence during a previous age, also rapidly declined. On land the fern forests were largely replaced by pine and other modern trees, including the gigantic redwoods. By the end of this period, while the placental mammal has not yet evolved, the biologic stage is fully set for the appearance, in a subsequent age, of the early ancestors of the future mammalian types.

And so ends a long era of world evolution, extending from the early appearance of land life to the more recent times of the immediate ancestors of the human species and its collateral branches. This, the *Cretaceous age*, covers fifty million years and brings to a close the premammalian era of land life, which extends over a period of one hundred million years and is known as the *Mesozoic*.

[This paper had been originally presented by a Life Carrier of Nebadon assigned to Satania and now functioning on Urantia.]

Paper 61

The Mammalian Era on Urantia

The era of mammals extends from the times of the origin of placental mammals to the end of the ice age, covering a little less than fifty million years.

During this Cenozoic age the world's landscape presented an attractive appearance — rolling hills, broad valleys, wide rivers, and great forests. Twice during this sector of time the Panama Isthmus went up and down; three times the Bering Strait land bridge did the same. The animal types were both many and varied. The trees swarmed with birds, and the whole world was an animal paradise, notwithstanding the incessant struggle of the evolving animal species for supremacy.

The accumulated deposits of the five periods of this fifty-million-year era contain the fossil records of the successive mammalian dynasties and lead right up through the times of the actual appearance of humans.

1. The New Continental Land Stage: The Age of Early Mammals

50,000,000 years ago the land areas of the world were very generally above water or only slightly submerged. The formations and deposits of this period are both land and marine, but chiefly land. For a considerable time the land gradually rose but was simultaneously washed down to the lower levels and toward the seas.

Early in this period and in North America the placental type of mammals *suddenly* appeared, and they constituted the most important evolutionary development up to this time. Previous orders of nonplacental mammals had existed, but this new type sprang directly and *suddenly* from the pre-existent reptilian ancestor whose descendants had persisted through the times of dinosaur decline. The parent of the placental mammals was a small, highly active, carnivorous, springing type of dinosaur.

Basic mammalian instincts began to be manifested in these primitive mammalian types. Mammals possess an immense survival advantage over all other forms of animal life in that they can:

1. Bring forth relatively mature and well-developed offspring.
2. Nourish, nurture, and protect their offspring with affectionate regard.
3. Employ their superior brain power in self-perpetuation.
4. Utilize increased agility in escaping from enemies.
5. Apply superior intelligence to environmental adjustment and adaptation.

45,000,000 years ago the continental backbones were elevated in association with a very general sinking of the coast lines. Mammalian life was evolving rapidly. A small reptilian, egg-laying type of mammal flourished, and the ancestors of the later kangaroos roamed Australia. Soon there were small horses, fleet-footed rhinoceroses, tapirs with proboscises, primitive pigs, squirrels, lemurs, opossums, and several tribes of monkeylike animals. They were all small, primitive, and best suited to living among the forests of the mountain regions. A large ostrichlike land bird developed to a height of ten feet and laid an egg nine by

thirteen inches. These were the ancestors of the later gigantic passenger birds that were so highly intelligent, and that at one time transported human beings through the air.

The mammals of the early Cenozoic lived on land, under the water, in the air, and among the treetops. They had from one to eleven pairs of mammary glands, and all were covered with considerable hair. In common with the later appearing orders, they developed two successive sets of teeth and possessed large brains in comparison to body size. But among them all no modern forms existed.

40,000,000 years ago the land areas of the Northern Hemisphere began to elevate, and this was followed by new extensive land deposits and other terrestrial activities, including lava flows, warping, lake formation, and erosion.

During the latter part of this epoch most of Europe was submerged. Following a slight land rise the continent was covered by lakes and bays. The Arctic Ocean, through the Ural depression, ran south to connect with the Mediterranean Sea as it had then expanded northward, the highlands of the Alps, Carpathians, Apennines, and Pyrenees being up above the water as islands of the sea. The Isthmus of Panama was up; the Atlantic and Pacific Oceans were separated. North America was connected with Asia by the Bering Strait land bridge and with Europe by way of Greenland and Iceland. The earth circuit of land in northern latitudes was broken only by the Ural Straits, which connected the arctic seas with the enlarged Mediterranean.

Considerable foraminiferal limestone was deposited in European waters. Today this same stone is elevated to a height of 10,000 feet in the Alps, 16,000 feet in the Himalayas, and 20,000 feet in Tibet. The chalk deposits of this period are found along the coasts of Africa and Australia, on the west coast of South America, and around the West Indies.

Throughout this so-called *Eocene* period the evolution of mammalian and other related forms of life continued with little or no interruption. North America was then connected by land with every continent except Australia, and the world was gradually overrun by primitive mammalian fauna of various types.

2. The Recent Flood Stage: The Age of Advanced Mammals

This period was characterized by the further and rapid evolution of placental mammals, the more progressive forms of mammalian life developing during these times.

Although the early placental mammals sprang from carnivorous ancestors, very soon herbivorous branches developed, and, before long, omnivorous mammalian families also sprang up. The angiosperms were the principal food of the rapidly increasing mammals, the modern land flora, including the majority of present-day plants and trees, having appeared during earlier periods.

35,000,000 years ago marks the beginning of the age of placental-mammalian world domination. The southern land bridge was extensive, reconnecting the then enormous Antarctic continent with South America, South Africa, and Australia. In spite of the massing of land in high latitudes, the world climate remained relatively mild because of the enormous increase in the size of the tropic seas, nor was the land elevated sufficiently to produce glaciers. Extensive lava flows occurred in Greenland and Iceland, some coal being deposited between these layers.

Marked changes were taking place in the fauna of the planet. The sea life was undergoing great modification; most of the present-day orders of marine life were in existence, and foraminifers continued to play an important role. The insect life was much like that of the previous era. The Florissant fossil beds

of Colorado belong to the later years of these far-distant times. Most of the living insect families go back to this period, but many then in existence are now extinct, though their fossils remain.

On land this was pre-eminently the age of mammalian renovation and expansion. Of the earlier and more primitive mammals, over one hundred species were extinct before this period ended. Even the mammals of large size and small brain soon perished. Brains and agility had replaced armor and size in the progress of animal survival. And with the dinosaur family on the decline, the mammals slowly assumed domination of the earth, speedily and completely destroying the remainder of their reptilian ancestors.

Along with the disappearance of the dinosaurs, other and great changes occurred in the various branches of the saurian family. The surviving members of the early reptilian families are turtles, snakes, and crocodiles, together with the venerable frog, the only remaining group representative of humanity's earlier ancestors.

Various groups of mammals had their origin in a unique animal now extinct. This carnivorous creature was something of a cross between a cat and a seal; it could live on land or in water and was highly intelligent and very active. In Europe the ancestor of the canine family evolved, soon giving rise to many species of small dogs. About the same time the gnawing rodents, including beavers, squirrels, gophers, mice, and rabbits, appeared and soon became a notable form of life, very little change having occurred in this family since then. The later deposits of this period contain the fossil remains of dogs, cats, coons, and weasels in ancestral form.

30,000,000 years ago the modern types of mammals began to make their appearance. Formerly the mammals had lived for the greater part in the hills, being of the mountainous types; *suddenly* the evolution began of the plains or hoofed type, the grazing species, as differentiated from the clawed flesh eaters. These grazers sprang from an undifferentiated ancestor having five toes and forty-four teeth, which perished before the end of the age. Toe evolution did not progress beyond the three-toed stage throughout this period.

The horse, an outstanding example of evolution, lived during these times in both North America and Europe, though development was not fully completed until the later ice age. While the rhinoceros family appeared at the close of this period, it subsequently underwent its greatest expansion. A small hog-like creature also developed which became the ancestor of the many species of swine, peccaries, and hippopotamuses. Camels and llamas had their origin in North America about the middle of this period and overran the western plains. Later, the llamas migrated to South America, the camels to Europe, and soon both were extinct in North America, though a few camels survived up to the ice age.

About this time a notable thing occurred in western North America: The early ancestors of the ancient lemurs made their first appearance. While this family cannot be regarded as true lemurs, their coming marked the establishment of the line from which the true lemurs subsequently sprang.

Like the land serpents of a previous age which took themselves to the seas, now a whole tribe of placental mammals deserted the land and took up their residence in the oceans. And they have ever since remained in the sea, yielding the modern whales, dolphins, porpoises, seals, and sea lions.

The bird life of the planet continued to develop, but with few important evolutionary changes. The majority of modern birds were existent, including gulls, herons, flamingoes, buzzards, falcons, eagles, owls, quails, and ostriches.

By the close of this *Oligocene* period, covering ten million years, the plant life, together with the marine life and the land animals, had very largely evolved and was present on earth much as they are today.

Considerable specialization has subsequently appeared, but the ancestral forms of most living things were alive then.

3. The Modern Mountain Stage: Age of the Elephant and the Horse

Land elevation and sea segregation were slowly changing the world's weather, gradually cooling it, but the climate was still mild. Sequoias and magnolias grew in Greenland, but the subtropical plants were beginning to migrate southward. By the end of this period these warm-climate plants and trees had largely disappeared from the northern latitudes, their places being taken by more hardy plants and the deciduous trees.

There was a great increase in the varieties of grasses, and the teeth of many mammalian species gradually altered to conform to the present-day grazing type.

25,000,000 years ago there was a slight land submergence following the long epoch of land elevation. The Rocky Mountain region remained highly elevated so that the deposition of erosion material continued throughout the lowlands to the east. The Sierras were re-elevated; in fact, they have been rising ever since. The great four-mile vertical fault in the California region dates from this time.

20,000,000 years ago was the golden age of mammals. The Bering Strait land bridge was up, and many groups of animals migrated to North America from Asia, including the four-tusked mastodons, short-legged rhinoceroses, and many varieties of the cat family.

The first deer appeared, and North America was soon overrun by ruminants — deer, oxen, camels, bison, and several species of rhinoceroses — but the giant pigs, more than six feet tall, became extinct.

The huge elephants of this and subsequent periods possessed large brains as well as large bodies, and they soon overran the entire world except Australia. For once the world was dominated by a huge animal with a brain sufficiently large to enable it to carry on. Confronted by the highly intelligent life of these ages, no animal the size of an elephant could have survived unless it had possessed a brain of large size and superior quality. In intelligence and adaptation the elephant is approached only by the horse and is surpassed only by humans. Even so, of the fifty species of elephants in existence at the opening of this period, only two have survived.

15,000,000 years ago the mountain regions of Eurasia were rising, and there was some volcanic activity throughout these regions, but nothing comparable to the lava flows of the Western Hemisphere. These unsettled conditions prevailed all over the world.

The Strait of Gibraltar closed, and Spain was connected with Africa by the old land bridge, but the Mediterranean flowed into the Atlantic through a narrow channel which extended across France, the mountain peaks and highlands appearing as islands above this ancient sea. Later on, these European seas began to withdraw. Still later, the Mediterranean was connected with the Indian Ocean, while at the close of this period the Suez region was elevated so that the Mediterranean became, for a time, an inland salt sea.

The Iceland land bridge submerged, and the arctic waters commingled with those of the Atlantic Ocean. The Atlantic coast of North America rapidly cooled, but the Pacific coast remained warmer than at present. The great ocean currents were in function and affected climate much as they do today.

Mammalian life continued to evolve. Enormous herds of horses joined the camels on the western plains of North America; this was truly the age of horses as well as of elephants. The horse's brain is next in animal quality to that of the elephant, but in one respect it is decidedly inferior, for the horse never fully overcame

the deep-seated propensity to flee when frightened. The horse lacks the emotional control of the elephant, while the elephant is greatly handicapped by size and lack of agility. During this period an animal evolved which was somewhat like both the elephant and the horse, but it was soon destroyed by the rapidly increasing cat family.

As Urantia is entering the so-called "horseless age," you should pause and ponder what this animal meant to your ancestors. Humans first used horses for food, then for travel, and later in agriculture and war. The horse has long served humankind and has played an important part in the development of human civilization.

The biologic developments of this period contributed much toward the setting of the stage for the subsequent appearance of humans. In central Asia the true types of both the primitive monkey and the gorilla evolved, having a common ancestor, now extinct. But neither of these species is concerned in the line of living beings which were, later on, to become the ancestors of the human race.

The dog family was represented by several groups, notably wolves and foxes; the cat tribe, by panthers and large saber-toothed tigers, the latter first evolving in North America. The modern cat and dog families increased in numbers all over the world. Weasels, martens, otters, and raccoons thrived and developed throughout the northern latitudes.

Birds continued to evolve, though few marked changes occurred. Reptiles were similar to modern types — snakes, crocodiles, and turtles.

Thus drew to a close a very eventful and interesting period of the world's history. This age of the elephant and the horse is known as the *Miocene*.

4. The Recent Continental-Elevation Stage

This is the period of preglacial land elevation in North America, Europe, and Asia. The land was greatly altered in topography. Mountain ranges were born, streams changed their courses, and isolated volcanoes broke out all over the world.

10,000,000 years ago an age of widespread local land deposits on the lowlands of the continents began, but most of these sedimentations were later removed. Much of Europe, at this time, was still under water, including parts of England, Belgium, and France, and the Mediterranean Sea covered much of northern Africa. In North America extensive depositions were made at the mountain bases, in lakes, and in the great land basins. These deposits average only about two hundred feet, are more or less colored, and fossils are rare. Two great fresh-water lakes existed in western North America. The Sierras were elevating; Shasta, Hood, and Rainier were beginning their mountain careers. But it was not until the subsequent ice age that North America began its creep toward the Atlantic depression.

For a short time all the land of the world was again joined except Australia, and the last great world-wide animal migration took place. North America was connected with both South America and Asia, and there was a free exchange of animal life. Asiatic sloths, armadillos, antelopes, and bears entered North America, while North American camels went to China. Rhinoceroses migrated over the whole world except Australia and South America, but they were extinct in the Western Hemisphere by the close of this period.

In general, the life of the preceding period continued to evolve and spread. The cat family dominated the animal life, and marine life was almost at a standstill. Many of the horses were still three-toed, but the

modern types were arriving; llamas and giraffelike camels mingled with the horses on the grazing plains. The giraffe appeared in Africa, having just as long a neck then as now. In South America sloths, armadillos, anteaters, and the South American type of primitive monkeys evolved. Before the continents were finally isolated, those massive animals, the mastodons, migrated everywhere except to Australia.

5,000,000 years ago the horse evolved as it is now and from North America migrated to all the world. But the horse had become extinct on the continent of its origin long before the red race arrived.

The climate was gradually getting cooler; the land plants were slowly moving southward. At first it was the increasing cold in the north that stopped animal migrations over the northern isthmuses; subsequently these North American land bridges went down. Soon afterwards the land connection between Africa and South America finally submerged, and the Western Hemisphere was isolated much as it is today. From this time forward distinct types of life began to develop in the Eastern and Western Hemispheres.

And thus this period of almost ten million years' duration draws to a close, and the ancestor of humankind has not yet appeared. This is the time usually designated as the *Pliocene*.

5. The Early Ice Age

By the close of the preceding period the lands of the northeastern part of North America and of northern Europe were highly elevated on an extensive scale, in North America vast areas rising up to 30,000 feet and more. Mild climates had formerly prevailed over these northern regions, and the arctic waters were all open to evaporation, and they continued to be ice-free until almost the close of the glacial period.

Simultaneously with these land elevations the ocean currents shifted, and the seasonal winds changed their direction. These conditions eventually produced an almost constant precipitation of moisture from the movement of the heavily saturated atmosphere over the northern highlands. Snow began to fall on these elevated and therefore cool regions, and it continued to fall until it had attained a depth of 20,000 feet. The areas of the greatest depth of snow, together with altitude, determined the central points of subsequent glacial pressure flows. And the ice age persisted just as long as this excessive precipitation continued to cover these northern highlands with this enormous mantle of snow, which soon metamorphosed into solid but creeping ice.

The great ice sheets of this period were all located on elevated highlands, not in mountainous regions where they are found today. One half of the glacial ice was in North America, one fourth in Eurasia, and one fourth elsewhere, chiefly in Antarctica. Africa was little affected by the ice, but Australia was almost covered with the antarctic ice blanket.

The northern regions of this world have experienced six separate and distinct ice invasions, although there were scores of advances and recessions associated with the activity of each individual ice sheet. The ice in North America collected in two and, later, three centers. Greenland was covered, and Iceland was completely buried beneath the ice flow. In Europe the ice at various times covered the British Isles except for the coast of southern England, and it spread over western Europe down to France.

2,000,000 years ago the first North American glacier started its southern advance. The ice age was now in the making, and this glacier consumed nearly one million years in its advance from, and retreat back toward, the northern pressure centers. The central ice sheet extended south as far as Kansas; the eastern and western ice centers were not as extensive.

1,500,000 years ago the first great glacier was retreating northward. In the meantime, enormous quantities of snow had been falling on Greenland and on the northeastern part of North America, and before long this eastern ice mass began to flow southward. This was the second invasion of the ice.

These first two ice invasions were not extensive in Eurasia. During these early epochs of the ice age North America was overrun with mastodons, woolly mammoths, horses, camels, deer, musk oxen, bison, ground sloths, giant beavers, saber-toothed tigers, sloths as large as elephants, and many groups of the cat and dog families. But from this time forward they were rapidly reduced in numbers by the increasing cold of the glacial period. Toward the close of the ice age the majority of these animal species were extinct in North America.

Away from the ice the land and water life of the world was little changed. Between the ice invasions the climate was about as mild as at present, perhaps a little warmer. The glaciers were, after all, local phenomena, though they spread out to cover enormous areas. The coastal climate varied greatly between the times of glacial inaction and those times when enormous icebergs were sliding off the coast of Maine into the Atlantic, slipping out through Puget Sound into the Pacific, and thundering down Norwegian fiords into the North Sea.

6. Primitive Humans in the Ice Age

The great event of this glacial period was the evolution of primitive humans. Slightly to the west of India, on land now under water and among the offspring of Asiatic migrants of the older North American lemur types, the dawn mammals *suddenly* appeared. These small animals walked mostly on their hind legs, and they possessed large brains in proportion to their size and in comparison with the brains of other animals. In the seventieth generation of this order of life a new and higher group of animals *suddenly* differentiated. These new mid-mammals — almost twice the size and height of their ancestors and possessing proportionately increased brain power — had just established themselves when the Primates, the third vital mutation, *suddenly* appeared. (At this same time, a retrograde development within the mid-mammal stock gave origin to the simian ancestry; and from that day to this the human branch has gone forward by progressive evolution, while the simian tribes have remained stationary or have actually retrogressed.)

1,000,000 years ago Urantia was registered as an *inhabited world*. A mutation within the stock of the progressing Primates *suddenly* produced two primitive human beings, the actual ancestors of humankind.

This event occurred at about the time of the beginning of the third glacial advance; so it may be seen that your early ancestors were born and bred in a stimulating, invigorating, and difficult environment. And the sole survivors of these Urantia aborigines, the Eskimos, prefer to dwell in frigid northern climates even now.

Human beings were not present in the Western Hemisphere until near the close of the ice age. But during the interglacial epochs they passed westward around the Mediterranean and soon overran the continent of Europe. In the caves of western Europe human bones mingled with the remains of both tropic and arctic animals may be found, testifying that humans lived in these regions throughout the later epochs of the advancing and retreating glaciers.

7. The Continuing Ice Age

Throughout the glacial period other activities were in progress, but the action of the ice overshadows all other phenomena in the northern latitudes. No other terrestrial activity leaves such characteristic evidence on the topography. The distinctive boulders and surface cleavages, such as potholes, lakes, displaced stone,

and rock flour, are not to be found in connection with any other phenomenon in nature. The ice is also responsible for those gentle swells, or surface undulations, known as drumlins. And a glacier, as it advances, displaces rivers and changes the whole face of the earth. Glaciers alone leave behind them those telltale drifts — the ground, lateral, and terminal moraines. These drifts, particularly the ground moraines, extend from the eastern seaboard north and westward in North America and are found in Europe and Siberia.

750,000 years ago the fourth ice sheet, a union of the North American central and eastern ice fields, was well on its way south; at its height it reached to southern Illinois, displacing the Mississippi River fifty miles to the west, and in the east it extended as far south as the Ohio River and central Pennsylvania.

In Asia the Siberian ice sheet made its southernmost invasion, while in Europe the advancing ice stopped just short of the mountain barrier of the Alps.

500,000 years ago, during the fifth advance of the ice, a new development accelerated the course of human evolution. *Suddenly* and in one generation the six colored races mutated from the aboriginal human stock. This is a doubly important date since it also marks the arrival of the Planetary Administrator.

In North America the advancing fifth glacier consisted of a combined invasion by all three ice centers. The eastern lobe, however, extended only a short distance below the St. Lawrence valley, and the western ice sheet made little southern advance. But the central lobe reached south to cover most of the State of Iowa. In Europe this invasion of the ice was not as extensive as the preceding one.

250,000 years ago the sixth and last glaciation began. And despite the fact that the northern highlands had begun to sink slightly, this was the period of greatest snow deposition on the northern ice fields.

In this invasion the three great ice sheets coalesced into one vast ice mass, and all of the western mountains participated in this glacial activity. This was the largest of all ice invasions in North America; the ice moved south over fifteen hundred miles from its pressure centers, and North America experienced its lowest temperatures.

200,000 years ago, during the advance of the last glacier, an episode occurred which had much to do with the march of events on Urantia — the Lucifer rebellion.

150,000 years ago the sixth and last glacier reached its farthest points of southern extension, the western ice sheet crossing just over the Canadian border; the central coming down into Kansas, Missouri, and Illinois; the eastern sheet advancing south and covering the greater portion of Pennsylvania and Ohio.

This is the glacier that produced the many tongues, or ice lobes, which carved out the present-day lakes, great and small. During its retreat the North American system of Great Lakes was produced. And Urantian geologists have very accurately deduced the various stages of this development and have correctly surmised that these bodies of water did, at different times, empty first into the Mississippi valley, then eastward into the Hudson valley, and finally by a northern route into the St. Lawrence. It is thirty-seven thousand years since the connected Great Lakes system began to empty out over the present Niagara route.

100,000 years ago, during the retreat of the last glacier, the vast polar ice sheets began to form, and the center of ice accumulation moved considerably northward. And as long as the polar regions continue to be covered with ice, it is hardly possible for another glacial age to occur, regardless of future land elevations or modification of ocean currents.

This last glacier was one hundred thousand years advancing, and it required a like span of time to complete its northern retreat. The temperate regions have been free from the ice for a little over fifty thousand years.

The rigorous glacial period destroyed many species and radically changed numerous others. Many were sorely sifted by the back and forth migration which was made necessary by the advancing and retreating ice. Those animals which followed the glaciers over the land were the bear, bison, reindeer, musk ox, mammoth, and mastodon.

The mammoth sought the open prairies, but the mastodon preferred the sheltered fringes of the forest regions. The mammoth, until a late date, ranged from Mexico to Canada; the Siberian variety became wool covered. The mastodon persisted in North America until exterminated by the red race much as the white race later killed off the bison.

In North America, during the last glaciation, the horse, tapir, llama, and saber-toothed tiger became extinct. In their places sloths, armadillos, and water hogs came up from South America.

The enforced migration of life before the advancing ice led to an extraordinary commingling of plants and of animals, and with the retreat of the final ice invasion, many arctic species of both plants and animals were left stranded high on certain mountain peaks, where they had journeyed to escape destruction by the glacier. And so, today, these dislocated plants and animals may be found high up on the Alps of Europe and even on the Appalachian Mountains of North America.

The ice age is the last completed geologic period, the so-called *Pleistocene*, over two million years in length.

35,000 years ago marks the termination of the great ice age except in the polar regions of the planet. This date is also significant in that it approximates the arrival of the Biologic Uplifters and the beginning of the Edenic dispensation, roughly corresponding to the beginning of the *Holocene* or postglacial period.

This narrative, extending from the rise of mammalian life to the retreat of the ice and on down to historic times, covers a span of almost fifty million years. This is the last — the current — geologic period and is known to your researchers as the *Cenozoic* or recent-times era.

[This paper had been originally sponsored by a Resident Life Carrier.]

Paper 62

The Dawn Races of Early Humans

About one million years ago the immediate ancestors of humankind made their appearance by three successive and sudden mutations stemming from early stock of the lemur type of placental mammal. The dominant factors of these early lemurs were derived from the western or later American group of the evolving life plasm. But before establishing the direct line of human ancestry, this strain was reinforced by contributions from the central life implantation evolved in Africa. The eastern life group contributed little or nothing to the actual production of the human species.

1. The Early Lemur Types

The early lemurs concerned in the ancestry of the human species were not directly related to the pre-existent tribes of gibbons and apes then living in Eurasia and northern Africa, whose progeny have survived to the present time. Neither were they the offspring of the modern type of lemur, though springing from an ancestor common to both but long since extinct.

While these early lemurs evolved in the Western Hemisphere, the establishment of the direct mammalian ancestry of humankind took place in southwestern Asia, in the original area of the central life implantation but on the borders of the eastern regions. Several million years ago the North American type of lemurs had migrated westward over the Bering land bridge and had slowly made their way southwestward along the Asiatic coast. These migrating tribes finally reached the salubrious region lying between the then expanded Mediterranean Sea and the elevating mountainous regions of the Indian peninsula. In these lands to the west of India they united with other and favorable strains, establishing the ancestry of the human race.

With the passing of time the seacoast of India southwest of the mountains gradually submerged, completely isolating the life of this region. There was no avenue of approach to, or escape from, this Mesopotamian or Persian peninsula except to the north, and that was repeatedly cut off by the southern invasions of the glaciers. And it was in this almost paradisiacal area, and from the superior descendants of this lemur type of mammal, that two great groups sprang, the simian tribes of modern times and the present-day human species.

2. The Dawn Mammals

A little more than one million years ago the Mesopotamian dawn mammals, the direct descendants of the North American lemur type of placental mammal, *suddenly* appeared. They were active little creatures, almost three feet tall; and while they did not habitually walk on their hind legs, they could easily stand erect. They were hairy and agile and chattered in monkeylike fashion, but unlike the simian tribes, they were flesh eaters. They had a primitive opposable thumb as well as a highly useful grasping big toe. From this point onward the prehuman species successively developed the opposable thumb while they progressively lost the grasping power of the great toe. The later ape tribes retained the grasping big toe but never developed the human type of thumb.

These dawn mammals attained full growth when three or four years of age, having a potential life span, on the average, of about twenty years. As a rule offspring were born singly, although twins were occasional.

The members of this new species had the largest brains for their size of any animal that had previously existed on earth. They experienced many of the emotions, and shared numerous instincts which later characterized primitive humans, being highly curious and exhibiting considerable elation when successful at any undertaking. Food hunger and sex craving were well developed, and a definite sex selection was manifested in a crude form of courtship and choice of mates. They would fight fiercely in defense of their kindred and were quite tender in family associations, possessing a sense of self-abasement bordering on shame and remorse. They were very affectionate and touchingly loyal to their mates, but if circumstances separated them, they would choose new partners.

Being small of stature and having keen minds to realize the dangers of their forest habitat, they developed an extraordinary fear which led to those wise precautionary measures that so enormously contributed to survival, such as their construction of crude shelters in the high treetops which eliminated many of the perils of ground life. The beginning of the fear tendencies of humankind more specifically dates from these days.

These dawn mammals developed more of a tribal spirit than had ever been previously exhibited. They were highly gregarious but nevertheless exceedingly pugnacious when in any way disturbed in the ordinary pursuit of their routine life, and they displayed fiery tempers when their anger was fully aroused. Their bellicose natures, however, served a good purpose; superior groups did not hesitate to make war on their inferior neighbors, and by selective survival the species was progressively improved. They very soon dominated the life of the smaller creatures of this region, and very few of the older noncarnivorous monkeylike tribes survived.

These aggressive little animals multiplied and spread over the Mesopotamian peninsula for more than one thousand years, constantly improving in physical type and general intelligence. And it was just seventy generations after this new tribe had taken origin from the highest type of lemur ancestor that the next epoch-making development occurred — the *sudden* differentiation of the ancestors of the next vital step in the evolution of human beings on Urantia.

3. The Mid-Mammals

Early in the career of the dawn mammals, in the treetop abode of a superior pair of these agile creatures, twins were born, one of each gender. Compared with their ancestors, they were really handsome little creatures. They had very little hair on their bodies, but this was no disability as they lived in a warm and equable climate.

These children grew to be a little over four feet in height. They were in every way larger than their parents, having longer legs and shorter arms. They had almost perfectly opposable thumbs, just about as well adapted for diversified work as the present human thumb. They walked upright, having feet almost as well suited for walking as those of the later human races.

Their brains were inferior to, and smaller than, those of human beings but very superior to, and comparatively much larger than, those of their ancestors. The twins displayed superior intelligence and were soon recognized as the heads of the whole tribe of dawn mammals, instituting a primitive form of social organization and a crude economic division of labor. These siblings mated and soon enjoyed the society of twenty-one children much like themselves, all more than four feet tall and in every way superior to the ancestral species. This new group formed the nucleus of the mid-mammals.

When the numbers of this new and superior group grew great, war, relentless war, broke out; and when the terrible struggle was over, not a single individual of the pre-existent and ancestral race of dawn mammals remained alive. The less numerous but more powerful and intelligent offshoot of the species had survived at the expense of their ancestors.

And now, for almost fifteen thousand years (six hundred generations), this creature became the terror of this part of the world. All of the great and vicious animals of former times had perished. The large beasts native to these regions were not carnivorous, and the larger species of the cat family, lions and tigers, had not yet invaded this peculiarly sheltered nook of the earth's surface. Therefore these mid-mammals waxed valiant and subdued all of their corner of creation.

Compared with the ancestral species, the mid-mammals were an improvement in every way. Even their potential life span was longer, being about twenty-five years. A number of rudimentary human traits appeared in this new species. In addition to the innate propensities exhibited by their ancestors, these mid-mammals were capable of showing disgust in certain repulsive situations. They further possessed a well-defined hoarding instinct; they would hide food for subsequent use and were given to the collection of smooth round pebbles and certain types of round stones suitable for defensive and offensive ammunition.

These mid-mammals were the first to exhibit a definite construction propensity, as shown in their rivalry in the building of both treetop homes and their many-tunneled subterranean retreats; they were the first species of mammals to ever provide for safety in both arboreal and underground shelters. They largely forsook the trees as places of abode, living on the ground during the day and sleeping in the treetops at night.

As time passed, the natural increase in numbers eventually resulted in serious food competition and sex rivalry, all of which culminated in a series of internecine battles that nearly destroyed the entire species. These struggles continued until only one group of less than one hundred individuals was left alive. But peace once more prevailed, and this lone surviving tribe built its treetop bedrooms anew and once again resumed a normal and semipeaceful existence.

You can hardly realize by what narrow margins your prehuman ancestors missed extinction from time to time. Had the ancestral frog of all humanity jumped two inches less on a certain occasion, the whole course of evolution would have been markedly changed. The immediate lemurlike mother of the dawn-mammal species escaped death no less than five times by mere hairbreadth margins before giving birth to the parent of the new and higher mammalian order. But the closest call of all was when lightning struck the tree in which the prospective mother of the Primates twins was sleeping. Both of these mid-mammal parents were severely shocked and badly burned, and three of their seven children were killed by this bolt from the skies.

These evolving animals were almost superstitious. This couple whose treetop home had been struck were the leaders of the more progressive group of the mid-mammal species; and following their example, more than half the tribe, embracing the more intelligent families, moved about two miles away from this locality and began the construction of new treetop abodes and new ground shelters — their transient retreats in time of sudden danger.

Soon after the completion of their home, this couple, veterans of so many struggles, found themselves the proud parents of twins, the most interesting and important animals ever to have been born into the world up to that time, for they were the first of the new species of *Primates* constituting the next vital step in prehuman evolution.

Contemporaneously with the birth of these Primates twins, another couple also gave birth to twins. These twins, one of each gender, were indifferent to conquest; they were concerned only with obtaining food and, since they would not eat flesh, soon lost all interest in seeking prey. These twins became the founders of the modern simian tribes. Their descendants sought the warmer southern regions with their mild climates and an abundance of tropical fruits, where they have continued much as of that day except for those branches which mated with the earlier types of gibbons and apes and have greatly deteriorated in consequence.

And so it may be readily seen that humans and apes are related only in that they sprang from the mid-mammals, a tribe in which the contemporaneous birth and subsequent segregation of two pairs of twins occurred: one pair destined to produce the modern types of monkey, baboon, chimpanzee, and gorilla; the other pair destined to continue the line of ascent which evolved into humans.

Modern humans and the simians did spring from the same tribe and species but not from the same parents. The ancestors of humans are descended from the selected remnants of this mid-mammal tribe, whereas the modern simians (except for certain pre-existent types of lemurs, gibbons, apes, and other monkeylike creatures) are the descendants of a couple who only survived by hiding themselves in a subterranean food-storage retreat for more than two weeks during the last fierce battle of their tribe, emerging only after the hostilities were well over.

4. The Primates

Going back to the birth of the Primates twins, one of each gender, to the two leading members of the mid-mammal tribe: These animal babies were of an unusual order; they had still less hair on their bodies than their parents and, when very young, insisted on walking upright. Their ancestors had always learned to walk on their hind legs, but these Primates twins stood erect from the beginning. They attained a height of over five feet, and their heads grew larger in comparison with others among the tribe. While learning early on to communicate with each other by means of signs and sounds, they were never able to make their people understand these new symbols.

When about fourteen years of age, they fled from the tribe, going west to raise their family and establish the new species of Primates. And these new creatures are very properly denominated *Primates* since they were the direct and immediate animal ancestors of the human family itself.

Thus it was that the Primates came to occupy a region on the west coast of the Mesopotamian peninsula as it then projected into the southern sea, while the less intelligent and closely related tribes lived around the peninsula point and up the eastern shore line.

The Primates were more human and less animal than their mid-mammal predecessors. The skeletal proportions of this new species were very similar to those of the primitive human races. The human type of hand and foot had fully developed, and these creatures could walk and even run as well as any of their later-day human descendants. They largely abandoned tree life, though continuing to resort to the treetops as a safety measure at night, for like their earlier ancestors, they were greatly subject to fear. The increased use of their hands did much to develop inherent brain power, but they did not yet possess minds that could really be called human.

Although in emotional nature the Primates differed little from their forebears, they exhibited more of a human trend in all of their propensities. They were splendid and superior animals, reaching maturity at about ten years of age and having a natural life span of about forty years. That is, they might have lived that long had they died natural deaths, but in those early days very few animals ever died a natural death; the struggle for existence was altogether too intense.

And now, after almost nine hundred generations of development, covering about twenty-one thousand years from the origin of the dawn mammals, the Primates *suddenly* gave birth to two remarkable creatures, the first true human beings.

Thus it was that the dawn mammals, springing from the North American lemur type, gave origin to the mid-mammals, and these mid-mammals in turn produced the superior Primates, who became the immediate ancestors of the primitive human race. The Primates tribes were the last vital link in the evolution of human beings, but in less than five thousand years not a single individual of these extraordinary tribes was left.

5. The First Human Beings

From the year C.E. 1934 back to the birth of the first two human beings is just 993,419 years.

These two remarkable creatures were true human beings. They possessed perfect human thumbs, as had many of their ancestors, while they had just as perfect feet as the present-day human races. They were walkers and runners, not climbers; the grasping function of the big toe was absent, completely absent. When danger drove them to the treetops, they climbed just like the humans of today would. They would climb up the trunk of a tree like a bear and not as a chimpanzee or a gorilla would, swinging up by the branches.

These first human beings (and their descendants) reached full maturity at twelve years of age and possessed a potential life span of about seventy-five years.

Many new emotions appeared early in these human twins. They experienced admiration both for objects and for other beings, and exhibited considerable vanity. But the most remarkable advance in emotional development was the sudden appearance of a new group of really human feelings, the worshipful group, embracing awe, reverence, humility, and even a primitive form of gratitude. Fear, joined with ignorance of natural phenomena, is about to give birth to primitive religion. Not only were such human feelings

manifested in these primitive humans, but many more highly evolved sentiments were also present in rudimentary form. They were mildly cognizant of pity, shame, and reproach and were acutely conscious of love, hate, and revenge, being also susceptible to marked feelings of jealousy.

These first two humans — the twins — were a great trial to their Primate parents. They were so curious and adventurous that they nearly lost their lives on numerous occasions before they were eight years old. As it was, they were rather well scarred up by the time they were twelve.

Very early they learned to engage in verbal communication; by the age of ten they had worked out an improved sign and word language of almost half a hundred ideas and had greatly improved and expanded the crude communicative technique of their ancestors. But try as hard as they might, they were able to teach only a few of their new signs and symbols to their parents.

When about nine years of age, they journeyed down the river one bright day and held a momentous conference. Every celestial intelligence stationed on Urantia, including myself, was present as an observer of the transactions of this noontide tryst. On this eventful day they arrived at an understanding to live with and for each other, and this was the first of a series of agreements which finally culminated in the decision to flee from their animal associates and to journey northward, little knowing that they were to found the human race.

While we were all greatly concerned with what these two little savages were planning, we were powerless to control the working of their minds; we did not — could not — arbitrarily influence their decisions. But within the permissible limits of planetary function, we, the Life Carriers, together with our associates, all conspired to lead the human twins northward and far from their hairy and partially tree-dwelling people. And so, by reason of their own intelligent choice, the twins did *migrate*, and because of our supervision they migrated *northward* to a secluded region where they escaped the possibility of biologic degradation through mixing with their relatives of the Primates tribes.

6. Evolution of the Human Mind

We, the Life Carriers on Urantia, had passed through the long vigil of watchful waiting since the day we first planted the life plasm in the planetary waters, and naturally the appearance of the first really intelligent and volitional beings brought us great joy and supreme satisfaction.

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

At first only the *spirit of intuition* could function in the instinctive and reflex behavior of the primordial animal life. With the differentiation of higher types, the *spirit of understanding* was able to endow such creatures with the gift of spontaneous association of ideas. Later on we observed the *spirit of courage* in operation; evolving animals developed a crude form of protective self-consciousness. Subsequent to the

appearance of the mammalian groups, we beheld the *spirit of knowledge* manifesting itself in increased measure. And the evolution of the higher mammals brought the function of the *spirit of counsel*, with the resulting growth of the herd instinct and the beginnings of primitive social development.

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

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

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

7. Recognition as an Inhabited World

We did not have to wait long. At noon, the day after the migration of the twins, the initial test flash of the universe circuit signals occurred at the planetary reception-focus of Urantia. We were, of course, all astir with the realization that a great event was impending; but since this world was a life-experiment station, we had not the slightest idea of just how we would be apprised of the recognition of intelligent life on the planet. But we were not in suspense for long. On the third day after the elopement of the twins, and before the Life Carrier corps departed, the Nebadon archangel of initial planetary circuit establishment arrived.

It was an eventful day on Urantia when our small group gathered about the planetary pole of space communication and received the first message from Salvington over the newly established mind circuit of the planet. And this first message, dictated by the chief of the archangel corps, said:

“To the Life Carriers on Urantia — Greetings! We transmit assurance of great pleasure on Salvington, Edentia, and Jerusem in honor of the registration on the headquarters of Nebadon of the signal of the existence on Urantia of mind of will dignity. The purposeful decision of the twins to flee northward and segregate their offspring from their inferior ancestors has been noted. This is the first decision of mind — the human type of mind — on Urantia and automatically establishes the circuit of communication over which this initial message of acknowledgment is transmitting.”

Next over this new circuit came the greetings of the Most Highs of Edentia, containing instructions for the resident Life Carriers forbidding us to interfere with the pattern of life we had established. We were directed to not intervene in the affairs of human progress. It should not be inferred that Life Carriers ever arbitrarily and mechanically interfere with the natural outworking of the planetary evolutionary plans, for we do not. But up to this time we had been permitted to manipulate the environment and shield the life plasm in a special manner, and it was this extraordinary, but wholly natural, supervision that was to be discontinued.

And no sooner had the Most Highs finished speaking than the beautiful message of Lucifer, then sovereign of the Satania system, began to planetize. Now the Life Carriers heard the welcome words of their own chief and received permission to return to Jerusem. This message from Lucifer contained the official acceptance of the Life Carriers' work on Urantia and absolved us from all future criticism of any of our efforts to improve the life patterns of Nebadon as established in the Satania system.

These messages from Salvington, Edentia, and Jerusem formally marked the termination of the Life Carriers' agelong supervision of the planet. For ages we had been on duty, assisted only by the seven adjutant mind-spirits and the Master Physical Controllers. And now with will, the power of choosing to worship and to ascend, having appeared in the evolutionary creatures of the planet, we realized that our work was finished, and our group prepared to depart. Urantia being a life-modification world, permission was granted to leave behind two senior Life Carriers with twelve assistants, and I was chosen as one of this group and have been on Urantia ever since.

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

[This paper had been originally sponsored by a Life Carrier of Nebadon resident on Urantia.]

Paper 63

The First Human Family

Urantia was registered as an inhabited world when the first two human beings — the twins — were eleven years old, and before they had become the parents of the first-born of the second generation of actual human beings. And the archangel message from Salvington, on this occasion of formal planetary recognition, included these words:

“Human mind has appeared on 606 of Satania. And all archangels pray that these creatures may speedily be endowed with the personal indwelling of the gift of the spirit of the Universal Creator.”

They were given Nebadon names which signify “the first Creator-like creature to exhibit human perfection hunger,” and “the first Spirit-like creature to exhibit human perfection hunger.” The twins never knew these names until they were given them at the time of fusion with their Thought Adjusters. Throughout their mortal sojourn on Urantia they called each other names whose meanings were significant of their mutual regard and affection.

1. The Twins

In many respects, the twins were the most remarkable pair of human beings that have ever lived on the face of the earth. This wonderful pair, the actual parents of all humankind, were in every way superior to many of their immediate descendants, and they were radically different from all of their ancestors, both immediate and remote.

The parents of this first human couple were apparently little different from the average of their tribe, though they were among its more intelligent members, that group which first learned to throw stones and to use clubs in fighting. They also made use of sharp spicules of stone, flint, and bone.

While still living with their parents one twin had fastened a sharp piece of flint on the end of a club, using animal tendons for this purpose, and on no less than a dozen occasions made good use of such a weapon in saving their lives.

The decision of the twins to flee from the Primates tribes implies a quality of mind far above the baser intelligence which characterized so many of their later descendants who stooped to mate with their more primitive cousins of the simian tribes. But their vague feeling of being something more than mere animals was due to the possession of personality and was augmented by the indwelling presence of the Thought Adjusters.

2. The Flight of the Twins

After the twins had decided to flee northward, they succumbed to their fears for a time, especially the fear of displeasing their parents and immediate family. They envisaged being attacked by hostile relatives and recognized the possibility of meeting death at the hands of their already jealous tribespeople. As youngsters, the twins had spent most of their time in each other’s company and for this reason had never been overly

popular with their animal cousins of the Primates tribe. Nor had they improved their standing in the tribe by building a separate, and very superior, tree home.

And it was in this new home among the treetops, one night after they had been awakened by a violent storm, and as they held each other in fearful and fond embrace, that they finally and fully made up their minds to flee from the tribal habitat and the home treetops.

They had already prepared a crude treetop retreat some half-day's journey to the north. This was their secret and safe hiding place for the first day away from the home forests. Notwithstanding that the twins shared the Primates' deathly fear of being on the ground at nighttime, they went out shortly before nightfall on their northern trek. While it required unusual courage for them to undertake this night journey, even with a full moon, they correctly concluded that they were less likely to be missed and pursued by their tribespeople and relatives. And they safely made their previously prepared rendezvous shortly after midnight.

On their northward journey they discovered an exposed flint deposit and, finding many stones suitably shaped for various uses, gathered up a supply for the future. In attempting to chip these flints so that they would be better adapted for certain purposes, they discovered their sparking quality and conceived the idea of building fire. But the notion did not take firm hold at the time as the climate was still salubrious and there was little need of fire.

But the autumn sun was getting lower in the sky, and as they journeyed northward, the nights grew cooler and cooler. They had already been forced to make use of animal skins for warmth. Before they had been away from home for one moon, they decided that they might be able to make fire with the flint. They tried for two months to utilize the flint spark for kindling a fire but only met with failure. Each day this couple would strike the flints and endeavor to ignite the wood. Finally, one evening at about the time of the setting of the sun, the secret of the technique was unraveled when it occurred to them to climb a near-by tree to secure an abandoned bird's nest. The nest was dry and highly inflammable and consequently flared right up into a full blaze the moment the spark fell on it. They were so surprised and startled at their success that they almost lost the fire, but they saved it by the addition of suitable fuel, and then the first search for firewood by the parents of all humankind began.

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

The Primates ancestors of the twins had often replenished fire which had been kindled by lightning, but never before had the creatures of earth possessed a method of starting fire at will. But it was a long time before the twins learned that dry moss and other materials would kindle fire just as well as birds' nests.

3. Children of the Twins

It was almost two years from the night of the twins' departure from home before their first child was born; and this was the first creature to be born on Urantia who was wrapped in protective coverings at the time

of birth. The human race had begun, and with this new evolution the instinct appeared to properly care for the increasingly enfeebled infants which would characterize the progressive development of mind of the intellectual order as contrasted with the more purely animal type.

The twins had nineteen children in all, and they lived to enjoy the association of almost half a hundred grandchildren and half a dozen great-grandchildren. The family was domiciled in four adjoining rock shelters, or semicaves, three of which were interconnected by hallways which had been excavated in the soft limestone with flint tools devised by their children.

These early humans evinced a very marked clannish spirit; they hunted in groups and never strayed very far from the homesite. They seemed to realize that they were an isolated and unique group of living beings and should therefore avoid becoming separated. This feeling of intimate kinship was undoubtedly due to the enhanced mind ministry of the adjutant spirits.

The twins labored incessantly for the nurture and uplift of the clan. They lived to the age of forty-two, when both were killed at the time of an earthquake by the falling of an overhanging rock. Five of their children and eleven grandchildren perished with them, and almost a score of their descendants suffered serious injuries.

On the death of their parents, the eldest children immediately assumed the leadership of the clan. Their first task was to roll up stones to effectively entomb their dead parents, siblings, and children. Undue significance should not attach to this act of burial. Their ideas of survival after death were very vague and indefinite, being largely derived from their fantastic and variegated dream life.

This family held together until the twentieth generation, when combined food competition and social friction brought about the beginning of dispersion.

4. The First Human Clans

Primitive humans had black eyes and a swarthy complexion, something of a cross between yellow and red. Melanin is a coloring substance which is found in the skins of all human beings. It is the original skin pigment. In general appearance and skin color these early humans more nearly resembled the present-day Eskimo than any other type of living human beings. They were the first creatures to use the skins of animals as a protection against cold; they had little more hair on their bodies than present-day humans.

The tribal life of the animal ancestors of these early humans had foreshadowed the beginnings of numerous social conventions, and with the expanding emotions and augmented brain powers of these beings, there was an immediate development in social organization and a new division of clan labor. They were exceedingly imitative, but the play instinct was only slightly developed, and the sense of humor was almost entirely absent. Primitive humans smiled occasionally, but never indulged in hearty laughter. Humor was the legacy of the later Edenic race. These early human beings were not as sensitive to pain nor as reactive to unpleasant situations as were many of the later evolving mortals. Childbirth was not a painful or distressing ordeal.

They were a wonderful tribe, but their patriotism was wholly limited to the immediate clan. They were very loyal to their families; they would die without question in defense of their children, but they were not able to grasp the idea of trying to make the world a better place for their grandchildren. Altruism was as yet unborn in the human heart, notwithstanding that all of the emotions essential to the birth of religion were already present in these Urantia aborigines.

These early humans possessed a touching affection for their comrades and certainly had a real, although crude, idea of friendship. It was a common sight in later times, during their constantly recurring battles with the more primitive tribes, to see one of these early humans valiantly fighting with one hand while trying to protect and save an injured warrior. Many of the most noble and highly human traits of subsequent evolutionary development were touchingly foreshadowed in these primitive peoples.

The original clan maintained an unbroken line of leadership until the twenty-seventh generation, when, no offspring appearing among the twins' direct descendants, two rival would-be rulers of the clan fell to fighting for supremacy.

Before the extensive dispersion of the clans, a well-developed language had evolved from their early efforts to intercommunicate. This language continued to grow, and almost daily additions were made to it because of the new inventions and adaptations to environment which were developed by these active, restless, and curious people. And this language became the word of Urantia, the tongue of the early human family, until the later appearance of the colored races.

As time passed, the clans grew in number, and the contact of the expanding families developed friction and misunderstandings. Only two things came to occupy the minds of these peoples: hunting to obtain food and fighting to avenge themselves against some real or supposed injustice or insult at the hands of the neighboring tribes.

Family feuds increased, tribal wars broke out, and serious losses were sustained among the very best elements of the more able and advanced groups. Some of these losses were irreparable; some of the most valuable strains of ability and intelligence were forever lost to the world. This early race and its primitive civilization were threatened with extinction by this incessant warfare of the clans.

It is impossible to induce such primitive beings to live together in peace for very long. Humans are the descendants of fighting animals, and when closely associated, uncultured people irritate and offend each other. The Life Carriers know this tendency among evolutionary creatures and accordingly make provision for the eventual separation of developing human beings into at least three, and more often six, distinct and separate races.

5. Dispersion of the Tribes

The early races did not penetrate very far into Asia, and they did not at first enter Africa. The geography of those times pointed them north, and these people journeyed farther and farther north until they were hindered by the slowly advancing ice of the third glacier.

Before this extensive ice sheet reached France and the British Isles, the descendants of the twins had pushed westward over Europe and had established more than one thousand separate settlements along the great rivers leading to the then warm waters of the North Sea.

These tribes were the early river dwellers of France; they lived along the river Somme for tens of thousands of years. The Somme is the one river unchanged by the glaciers, running down to the sea in those days much as it does today. And that explains why so much evidence of the tribes' descendants is found along the course of this river valley.

These aborigines of Urantia were not tree dwellers, though in emergencies they still hastened to the treetops. They regularly dwelt under the shelter of overhanging cliffs along the rivers and in hillside grottoes which afforded a good view of the approaches and sheltered them from the elements. In this way they could enjoy the comfort of their fires without being inconvenienced too much by the smoke. They were not really cave dwellers either, though in subsequent times the later ice sheets came farther south and drove their descendants to the caves. They preferred to camp near the edge of a forest and beside a stream.

They became remarkably clever in disguising their partially sheltered abodes and showed great skill in constructing stone sleeping chambers, dome-shaped stone huts, into which they crawled at night. The entrance to such a hut was closed by rolling a stone in front of it, a large stone which had been placed inside for this purpose before the roof stones were finally put in place.

These early humans were fearless and successful hunters and, with the exception of wild berries and certain fruits of the trees, lived exclusively on flesh. As the twins had invented the stone ax, their descendants discovered and made effective use of the throwing stick and the harpoon. At last a tool-creating mind was functioning in conjunction with an implement-using hand, and these early humans became highly skillful in the fashioning of flint tools. They traveled far and wide in search of flint, much as present-day humans journey to the ends of the earth in quest of gold, platinum, and diamonds.

And in many other ways these tribes manifested a degree of intelligence which their retrogressing descendants did not attain in half a million years, though they did again and again rediscover various methods of kindling fire.

6. Onagar – The First Truth Teacher

As the tribal dispersion extended, the cultural and spiritual status of the clans retrogressed for nearly ten thousand years until the days of Onagar, who assumed the leadership of these tribes, brought peace among them, and for the first time, led all of them in the worship of the “Breath Giver to humans and animals.”

The twins' philosophy had been most confused; they had barely escaped becoming fire worshipers because of the great comfort derived from their accidental discovery of fire. Reason, however, directed them from their own discovery to the sun as a superior and more awe-inspiring source of heat and light, but it was too remote, and so they failed to become sun worshipers.

The early humans developed a fear of the elements — thunder, lightning, rain, snow, hail, and ice. But hunger was the constantly recurring urge of these early days, and since they largely subsisted on animals,

they eventually evolved a form of animal worship. To them, the larger food animals were symbols of creative might and sustaining power. From time to time it became the custom to designate various of these larger animals as objects of worship. During the vogue of a particular animal, crude outlines of it would be drawn on the walls of the caves, and later on, as continued progress was made in the arts, such an animal god was engraved on various ornaments.

These people very early formed the habit of refraining from eating the flesh of the animal of tribal veneration. Presently, in order to more suitably impress the minds of their youths, they evolved a ceremony of reverence which was carried out about the body of one of these venerated animals; and still later on, this primitive performance developed into the more elaborate sacrificial ceremonies of their descendants. And this is the origin of sacrifices as a part of worship.

That food was the all-important thing in the lives of these primitive human beings is shown by the prayer taught these simple people by Onagar, their great teacher. And this prayer was:

“O Breath of Life, give us this day our daily food, deliver us from the curse of the ice, save us from our forest enemies, and with mercy receive us into the Great Beyond.”

Onagar maintained headquarters on the northern shores of the ancient Mediterranean in the region of the present Caspian Sea at a settlement called Oban, the stopping place on the westward turning of the travel trail leading northward from the Mesopotamian southland. From Oban, Onagar sent out teachers to the remote settlements to spread new doctrines of one Deity and a new concept of the hereafter, called the Great Beyond. These emissaries of Onagar were the world’s first missionaries; they were also the first human beings to cook meat, the first to regularly use fire in the preparation of food. They cooked flesh on the ends of sticks and also on hot stones; later on they roasted large pieces in the fire, but their descendants reverted almost entirely to the use of raw flesh.

Onagar was born 983,323 years ago (from C.E. 1934), and lived to be sixty-nine years of age. The record of the achievements of this master mind and spiritual leader of the pre-Planetary Administrator days is a thrilling recital of the organization of these primitive people into a real society. Onagar instituted an efficient tribal government, the like of which was not attained by succeeding generations in many millenniums. Never again, until the arrival of the Planetary Administrator, was there such a high spiritual civilization on earth. These simple people had a real though primitive religion, but it was subsequently lost to their deteriorating descendants.

Although both of the twins had received Thought Adjusters, as had many of their descendants, it was not until the days of Onagar that the Adjusters and guardian seraphim came in great numbers to Urantia. This was, indeed, the golden age of primitive humanity.

7. The Survival of the Twins

The twins, the splendid founders of the human race, received recognition at the time of the adjudication of Urantia on the arrival of the Planetary Administrator, and in due time they emerged from the regime of the mansion worlds with citizenship status on Jerusem. Although they have never been permitted to return to

Urantia, they are cognizant of the history of the race they founded. They grieved over the Caligastia betrayal, sorrowed because of the Edenic failure, but rejoiced exceedingly when announcement was received that Michael had selected their world as the theater for a final bestowal.

On Jerusem both of the twins were fused with their Thought Adjusters, as were several of their children, but the majority of even their immediate descendants only achieved Mind fusion.

The twins, shortly after their arrival on Jerusem, received permission from the System Sovereign to return to the first mansion world to serve with the morontia personalities who welcome the pilgrims of time from Urantia to the heavenly spheres. And they have been assigned indefinitely to this service. They sought to send greetings to Urantia in connection with these revelations, but this request was wisely denied them.

And this is the recital of the most heroic and fascinating chapter in all the history of Urantia, the story of the evolution, life struggles, death, and eternal survival of the unique parents of all humankind.

[This paper had been originally presented by a Life Carrier resident on Urantia.]

Paper 64

The Evolutionary Races of Color

This is the story of the evolutionary races of Urantia from the days of the original human twins, almost one million years ago, down through the times of the Planetary Administrator to the end of the ice age.

The human race is almost one million years old, and the first half of its story roughly corresponds to the pre-Planetary Administrator days of Urantia. The latter half of the history of humankind begins at the time of the arrival of the Planetary Administrator and the appearance of the six colored races, and roughly corresponds to the period commonly regarded as the Old Stone Age.

1. The Original Aborigines

Primitive humans made their evolutionary appearance on earth a little less than one million years ago, and had a vigorous experience. Humans instinctively sought to escape the danger of mingling with the inferior simian tribes. But they could not migrate eastward because of the arid Tibetan land elevations, 30,000 feet above sea level; neither could they go south nor west because of the expanded Mediterranean Sea, which then extended eastward to the Indian Ocean; and as they went north, they encountered the advancing ice. But even when further migration was blocked by the ice, and though the dispersing tribes became increasingly hostile, the more intelligent groups never entertained the idea of going southward to live among their hairy tree-dwelling cousins of inferior intellect.

Many of the earliest religious emotions of mortals grew out of the feeling of helplessness in the shut-in environment of this geographic situation — mountains to the right, water to the left, and ice in front. But these progressive tribes would not turn back to their inferior tree-dwelling relatives in the south.

These people avoided the forests in contrast with the habits of their nonhuman relatives. In the forests humans have always deteriorated; human evolution has made progress only in the open and in the higher latitudes. The cold and hunger of the open lands stimulate action, invention, and resourcefulness. While these early tribes were developing the pioneers of the present human race amid the hardships and privations of these rugged northern climes, their backward cousins were luxuriating in the southern tropical forests of the land of their early common origin.

These events occurred during the times of the third glacier, the first according to the reckoning of geologists. The first two glaciers were not extensive in northern Europe.

During most of the ice age England was connected by land with France, while later on Africa was joined to Europe by the Sicilian land bridge. At the time of the early migrations there was a continuous land path from England in the west through Europe and Asia to Java in the east; but Australia was again isolated, which further accentuated the development of its own peculiar fauna.

950,000 years ago the descendants of the original twins had migrated far to the east and to the west. To the west they passed over Europe to France and England. In later times they penetrated eastward as far as Java, where their bones were so recently found — the so-called Java race — and then journeyed on to Tasmania.

The groups going west became less contaminated with the backward stocks of mutual ancestral origin than those going east, who mingled so freely with their animal cousins. These unprogressive individuals drifted southward and presently mated with the inferior tribes. Later on, increasing numbers of their descendants returned to the north to mate with the rapidly expanding superior peoples, and such unfortunate unions

unfailingly deteriorated the superior stock. Fewer and fewer of the primitive settlements maintained the worship of the Breath Giver. This early dawn civilization was threatened with extinction.

And so it has always been this way on Urantia. Civilizations of great promise have successively deteriorated and have finally been extinguished by the folly of allowing the superior to freely procreate with the inferior.

2. The Foxhall Peoples

900,000 years ago the arts of the original twins and the culture of Onagar were vanishing from the face of the earth; culture, religion, and even flintworking were at their lowest ebb.

These were the times when large numbers of inferior groups were arriving in England from southern France. These tribes were so largely mixed with the forest apelike creatures that they were scarcely human. They had no religion but were crude flintworkers and possessed sufficient intelligence to kindle fire.

They were followed in Europe by a somewhat superior and prolific people, whose descendants soon spread over the entire continent from the ice in the north to the Alps and Mediterranean in the south. These tribes are the so-called *Heidelberg race*.

During this long period of cultural decadence the Foxhall peoples of England and the Badonan tribes northwest of India continued to hold on to some of the traditions of the twins and certain remnants of the culture of Onagar.

The Foxhall peoples were farthest west and succeeded in retaining much of the earlier superior culture; they also preserved their knowledge of flintworking, which they transmitted to their descendants, the ancient ancestors of the Eskimos.

Though the remains of the Foxhall peoples were the last to be discovered in England, they were really the first human beings to live in those regions. At that time the land bridge still connected France with England; and since most of the early settlements of the descendants of the original twins were located along the rivers and seashores of that early day, they are now under the waters of the English Channel and the North Sea, but some three or four are still above water on the English coast.

Many of the more intelligent and spiritual of the Foxhall peoples maintained their superiority and perpetuated their primitive religious customs. And these people, as they were later mixed with subsequent stocks, journeyed west from England after a later ice visitation and have survived as the present-day Eskimos.

3. The Badonan Tribes

Besides the Foxhall peoples in the west, another struggling center of culture persisted in the east. This group was located in the foothills of the northwestern Indian highlands among the tribes of Badonan, a great-great-grandchild of the original twins. These people were the only descendants of the twins who never practiced human sacrifice.

These highland Badonites occupied an extensive plateau surrounded by forests, traversed by streams, and abounding in game. Like some of their cousins in Tibet, they lived in crude stone huts, hillside grottoes, and semiunderground passages.

While the tribes of the north grew more and more fearful of the ice, those living near the homeland of their origin became exceedingly fearful of the water. They observed the Mesopotamian peninsula gradually sinking into the ocean, and though it emerged several times, the traditions of these primitive races grew around the dangers of the sea and the fear of periodic engulfment. And this fear, together with their experience with river floods, explains why they sought out the highlands as a safe place in which to live.

To the east of the Badonan peoples, in the Siwalik Hills of northern India, fossils that approach nearer to transition types between humans and the various prehuman groups than any others on earth may be found.

850,000 years ago the superior Badonan tribes began a warfare of extermination directed against their inferior and animalistic neighbors. In less than one thousand years most of the borderland animal groups of these regions had been either destroyed or driven back to the southern forests. This campaign for the extermination of inferiors brought about a slight improvement in the hill tribes of that age. And the mixed descendants of this improved Badonite stock appeared on the stage of action as an apparently new people — the *Neanderthal race*.

4. The Neanderthal Races

The Neanderthalers were excellent fighters, and they traveled extensively. They gradually spread from the highland centers in northwest India to France on the west, China on the east, and even down into northern Africa. They dominated the world for almost half a million years until the times of the migration of the evolutionary races of color.

800,000 years ago game was abundant; many species of deer, as well as elephants and hippopotamuses, roamed over Europe. Cattle were plentiful; horses and wolves were everywhere. The Neanderthalers were great hunters.

The reindeer was highly useful to these Neanderthal peoples, serving as food, clothing, and for tools, since they made various uses of the horns and bones. They had little culture, but they greatly improved the work in flint until it almost reached the levels of the days of the original twins. Large flints attached to wooden handles came back into use and served as axes and picks.

750,000 years ago the fourth ice sheet was well on its way south. With their improved implements the Neanderthalers made holes in the ice covering the northern rivers and were able to spear the fish which came up to these vents. These tribes retreated before the advancing ice, which at this time made its most extensive invasion of Europe.

In these times the Siberian glacier was making its southernmost march, compelling early humans to move southward, back toward the lands of their origin. But the human species had so differentiated that the danger of further mingling with its nonprogressive simian relatives was greatly lessened.

700,000 years ago the fourth glacier, the greatest of all in Europe, was in recession; humans and animals were returning north. The climate was cool and moist, and primitive humans again thrived in Europe and western Asia. Gradually the forests spread north over land which had been so recently covered by the glacier.

Mammalian life had been little changed by the great glacier. These animals persisted in that narrow belt of land lying between the ice and the Alps and, on the retreat of the glacier, again rapidly spread out over all Europe. Straight-tusked elephants, broad-nosed rhinoceroses, hyenas, and African lions arrived from Africa

over the Sicilian land bridge, and these new animals virtually exterminated the saber-toothed tigers and the hippopotamuses.

650,000 years ago witnessed the continuation of the mild climate. By the middle of the interglacial period it had become so warm that the Alps were almost denuded of ice and snow.

600,000 years ago the ice had reached its northernmost point of retreat and, after a pause of a few thousand years, started south again on its fifth excursion. But there was little modification of climate for fifty thousand years. Humans and the animals of Europe were little changed. The slight aridity of the former period lessened, and the alpine glaciers descended far down the river valleys.

550,000 years ago the advancing glacier again pushed humans and the animals south. But this time humans had plenty of room in the wide belt of land stretching northeast into Asia and lying between the ice sheet and the greatly expanded Black Sea extension of the Mediterranean.

These times of the fourth and fifth glaciers witnessed the further spread of the crude culture of the Neanderthal races. But there was so little progress that it truly appeared as though the attempt to produce a new and modified type of intelligent life on Urantia was about to fail. For almost a quarter of a million years these primitive peoples drifted on, hunting and fighting, by spells improving in certain directions, but, on the whole, steadily retrogressing as compared with their superior ancestors.

During these spiritually dark ages the culture of superstitious humankind reached its lowest levels. The Neanderthals really had no religion beyond a shameful superstition. They were deathly afraid of clouds, more especially of mists and fogs. A primitive religion of the fear of natural forces gradually developed, while animal worship declined as improvement in tools, with abundance of game, enabled these people to live with lessened anxiety about food; the sex rewards of the chase tended to greatly improve hunting skill. This new religion of fear led to attempts to placate the invisible forces behind these natural elements and culminated, later on, in the sacrificing of humans to appease these invisible and unknown physical forces. And this terrible practice of human sacrifice has been perpetuated by the more backward peoples of Urantia right down to the twentieth century.

These early Neanderthals could hardly be called sun worshipers. They rather lived in fear of the dark; they had a mortal dread of nightfall. As long as the moon shone a little, they managed to get along, but in the dark of the moon they grew panicky and began the sacrifice of their best specimens in an effort to induce the moon to shine again. The sun, they soon learned, would regularly return, but they conjectured that the moon only returned because they sacrificed their own. As the race advanced, the object and purpose of sacrifice progressively changed, but the offering of human sacrifice as a part of religious ceremonial long persisted.

5. Origin of the Colored Races

500,000 years ago the Badonan tribes of the northwestern highlands of India became involved in another great racial struggle. For more than one hundred years this relentless warfare raged, and when the long fight was finished, only about one hundred families were left. But these survivors were the most intelligent and desirable of all the living descendants of the original twins.

And now, among these highland Badonites there was a new and strange occurrence. A human couple living in the northeastern part of the inhabited highland region began to *suddenly* produce a family of unusually intelligent children. This was the *Sangik family*, the ancestors of all of the six colored races of Urantia.

These Sangik children, nineteen in number, were not only intelligent above their cousins, but their skins manifested a unique tendency to turn various colors on exposure to sunlight. Among these nineteen children were five red, two orange, four yellow, two green, four blue, and two indigo. These colors became more pronounced as the children grew older, and when these youths later mated with others of the tribe, all of their offspring tended toward the skin color of the Sangik parent.

And now I interrupt the chronological narrative, after calling attention to the arrival of the Planetary Administrator at about this time, while we separately consider the six Sangik races of Urantia.

6. The Six Sangik Races of Urantia

On an average evolutionary planet the six evolutionary races of color appear one by one; the red race is the first to evolve, and for ages roams the world before the succeeding colored races make their appearance. The simultaneous emergence of all six races on Urantia, *and in one family*, was most unusual.

The appearance of the earlier humans on Urantia was also something new in Satania. On no other world in the local system has such a race of will creatures evolved in advance of the evolutionary races of color.

1. *The red race.* These peoples were remarkable specimens of humanity, in many ways superior to the earlier humans. They were a most intelligent group and were the first of the Sangik children to develop a tribal civilization and government. They were always monogamous; even their mixed descendants seldom practiced plural mating.

In later times they had serious and prolonged trouble with members of the yellow race in Asia. They were aided by their early invention of the bow and arrow, but they had unfortunately inherited much of the tendency of their ancestors to fight among themselves, and this so weakened them that the yellow tribes were able to drive them off the Asiatic continent.

About eighty-five thousand years ago the comparatively pure remnants of the red race went en masse across to North America, and shortly afterward the Bering land isthmus sank, isolating them. No red humans have ever returned to Asia. But throughout Siberia, China, central Asia, India, and Europe they left behind much of their stock blended with the other colored races.

When the red race crossed over into America, they brought along much of the teachings and traditions of their early origin. Their immediate ancestors had been in touch with the later activities of the world headquarters of the Planetary Administrator. But in a short time after reaching the Americas, the red race began to lose sight of these teachings, and a great decline occurred in intellectual and spiritual culture. Very soon these people again fell to fighting so fiercely among themselves that it appeared these tribal wars would result in the speedy extinction of this remnant of the comparatively pure red race.

Because of this great retrogression the red race seemed doomed when, about sixty-five thousand years ago, Onamonalonton appeared as their leader and spiritual deliverer. Onamonalonton brought temporary peace among the American red race and revived their worship of the "Great Spirit." Onamonalonton lived to be ninety-six years of age and maintained headquarters among the great redwood trees of California. Many later descendants have come down to modern times among the Blackfoot Indians.

As time passed, the teachings of Onamonalonton became hazy traditions. Internecine wars were resumed, and after the days of this great teacher no other leader succeeded in bringing universal peace among them. Increasingly the more intelligent strains perished in these tribal struggles; otherwise a great civilization would have been built on the North American continent by these able and intelligent red humans.

After crossing over to America from China, the northern red race never again came in contact with other world influences (except the Eskimo) until they were later discovered by the white race. It was most unfortunate that the red peoples almost completely missed the opportunity for being upstepped by the admixture of the later Edenic stock. As it was, the red race could not rule the white race, and would not willingly serve them.

2. *The orange race.* The outstanding characteristic of this race was their urge to build, to build anything and everything, even to the piling up of vast mounds of stone just to see which tribe could build the largest mound. Though they were not a progressive people, they profited much from the schools of the Administrator and sent delegates there for instruction.

The orange race was the first to follow the coastline southward toward Africa as the Mediterranean Sea withdrew to the west. But they never secured a favorable footing in Africa and were wiped out of existence by the later arriving green race.

Before the end came, this people lost much cultural and spiritual ground. But there was a great revival of higher living as a result of the wise leadership of Porshunta, the mastermind of this unfortunate race, who ministered to them when their headquarters was at Armageddon some three hundred thousand years ago.

The last great struggle between the orange and the green race occurred in the region of the lower Nile valley in Egypt. This long-drawn-out battle was waged for almost one hundred years, and when it ended very few of the orange race were left alive. The shattered remnants of these people were absorbed by the green and by the later arriving indigo race. But as a race the orange peoples ceased to exist about one hundred thousand years ago.

3. *The yellow race.* The primitive yellow tribes were the first to abandon the chase, establish settled communities, and develop a home life based on agriculture. Socially and collectively they proved themselves superior to all of the Sangik peoples in the matter of fostering civilization. Because they developed a familial spirit, the various tribes learning to live together in relative peace, they were able to drive the red peoples before them as they gradually expanded into Asia.

They traveled far from the influences of the spiritual headquarters of the world and drifted into great darkness following the Caligastia apostasy; but one brilliant age among this people occurred when Singlangton, about one hundred thousand years ago, assumed the leadership of these tribes and proclaimed the worship of the "One Truth."

The survival of comparatively large numbers of the yellow race is due to their intertribal peacefulness. From the days of Singlangton to the times of modern China, the yellow race has been numbered among the more peaceful of the nations of Urantia. These people received a small but potent legacy of the later imported Edenic stock.

4. *The green race.* The green race was one of the less able groups of primitive humans, and they were greatly weakened by extensive migrations in different directions. Before their dispersion these tribes experienced a great revival of culture under the leadership of Fantad, some three hundred and fifty thousand years ago.

The green race split into three major divisions: The northern tribes were subdued, enslaved, and absorbed by the yellow and blue races. The eastern group were amalgamated with the Indian peoples of those days, and remnants still persist among them. The southern nation entered Africa, where they destroyed their almost equally inferior orange cousins.

In many ways both groups were evenly matched in this struggle since each carried strains of the giant order, many of their leaders being eight and nine feet in height. These giant strains of the green race were mostly confined to this southern or Egyptian nation.

The remnants of the victorious green race were subsequently absorbed by the indigo race, the last of the colored peoples to develop and emigrate from the original Sangik center of race dispersion.

5. *The blue race.* The blue race were a great people. They invented the spear and subsequently worked out the rudiments of many of the arts of modern civilization. The blue race had the brain power of the red race associated with the soul and sentiment of the yellow race. The Edenic descendants preferred them to all of the later persisting colored races.

The early blue race was responsive to the persuasions of the teachers of Caligastia's staff and were thrown into great confusion by the subsequent perverted teachings of those traitorous leaders. Like other primitive races they never fully recovered from the turmoil produced by the Caligastia betrayal, nor did they ever completely overcome their tendency to fight among themselves.

About five hundred years after Caligastia's downfall a widespread revival of learning and religion of a primitive sort — but none the less real and beneficial — occurred. Orlandof became a great teacher among the blue race and led many of the tribes back to the worship of the true Creator under the name of the "Supreme Chief." This was the greatest advance of the blue race until those later times when this race was so greatly upstepped by mixture with the Edenic stock.

The European researches and explorations of the Old Stone Age have largely to do with unearthing the tools, bones, and artwork of this ancient blue race, for they persisted in Europe until recent times. The so-called *white races* of Urantia are the descendants of the blue race as they were first modified by slight mixture with yellow and red, and as they were later greatly upstepped by assimilating the greater portion of the violet race.

6. *The indigo race.* The Indigo race was the last to migrate from their highland homes. They journeyed to Africa, taking possession of the continent, and have remained ever since.

Isolated in Africa, the indigo peoples, like the red race, received little or none of the race elevation which would have been derived from the infusion of the Edenic stock. Alone in Africa, the indigo race made little advancement until the days of Orvonon, when they experienced a great spiritual awakening. While they later almost entirely forgot the "God of Gods" proclaimed by Orvonon, they did not entirely lose the desire to worship the Unknown; at least they maintained a form of worship up to a few thousand years ago.

These were ages of intense struggles between the various races, but near the headquarters of the Planetary Administrator the more enlightened and more recently taught groups lived together in comparative harmony, though no great cultural conquest of the world races had been achieved up to the time of the serious disruption of this regime by the outbreak of the Lucifer rebellion.

From time to time all of these different peoples experienced cultural and spiritual revivals. Mansant was a great teacher of the post-Planetary Administrator days. But mention is made only of those outstanding leaders and teachers who markedly influenced and inspired a whole race. With the passing of time, many lesser teachers arose in different regions; and in the aggregate they contributed much to the sum total of those saving influences which prevented the total collapse of cultural civilization, especially during the long and dark ages between the Caligastia rebellion and the arrival of the Biologic Uplifters.

There are many good and sufficient reasons for the plan of evolving either three or six colored races on the worlds of space. Though Urantia mortals may not be in a position to fully appreciate all of these reasons, we would call attention to the following:

1. Variety is indispensable to opportunity for the wide functioning of natural selection, differential survival of superior strains.
2. Stronger and better races are to be had from the interbreeding of diverse peoples when these different races are carriers of superior inheritance factors. And the Urantia races would have benefited by such an early amalgamation provided such a conjoint people could have been subsequently effectively upstepped by a thoroughgoing mixture with the superior Edenic stock. The attempt to execute such an experiment on Urantia under present racial conditions would be highly disastrous.
3. Competition is healthfully stimulated by diversification of races.
4. Differences in status of the races and of groups within each race are essential to the development of human tolerance and altruism.
5. Homogeneity of the human race is not desirable until the peoples of an evolving world attain comparatively high levels of spiritual development.

7. Dispersion of the Colored Races

When the colored descendants of the Sangik family began to multiply, and as they sought opportunity for expansion into adjacent territory, the fifth glacier, the third of geologic count, was well advanced on its southern drift over Europe and Asia. These early colored races were extraordinarily tested by the rigors and hardships of the glacial age of their origin. This glacier was so extensive in Asia that for thousands of years migration to eastern Asia was cut off. And not until the later retreat of the Mediterranean Sea, consequent on the elevation of Arabia, was it possible for them to reach Africa.

Thus it was that for almost one hundred thousand years these Sangik peoples spread out around the foothills and mingled together more or less, notwithstanding the natural antipathy which early manifested itself between the different races.

Between the times of the Planetary Administrator and the Biologic Uplifters, India became the home of the most cosmopolitan population ever to be found on the face of the earth. But it was unfortunate that this mixture came to contain so much of the green, orange, and indigo races. These secondary Sangik peoples found existence more easy and agreeable in the southlands, and many of them subsequently migrated to Africa. The primary Sangik peoples avoided the tropics, the red race going northeast to Asia, closely followed by the yellow race, while the blue race moved northwest into Europe.

The red race soon began to migrate to the northeast, on the heels of the retreating ice, passing around the highlands of India and occupying all of northeastern Asia. They were closely followed by the yellow tribes, who subsequently drove them out of Asia into North America.

When the relatively pure-line remnants of the red race forsook Asia, there were eleven tribes, and they numbered a little over seven thousand people. These tribes were accompanied by three small groups of mixed ancestry, the largest of these being a combination of the orange and blue races. These three groups never fully mixed with the red race and journeyed southward to Mexico and Central America, where they were later joined by a small group of mixed yellows and reds. These peoples all intermarried and founded

a new and amalgamated race, one which was much less warlike than the pure-line red race. Within five thousand years this amalgamated race broke up into three groups, establishing the civilizations respectively of Mexico, Central America, and South America. The South American offshoot did receive a faint touch of the blood of the Biologic Uplifters.

To a certain extent the early red and yellow races mingled in Asia, and the offspring of this union journeyed on to the east and along the southern seacoast and, eventually, were driven by the rapidly increasing yellow race onto the peninsulas and near-by islands of the sea. They are the present-day brown race.

The yellow race has continued to occupy the central regions of eastern Asia. Of all the six colored races they have survived in greatest numbers. While the yellow race now and then engaged in racial war, they did not carry on such incessant and relentless wars of extermination as were waged by the red, green, and orange races. These three races virtually destroyed themselves before they were finally all but annihilated by their enemies of other races.

Since the fifth glacier did not extend so far south in Europe, the way was partially open for these Sangik peoples to migrate to the northwest; and on the retreat of the ice the blue race, together with a few other small racial groups, migrated westward along the old trails of the earlier tribes. They invaded Europe in successive waves, occupying most of the continent.

In Europe they soon encountered the Neanderthal descendants of their early and common ancestors. These older European Neanderthals had been driven south and east by the glacier and were in position to quickly encounter and absorb their invading cousins of the Sangik tribes.

In general and to start with, the Sangik tribes were more intelligent than, and in most ways far superior to, the deteriorated descendants of the early primitive tribes; and the mingling of these Sangik tribes with the Neanderthal peoples led to the immediate improvement of the older race. It was this infusion of Sangik blood, more especially that of the blue race, which produced that marked improvement in the Neanderthal peoples exhibited by the successive waves of increasingly intelligent tribes that swept over Europe from the east.

During the following interglacial period this new Neanderthal race extended from England to India. The remnant of the blue race left in the old Persian peninsula later amalgamated with certain others, primarily the yellow; and the resultant blend, subsequently somewhat upstepped by the violet race of Biologic Uplifters, has persisted as the nomadic tribes of modern Arabs.

All efforts to identify the Sangik ancestry of modern peoples must take into account the later improvement of the racial strains by the subsequent mixture of Edenic blood.

The primary races sought the northern or temperate climes, while the orange, green, and indigo races successively gravitated to Africa over the newly elevated land bridge which separated the westward retreating Mediterranean from the Indian Ocean.

The last of the Sangik peoples to migrate from their center of race origin was the indigo race. About the time the green race was killing off the orange race in Egypt and becoming greatly weakened in doing so, the great black exodus started south through Palestine along the coast; and later, when these physically strong indigo peoples overran Egypt, they wiped the green race out of existence by sheer force of numbers. These indigo races absorbed the remnants of the orange race and much of the stock of the green race, and certain of the indigo tribes were considerably improved by this racial amalgamation.

And so it appears that Egypt was first dominated by the orange race, then by the green, followed by the indigo (black) race, and still later by a mixed race of indigo, blue, and modified green people. But long before the Biologic Uplifters arrived, the blue race of Europe and the mixed races of Arabia had driven the indigo race out of Egypt and far south on the African continent.

As the Sangik migrations draw to a close, the green and orange races are gone, the red race holds North America, the yellow race eastern Asia, the blue race Europe, and the indigo race has gravitated to Africa. India harbors a blend of the secondary Sangik races, and the brown race, a blend of the red and yellow, holds the islands off the Asiatic coast. An amalgamated race of rather superior potential occupies the highlands of South America. The purer offspring of the original twins live in the extreme northern regions of Europe and in Iceland, Greenland, and northeastern North America.

During the periods of farthest glacial advance the westernmost of the original tribes came very near being driven into the sea. They lived for years on a narrow southern strip of the present island of England. And it was these repeated glacial advances that drove them to take to the sea when the sixth and last glacier finally appeared. They were the first marine adventurers. They built boats and started in search of new lands which they hoped might be free from the terrifying ice invasions. And some of them reached Iceland, others Greenland, but the vast majority perished from hunger and thirst on the open sea.

A little more than eighty thousand years ago, shortly after the red race entered northwestern North America, the freezing over of the north seas and the advance of local ice fields on Greenland drove these Eskimo descendants of the Urantia aborigines to seek a better land, a new home; and they were successful, safely crossing the narrow straits which then separated Greenland from the northeastern land masses of North America. They reached the continent about twenty-one hundred years after the red race arrived in Alaska. Subsequently some of the mixed stock of the blue race journeyed westward and amalgamated with the later-day Eskimos, and this union was slightly beneficial to the Eskimo tribes.

About five thousand years ago a chance meeting occurred between an Indian tribe and a lone Eskimo group on the southeastern shores of Hudson Bay. These two tribes found it difficult to communicate with each other, but very soon they intermarried with the result that these Eskimos were eventually absorbed by the more numerous red race. And this represents the only contact of the North American red peoples with any other human stock down to about one thousand years ago, when the white race first happened to land on the Atlantic coast.

The struggles of these early ages were characterized by courage, bravery, and even heroism. And we all regret that so many of those sterling and rugged traits of your early ancestors have been lost to the later-day races. While we appreciate the value of many of the refinements of advancing civilization, we miss the magnificent persistency and superb devotion of your early ancestors, which often bordered on grandeur and sublimity.

[This paper had been originally presented by a Life Carrier resident on Urantia.]

Paper 65

The Overcontrol of Evolution

Basic evolutionary material life — premind life — is the formulation of the Master Physical Controllers and the life-impartation ministry of the Seven Master Spirits in conjunction with the active ministration of the ordained Life Carriers. As a result of the co-ordinate function of this threefold creativity, organismal physical capacity develops for mind — material mechanisms for intelligent reaction to external environmental stimuli and, later on, to internal stimuli, influences taking origin in the organismal mind itself.

There are, then, three distinct levels of life production and evolution:

1. The physical-energy domain — mind-capacity production.
2. The mind ministry of the adjutant spirits — impinging on spirit capacity.
3. The spirit endowment of mortal mind — culminating in Thought Adjuster bestowal.

The mechanical-nonteachable levels of organismal environmental response are the domains of the physical controllers. The adjutant mind-spirits activate and regulate the adaptative or nonmechanical-teachable types of mind — those response mechanisms of organisms capable of learning from experience. And as the spirit adjutants manipulate mind potentials, the Life Carriers exercise considerable discretionary control over the environmental aspects of evolutionary processes right up to the time of the appearance of human will — the ability to know the Creator and the power of choosing to worship the Creator.

It is the integrated functioning of the Life Carriers, the physical controllers, and the spirit adjutants that conditions the course of organic evolution on the inhabited worlds. And this is why evolution — on Urantia or elsewhere — is always purposeful and never accidental.

1. Life Carrier Functions

The Life Carriers are endowed with potentials of personality metamorphosis which few orders of creatures possess. These Beings of the local universe are capable of functioning in three diverse phases. They ordinarily perform their duties as mid-phase Beings, that being the state of their origin. But a Life Carrier in such a stage of existence could not possibly function in the electrochemical domains as a fabricator of physical energies and material particles into units of living existence.

Life Carriers are able to function and do function on the following three levels:

1. The physical level of electrochemistry.
2. The usual mid-phase of quasi-morontial existence.
3. The advanced semispiritual level.

When the Life Carriers prepare to engage in life implantation, and after they have selected the sites for such an undertaking, they summon the archangel commission of Life Carrier transmutation. This group consists of ten orders of diverse personalities, including the physical controllers and their associates, and is presided over by the chief of archangels, who acts in this capacity by the mandate of Gabriel and with the permission of the Ancients of Days. When these beings are properly encircuited, they can effect modifications in the Life Carriers that will enable them to function immediately on the physical levels of electrochemistry.

After the life patterns have been formulated and the material organizations have been completed, the supermaterial forces concerned in life propagation become active, and life is existent. At that point the Life Carriers are immediately returned to their normal mid-phase of personality existence, a state in which they can manipulate the living units and maneuver the evolving organisms, even though they are shorn of all ability to organize — create — new patterns of living matter.

After organic evolution has run a certain course and free will of the human type has appeared in the highest evolving organisms, the Life Carriers must either leave the planet or take renunciation vows; that is, they must pledge themselves to refrain from all attempts to further influence the course of organic evolution. And when such vows are voluntarily taken by those Life Carriers who choose to remain on the planet as future advisers to those who will be entrusted with the fostering of the newly evolved will creatures, a commission of twelve is summoned, presided over by the chief of the Evening Stars, acting by authority of the System Sovereign and with permission of Gabriel; and then these Life Carriers are transmuted to the third phase of personality existence — the semispiritual level of being. And I have functioned on Urantia in this third phase of existence ever since the times of the original twins.

We look forward to a time when the universe may be settled in light and life, to a possible fourth stage of being in which we will be wholly spiritual, but it has never been revealed to us by what technique we may attain this desirable and advanced estate.

2. The Evolutionary Panorama

The story of mortals' ascent from seaweed to the lordship of the earthly creation is indeed a romance of biologic struggle and mind survival. Mortals' primordial ancestors were literally the slime and ooze of the ocean bed in the sluggish and warm-water bays and lagoons of the vast shore lines of the ancient inland seas, those very waters in which the Life Carriers established the three independent life implantations on Urantia.

Very few species of the early types of marine vegetation that participated in those epochal changes which resulted in the animal-like borderland organisms are in existence today. The sponges are the survivors of one of these early midway types, those organisms through which the *gradual* transition from the vegetable to the animal took place. These early transition forms, while not identical with modern sponges, were much like them; they were true borderline organisms — neither vegetable nor animal — but they eventually led to the development of the true animal forms of life.

The bacteria, simple vegetable organisms of a very primitive nature, have changed very little from the early dawn of life; they even exhibit a degree of retrogression in their parasitic behavior. Many of the fungi also

represent a retrograde movement in evolution, being plants which have lost their chlorophyll-making ability and have become more or less parasitic. The majority of disease-causing bacteria and their auxiliary virus bodies really belong to this group of renegade parasitic fungi. During the intervening ages, all of the vast plant life has evolved from ancestors from which the bacteria have also descended.

The higher protozoan type of animal life soon appeared, and appeared *suddenly*. And from these far-distant times the amoeba, the typical single-celled animal organism, has emerged only slightly modified. It exists today much as it did when it was the last and greatest achievement in life evolution. This minute creature and its protozoan cousins are to the animal creation what bacteria are to the plants; they represent the survival of the first early evolutionary steps in life differentiation together with *failure of subsequent development*.

Before long the early single-celled animal types associated themselves in communities, first on the plan of the Volvox and presently along the lines of the Hydra and jellyfish. Still later the starfish, stone lilies, sea urchins, sea cucumbers, centipedes, insects, spiders, crustaceans, and the closely related groups of earthworms and leeches evolved, soon followed by the mollusks — the oyster, octopus, and snail. Hundreds on hundreds of species intervened and perished; mention is only made of those which survived the long, long struggle. Such nonprogressive specimens, together with the later appearing fish family, represent today the stationary types of early and lower animals, branches of the tree of life which failed to progress.

The stage was thus set for the appearance of the first backboned animals, the fishes. From this fish family two unique modifications sprang, the frog and the salamander. And it was the frog which began that series of progressive differentiations in animal life that finally culminated in humans.

The frog is one of the earliest of surviving human-race ancestors, but it also failed to progress, persisting today much as in those remote times. The frog is the only species ancestor of the early dawn races now living on the face of the earth. The human race has no surviving ancestry between the frog and the Eskimo.

The frogs gave rise to the Reptilia, a great animal family which is virtually extinct, but which, before passing out of existence, gave origin to the whole bird family and the numerous orders of mammals.

Probably the greatest single leap of all prehuman evolution was executed when the reptile became a bird. The bird types of today — eagles, ducks, pigeons, and ostriches — all descended from the enormous reptiles of long, long ago.

The reptiles, descended from the frog family, are represented today by four surviving divisions: two nonprogressive, snakes and lizards, together with their cousins, alligators and turtles; one partially progressive, the bird family, and the fourth, the ancestors of mammals and the direct line of descent of the human species. But though long departed, the massiveness of the passing Reptilia found echo in the elephant and mastodon, while their peculiar forms were perpetuated in the leaping kangaroos.

Only fourteen phyla have appeared on Urantia, the fishes being the last, and no new classes have developed since birds and mammals.

It was from an agile little reptilian dinosaur of carnivorous habits but having a comparatively large brain that the placental mammals *suddenly* sprang. These mammals developed rapidly and in many different ways, not only giving rise to the common modern varieties but also evolving into marine types, such as whales and seals, and into air navigators like the bat family.

Humans evolved from the higher mammals derived principally from the *western implantation* of life in the ancient east-west sheltered seas. The *eastern* and *central groups* of living organisms were progressing favorably toward the attainment of prehuman levels of animal existence. But as the ages passed, the eastern focus of life emplacement failed to attain a satisfactory level of intelligent prehuman status, having suffered such repeated and irretrievable losses of its highest types of germ plasm that it was forever shorn of the power to rehabilitate human potentialities.

Since the quality of the mind capacity for development in this eastern group was so definitely inferior to that of the other two groups, the Life Carriers, with the consent of their superiors, manipulated the environment to further circumscribe these inferior prehuman strains of evolving life. To all outward appearances the elimination of these inferior groups of creatures was accidental, but in reality it was altogether purposeful.

Later in the evolutionary unfolding of intelligence, the lemur ancestors of the human species were far more advanced in North America than in other regions; and they were therefore led to migrate from the arena of western life implantation over the Bering land bridge and down the coast to southwestern Asia, where they continued to evolve and to benefit by the addition of certain strains of the central life group. Humans evolved out of certain western and central life strains but in the central to near-eastern regions.

In this way the life that was planted on Urantia evolved until the ice age, when humans first appeared and began an eventful planetary career. And this appearance of primitive humans on earth during the ice age was not just an accident; it was by design. The rigors and climatic severity of the glacial era were in every way adapted to the purpose of fostering the production of a hardy type of human being with tremendous survival endowment.

3. The Fostering of Evolution

It will hardly be possible to explain to the present-day human mind many of the strange and apparently grotesque occurrences of early evolutionary progress. A purposeful plan was functioning throughout all of these seemingly strange evolutions of living things, but we are not allowed to arbitrarily interfere with the development of the life patterns after they have once been set in operation.

Life Carriers may employ every possible natural resource and may utilize any and all fortuitous circumstances which will enhance the developmental progress of the life experiment, but we are not permitted to mechanically intervene in, or to arbitrarily manipulate the conduct and course of, either plant or animal evolution.

You have been informed that Urantia mortals evolved by way of primitive frog development, and that this ascending strain, carried in potential in a single frog, narrowly escaped extinction on a certain occasion.

But it should not be inferred that the evolution of humankind would have been terminated by an accident at this juncture. At that very moment we were observing and fostering no less than one thousand different and remotely situated mutating strains of life which could have been directed into various different patterns of prehuman development. This particular ancestral frog represented our third selection, the two prior life strains having perished in spite of all our efforts toward their conservation.

Even the loss of the original twins before they had offspring, though delaying human evolution, would not have prevented it. Subsequent to the appearance of the original twins and before the mutating human potentials of animal life were exhausted, no less than seven thousand favorable strains evolved which could have achieved some sort of human type of development. And many of these better stocks were subsequently assimilated by the various branches of the expanding human species.

Long before the Material Biologic Uplifters arrive on a planet, the human potentials of the evolving animal species have been exhausted. This biologic status of animal life is disclosed to the Life Carriers by the phenomenon of the third phase of adjutant spirit mobilization, which automatically occurs concomitantly with the exhaustion of the capacity of all animal life to give origin to the mutant potentials of prehuman individuals.

Humankind on Urantia must solve its problems of mortal development with the human stocks it has — no more races will evolve from prehuman sources throughout all future time. But this fact does not preclude the possibility of the attainment of vastly higher levels of human development through the intelligent fostering of the evolutionary potentials still resident in the mortal races. That which we, the Life Carriers, do toward fostering and conserving the life strains before the appearance of human will, humans must do for themselves after such an event and subsequent to our retirement from active participation in evolution. In a general way, humanity's evolutionary destiny is in its own hands, and scientific intelligence must sooner or later supersede the random functioning of uncontrolled natural selection and chance survival.

And in discussing the fostering of evolution, it would not be amiss to point out that, in the long future ahead, when you may at some point be attached to a corps of Life Carriers, you will have abundant and ample opportunity to offer suggestions and make any possible improvements in the plans and technique of life management and transplantation. Be patient! If you have good ideas, if your minds are fertile with better methods of administration for any part of the universal domains, you are certainly going to have an opportunity to present them to your associates and administrators in the ages to come.

4. The Urantia Adventure

Do not overlook the fact that Urantia was assigned to us as a life-experiment world. On this planet we made our sixtieth attempt to modify and, if possible, improve the Satania adaptation of the Nebadon life designs, and it is of record that we achieved numerous beneficial modifications of the standard life patterns. To be specific, on Urantia we worked out and have satisfactorily demonstrated not less than twenty-eight features of life modification which will be of service to all Nebadon throughout all future time.

But the establishment of life is never experimental in the sense that something untried and unknown is attempted. The evolution of life is always a technique that is progressive, differential, and variable, but never haphazard, uncontrolled, nor accidental.

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

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

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

Since life was established on Urantia, the Life Carriers have improved this healing technique as it has been introduced on another Satania world, in that it affords more pain relief and exercises better control over the proliferation capacity of the associated normal cells.

There were many unique features of the Urantia life experiment, but the two outstanding episodes were the appearance of the descendants of the original twins prior to the evolution of the six colored peoples and the later simultaneous appearance of the Sangik mutants in a single family. Urantia is the first world in Satania where the six colored races sprang from the same human family. They ordinarily arise in diversified strains from independent mutations within the prehuman animal stock and usually appear on earth one at a time and successively over long periods of time, beginning with the red race and passing through the colors to indigo.

Another outstanding variation of procedure was the late arrival of the Planetary Administrator. As a rule, the administrator appears on a planet about the time of will development; and if such a plan had been followed, Caligastia might have come to Urantia even during the lifetimes of the original twins instead of almost five hundred thousand years later, simultaneously with the appearance of the six Sangik races.

On an ordinary inhabited world a Planetary Administrator would have been granted on the request of the Life Carriers at, or sometime after, the appearance of the original twins. But Urantia having been designated a life-modification planet, it was by preagreement that the Melchizedek observers, twelve in number, were sent as advisers to the Life Carriers and as overseers of the planet until the subsequent arrival of the Planetary Administrator. These Melchizedeks came at the time the original twins made the decisions which enabled Thought Adjusters to indwell their mortal minds.

On Urantia the endeavors of the Life Carriers to improve the Satania life patterns necessarily resulted in the production of many apparently useless forms of transition life. But the gains already accrued are sufficient to justify the Urantia modifications of the standard life designs.

It was our intention to produce an early manifestation of will in the evolutionary life of Urantia, and we succeeded. Ordinarily, will does not emerge until the colored races have long been in existence, usually first appearing among members of the red race. Your world is the only planet in Satania where the human type of will has appeared in a precolored race.

But in our effort to provide for that combination and association of inheritance factors which finally gave rise to the mammalian ancestors of the human race, we were confronted with the necessity of permitting hundreds and thousands of other and comparatively useless combinations and associations of inheritance factors to take place. Many of these seemingly strange by-products of our efforts are certain to meet your gaze as you dig back into the planetary past, and I can well understand how puzzling some of these things must be to the limited human viewpoint.

5. Life-Evolution Vicissitudes

It was a source of regret to the Life Carriers that our special efforts to modify intelligent life on Urantia should have been so handicapped by tragic perversions beyond our control: the Caligastia betrayal and the Edenic default.

But throughout all of this biologic adventure our greatest disappointment grew out of the reversion of certain primitive plant life to the prechlorophyll levels of parasitic bacteria on such an extensive and unexpected scale. This eventuality in plant-life evolution caused many distressful diseases in the higher mammals, particularly in the more vulnerable human species. When we were confronted with this situation, we somewhat discounted the difficulties involved because we knew that the subsequent admixture of the Edenic life plasm would reinforce the resisting powers of the resulting blended race so as to make it practically immune to all diseases produced by the vegetable type of organism. But our hopes were doomed to disappointment owing to the misfortune of the Edenic default.

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

There are, of course, certain compensations for tribulation, such as Michael's bestowal on Urantia. But irrespective of all such considerations, the later celestial supervisors of this planet express complete confidence in the ultimate evolutionary triumph of the human race and in the eventual vindication of our original plans and life patterns.

6. Evolutionary Techniques of Life

It is impossible to accurately determine, simultaneously, the exact location and the velocity of a moving object; any attempt at measurement of either inevitably involves change in the other. The same sort of a paradox confronts mortals when they undertake the chemical analysis of protoplasm. The chemist can elucidate the chemistry of *dead* protoplasm, but cannot discern either the physical organization or the dynamic performance of *living* protoplasm. The scientist will always come nearer and nearer to the secrets of life but will never find them, and for no other reason than that it is necessary to kill protoplasm in order to analyze it. Dead protoplasm weighs the same as living protoplasm, but it is not the same.

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

The most important step in plant evolution was the development of chlorophyll-making ability, and the second greatest advance was the evolution of the spore into the complex seed. The spore is most efficient as a reproductive agent, but it lacks the potentials of variety and versatility inherent in the seed.

One of the most serviceable and complex episodes in the evolution of the higher types of animals consisted in the development of the ability of the iron in the circulating blood cells to perform in the double role of oxygen carrier and carbon dioxide remover. And this performance of the red blood cells illustrates how evolving organisms are able to adapt their functions to varying or changing environment. The higher animals, including humans, oxygenate their tissues by the action of the iron of the red blood cells, which carries oxygen to the living cells and just as efficiently removes the carbon dioxide. But other metals can be made to serve the same purpose. The cuttlefish employs copper for this function, and the sea squirt utilizes vanadium.

The continuation of such biologic adjustments is illustrated by the evolution of teeth in the higher Urantia mammals; these attained to thirty-six in a human's remote ancestor, and then began an adaptative readjustment toward thirty-two in the dawn human and near relatives. Now the human species is slowly gravitating toward twenty-eight. The process of evolution is still actively and adaptatively in progress on this planet.

But many seemingly mysterious adjustments of living organisms are purely chemical, wholly physical. At any moment of time, in the blood stream of any human being the possibility of upward of 15,000,000 chemical reactions exists between the hormone output of a dozen ductless glands.

The lower forms of plant life are wholly responsive to physical, chemical, and electrical environment. But as the scale of life ascends, one by one the mind ministries of the seven adjutant spirits become operative, and the mind becomes increasingly adjustive, creative, coordinative, and dominative. The ability of animals to adapt themselves to air, water, and land is not a supernatural endowment, but it is a superphysical adjustment.

Physics and chemistry alone cannot explain how a human being evolved out of the primeval protoplasm of the early seas. The ability to learn, memory and differential response to environment, is the endowment of mind. The laws of physics are not responsive to training; they are immutable and unchanging. The reactions of chemistry are not modified by education; they are uniform and dependable. Aside from the presence of the Unqualified Absolute, electrical and chemical reactions are predictable. But mind can profit from experience, can learn from reactive habits of behavior in response to repetition of stimuli.

Preintelligent organisms react to environmental stimuli, but those organisms which are reactive to mind ministry can adjust and manipulate the environment itself.

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

7. Evolutionary Mind Levels

The seven adjutant mind-spirits are the versatile mind ministers to the lower intelligent existences of a local universe. This order of mind is ministered from the local universe headquarters or from some world connected with it, but there is influential direction of lower-mind function from the system capitals.

On an evolutionary world much, very much, depends on the work of these seven adjutants. But they are mind ministers; they are not concerned in physical evolution, the domain of the Life Carriers. Nevertheless, the perfect integration of these spirit endowments with the ordained and natural procedure of the unfolding and inherent regime of the Life Carriers is responsible for the mortal inability to discern, in the phenomenon of mind, anything but the hand of nature and the outworking of natural processes, although you are occasionally somewhat puzzled in explaining everything connected with the natural reactions of mind as it is associated with matter. And if Urantia were operating more in accordance with the original plans, you would observe even less to arrest your attention in the phenomenon of mind.

The seven adjutant spirits are more circuitlike than entitylike, and on ordinary worlds they are encircuited with other adjutant functionings throughout the local universe. On life-experiment planets, however, they are relatively isolated. And on Urantia, owing to the unique nature of the life patterns, the lower adjutants experienced far more difficulty in contacting with the evolutionary organisms than would have been the case in a more standardized type of life endowment.

Again, on an average evolutionary world the seven adjutant spirits are far better synchronized with the advancing stages of animal development than they were on Urantia. With only a single exception, the adjutants experienced the greatest difficulty in contacting with the evolving minds of Urantia organisms that they had ever had in all their functioning throughout the universe of Nebadon. On this world many forms developed of border phenomena — confusional combinations of the mechanical-nonteachable and the nonmechanical-teachable types of organismal response.

The seven adjutant spirits do not make contact with the purely mechanical orders of organismal environmental response. Such preintelligent responses of living organisms pertain purely to the energy domains of the power centers, the physical controllers, and their associates.

The acquisition of the potential of the ability to *learn* from experience marks the beginning of the functioning of the adjutant spirits, and they function from the lowliest minds of primitive and invisible existences up to the highest types in the evolutionary scale of human beings. They are the source and pattern for the otherwise more or less mysterious behavior and incompletely understood quick reactions of mind to the material environment. These faithful and always dependable influences must carry forward their preliminary ministry before the animal mind attains the human levels of spirit receptivity.

The adjutants function exclusively in the evolution of experiencing mind up to the level of the sixth phase, the spirit of worship. At this level that inevitable overlapping of ministry occurs — the phenomenon of the higher reaching down to co-ordinate with the lower in anticipation of subsequent attainment of advanced levels of development. And still additional spirit ministry accompanies the action of the seventh and last adjutant, the spirit of wisdom. Throughout the ministry of the spirit world the individual never experiences abrupt transitions of spirit co-operation; these changes are always gradual and reciprocal.

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

8. Evolution in Time and Space

Time and space are indissolubly linked; there is an innate association. The delays of time are inevitable in the presence of certain space conditions.

If spending so much time in effecting the evolutionary changes of life development occasions confusion, I would say that we cannot time the life processes to unfold any faster than the physical metamorphoses of a planet will permit. We must wait for the natural, physical development of a planet; we have absolutely no control over geologic evolution. If the physical conditions would allow, we could arrange for the completed evolution of life in considerably less than one million years. But we are all under the jurisdiction of the Supreme Rulers of Paradise, and time is nonexistent on Paradise.

The individual's yardstick for time measurement is the length of their life. All creatures are time conditioned, and therefore they regard evolution as being a long-drawn-out process. To those of us whose life span is not limited by a temporal existence, evolution does not seem to be such a protracted transaction. On Paradise, where time is nonexistent, these things are all *present* in the mind of Infinity and the acts of Eternity.

As mind evolution is dependent on, and delayed by, the slow development of physical conditions, spiritual progress is dependent on mental expansion and unfailingly delayed by intellectual retardation. But this does not mean that spiritual evolution is dependent on education, culture, or wisdom. The soul may evolve

regardless of mental culture but not in the absence of mental capacity and desire — the choice of survival and the decision to achieve ever-increasing perfection — to do the will of the Creator. Although survival may not depend on the possession of knowledge and wisdom, progression most certainly does.

In the cosmic evolutionary laboratories, mind is always dominant over matter, and spirit is always correlated with mind. Failure of these diverse endowments to synchronize and co-ordinate may cause time delays, but if the individual really knows the Creator and desires to find and become like the Creator, then survival is assured regardless of the handicaps of time. Physical status may handicap mind, and mental perversity may delay spiritual attainment, but none of these obstacles can defeat the whole-souled choice of will.

When physical conditions are ripe, *sudden* mental evolutions may take place; when mind status is propitious, *sudden* spiritual transformations may occur; when spiritual values receive proper recognition, then cosmic meanings become discernible, and increasingly the personality is released from the handicaps of time and delivered from the limitations of space.

[This paper had been originally sponsored by a Life Carrier of Nebadon resident on Urantia.]

Paper 66

The Planetary Administrator of Urantia

The advent of a Lanonandek on an average world signifies that will, the ability to choose the path of eternal survival, has developed in the minds of primitive humans. But on Urantia the Planetary Administrator arrived almost half a million years after the appearance of human will.

About five hundred thousand years ago and concurrent with the appearance of the six colored or Sangik races, Caligastia, the Planetary Administrator, arrived on Urantia. There were almost one-half billion primitive human beings on earth at the time of the Administrator's arrival, and they were well scattered over Europe, Asia, and Africa. The Administrator's headquarters, established in Mesopotamia, was at about the center of world population.

1. Caligastia

Caligastia was a Lanonandek, number 9,344 of the secondary order, and was experienced in the administration of the affairs of the local universe in general and, during later ages, with the management of the local system of Satania in particular.

Prior to the reign of Lucifer in Satania, Caligastia had been attached to the council of the Life Carrier advisers on Jerusem. Caligastia was elevated to Lucifer's personal staff and acceptably filled five successive assignments of honor and trust.

Caligastia very early sought a commission as Planetary Administrator, but repeatedly, when the request came up for approval in the constellation councils, it would fail to receive the assent of the Constellation Rulers. Caligastia seemed especially desirous of being sent as planetary ruler to a decimal or life-modification world. Caligastia's petition had been disapproved several times before assent was given for an assignment to Urantia.

Caligastia went from Jerusem to world dominion with an enviable record of loyalty and devotion to the welfare of the universe, notwithstanding a certain characteristic restlessness coupled with a tendency to disagree with the established order in certain minor matters.

I was present on Jerusem when the brilliant Caligastia departed from the system capital. No Administrator of the planets ever embarked on a career of world rulership with a richer preparatory experience or with better prospects than did Caligastia on that eventful day one-half million years ago. One thing is certain: As I executed my assignment of putting the narrative of that event on the broadcasts of the local universe, I never for one moment entertained even in the slightest degree any idea that this noble Lanonandek would so shortly betray the sacred trust of planetary custody and so horribly stain the fair name of the exalted Lanonandek order. I really regarded Urantia as being among the five or six most fortunate planets in all Satania in that it was to have such an experienced, brilliant, and original mind at the helm of world affairs. I did not then comprehend that Caligastia was insidiously falling victim to love of self; I did not then so fully understand the subtleties of personality pride.

2. The Administrator's Staff

The Planetary Administrator of Urantia was not sent out on this mission alone but was accompanied by the usual corps of assistants and administrative helpers.

At the head of this group was Daligastia, the associate-assistant of the Planetary Administrator. Daligastia was also a secondary Lanonandek, being number 319,407 of that order. Daligastia ranked as an assistant at the time of assignment as Caligastia's associate.

The planetary staff included a large number of angelic co-operators and a host of other celestial beings assigned to advance the interests and promote the welfare of the human races. But from your standpoint the most interesting group of all were the corporeal members of the Administrator's staff — sometimes referred to as *the Caligastia one hundred*.

These one hundred rematerialized members of the Administrator's staff were chosen by Caligastia from over 785,000 ascendant citizens of Jerusem who volunteered for embarkation on the Urantia adventure. Each one of the chosen one hundred was from a different planet, and none of them were from Urantia.

These Jerusemite volunteers were brought by seraphic transport directly from the system capital to Urantia, and on arrival they were held enseraphimed until they could be provided with personality forms of the dual nature of special planetary service, material bodies but also attuned to the life circuits of the system.

Sometime before the arrival of these one hundred Jerusem citizens, the two supervising Life Carriers resident on Urantia, having previously perfected their plans, petitioned Jerusem and Edentia for permission to transplant the life plasm of one hundred selected survivors of the original twins' stock into the material bodies to be projected for the corporeal members of the Administrator's staff. The request was granted on Jerusem and approved on Edentia.

Accordingly, fifty of each gender of the original twins' posterity, representing the survival of the best strains of that unique race, were chosen by the Life Carriers. With one or two exceptions these contributors to the advancement of the race were strangers to one another. They were assembled from widely separated places by co-ordinated Thought Adjuster direction and seraphic guidance at the threshold of the planetary headquarters of the Administrator. Here the one hundred human subjects were given over to the highly skilled volunteer commission from Avalon, who directed the material extraction of a portion of the life plasm of these descendants of the twins. This living material was then transferred to the material bodies constructed for the use of the one hundred Jerusemite members of the Administrator's staff. Meantime, these newly arrived citizens of the system capital were held in the sleep of seraphic transport.

These transactions, together with the literal creation of special bodies for the Caligastia one hundred, gave origin to numerous legends, many of which subsequently became confused with the later traditions concerning the planetary installation of the Material Biologic Uplifters.

The entire transaction of repersonalization, from the time of the arrival of the seraphic transports bearing the one hundred Jerusem volunteers until they became conscious, threefold beings of the realm, consumed

exactly ten days.

3. Dalamatia – The City of the Planetary Administrator

The headquarters of the Planetary Administrator was situated in the Persian Gulf region of those days, in the district corresponding to later Mesopotamia.

The climate and landscape in the Mesopotamia of those times were in every way favorable to the undertakings of the Administrator's staff and their assistants, very different from conditions which have sometimes since prevailed. It was necessary to have such a favoring climate as a part of the natural environment designed to induce primitive Urantians to make certain initial advances in culture and civilization. The one great task of those ages was to transform humans from hunters to herders, with the hope that later on they would evolve into peace-loving, home-abiding farmers.

The headquarters of the Planetary Administrator on Urantia was typical of such stations on a young and developing sphere. The nucleus of the Administrator's settlement was a very simple but beautiful city, enclosed within a wall forty feet high. This world center of culture was named Dalamatia in honor of Daligastia.

The city was laid out in ten subdivisions with the headquarters mansions of the ten councils of the corporeal staff situated at the centers of these subdivisions. Centermost in the city was the temple of the unseen Creator. The headquarters of the Planetary Administrator was arranged in twelve chambers immediately grouped about the temple itself.

The buildings of Dalamatia were all one story except the council headquarters, which were two stories, and the central temple of the Creator of all, which was small but three stories in height.

The city represented the best practices of those early days in building material — brick. Very little stone or wood was used. Home building and village architecture among the surrounding peoples were greatly improved by the Dalamatian example.

Near the Administrator's headquarters all colors and strata of human beings dwelt. And it was from these near-by tribes that the first students of the Administrator's schools were recruited. Although these early schools of Dalamatia were crude, they provided all that could be done for the people of that primitive age.

The Administrator's corporeal staff continuously gathered about them the superior individuals of the surrounding tribes and, after training and inspiring these students, sent them back as teachers and leaders of their respective peoples.

4. Early Days of the One Hundred

The arrival of the Administrator's staff created a profound impression. While it required almost a thousand years for the news to spread abroad, those tribes near the Mesopotamian headquarters were tremendously influenced by the teachings and conduct of the one hundred new sojourners on Urantia. And much of your

subsequent mythology grew out of the garbled legends of these early days when members of the Administrator's staff were repersonalized on Urantia as superhumans.

The serious obstacle to the good influence of such extraplanetary teachers is the tendency of mortals to regard them as gods, but aside from the technique of their appearance on earth, the Caligastia one hundred did not resort to supernatural methods nor superhuman manipulations.

But the corporeal staff were nonetheless superhuman. They began their mission on Urantia as extraordinary threefold beings:

1. They were corporeal and relatively human, for they embodied the actual life plasm of one of the earliest human races.

These one hundred members of the Administrator's staff were divided equally as to gender and in accordance with their previous mortal status. Each person of this group was capable of becoming coparental to some new order of physical being, but they had been carefully instructed to resort to parenthood only under certain conditions. It is customary for the corporeal staff of a Planetary Administrator to procreate their successors sometime prior to retiring from special planetary service. Usually this is at, or shortly after, the time of the arrival of the Planetary Biologic Uplifters.

These special beings therefore had little or no idea as to what type of material creature would be produced by their sexual union. And they never did know; before the time for such a step in the prosecution of their world work, the entire regime was upset by rebellion, and those who later functioned in the parental role had been isolated from the life currents of the system.

In skin color and language these materialized members of Caligastia's staff resembled the original twins. They partook of food as did the mortals of the realm with this difference: The re-created bodies of this group were fully satisfied by a nonflesh diet. This was one of the considerations which determined their residence in a warm region abounding in fruits and nuts. The practice of subsisting on a nonflesh diet dates from the times of the Caligastia one hundred, for this custom spread near and far to affect the eating habits of many surrounding tribes, groups of origin in the once exclusively meat-eating evolutionary races.

2. The one hundred were material but superhuman beings, having been reconstituted on Urantia as unique individuals of a high and special order.

This group, while enjoying provisional citizenship on Jerusem, were as yet unfused with their Thought Adjusters; and when they volunteered and were accepted for planetary service in liaison with the descending orders of being, their Adjusters were detached. But these Jerusemites were superhuman beings — they possessed souls of ascendant growth. During the mortal life the soul is of embryonic estate; it is born (resurrected) in the morontia life and experiences growth through the successive morontia worlds. And the souls of the Caligastia one hundred had expanded through the progressive experiences of the seven mansion worlds to citizenship status on Jerusem.

In conformity to their instructions the staff did not engage in sexual reproduction, but they did painstakingly study their personal constitutions, and they carefully explored every imaginable phase of intellectual (mind)

and morontia (soul) liaison. And it was during the thirty-third year of their sojourn in Dalamatia, long before the wall was completed, that two members of the Administrator's staff accidentally discovered a phenomenon attendant on the liaison of their morontia selves (supposedly nonsexual and nonmaterial); and the result of this adventure proved to be the first of the primary midway creatures. This new being was wholly visible to the planetary staff and to their celestial associates but was not visible to the people of the various human tribes. On authority of the Planetary Administrator the entire corporeal staff undertook the production of similar beings, and all were successful, following the instructions of the pioneer pair. The Administrator's staff eventually brought into being the original corps of 50,000 primary midwayers.

These mid-type creatures were of great service in carrying on the affairs of the world's headquarters. They were invisible to human beings, but the primitive sojourners at Dalamatia were taught about these unseen semispirits, and for ages they constituted the sum total of the spirit world to these evolving mortals.

3. The Caligastia one hundred were personally immortal, or undying. The antidotal complements of the life currents of the system circulated through their material forms; and had they not lost contact with the life circuits through rebellion, they would have lived on indefinitely until the arrival of a subsequent descending being, or until their later release to resume the interrupted journey to Havona and Paradise.

These antidotal complements of the Satania life currents were derived from the fruit of the tree of life, a shrub of Edentia which was sent to Urantia by the Most Highs of Norlatiadek at the time of Caligastia's arrival. In the days of Dalamatia this tree grew in the central courtyard of the temple of the unseen Creator, and it was the fruit of the tree of life that enabled the material and otherwise mortal beings of the Administrator's staff to live on indefinitely as long as they had access to it.

While of no value to the evolutionary races, this supersustenance was quite sufficient to confer continuous life on the Caligastia one hundred and also on the one hundred modified humans who were associated with them.

It should be explained in this connection that, at the time the one hundred humans contributed their germ plasm to the members of the Administrator's staff, the Life Carriers introduced into their mortal bodies the complement of the system circuits; and they were enabled to live on concurrently with the staff, century after century, in defiance of physical death.

Eventually the one hundred humans were made aware of their contribution to the new forms of their superiors, and these same one hundred children of the original tribes were kept at headquarters as the personal attendants of the Administrator's corporeal staff.

5. Organization of the One Hundred

The one hundred were organized for service in ten autonomous councils of ten members each. When two or more of these ten councils met in joint session, such liaison gatherings were presided over by Daligastia. These ten groups were constituted as follows:

1. *The council on food and material welfare.* Food, water, clothes, and the material advancement of the human species were fostered by this able corps. They taught well digging, spring control, and irrigation.

They taught those from the higher altitudes and from the north, improved methods of treating skins for use as clothing, and weaving was later introduced by the teachers of art and science.

Great advances were made in methods of food storage. Food was preserved by cooking, drying, and smoking; it became the earliest property. Humans were taught to provide for the hazards of famine, which periodically decimated the world.

2. *The board of animal domestication and utilization.* This council was dedicated to the task of selecting and breeding those animals best adapted to help human beings in bearing burdens and transporting themselves, to supply food, and later on to be of service in the cultivation of the soil.

Several types of useful animals, now extinct, were tamed, together with some that have continued as domesticated animals to the present day. Humans had long lived with the dog, and the blue race had already been successful in taming the elephant. The cow was improved by careful breeding so as to become a valuable source of food; butter and cheese became common articles of human diet. People were taught to use oxen for burden bearing, but the horse was not domesticated until a later date. The members of this corps first taught people to use the wheel for the facilitation of traction.

It was in these days that carrier pigeons were first used, being taken on long journeys for the purpose of sending messages or calls for help. This group was successful in training the great fanders as passenger birds, but these birds became extinct more than thirty thousand years ago.

3. *The advisers regarding the conquest of predatory animals.* It was not enough that early humans should try to domesticate certain animals, but they must also learn how to protect themselves from destruction by the remainder of the hostile animal world.

The purpose of an ancient city wall was to protect against ferocious beasts as well as to prevent surprise attacks by hostile humans. Those living outside the walls and in the forest were dependent on tree dwellings, stone huts, and the maintenance of night fires. It was therefore very natural that these teachers should devote much time to instructing their pupils in the improvement of human dwellings. By employing improved techniques and by the use of traps, great progress was made in animal subjugation.

4. *The faculty on dissemination and conservation of knowledge.* This group organized and directed the purely educational endeavors of those early ages. Their educational methods consisted in supervision of employment accompanied by instruction in improved methods of labor. They formulated the first alphabet and introduced a writing system. This alphabet contained twenty-five characters. For writing material these early peoples utilized tree barks, clay tablets, stone slabs, a form of parchment made of hammered hides, and a crude form of paper-like material made from wasps' nests. The Dalamatia library, destroyed soon after the Caligastia disaffection, comprised more than two million separate records.

The blue race was partial to alphabet writing and made the greatest progress along such lines. The red race preferred pictorial writing, while the yellow races drifted into the use of symbols for words and ideas, much like those they now employ. But the alphabet and much more was subsequently lost to the world during the

confusion attendant on rebellion. The Caligastia defection destroyed the hope of the world for a universal language, at least for untold ages.

5. *The commission on industry and trade.* This council was employed in fostering industry within the tribes and in promoting trade between the various peace groups. Every form of primitive manufacture was encouraged by this corps. They contributed directly to the elevation of standards of living by providing many new commodities to attract the fancy of primitive humans. They greatly expanded the trade in the improved salt produced by the council on science and art.

It was among these enlightened groups educated in the Dalamatia schools that the first commercial credit was practiced. From a central exchange of credits they secured tokens which were accepted in lieu of the actual objects of barter. The world did not improve on these business methods for hundreds of thousands of years.

6. *The college of revealed religion.* This body was slow in functioning. Urantia civilization was literally forged out between the anvil of necessity and the hammers of fear. But this group had made considerable progress in their attempt to substitute Creator fear for creature fear (ghost worship) before their labors were interrupted by the later confusion attendant on the secession upheaval.

None of the Administrator's staff would present revelation to complicate evolution; they presented revelation only as the climax of their exhaustion of the forces of evolution, but did yield to the desire of the inhabitants of the city for the establishment of a form of religious service. This group provided the Dalamatians with the seven chants of worship and also gave them the daily praise-phrase and eventually taught them "the Creator's prayer," which was:

"Creator of all, whose Spirit we honor, look down on us with favor. Deliver us from the fear of all save you. Make us a pleasure to our divine teachers and forever put truth on our lips. Deliver us from violence and anger; give us respect for our elders and that which belongs to our neighbors. Give us this season green pastures and fruitful flocks to gladden our hearts. We pray for the hastening of the coming of the promised uplifter, and we would do your will on this world as others do on worlds beyond."

Although the Administrator's staff were limited to natural means and ordinary methods of race improvement, they held out the promise of the Edenic gift of a new race as the goal of subsequent evolutionary growth with the attainment of the height of biologic development.

7. *The guardians of health and life.* This council was concerned with the introduction of sanitation and the promotion of primitive hygiene.

Its members taught much that was lost during the confusion of subsequent ages, never to be rediscovered until the twentieth century. They taught humankind that cooking, boiling and roasting, was a means of avoiding sickness; also that such cooking greatly reduced infant mortality and facilitated early weaning.

Many of the early teachings of these guardians of health persisted among the tribes of earth until the days of Moses, even though they became much garbled and were greatly changed. The great obstacle in promoting hygiene among these ignorant peoples consisted in the fact that the real causes of many diseases

were too small to be seen by the naked eye, and also because they all held fire in superstitious regard. It required thousands of years to persuade them to burn refuse. In the meantime they were urged to bury their decaying rubbish. The great sanitary advance of this epoch came from the dissemination of knowledge regarding the health-giving and disease-destroying properties of sunlight.

Before the Administrator's arrival, bathing had been an exclusively religious ceremonial. It was difficult to persuade primitive people to wash their bodies as a health practice. The religious teachers were finally induced to include cleansing with water as a part of the purification ceremonies to be practiced in connection with the noontime devotions, once a week, in the worship of the Creator of all.

These guardians of health also sought to introduce handshaking in substitution for saliva exchange or blood drinking as a seal of personal friendship and as a token of group loyalty. But when out from under the compelling pressure of the teachings of their superior leaders, these primitive peoples were not slow in reverting to their former health-destroying and disease-breeding practices of ignorance and superstition.

8. *The planetary council on art and science.* This corps did much to improve the industrial technique of early humans and to elevate concepts of beauty.

Art and science were at a low ebb throughout the world, but the rudiments of physics and chemistry were taught to the Dalamatians. Pottery was advanced, decorative arts were all improved, and the ideals of human beauty were greatly enhanced. But music made little progress until after the arrival of the violet race.

These primitive people would not consent to experiment with steam power, notwithstanding the repeated urgings of their teachers; they never could overcome their great fear of the explosive power of confined steam. They were, however, finally persuaded to work with metals and fire, although a piece of red-hot metal was a terrorizing object to early humans.

This group did a great deal to advance the culture of the tribes and to improve the art of the blue race. A blend of the blue race with the original human stock produced an artistically gifted type, and many of them became master sculptors. They did not work in stone or marble, but their works of clay, hardened by baking, adorned the gardens of Dalamatia.

Great progress was made in the home arts, most of which were lost in the long and dark ages of rebellion, never to be rediscovered until modern times.

9. *The governors of advanced tribal relations.* This was the group entrusted with the work of bringing human society up to the level of statehood.

These leaders contributed much to bringing about intertribal marriages. They fostered courtship and marriage after due deliberation and full opportunity to become acquainted. The purely military war dances were refined and made to serve valuable social ends. Many competitive games were introduced, but these ancient folk were a serious people; little humor graced these early tribes. Few of these practices survived the subsequent disintegration of planetary insurrection.

This group labored to promote group associations of a peaceful nature, to regulate and humanize warfare, to co-ordinate intertribal relations, and to improve tribal governments. In the vicinity of Dalamatia a more advanced culture developed, and these improved social relations were very helpful in influencing more remote tribes. But the pattern of civilization prevailing at the Administrator's headquarters was quite different from the barbaric society evolving elsewhere.

10. *The supreme court of tribal co-ordination and racial co-operation.* This supreme council was the court of appeals for all of the other nine special commissions charged with the supervision of human affairs. This council was one of wide function, being entrusted with all matters of earthly concern which were not specifically assigned to the other groups. This selected corps had been approved by the Constellation Rulers of Edentia before they were authorized to assume the functions of the supreme court of Urantia.

6. The Administrator's Reign

The degree of a world's culture is measured by the social heritage of its native beings, and the rate of cultural expansion is wholly determined by the ability of its inhabitants to comprehend new and advanced ideas.

Slavery to tradition produces stability and co-operation by sentimentally linking the past with the present, but it also stifles initiative and enslaves the creative powers of the personality. The whole world was caught in the stalemate of tradition-bound mores when the Caligastia one hundred arrived and began the proclamation of the new teachings of individual initiative within the social groups of that day. But this beneficent rule was so soon interrupted that humanity has never been wholly liberated from the slavery of custom; fashion still unduly dominates Urantia.

The Caligastia one hundred — graduates of the Satania mansion worlds — well knew the arts and culture of Jerusem, but such knowledge is nearly valueless on a barbaric planet populated by primitive humans. These wise beings knew better than to undertake the *sudden* transformation, or the en masse uplifting, of the primitive races of that day. They well understood the slow evolution of the human species, and they wisely refrained from any radical attempts at modifying people's mode of life on earth.

Each of the ten planetary commissions set about *slowly* and naturally to advance the interests entrusted to them. Their plan consisted in attracting the best minds of the surrounding tribes and, after training them, sending them back to their people as emissaries of social uplift.

Foreign emissaries were never sent to a people except on specific request from them. Those who labored for the uplift and advancement of a given race were always natives of that race. The one hundred would not attempt to impose the habits and mores of even a superior race on another. They always patiently worked to uplift and advance the time-tried mores of each race. The simple folk of Urantia brought their social customs to Dalamatia, not to exchange them for new and better practices, but to have them uplifted by contact with a higher culture and by association with superior minds. The process was slow but very effective.

The Dalamatia teachers sought to add conscious social selection to the purely natural selection of biologic evolution. They did not derange human society, but they did markedly accelerate its normal and natural evolution. Their motive was progression by evolution and not revolution by revelation. The human race had spent ages in acquiring the little religion and morals it had, and these superhumans knew better than to rob humankind of these few advances by the confusion and dismay which always result when enlightened and superior beings undertake to uplift the backward peoples by overteaching and overenlightenment.

When well-meaning people go into the heart of primitive areas, where children are supposed to remain under the control and direction of their parents throughout the lifetime of the parents, they only bring about confusion and the breakdown of all authority when they seek, in a single generation, to supplant this practice by teaching that these children should be free from all parental restraint after they have attained the age of twenty-one.

7. Life in Dalamatia

The Administrator's headquarters, though exquisitely beautiful and designed to awe the primitive humans of that age, was altogether modest. The buildings were not especially large as it was the motive of these imported teachers to encourage the eventual development of agriculture through the introduction of animal husbandry. The land provision within the city walls was sufficient to provide for pasturage and gardening for the support of a population of about twenty thousand.

The interiors of the central temple of worship and the ten council mansions of the supervising groups were beautiful works of art. And while the residential buildings were models of neatness and cleanliness, everything was very simple and altogether primitive in comparison with later-day developments. At this headquarters of culture no methods were employed which did not naturally belong on Urantia.

The Administrator's corporeal staff presided over simple and exemplary abodes which they maintained as homes designed to inspire and favorably impress the student observers sojourning at the world's social center and educational headquarters.

The definite order of family life and the living of one family together in one residence of comparatively settled location date from these times of Dalamatia and were chiefly due to the example and teachings of the one hundred and their pupils. The home as a social unit never became a success until the one hundred of Dalamatia led humankind to love and plan for their grandchildren and their grandchildren's children. Primitive parents love their children, but civilized people love also their grandchildren.

The Administrator's staff lived together as parents. True, they had no children of their own, but the fifty pattern homes of Dalamatia never sheltered less than five hundred adopted little ones assembled from the superior families of the indigenous races; many of these children were orphans. They were favored with the discipline and training of these superparents; and then, after three years in the schools of the Administrator (they entered from thirteen to fifteen), they were eligible for marriage and ready to receive their commissions as emissaries of the Administrator to the needy tribes of their respective races.

The Dalamatia plan of teaching was carried out as an industrial school in which the pupils learned by doing, and through which they worked their way by the daily performance of useful tasks. This plan of education did not ignore thinking and feeling in the development of character; but it gave first place to manual training. The instruction was individual and collective. The pupils were taught by both genders and by the two acting conjointly. One half of this group instruction was by gender; the other half was coeducational. Students were taught manual dexterity as individuals and were socialized in groups or classes. They were trained to associate with younger groups, older groups, and adults, as well as to do teamwork with those of their own ages. They were also familiarized with such associations as family groups, play teams, and school classes.

Among the later students trained in Mesopotamia for work with their respective races were members from the early tribes from the highlands of western India together with representatives of the red race and the blue race; still later a small number of the yellow race were also received.

The early races were presented with a moral law. This code was known as “The Creator’s Way” and consisted of the following seven commands:

1. You shall not fear nor serve any Deity but the Creator of all.
2. You shall not disobey the Planetary Administrator, the world’s ruler, nor show disrespect to the superhuman associates.
3. You shall not speak a lie when called before the judges of the people.
4. You shall not kill any human.
5. You shall not steal your neighbor’s goods or cattle.
6. You shall not touch your friend’s spouse.
7. You shall not show disrespect to your parents or to the elders of the tribe.

This was the law of Dalamatia for almost three hundred thousand years. And many of the stones on which this law was inscribed now lie beneath the waters off the shores of Mesopotamia and Persia. It became the custom to hold one of these commands in mind for each day of the week, using it for salutations and mealtime thanksgiving.

The time measurement of these days was the lunar month, this period being twenty-eight days. That, with the exception of day and night, was the only time calculation known to the early peoples. The seven-day week was introduced by the Dalamatia teachers and grew out of the fact that seven was one fourth of twenty-eight. The significance of the number seven in the superuniverse undoubtedly afforded an opportunity to introduce a spiritual reminder into the common observance of time. But there is no natural origin for the weekly period.

The country around the city was quite well settled within a radius of one hundred miles. Immediately surrounding the city, hundreds of graduates of the Administrator’s schools engaged in animal husbandry

and otherwise carried out the instruction they had received from the Administrator's staff and their numerous human helpers. A few engaged in agriculture and horticulture.

Humankind was not consigned to agricultural toil as a penalty. The cultivation of the soil is inherent in the establishment of an advancing civilization on the evolutionary worlds, and was the center of all teaching of the Planetary Administrator and the Administrator's staff throughout the three hundred years which intervened between their arrival on Urantia and those tragic days when Caligastia joined with the rebel Lucifer. Work with the soil is not a curse; it is rather the highest blessing to all who are permitted to enjoy this most human of all human activities.

At the outbreak of the rebellion, Dalamatia had a resident population of almost six thousand. This number includes the regular students but does not embrace the visitors and observers, who always numbered more than one thousand. But you can have little or no concept of the marvelous progress of those faraway times; practically all of the wonderful human gains of those days were wiped out by the horrible confusion and abject spiritual darkness which followed the Caligastia catastrophe of deception and sedition.

8. Misfortunes of Caligastia

In looking back over the conduct of Caligastia, we find only one outstanding feature that might have challenged attention; ultra-individualism. Caligastia was inclined to take sides with almost every party of protest, and was usually sympathetic with those who gave mild expression to implied criticism. We detect the early appearance of this tendency to be restless under authority, to mildly resent all forms of supervision. While slightly resentful of senior counsel and somewhat restive under superior authority, nonetheless, whenever a test had come, Caligastia had always proved loyal to the universe rulers and obedient to the mandates of the Constellation Rulers. No real fault was ever found up to the time of Caligastia's shameful betrayal of Urantia.

It should be noted that both Lucifer and Caligastia had been patiently instructed and lovingly warned respecting their critical tendencies and the subtle development of their pride of self and its associated exaggeration of the feeling of self-importance. But all of these attempts to help had been misconstrued as unwarranted criticism and as unjustified interference with personal liberties. Both Caligastia and Lucifer judged their friendly advisers as being actuated by the very reprehensible motives which were beginning to dominate their own distorted thinking and misguided planning. They judged their unselfish advisers by their own evolving selfishness.

From the arrival of Caligastia, planetary civilization progressed in a fairly normal manner for almost three hundred thousand years. Aside from being a life-modification sphere and therefore subject to numerous irregularities and unusual episodes of evolutionary fluctuation, Urantia progressed very satisfactorily in its planetary career up to the times of the Lucifer rebellion and the concurrent Caligastia betrayal. All subsequent history has been definitely modified by this catastrophic blunder as well as by the later failure of the biologic uplifters to fulfill their planetary mission.

The Administrator of Urantia went into darkness at the time of the Lucifer rebellion, precipitating the long confusion of the planet. Caligastia was subsequently deprived of sovereign authority by the co-ordinate

action of the constellation rulers and other universe authorities. Caligastia shared the inevitable vicissitudes of isolated Urantia down to the time of the biologic uplifters' sojourn on the planet and contributed something to the miscarriage of the plan to uplift the mortal races through the infusion of the lifeblood of the new violet race — the descendants of the Planetary Biologic Uplifters.

The power of the fallen Administrator to disturb human affairs was enormously curtailed by the mortal incarnation of Machiventa Melchizedek in the days of Abraham; and subsequently, during the life of Michael as a material being, this traitorous Administrator was finally shorn of all authority on Urantia.

The doctrine of a personal evil entity on Urantia, though it had some foundation in the planetary presence of the traitorous and iniquitous Caligastia, was nevertheless wholly fictitious in its teachings that such an entity could influence the normal human mind against its free and natural choosing. Even before Michael's bestowal on Urantia, neither Caligastia nor Daligastia was ever able to oppress mortals or to coerce any normal individual into doing anything against the human will. The free will of humans is supreme in moral affairs; even the indwelling Thought Adjuster refuses to compel mortals to think a single thought or to perform a single act against the choosing of their own will.

And now this rebel of the realm, shorn of all power to harm any former subjects, awaits the final adjudication, by the Uversa Ancients of Days, of all who participated in the Lucifer rebellion.

[This paper had been originally presented by a Melchizedek of Nebadon.]

Paper 67

The Planetary Rebellion

The problems associated with human existence on Urantia are impossible to understand without a knowledge of certain great epochs of the past, notably the occurrence and consequences of the planetary rebellion. Although this upheaval did not seriously interfere with the progress of organic evolution, it did markedly modify the course of social evolution and of spiritual development. The entire super physical history of the planet was profoundly influenced by this devastating calamity.

1. The Caligastia Betrayal

For three hundred thousand years Caligastia had been in charge of Urantia when Satan, Lucifer's assistant, made a periodic inspection call. And when Satan arrived on the planet, this appearance in no way resembled your caricatures. Satan was, and still is, a Lanonandek of great brilliance.

In the course of this inspection Satan informed Caligastia of Lucifer's proposed "Declaration of Liberty," and as we now know, Caligastia agreed to betray the planet on the announcement of the rebellion. The loyal universe personalities look with particular disdain on Caligastia because of this premeditated betrayal of trust.

In all the administrative work of a local universe, no high trust is deemed more sacred than that reposed in a Planetary Administrator who assumes responsibility for the welfare and guidance of the evolving mortals on a newly inhabited world. And of all forms of evil, none are more destructive of personality status than betrayal of trust and disloyalty to one's confiding friends. In committing this deliberate sin, Caligastia's personality and mind became so completely distorted that they have never since been able fully to regain their equilibrium.

There are many ways of looking at sin, but from the universe philosophic viewpoint sin is the attitude of a personality who is knowingly resisting cosmic reality. Error might be regarded as a misconception or distortion of reality. Evil is a partial realization of, or maladjustment to, universe realities. But sin is a purposeful resistance to divine reality — a conscious choosing to oppose spiritual progress — while iniquity consists in an open and persistent defiance of recognized reality and signifies such a degree of personality disintegration as to border on cosmic insanity.

Error suggests lack of intellectual keenness; evil, deficiency of wisdom; sin, abject spiritual poverty; but iniquity is indicative of vanishing personality control.

And when sin has been chosen so many times and been repeated so often, it may become habitual. Habitual sinners can easily become iniquitous, become wholehearted rebels against the universe and all of its divine realities. While all manner of sins may be forgiven, we doubt whether the established iniquiter would ever sincerely experience sorrow for misdeeds or accept forgiveness for sins.

2. The Outbreak of Rebellion

Shortly after Satan's inspection and when the planetary administration was on the eve of the realization of great things on Urantia, one day, midwinter of the northern continents, Caligastia held a prolonged conference with Daligastia, after which the latter called the ten councils of Urantia in extraordinary session. This assembly was opened with the statement that Caligastia was about to proclaim absolute sovereignty of Urantia and demand that all administrative groups abdicate by resigning all of their functions and powers into the hands of Daligastia as trustee, pending the reorganization of the planetary government and the subsequent redistribution of these offices of administrative authority.

The presentation of this astounding demand was followed by the masterly appeal of Van, chairman of the supreme council of co-ordination. This distinguished administrator and able jurist branded the proposed course of Caligastia as an act bordering on planetary rebellion and appealed to the conferees to abstain from all participation until an appeal could be taken to Lucifer, the System Sovereign of Satania; and Van won the support of the entire staff. Accordingly, appeal was taken to Jerusem, and soon the orders came back designating Caligastia as supreme sovereign on Urantia and commanding absolute and unquestioning allegiance to Caligastia's mandates. And it was in reply to this amazing message that the noble Van made a memorable address of seven hours' length, drawing an indictment of Daligastia, Caligastia, and Lucifer as standing in contempt of the sovereignty of the universe of Nebadon; and Van appealed to the Most Highs of Edentia for support and confirmation.

Meantime the system circuits had been severed; Urantia was isolated. Every group of celestial life on the planet found itself isolated suddenly and without warning, utterly cut off from all outside counsel and advice.

Daligastia formally proclaimed Caligastia "Deity of Urantia and supreme over all." With this proclamation before them, the issues were clearly drawn; and each group drew off by itself and began deliberations, discussions destined to eventually determine the fate of every superhuman personality on the planet.

Seraphim and cherubim and other celestial beings were involved in the decisions of this bitter struggle, this long and sinful conflict. Many superhuman groups that happened to be on Urantia at the time of its isolation were detained here and, like the seraphim and their associates, were compelled to choose between sin and righteousness — between the ways of Lucifer and the will of the unseen Creator.

For more than seven years this struggle continued. Not until every personality concerned had made a final decision, would or did the authorities of Edentia interfere or intervene. Not until then did Van and Van's loyal associates receive vindication and release from their prolonged anxiety and intolerable suspense.

3. The Seven Crucial Years

The outbreak of rebellion on Jerusem, the capital of Satania, was broadcast by the Melchizedek council. The emergency Melchizedeks were immediately dispatched to Jerusem, and Gabriel volunteered to act as the representative of Michael, whose authority had been challenged. With this broadcast of the fact of rebellion in Satania the system was isolated, quarantined, from the other systems.

On Urantia forty members of the corporeal staff of one hundred (including Van) refused to join the insurrection. Many of the staff's human assistants (modified and otherwise) were also brave and noble defenders of Michael and the universe government. There was a terrible loss of personalities among seraphim and cherubim. Almost one half of the administrator and transition seraphim assigned to the planet joined their leader and Daligastia in support of the cause of Lucifer. Forty thousand one hundred and nineteen of the primary midway creatures joined with Caligastia, but the remainder of these beings remained true to their trust.

The traitorous Caligastia marshaled the disloyal midway creatures and other groups of rebel personalities and organized them, while Van assembled the loyal midwayers and other faithful groups and began the great battle for the salvation of the planetary staff and other marooned celestial personalities.

During the times of this struggle the loyalists dwelt in an unwallled and poorly protected settlement a few miles to the east of Dalamatia, but their dwellings were guarded day and night by the alert and ever-watchful loyal midway creatures, and they had possession of the priceless tree of life.

At the outbreak of rebellion, loyal cherubim and seraphim, with the aid of three faithful midwayers, assumed custody of the tree of life and permitted only the forty loyalists of the staff and their associated modified mortals to partake of the fruit and leaves of this energy plant. There were fifty-six of these modified associates of the staff, sixteen of the attendants of the disloyal staff refusing to go into rebellion with their masters.

Throughout the seven crucial years of the Caligastia rebellion, Van was wholly devoted to the work of ministry to the loyal mortals, midwayers, and angels. The spiritual insight and moral steadfastness which enabled Van to maintain such an unshakable attitude of loyalty to the universe government was the product of clear thinking, wise reasoning, logical judgment, sincere motivation, unselfish purpose, intelligent loyalty, experiential memory, disciplined character, and the unquestioning dedication of Van's personality to the doing of the will of the Creator in Paradise.

This seven years of waiting was a time of heart searching and soul discipline. Such crises in the affairs of a universe demonstrate the tremendous influence of mind as a factor in spiritual choosing. Education, training, and experience are factors in most of the vital decisions of all evolutionary moral creatures. But it is entirely possible for the indwelling spirit to make direct contact with the decision-determining powers of the human personality so as to empower the fully consecrated will of the creature to perform amazing acts of loyal devotion to the will and the way of the Creator in Paradise. And this is just what occurred in the experience of Amadon, the modified human associate of Van.

Amadon is the outstanding human hero of the Lucifer rebellion. This descendant of the original twins was one of the one hundred who contributed life plasm to the Planetary Administrator's staff, and ever since that event had been attached to Van as an associate and human assistant. Amadon elected to stand with Van throughout the long and trying struggle. And it was an inspiring sight to behold this child of the evolutionary races standing unmoved by the sophistries of Daligastia, while throughout the seven-year struggle Amadon and other loyal associates resisted with unyielding fortitude all of the deceptive teachings of the brilliant Caligastia.

Caligastia, with a maximum of intelligence and a vast experience in universe affairs, went astray — embraced sin. Amadon, with a minimum of intelligence and utterly devoid of universe experience, remained steadfast in the service of the universe and in loyalty to Van. Van utilized both mind and spirit in a magnificent and effective combination of intellectual determination and spiritual insight, achieving an experiential level of personality realization of the highest attainable order. Mind and spirit, when fully united, are potential for the creation of superhuman values, even morontia realities.

There is no end to the recital of the stirring events of these tragic days. But at last the final decision of the last personality was made, and then, but only then, did a Most High of Edentia arrive with the emergency Melchizedeks to seize authority on Urantia. The Caligastia panoramic reign-records on Jerusem were obliterated, and the probationary era of planetary rehabilitation was inaugurated.

4. The Caligastia One Hundred After Rebellion

When the final roll was called, the corporeal members of the Administrator's staff were found to have aligned themselves as follows: Van and the entire court of co-ordination had remained loyal. Three members of the food council had survived. The board of animal husbandry were all swept into rebellion as were all of the animal-conquest advisers. Five members of the educational faculty were saved. All of the commission on industry and trade joined Caligastia. The entire college of revealed religion remained loyal with Van. The whole board of health were lost. The council of art and science remained loyal in its entirety, but the commission on tribal government all went astray. Thus forty out of the one hundred were saved, later to be transferred to Jerusem, where they resumed their Paradise journey.

The sixty members of the planetary staff who went into rebellion worked wholeheartedly for the rebel Administrator but soon discovered that they were deprived of the sustenance of the system life circuits. They awakened to the fact that they had been degraded to the status of mortal beings. They were indeed superhuman but, at the same time, material and mortal. In an effort to increase their numbers, Daligastia ordered immediate resort to sexual reproduction, knowing full well that the original sixty and their forty-four modified associates were doomed to suffer extinction by death, sooner or later. After the fall of Dalamatia the disloyal staff migrated to the north and the east. Their descendants were known as the Nodites.

The presence of these extraordinary superhumans, stranded by rebellion and presently mating with the humans of earth, easily gave birth to those traditional stories of the gods coming down to mate with mortals. And this was the origin of the thousand and one legends of a mythical nature, but founded on the facts of the post rebellion days, which later found a place in the folk tales and traditions of the various peoples whose ancestors had participated in these contacts with the Nodites and their descendants.

The staff rebels, deprived of spiritual sustenance, eventually died a natural death. And much of the subsequent idolatry of the human races grew out of the desire to perpetuate the memory of these highly honored beings of the days of Caligastia.

When the staff of one hundred came to Urantia, they were temporarily detached from their Thought Adjusters. Immediately on the arrival of the Melchizedek receivers the loyal personalities (except Van)

were returned to Jerusem and were reunited with their waiting Adjusters. We don't know the fate of the sixty staff rebels; their Adjusters still wait on Jerusem. Matters will undoubtedly rest as they are now until the entire Lucifer rebellion is finally adjudicated and the fate of all participants decreed.

It was very difficult for such beings as angels and midwayers to conceive of brilliant and trusted rulers like Caligastia and Daligastia going astray — committing traitorous sin. Those beings who fell into sin — they did not deliberately or premeditatedly enter upon rebellion — were misled by their superiors, deceived by their trusted leaders. It was similarly easy to win the support of the primitive-minded evolutionary mortals.

The vast majority of all human and superhuman beings who were victims of the Lucifer rebellion on Jerusem and the various misled planets have long since heartily repented of their folly; and we truly believe that all such sincere penitents will in some manner be rehabilitated and restored to some phase of universe service when the Ancients of Days finally complete the adjudication of the affairs of the Satania rebellion, which they have so recently begun.

5. Immediate Results of Rebellion

Great confusion reigned in Dalamatia for almost fifty years after the instigation of rebellion. The complete and radical reorganization of the whole world was attempted; revolution displaced evolution as the policy of cultural advancement and racial improvement. Among the superior and partially trained sojourners in and near Dalamatia a sudden advancement in cultural status appeared, but when these new and radical methods were attempted on the outlying peoples, indescribable confusion and pandemonium was the immediate result. Liberty was quickly translated into license by the half-evolved primitive people of those days.

Very soon after the rebellion the entire staff of sedition were engaged in energetic defense of the city against the hordes of semi savages who besieged its walls as a result of the doctrines of liberty which had been prematurely taught them. And years before the beautiful headquarters went down beneath the southern waves, the misled and mistaught tribes of the Dalamatia hinterland had already swept down in semi savage assault on the splendid city, driving the secession staff and their associates northward.

The Caligastia scheme for the immediate reconstruction of human society in accordance with ideas of individual freedom and group liberties, proved a swift and more or less complete failure. Society quickly sank back to its old biologic level, and the forward struggle began all over, starting not very far in advance of where it was at the beginning of the Caligastia regime, this upheaval having left the world in confusion worse confounded.

One hundred and sixty-two years after the rebellion a tidal wave swept up over Dalamatia, and the planetary headquarters sank beneath the waters of the sea, and this land did not emerge again until almost every vestige of the noble culture of those splendid ages had been obliterated.

When the first capital of the world was engulfed, it harbored only the lowest types of the Sangik races of Urantia, renegades who had already converted the Creator's temple into a shrine dedicated to a false god of light and fire.

6. Van – The Steadfast

The followers of Van soon withdrew to the highlands west of India, where they were exempt from attacks by the confused races of the lowlands, and from this place of retirement they planned for the rehabilitation of the world as their early Badonite predecessors had once all unwittingly worked for the welfare of humankind just before the days of the birth of the Sangik tribes.

Before the arrival of the Melchizedek receivers, Van placed the administration of human affairs in the care of ten commissions of four each, groups identical with those of the Administrator's regime. The senior resident Life Carriers assumed temporary leadership of this council of forty, which functioned throughout the seven years of waiting. Similar groups assumed these responsibilities when the thirty-nine loyal staff members returned to Jerusem.

These groups were derived from the 144 loyal humans to which Amadon belonged. Fifty-six of this number were of immortality status, and all (except Amadon) were translated along with the loyal members of the staff. The remainder of this noble band continued on earth to the end of their mortal days under the leadership of Van and Amadon. They were the biologic leaven which multiplied and continued to furnish leadership for the world down through the long dark ages of the post rebellion era.

Van was left on Urantia until the time of the Edenic dispensation, remaining as titular head of all superhuman personalities functioning on the planet. Van and Amadon were sustained by the technique of the tree of life in conjunction with the specialized life ministry of the Melchizedeks for over one hundred and fifty thousand years.

The affairs of Urantia were administered for a long time by a council of planetary receivers, twelve Melchizedeks, confirmed by the mandate of the senior constellation ruler, the Most High Ruler of Norlatiadek. Associated with the Melchizedek receivers was an advisory council consisting of: one of the loyal aids of the fallen Planetary Administrator, the two resident Life Carriers, a Trinitized Being in apprenticeship training, a volunteer Trinity Teacher, a Brilliant Evening Star of Avalon (periodically), the chiefs of seraphim and cherubim, advisers from two neighboring planets, the director general of subordinate angelic life, and Van, the commander in chief of the midway creatures. And in this way Urantia was governed and administered until the arrival of the Planetary Biologic Uplifters. It is not strange that the courageous and loyal Van was assigned a place on the council of planetary receivers which for so long administered the affairs of Urantia.

The twelve Melchizedek receivers of Urantia did heroic work. They preserved the remnants of civilization, and their planetary policies were faithfully executed by Van. Within one thousand years after the rebellion Van had more than three hundred and fifty advanced groups scattered abroad in the world. These outposts of civilization consisted largely of the loyal descendants of the original twins slightly mixed with the Sangik races, particularly the blue race, and with the Nodites.

Notwithstanding the terrible setback of rebellion, there were many good strains of biologic promise on earth. Under the supervision of the Melchizedek receivers, Van and Amadon continued the work of fostering the natural evolution of the human race, carrying forward the physical evolution of mortals until

it reached that culminating attainment which warranted the dispatch of Material Biologic Uplifters to Urantia.

Van and Amadon remained on earth until shortly after the arrival of the Biologic Uplifters. Some years later they were translated to Jerusem, where Van was reunited with the waiting Adjuster. Van now serves on behalf of Urantia while awaiting the order to go forward on the long, long trail to Paradise perfection and the unrevealed destiny of the assembling Corps of Mortal Finality.

It should be recorded that, when Van appealed to the Most Highs of Edentia after Lucifer had sustained Caligastia on Urantia, the Constellation Rulers dispatched an immediate decision sustaining Van on every point of contention. This verdict failed to reach Van because the planetary circuits of communication were severed while it was in transit. This actual ruling was only recently discovered lodged in the possession of a relay energy transmitter where it had been marooned ever since the isolation of Urantia. Without this discovery, made as the result of the investigations of the Urantia midwayers, the release of this decision would have awaited the restoration of Urantia to the constellation circuits. And this apparent accident of interplanetary communication was possible because energy transmitters can receive and transmit intelligence, but they cannot initiate communication.

The technical status of Van on the legal records of Satania was not actually and finally settled until this ruling of the Edentia Rulers was recorded on Jerusem.

7. Remote Repercussions of Sin

The personal (centripetal) consequences of the creature's willful and persistent rejection of light are both inevitable and individual and are of concern only to Deity and to that personal creature. Such a soul-destroying harvest of iniquity is the inner reaping of the iniquitous will creature.

But not so with the external repercussions of sin: The impersonal (centrifugal) consequences of embraced sin are both inevitable and collective, being of concern to every creature functioning within the affect-range of such events.

By fifty thousand years after the collapse of the planetary administration, earthly affairs were so disorganized and retarded that the human race had gained very little over the general evolutionary status existing at the time of Caligastia's arrival three hundred and fifty thousand years previously. In certain respects progress had been made; in other directions much ground had been lost.

Sin is never purely local in its effects. The administrative sectors of the universes are organismal; the plight of one personality must, to a certain extent, be shared by all. Sin, being an attitude of the person toward reality, is destined to exhibit its inherent negativistic harvest on any and all related levels of universe values. But the full consequences of erroneous thinking, evil-doing, or sinful planning are experienced only on the level of actual performance. The transgression of universe law may be fatal in the physical realm without seriously involving the mind or impairing the spiritual experience. Sin is fraught with fatal consequences to personality survival only when it is the attitude of the whole being, when it stands for the choosing of the mind and the willing of the soul.

Evil and sin visit their consequences in material and social realms and may sometimes even retard spiritual progress on certain levels of universe reality, but the sin of any being never robs another of the realization of the divine right of personality survival. Eternal survival can be jeopardized only by the decisions of the mind and the choice of the soul of the individual.

Sin on Urantia did very little to delay biologic evolution, but it did operate to deprive the mortal races of the full benefit of the Edenic inheritance. Sin enormously retards intellectual development, moral growth, social progress, and mass spiritual attainment. But it does not prevent the highest spiritual achievement by any individual who chooses to know the Creator and sincerely do the Creator's divine will.

Caligastia rebelled, the Biologic Uplifters did default, but no mortal subsequently born on Urantia has suffered in personal spiritual experience because of these blunders. Every mortal born on Urantia since Caligastia's rebellion has been in some manner time-penalized, but the future welfare of such souls has never been in the least eternity-jeopardized. No person is ever made to suffer vital spiritual deprivation because of the sin of another. Sin is wholly personal as to moral guilt or spiritual consequences, notwithstanding its widespread repercussions in administrative, intellectual, and social domains.

While we cannot fathom the wisdom that permits such catastrophes, we can always discern the beneficial outworking of these local disturbances as they are reflected on the universe at large.

8. The Human Hero of the Rebellion

The Lucifer rebellion was withstood by many courageous beings on the various worlds of Satania; but the records of Salvington portray Amadon as the outstanding character of the entire system for having gloriously rejected the flood tides of sedition and displaying unswerving devotion to Van — they stood together unmoved in their loyalty to the supremacy of the invisible Universal Source and the Local Universe Creator.

At the time of these momentous transactions I was stationed on Edentia, and I am still conscious of the exhilaration I experienced as I perused the Salvington broadcasts which told from day to day of the unbelievable steadfastness, the transcendent devotion, and the exquisite loyalty of this onetime semi-savage springing from the experimental and original stock of the human race.

From Edentia through Salvington and even on to Uversa, for seven long years the first inquiry of all subordinate celestial life regarding the Satania rebellion was always: "Does Amadon of Urantia still stand unmoved?"

If the Lucifer rebellion has handicapped the local system and its fallen worlds, if the loss of Lucifer and the other rebels has temporarily hampered the progress of the constellation of Norlatiadek, then weigh the effect of the presentation of the inspiring performance of this one child of nature and the determined band of 143 associates in standing steadfast for the higher concepts of universe management and administration in the face of such tremendous and adverse pressure exerted by disloyal superiors. And let me assure you, this has already done more good in the universe of Nebadon and the superuniverse of Orvonton than can ever be outweighed by the sum total of all the evil and sorrow of the Lucifer rebellion.

And all this is a beautifully touching and superbly magnificent illumination of the wisdom of the Universal Creator's plan for mobilizing the Corps of Mortal Finality on Paradise and for recruiting this vast group of mysterious servants of the future largely from the common clay of the mortals of ascending progression — just such mortals as the invincible Amadon.

[This paper had been originally presented by a Melchizedek of Nebadon.]

Paper 68

The Dawn of Civilization

This is the beginning of the narrative of the long, long forward struggle of the human species from a status that was little better than an animal existence, through the intervening ages, and down to the later times when a real, though imperfect, civilization had evolved among the higher races of humankind.

Civilization is a progressive acquirement; it is not biologically inherent; therefore all children must be reared in an environment of culture, while each succeeding generation of youth must receive its education anew. The superior qualities of civilization — scientific, philosophic, and religious — are not transmitted from one generation to another by direct inheritance. These cultural achievements are preserved only by the enlightened conservation of social inheritance.

Social evolution of the co-operative order was initiated by the Dalamatia teachers, and for three hundred thousand years, humankind was nurtured in the idea of group activities.

1. Protective Socialization

When brought closely together, humans often learn to like one another, but primitive humans were not naturally overflowing with the spirit of familial feeling and the desire for social contact with others. Rather the early humans learned by sad experience that “in union there is strength”; and it is this lack of natural familial attraction that now stands in the way of immediate realization of the family of humanity on Urantia.

Association early became the price of survival. Lone humans were helpless unless they bore a tribal mark which testified that they belonged to a group which would certainly avenge any assault made on them. In those days it was fatal to go abroad alone without some mark of group association. Civilization has become humanity’s insurance against violent death, while the premiums are paid by submission to society’s numerous law demands.

Primitive society was founded on the reciprocity of necessity and on the enhanced safety of association. And human society has evolved in agelong cycles as a result of this isolation fear and by means of reluctant co-operation.

Primitive human beings learned that groups are vastly greater and stronger than the mere sum of their individual units. One hundred people united and working in unison can move a great stone; a score of well-trained guardians of the peace can restrain an angry mob. And so society was born, not of mere association of numbers, but rather as a result of the *organization* of intelligent co-operators. But co-operation is not a natural trait of humans; they learn to co-operate first through fear and then later because they discover it is most beneficial in meeting the difficulties of time and guarding against the supposed perils of eternity.

The peoples who organized themselves into a primitive society became more successful in their attacks on nature as well as in defense against others; they possessed greater survival possibilities; therefore civilization has steadily progressed on Urantia, notwithstanding its many setbacks. And it is only because

of the enhancement of survival value in association that humanity's many blunders have so far failed to stop or destroy human civilization.

That contemporary cultural society is a rather recent phenomenon is shown by the present-day survival of such primitive social conditions as characterize some indigenous tribes. Among these peoples something of the early group hostility, personal suspicion, and other highly antisocial traits which were so characteristic of all early races, may be observed. These remnants of the nonsocial peoples of ancient times bear eloquent testimony to the fact that the natural individualistic tendency of humans cannot successfully compete with the more potent and powerful organizations and associations of social progression. These antisocial tribes that speak a different dialect every forty or fifty miles, illustrate what a world you might now be living in if it were not for the combined teaching of the corporeal staff of the Planetary Administrator and the later work of the Edenic group of biological uplifters.

The modern phrase, "back to nature," is a delusion of ignorance, a belief in the reality of the onetime fictitious "golden age." The only basis for the legend of the golden age is the historic fact of Dalamatia and Eden. But these improved societies were far from the realization of utopian dreams.

2. Factors in Social Progression

Civilized society is the result of humanity's early efforts to overcome the dislike of *isolation*. But this does not necessarily signify mutual affection, and the present turbulent state of certain contemporary groups well illustrates what the early tribes came through. But though the individuals of a civilization may collide with each other and struggle against one another, and though civilization itself may appear to be an inconsistent mass of striving and struggling, it does provide evidence of earnest striving, not the deadly monotony of stagnation.

While the level of intelligence has contributed considerably to the rate of cultural progress, society is essentially designed to lessen the risk element in the individual's mode of living, and it has progressed just as fast as it has succeeded in lessening pain and increasing the pleasure element in life. Thus the whole social body pushes on slowly toward the goal of destiny — extinction or survival — depending on whether that goal is self-maintenance or self-gratification. Self-maintenance originates society, while excessive self-gratification destroys civilization.

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

The herd instinct in natural humans is hardly sufficient to account for the development of such a social organization as now exists on Urantia. Though this innate gregarious propensity lies at the heart of human society, much of humanity's sociability is an acquirement. Two great influences which contributed to the early association of human beings were food hunger and sex drive; humans share these instinctive urges with the animal world. Two other emotions which drove human beings together and *held* them together were vanity and fear, more particularly ghost fear.

History is just the record of humanity's age-long food struggle. *Primitive humans only thought when they were hungry*; food saving was their first self-denial, self-discipline. With the growth of society, food hunger ceased to be the only incentive for mutual association. Numerous other sorts of hunger, the realization of various needs, all led to the closer association of humankind. But today society is top-heavy with the overgrowth of supposed human needs. Occidental civilization of the twenty-first century groans wearily under the tremendous overload of luxury and the inordinate multiplication of human desires and longings. Modern society is enduring the strain of one of its most dangerous phases of interassociation and highly complicated interdependence.

Hunger, vanity, and ghost fear were continuous in their social pressure, but sex gratification was transient and spasmodic. The sex urge alone did not impel primitive humans to assume the heavy burdens of home maintenance. The presence of a helpless baby determined the early differentiation of parental activities.

Almost everything of lasting value in civilization has its roots in the family. The family was the first successful peace group, the couple learning how to adjust their antagonisms while at the same time teaching the pursuits of peace to their children.

The function of marriage in evolution is the insurance of race survival, not merely the realization of personal happiness; self-maintenance and self-perpetuation are the real objects of the home. Self-gratification is incidental and not essential except as an incentive insuring sex association. Nature demands survival, but the arts of civilization continue to increase the pleasures of marriage and the satisfactions of family life.

If vanity is enlarged to cover pride, ambition, and honor, then we may discern not only how these propensities contribute to the formation of human associations, but how they also hold people together, since such emotions are futile without an audience to parade before. Soon vanity associated other emotions and impulses with itself, which required a social arena in which they might exhibit and gratify themselves. This group of emotions gave origin to the early beginnings of all art, ceremonial, and all forms of sportive games and contests.

Vanity contributed mightily to the birth of society; but at the time of these revelations the devious strivings of a vainglorious generation threaten to swamp and submerge the whole complicated structure of a highly specialized civilization. Pleasure-want has long since superseded hunger-want; the legitimate social aims of self-maintenance are rapidly translating themselves into base and threatening forms of self-gratification. Self-maintenance builds society; unbridled self-gratification unfailingly destroys civilization.

3. Socializing Influence of Ghost Fear

Primitive desires produced the original society, but ghost fear held it together and imparted an extrahuman aspect to its existence. Common fear was physiological in origin: fear of physical pain, unsatisfied hunger, or some earthly calamity; but ghost fear was a new and sublime sort of terror.

Probably the greatest single factor in the evolution of human society was the ghost dream. Although most dreams greatly perturbed the primitive mind, the ghost dream actually terrorized early humans, driving these superstitious dreamers into each other's arms in willing and earnest association for mutual protection

against the vague and unseen imaginary dangers of the spirit world. The ghost dream was one of the earliest appearing differences between the animal and human types of mind. Animals do not visualize survival after death.

Except for this ghost factor, all society was founded on fundamental needs and basic biologic urges. But ghost fear introduced a new factor in civilization, a fear which reaches out and away from the elemental needs of the individual, and which rises far above even the struggles to maintain the group. The dread of the departed spirits of the dead brought to light a new and amazing form of fear, an appalling and powerful terror, which contributed to whipping the loose social orders of early ages into the more thoroughly disciplined and better controlled primitive groups of ancient times. This senseless superstition, some of which still persists, prepared the minds of people, through superstitious fear of the unreal and the supernatural, for the contemplation of Deity. The baseless fears of evolution are designed to be supplanted by the awe for Deity inspired by revelation. The early cult of ghost fear became a powerful social bond, and ever since that far-distant day, humankind has been striving more or less for the attainment of spirituality.

Hunger and sex drove people together; vanity and ghost fear held them together. But these emotions alone, without the influence of peace-promoting revelations, are unable to endure the strain of the suspicions and irritations of human interassociations. Without help from superhuman sources, the strain of society breaks down on reaching certain limits, and these very influences of social mobilization — hunger, sex, vanity, and fear — conspire to plunge humankind into war and bloodshed.

The peace tendency of the human race is not a natural endowment; it is derived from the teachings of revealed religion, from the accumulated experience of the progressive peoples, but more especially from the teachings of Jesus.

4. Evolution of the Mores

All modern social institutions arise from the evolution of the primitive customs of your early ancestors; the conventions of today are the modified and expanded customs of yesterday. What habit is to the individual, custom is to the group; and group customs develop into folkways or tribal traditions — mass conventions. From these early beginnings all of the institutions of present-day human society take their humble origin.

It must be borne in mind that the mores originated in an effort to adjust group living to the conditions of mass existence; the mores were humanity's first social institution. And all of these tribal reactions grew out of the effort to avoid pain and humiliation while at the same time seeking to enjoy pleasure and power. The origin of folkways, like the origin of languages, is always unconscious and unintentional and therefore always shrouded in mystery.

Ghost fear drove primitive humans to envision the supernatural, and securely laid the foundations for those powerful social influences of ethics and religion which in turn preserved inviolate the mores and customs of society from generation to generation. The one thing which established and crystallized the mores was the belief that the dead were jealous of the ways by which they had lived and died; therefore they would visit dire punishment on those living mortals who dared to treat with careless disdain the rules of living

which they had honored while alive. All this is best illustrated by the present reverence for ancestors. Later developing primitive religion greatly reinforced ghost fear in stabilizing the mores, but advancing civilization has increasingly liberated humankind from the bondage of fear and the slavery of superstition.

Prior to the liberating and liberalizing instruction of the Dalamatia teachers, ancient humans were held helpless victims of the ritual of the mores; primitive savages were hedged about by an endless ceremonial. Everything they did from the time of awakening in the morning to the moment they fell asleep in their cave at night had to be done just so — in accordance with the folkways of the tribe. They were slaves to the tyranny of usage; their lives contained nothing free, spontaneous, or original. There was no natural progress toward a higher mental, moral, or social existence.

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

But these customs are not an unmitigated evil; their evolution should continue. It is nearly fatal to the continuance of civilization to undertake their wholesale modification by radical revolution. Custom has been the thread of continuity which has held civilization together. The path of human history is strewn with the remnants of discarded customs and obsolete social practices; but no civilization has endured which abandoned its mores except for the adoption of better and more fit customs.

The survival of a society depends chiefly on the progressive evolution of its mores. The process of custom evolution grows out of the desire for experimentation; new ideas are put forward — competition ensues. A progressing civilization embraces the progressive idea and endures; time and circumstance finally select the fitter group for survival. But this does not mean that each separate and isolated change in the composition of human society has been for the better. No! For there have been many, many retrogressions in the long forward struggle of Urantia civilization.

5. Land Techniques -- Maintenance Arts

Land is the stage of society; people are the actors. And people must always adjust their performances to conform to the land situation. The evolution of the mores is entirely dependent on the land-person ratio. This is true notwithstanding the difficulty of its discernment. Humanity's land technique, or maintenance arts, plus standards of living, equal the sum total of the folkways, the mores. And the sum of humanity's adjustment to the life demands equals cultural civilization.

The earliest human cultures arose along the rivers of the Eastern Hemisphere, and there were four great steps in the forward march of civilization. They were:

1. *The collection stage.* Food coercion, hunger, led to the first form of industrial organization, the primitive food-gathering lines. Sometimes such a line of hunger march would be ten miles long as it passed over the land gleaned food. This was the primitive nomadic stage of culture.

2. *The hunting stage.* The invention of weapon tools enabled humans to become hunters and to gain considerable freedom from food slavery. A thoughtful early human with a severely bruised fist rediscovered the idea of using a long stick for an arm and a piece of hard flint, bound on the end with sinews, as a fist. Many tribes made independent discoveries of this sort, and these various forms of hammers represented one of the great forward steps in human civilization.

The blue race became expert hunters and trappers; by fencing the rivers they caught fish in great numbers, drying the surplus for winter use. Many forms of ingenious snares and traps were employed in catching game, but the more primitive races did not hunt the larger animals.

3. *The pastoral stage.* This phase of civilization was made possible by the domestication of animals.

Pastoral living afforded further relief from food slavery; humans learned to live on the interest of their capital, the increase in their flocks; and this provided more leisure for culture and progress.

Prepastoral society was one of gender co-operation, but the spread of animal husbandry resulted in a differentiation of gender roles that led to the subjugation of one gender by the other.

4. *The agricultural stage.* This era was brought about by the domestication of plants, and it represents the highest type of material civilization. Both Caligastia and the biologic uplifters endeavored to teach horticulture and agriculture. The biologic uplifters were gardeners, not shepherds, and gardening was an advanced culture in those days. The growing of plants exerts an ennobling influence on all of humankind.

Agriculture more than quadrupled the land-person ratio of the world. It may be combined with the pastoral pursuits of the former cultural stage.

There has always been friction between the herders and the tillers of the soil. The hunter and herder were militant, warlike; the agriculturist is a more peace-loving type. Association with animals suggests struggle and force; association with plants instills patience, quiet, and peace. Agriculture and industrialism are the activities of peace. But the weakness of both, as world social activities, is that they lack excitement and adventure.

Human society has evolved from the hunting stage through that of the herders to the territorial stage of agriculture. And each stage of this progressive civilization was accompanied by less and less nomadism; more and more people began to live at home.

And now industry is supplementing agriculture, with consequently increased urbanization and multiplication of nonagricultural groups of citizenship classes. But an industrial era cannot hope to survive if its leaders fail to recognize that even the highest social developments must always rest on a sound agricultural basis.

6. Evolution of Culture

Humans are creatures of the soil, children of nature; no matter how earnestly they may try to escape from the land, in the last reckoning they are certain to fail. The basic struggle of humanity was, and is, and ever

will be, for land. The first social associations of primitive human beings were for the purpose of winning these land struggles. The land-person ratio underlies all social civilization.

The intelligence of humans, by means of the arts and sciences, increased the land yield; at the same time the natural increase in offspring was somewhat brought under control, and the sustenance and leisure to build a cultural civilization was thereby provided.

Human society is controlled by a law which decrees that the population must vary directly in accordance with the land arts and inversely with a given standard of living. Throughout these early ages, even more than at present, the law of supply and demand as concerned people and land determined the estimated value of both. During the times of plentiful land — unoccupied territory — the need for people was great, and therefore the value of human life was much enhanced; hence the loss of life was more horrifying. During periods of land scarcity and associated overpopulation, human life became comparatively cheapened so that war, famine, and pestilence were regarded with less concern.

When the land yield is reduced or the population is increased, the inevitable struggle is renewed; the very worst traits of human nature are brought to the surface. The improvement of the land yield, the extension of the mechanical arts, and the reduction of population all tend to foster the development of the better side of human nature.

Frontier society develops the unskilled side of humanity; the fine arts and true scientific progress, together with spiritual culture, have all thrived best in the larger centers of life when supported by an agricultural and industrial population slightly under the land-person ratio. Cities always multiply the power of their inhabitants for either good or evil.

The size of the family has always been influenced by the standards of living. The higher the standard the smaller the family, up to the point of established status or gradual extinction.

All through the ages the standards of living have determined the quality of a surviving population in contrast with mere quantity. Local class standards of living give origin to new social castes, new mores. When standards of living become too complicated or too highly luxurious, they speedily become suicidal. Caste is the direct result of the high social pressure of keen competition produced by dense populations. The early humans often resorted to practices designed to restrict population; all primitive tribes killed deformed and sickly children. The parents of twins usually insisted that one be killed since multiple births were believed to be caused either by magic or by infidelity. As a rule, however, twins of the same sex were spared.

From a world standpoint, overpopulation has never been a serious problem in the past, but if war is lessened and science increasingly controls human diseases, it may become a serious problem in the near future.

[This paper had been originally presented by a Melchizedek stationed on Urantia.]

Paper 69

Primitive Human Institutions

Emotionally, humans transcend their animal ancestors in the ability to appreciate humor, art, and religion. Socially, humans exhibit superiority in that they are toolmakers, communicators, and institution builders.

When human beings maintain social groups, such aggregations always result in the creation of certain activity trends which culminate in institutionalization. Most of humanity's institutions have proven to be labor saving while at the same time contributing something to the enhancement of group security.

Civilized humans take great pride in the character, stability, and continuity of their established institutions, but all human institutions are merely the accumulated mores of the past as they have been conserved by taboos and dignified by religion. Such legacies become traditions, and traditions ultimately metamorphose into conventions.

1. Basic Human Institutions

All human institutions minister to some social need, past or present, notwithstanding that their overdevelopment unfailingly detracts from the worth of the individual in that personality is overshadowed and initiative is diminished. Humans should control their institutions rather than permit themselves to be dominated by these creations of advancing civilization.

Human institutions are of three general classes:

1. *The institutions of self-maintenance.* These institutions embrace practices growing out of food hunger and its associated instincts of self-preservation. They include industry, property, war for gain, and all the regulative machinery of society. Sooner or later the fear instinct fosters the establishment of these institutions of survival by means of taboo, convention, and religious sanction. But fear, ignorance, and superstition have played a prominent part in the origin and subsequent development of all human institutions.

2. *The institutions of self-perpetuation.* These are the establishments of society growing out of sex hunger, parental instinct, and the higher tender emotions of humanity. They embrace the social safeguards of the home and the school, of family life, education, ethics, and religion. They include marriage customs, war for defense, and home building.

3. *The institutions of self-gratification.* These are the practices growing out of vanity proclivities and pride emotions; and they embrace customs in dress and personal adornment, social usages, war for glory, dancing, amusement, games, and other phases of sensual gratification. But civilization has never evolved distinctive institutions of self-gratification.

These three groups of social practices are intimately interrelated and minutely interdependent. On Urantia they represent a complex organization which functions as a single social mechanism.

2. The Dawn of Industry

Primitive industry slowly grew as insurance against the terrors of famine. Early in their existence humans began to draw lessons from some of the animals that, during a harvest of plenty, store up food against the days of scarcity.

Before the dawn of early frugality and primitive industry, the lot of the average tribe was one of destitution and real suffering. Early humans had to compete with the whole animal world for food. Competition-gravity always pulls humanity down toward the beast level; poverty is their natural and tyrannical estate. Wealth is not a natural gift; it results from labor, knowledge, and organization.

Primitive humans were not slow to recognize the advantages of association. Association led to organization, and the first result of organization was division of labor, with its immediate saving of time and materials. These specializations of labor arose by adaptation to pressure — pursuing the paths of lessened resistance. Primitive savages never did any real work cheerfully or willingly. With them conformity was due to the coercion of necessity.

Primitive humans disliked hard work, and would not hurry unless confronted by grave danger. The time element in labor, the idea of doing a given task within a certain time limit, is entirely a modern notion. The ancients were never rushed. It was the double demands of the intense struggle for existence and of the ever-advancing standards of living that drove naturally inactive humans into avenues of industry.

Labor, the efforts of design, distinguishes humans from animals, whose exertions are largely instinctive. The necessity for labor is humanity's paramount blessing. The Administrator's staff all worked; they did much to ennoble physical labor on Urantia. The Biologic Uplifters were gardeners; the God of the Hebrews labored and was the creator and upholder of all things. The Hebrews were the first tribe to put a supreme premium on industry; they were the first people to decree that "they who do not work shall not eat."

The Sangik tribes were fairly industrious when residing away from the tropics. But there was a long, long struggle between the lazy devotees of magic and the apostles of work — those who exercised foresight.

The first human foresight was directed toward the preservation of fire, water, and food. But primitive humans were natural-born gamblers; they always wanted to get something for nothing, and all too often during these early times the success which accrued from patient practice was attributed to charms. Magic was slow to give way before foresight, self-denial, and industry.

3. The Specialization of Labor

The divisions of labor in primitive society were determined first by natural, and then by social, circumstances. The early order of specialization in labor was:

1. *Specialization based on gender.* Work became differentiated by gender into care for children and the home on the one hand, and hunting and fighting on the other.

2. *Modification consequent on age and disease.* These differences determined the next division of labor. The elderly and crippled were set to work making tools and weapons. They were later assigned to building irrigation works.

3. *Differentiation based on religion.* The shamans were the first human beings to be exempted from physical toil; they were the pioneer professional class. The smiths were a small group who competed with the shamans as magicians. Their skill in working with metals made the people afraid of them. The “white smiths” and the “black smiths” gave origin to the early beliefs in white and black magic. And this belief later became involved in the superstition of good and bad ghosts, good and bad spirits.

Smiths were the first nonreligious group to enjoy special privileges. They were regarded as neutrals during war, and this extra leisure led to their becoming, as a class, the politicians of primitive society. But through gross abuse of these privileges the smiths became universally hated, and the shamans lost no time in fostering hatred for their competitors. In this first contest between science and religion, religion (superstition) won. After being driven out of the villages, the smiths maintained the first inns, public lodging houses, on the outskirts of the settlements.

4. *Master and slave.* The next differentiation of labor grew out of the relations of the conqueror to the conquered, and that meant the beginning of human slavery.

5. *Differentiation based on diverse physical and mental endowments.* Further divisions of labor were favored by the inherent differences in people; all human beings are not born equal.

The flint flakers and stone masons were the early specialists in industry; next came the smiths. Subsequently group specialization developed; whole families and clans dedicated themselves to certain sorts of labor. The origin of one of the earliest castes of priests, apart from the tribal shamans, was due to the superstitious exaltation of a family of expert sword makers.

The first group specialists in industry were rock salt exporters and potters.

The early traders were employed as spies, carrying on commerce as a side line. Presently trade expanded with the use of intermediaries — jobbers. Then came the merchant class, charging a commission, profit, for their services. Growth of group barter developed into commerce; and after the exchange of commodities came the exchange of skilled labor.

4. The Beginnings of Trade

Just as marriage by contract followed marriage by capture, so trade by barter followed seizure by raids. But a long period of piracy intervened between the early practices of silent barter and the later trade by modern exchange methods.

The first barter was conducted by armed traders who would leave their goods on a neutral spot. Very early the trading counter was developed, a wall wide enough to prevent the traders from reaching each other with weapons.

A fetish was used to stand guard over the deposits of goods for silent barter. Such market places were secure against theft; nothing would be removed except by barter or purchase; with a fetish on guard the goods were always safe. The early traders were scrupulously honest within their own tribes but regarded it as all right to cheat distant strangers. Even the early Hebrews recognized a separate code of ethics in their dealings with the gentiles.

For ages silent barter continued before people would meet, unarmed, on the sacred market place. These same market squares became the first places of sanctuary and in some countries were later known as “cities of refuge.” Any fugitive reaching the market place was safe and secure against attack.

The first weights were grains of wheat and other cereals. The first medium of exchange was a fish or a goat. Later the cow became a unit of barter.

Modern writing originated in the early trade records; the first literature was a trade-promotion document, a salt advertisement. Many of the earlier wars were fought over natural deposits, such as flint, salt, and metals. The first formal tribal treaty concerned the intertribalizing of a salt deposit. These treaty spots afforded opportunity for friendly and peaceful interchange of ideas and the intermingling of various tribes.

Writing progressed through the stages of the “message stick,” knotted cords, picture writing, hieroglyphics, and wampum belts, to the symbolic alphabets. Message sending evolved from the primitive smoke signal through runners, animal riders, railroads, and airplanes, as well as telegraph, telephone, and wireless communication.

New ideas and better methods were carried around the inhabited world by the ancient traders. Commerce, linked with adventure, led to exploration and discovery. And all of these gave birth to transportation. Commerce has been the great civilizer through promoting the cross-fertilization of culture.

5. The Beginnings of Capital

Capital is labor applied as a renunciation of the present in favor of the future. Savings represent a form of maintenance and survival insurance. Food hoarding developed self-control and created the first division of capital and labor. The people who had food, provided they could protect it from robbers, had a distinct advantage over the people who had no food.

Bankers were the valorous people of the tribe. They held the group treasures on deposit, while the entire clan would defend their huts in event of attack. Thus the accumulation of individual capital and group wealth immediately led to military organization. At first such precautions were designed to defend property against foreign raiders, but later on it became the custom to keep the military organization in practice by inaugurating raids on the property and wealth of neighboring tribes.

The basic urges which led to the accumulation of capital were:

1. *Hunger* — associated with *foresight*. Food saving and preservation meant power and comfort for those who possessed sufficient *foresight* to provide for future needs. Food storage was adequate insurance against

famine and disaster. And the entire body of primitive mores was designed to help subordinate the present to the future.

2. *Love of family* — desire to provide for their wants. Capital represents the saving of property in spite of the pressure of the wants of today in order to insure against the demands of the future. A part of this future need may have to do with one's posterity.

3. *Vanity* — longing to display one's property accumulations. Extra clothing was one of the first badges of distinction. Collection vanity early appealed to people's pride.

4. *Position* — eagerness to buy social and political prestige. A commercialized nobility sprang up, admission to which depended on the performance of some special service to royalty or was granted frankly for the payment of money.

5. *Power* — the craving to be master. Treasure lending was carried on as a means of enslavement, one hundred per cent a year being the loan rate of these ancient times. The moneylenders made themselves rulers by creating a standing army of debtors. Bond servants were among the earliest form of property to be accumulated, and in olden days debt slavery extended even to the control of the body after death.

6. *Fear of the ghosts of the dead* — priest fees for protection. People began to give death presents to the priests with a view to having their property used to facilitate their progress through the next life. The priesthoods thus became very rich; they were chief among ancient capitalists.

7. *Sex urge* — the desire to buy one or more sex partners. But the barter in sex slaves never did advance society; such traffic was and is a social disgrace, for at one and the same time it hindered the development of family life and polluted the biologic fitness of superior peoples.

8. *Numerous forms of self-gratification*. Some sought wealth because it conferred power; others toiled for property because it meant ease. Early people (and some later-day ones) tended to squander their resources on luxury. Intoxicants and drugs intrigued the primitive peoples.

As civilization developed, people acquired new incentives for saving; new wants were rapidly added to the original food hunger. Poverty became so abhorred that only the rich were supposed to enter the after life when they died. Property became so highly valued that to give a pretentious feast would wipe a dishonor from one's name. Accumulations of wealth became the badge of social distinction. Individuals in certain tribes would accumulate property for years just to create an impression by burning it up on some holiday or by freely distributing it. This made them great. Even modern peoples revel in the lavish distribution of gifts, while the rich endow great institutions of philanthropy and learning.

But it is only fair to record that many ancient rich people distributed much of their fortunes because of the fear of being killed by those who coveted their treasures. Wealthy people commonly sacrificed scores of slaves to show disdain for wealth.

Though capital has tended to liberate humanity, it has greatly complicated social and commercial organization. The abuse of capital by unfair capitalists does not destroy the fact that it is the basis of modern

society. Through capital and invention the present generation enjoys a higher degree of freedom than any that ever preceded it on earth. This is placed on record as a fact and not in justification of the many misuses of capital by thoughtless and selfish custodians.

6. Fire in Relation to Civilization

Primitive society with its four divisions — industrial, regulative, religious, and military — rose through the instrumentality of fire, animals, slaves, and property.

Fire building, by a single bound, forever separated humans from animals; it is the basic human invention, or discovery. Fire enabled humans to stay on the ground at night as all animals are afraid of it. Fire encouraged evening social activities; it not only protected against cold and wild beasts but was also employed as security against ghosts. It was at first used more for light than heat; many backward tribes refuse to sleep unless a flame burns all night.

Fire was a great civilizer, providing humans with their first means of being altruistic without loss, by enabling them to give live coals to a neighbor without depriving themselves. The household fire was the first educator, requiring watchfulness and dependability. The early home was not a building but the family gathered about the fire, the family hearth. When a new home was founded, a firebrand was carried from the family hearth.

Though the discoverer of fire avoided treating it as an object of worship, many descendants regarded the flame as a fetish or as a spirit. They failed to reap the sanitary benefits of fire because they would not burn refuse. Primitive people feared fire and always sought to keep it in good humor, hence the sprinkling of incense. Under no circumstances would the ancients spit in a fire, nor would they ever pass between anyone and a burning fire. Even the iron pyrites and flints used in striking fire were held sacred by early humankind.

It was a sin to extinguish a flame; if a hut caught fire, it was allowed to burn. The fires of the temples and shrines were sacred and were never permitted to go out except that it was the custom to kindle new flames annually or after some calamity.

The myths about how fire came down from the deities grew out of the observations of fire caused by lightning. These ideas of supernatural origin led directly to fire worship, and fire worship led to the custom of “passing through fire,” a practice carried on up to the times of Moses. And the idea of passing through fire after death still persists. The fire myth was a great bond in early times and continues in the symbolism of the Parsees.

Fire led to cooking, and “raw eaters” became a term of derision. And cooking lessened the expenditure of vital energy necessary for the digestion of food, leaving early humans some strength for social culture, while animal husbandry, by reducing the effort necessary to secure food, provided time for social activities.

It should be remembered that fire opened the doors to metalwork and led to the subsequent discovery of steam power and the present-day uses of electricity.

7. The Utilization of Animals

To start with, the entire animal world was humanity's enemy; human beings had to learn to protect themselves from the beasts. First, people ate the animals but later learned to domesticate them.

The domestication of animals came about accidentally. The savage would hunt herds much as the indigenous tribes of America hunted the bison. By surrounding the herd they could keep control of the animals, being able to kill them as they were required for food. Later, corrals were constructed, and entire herds would be captured.

It was easy to tame some animals, but like the elephant, many of them would not reproduce in captivity. Still further on it was discovered that certain species of animals would submit to human presence, and that they would reproduce in captivity. The domestication of animals was then promoted by selective breeding, an art which has made great progress since the days of Dalamatia.

The dog was the first animal to be domesticated, and the difficult experience of taming it began when a certain dog, after trailing a hunter around all day, actually followed the hunter home. For ages dogs were used for food, hunting, transportation, and companionship. At first dogs only howled, but later on they learned to bark. The dog's keen sense of smell led to the notion it could see spirits, and thus arose the dog-fetish cults. The employment of watchdogs made it possible for the whole clan to sleep at night. It then became the custom to employ watchdogs to protect the home against spirits as well as material enemies. When the dog barked, humans or beasts approached, but when the dog howled, spirits were near. Even now many still believe that a dog's howling at night betokens death.

8. Slavery as a Factor in Civilization

Primitive humans never hesitated to enslave others. Slavery was first based on gender differences.

Not long ago enslavement was the lot of those military captives who refused to accept the conqueror's religion. In earlier times captives were either eaten, tortured to death, set to fighting each other, sacrificed to spirits, or enslaved. Slavery was a great advancement over massacre and cannibalism.

Enslavement was a forward step in the merciful treatment of war captives. One ambush, with the wholesale slaughter of everyone, only the ruler being saved to gratify the conqueror's vanity, is a faithful picture of the barbaric slaughter practiced by even supposedly civilized peoples. But many of the contemporary tribes, those having less tribal egotism, had begun to practice the adoption of superior captives.

Slavery was not prevalent among the pastoral peoples, for they needed few laborers.

The herders were the first capitalists; their herds represented capital, and they lived on the interest — the natural increase. But later on they took prisoners and forced them to cultivate the soil. This is the early origin of serfdom — humans attached to the land.

Slavery was an indispensable link in the chain of human civilization. It was the bridge over which society passed from chaos and indolence to order and civilized activities; it compelled conquered peoples to work and provide wealth and leisure for the social advancement of their conquerors.

The institution of slavery compelled humans to invent the regulative mechanism of primitive society; it gave origin to the beginnings of government. Slavery demands strong regulation, and during the European Middle Ages virtually disappeared because the feudal lords could not control the slaves. The backward tribes of ancient times never had slaves.

True, slavery was oppressive, but it was in the schools of oppression that humans learned industry. Eventually the slaves shared the blessings of a higher society which they had so unwillingly helped create. Slavery creates an organization of culture and social achievement but soon insidiously attacks society internally as the gravest of all destructive social maladies.

Modern mechanical invention rendered the slave obsolete. Slavery, like polygamy, is passing because it does not pay. But it has always proved disastrous to suddenly liberate great numbers of slaves; less trouble ensues when they are gradually emancipated.

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

While the ideal of society is universal freedom, idleness should never be tolerated. All able-bodied persons should be compelled to do at least a self-sustaining amount of work.

Humans came up from savagery by way of fire, animals, and slavery; today they reach back, discarding the help of slaves and the assistance of animals, while seeking to wrest new secrets and sources of wealth and power from the elemental storehouse of nature.

9. Private Property

While primitive society was virtually communal, the communalism of these early times was not a mere theory or social doctrine; it was a simple and practical automatic adjustment.

Primitive communalism did not especially level people down, nor did it exalt mediocrity, but it did put a premium on inactivity and idleness, and it did stifle industry and destroy ambition. Communalism was indispensable scaffolding in the growth of primitive society, but it gave way to the evolution of a higher social order because it ran counter to four strong human proclivities:

1. *The family.* Humans not only crave to accumulate property; they desire to bequeath their capital goods to their progeny. But in early communal society a person's capital was either immediately consumed or distributed among the group at their death. There was no inheritance of property — the inheritance tax was one hundred per cent. The later capital-accumulation and property-inheritance mores were a distinct social advance. And this is true notwithstanding the subsequent gross abuses attendant on the misuse of capital.

2. *Religious tendencies.* Primitive humans also wanted to save property as a nucleus for starting life in the next existence. This motive explains why it was so long the custom to bury personal belongings. The ancients believed that only the rich survived death with any immediate pleasure and dignity. The teachers of revealed religion were the first to proclaim that the poor could have salvation on equal terms with the rich.

3. *The desire for liberty and leisure.* In the earlier days of social evolution the apportionment of individual earnings among the group was virtually a form of slavery; the worker was made slave to the idler. The improvident habitually lived off the thrifty.

4. *The urge for security and power.* Early communalism was finally destroyed by the deceptive practices of progressive and successful individuals who resorted to diverse subterfuges in an effort to escape enslavement to the shiftless idlers of their tribes. But at first all hoarding was secret; primitive insecurity prevented the outward accumulation of capital. And even at a later time it was most dangerous to amass too much wealth; the ruler would be sure to trump up some charge for confiscating property, and when a wealthy person died, the funeral was delayed until the family donated a large sum to public welfare or to the ruler, an inheritance tax.

At first, all property, including tools and weapons, was the common possession of the tribe. Private property first consisted of all things personally touched. Next, any place where blood was shed became the property of the injured person or group.

Private property was originally respected because it was supposed to be charged with some part of the owner's personality. Property honesty rested safely on this type of superstition; no police were needed to guard personal belongings. There was no stealing within the group, though there was no hesitation to appropriate the goods of other tribes. Property relations did not end with death; personal effects were burned, then buried with the dead, and later, inherited by the surviving family or by the tribe.

The ornamental type of personal effects originated in the wearing of charms. Vanity plus ghost fear led humans to resist all attempts to relieve them of their favorite charms, such property being valued above necessities.

Sleeping space was one of the first properties. Later, homesites were assigned by the tribal chiefs, who held all real estate in trust for the group. Presently a fire site conferred ownership; and still later, a well constituted title to the adjacent land.

Water holes and wells were among the first private possessions. The whole fetish practice was utilized to guard water holes, wells, trees, crops, and honey. Following the loss of faith in the fetish, laws were evolved to protect private belongings. But game laws, the right to hunt, long preceded land laws. The indigenous peoples of America never understood private ownership of land.

Private property was marked by family insignia, and this is the origin of family crests. Real estate could also be put under the watchcare of spirits. The priests would "consecrate" a piece of land, and it would then rest under the protection of the magic taboos erected there. Owners were said to have a "priest's title."

In early days only the crops were private, but successive crops conferred title; agriculture became the genesis of the private ownership of land. Individuals were first given only a life tenureship; at death land reverted to the tribe. The very first land titles granted by tribes to individuals were graves — family burying grounds. In later times land belonged to those who fenced it. But the cities always reserved certain lands for public pasturage and for use in case of siege; these “commons” represent the survival of collective ownership.

Eventually the state assigned property to the individual, reserving the right of taxation. Having made their titles secure, landlords could collect rents, and land became a source of income — capital. Finally land became truly negotiable, with sales, transfers, mortgages, and foreclosures.

Private ownership brought increased liberty and enhanced stability; but private ownership of land was given social sanction only after communal control and direction had failed, and it was soon followed by a succession of slaves, serfs, and landless classes. But improved machinery is gradually setting people free from slavish toil. The right to property is not absolute; it is purely social. All government, law, order, civil rights, social liberties, conventions, peace, and happiness, as they are enjoyed by modern peoples, have developed around the private ownership of property.

The present social order is not necessarily right — not divine or sacred — but humanity will do well to move slowly in making changes. That which you have is vastly better than any system known to your ancestors. Make certain that when you change the social order you change for the better. Do not be persuaded to experiment with the discarded formulas of your ancestors. Go forward, not backward! Let evolution proceed! Do not take a backward step.

[This paper had been originally presented by a Melchizedek of Nebadon.]

Paper 70

The Evolution of Human Government

No sooner had people partially solved the problem of making a living than they were confronted with the task of regulating human contacts. The development of industry demanded law, order, and social adjustment; private property necessitated government.

On an evolutionary world, antagonisms are natural; peace is secured only by some sort of social regulative system. Social regulation is inseparable from social organization; association implies some controlling authority. Government compels the co-ordination of the antagonisms of the tribes, clans, families, and individuals.

Government is an unconscious development; it evolves by trial and error. It does have survival value; therefore it becomes traditional. Anarchy augmented misery; therefore government, comparative law and order, slowly emerged or is emerging. The coercive demands of the struggle for existence literally drove the human race along the progressive road to civilization.

1. The Genesis of War

War is the natural state and heritage of evolving humanity; peace is the social yardstick measuring civilization's advancement. Before the partial socialization of the advancing races, people were exceedingly individualistic, extremely suspicious, and unbelievably quarrelsome. Violence is the law of nature, hostility the automatic reaction of the children of nature, while war is simply these same activities carried on collectively. And wherever and whenever the fabric of civilization becomes stressed by the complications of society's advancement, there is always an immediate and ruinous reversion to these early methods of violent adjustment of the irritations of human interassociations.

War is an animalistic reaction to misunderstandings and irritations; peace is the civilized solution of all such problems and difficulties. The Sangik races, together with the later deteriorated early tribes, were all belligerent. The later tribes were taught the golden rule, and, even today, their Eskimo descendants live very much by that code; custom is strong among them, and they are fairly free from violent antagonisms.

The twins taught their children to settle disputes by each beating a tree with a stick, meanwhile cursing the tree; the one whose stick broke first was the victor. The later tribes used to settle disputes by holding a public show at which the disputants made fun of and ridiculed each other, while the audience decided the winner by its applause.

But there could be no such phenomenon as war until society had evolved sufficiently far to actually experience periods of peace and to sanction warlike practices. The very concept of war implies some degree of organization.

With the emergence of social groupings, individual irritations began to be submerged in the group feelings, and this promoted intratribal tranquility but at the expense of intertribal peace. Peace was therefore first

enjoyed by the in-group, or tribe, who always disliked and hated the out-group, foreigners. Early humans regarded it a virtue to shed alien blood.

But even this did not work at first. When the chiefs would try to iron out misunderstandings, they often found it necessary, at least once a year, to permit the tribal stone fights. The clan would divide up into two groups and engage in an all-day battle. And this was for no other reason than just the fun of it; they really enjoyed fighting.

Warfare persists because people are human, evolved from an animal, and all animals are bellicose. Among the early causes of war were:

1. *Hunger*, which led to food raids. Scarcity of land has always brought on war, and during these struggles the peace tribes were practically exterminated.
2. *Domestic scarcity* — an attempt to relieve a shortage of domestic help. Mate stealing has always caused war.
3. *Vanity* — the desire to exhibit tribal prowess. Superior groups would fight to impose their mode of life on inferior peoples.
4. *Slaves* — need of recruits for the labor ranks.
5. *Revenge* was the motive for war when one tribe believed that a neighboring tribe had caused the death of one of its members. Mourning was continued until a head was brought home. The war for vengeance was in good standing right up to comparatively modern times.
6. *Recreation* — war was seen as recreation by the youth of these early times. If no good and sufficient pretext for war arose, when peace became oppressive, neighboring tribes were accustomed to go out in semifriendly combat to engage in a foray as a holiday, to enjoy a sham battle.
7. *Religion* — the desire to make converts to the cult. The primitive religions all sanctioned war. Only in recent times has religion begun to frown on war. The early priesthoods were, unfortunately, usually allied with the military power. One of the great peace moves of the ages has been the attempt to separate religion and state.

These olden tribes always made war at the bidding of their gods, at the behest of their chiefs or shamans.

This is a narrative of the evolution of society -- the natural outworking of the problems of the races — people working out their own destinies on earth. Such atrocities are not instigated by Deity, in spite of the tendency of people to place the responsibility on their gods.

Military mercy has been slow in coming to humanity.

Very early in the history of the race, poisoned weapons were used. All sorts of mutilations were practiced.

Early wars were fought between tribes as a whole, but in later times, when two individuals in different tribes had a dispute, instead of both tribes fighting, the two disputants engaged in a duel. It also became a custom for two armies to stake everything on the outcome of a contest between a representative chosen from each side.

The first refinement of war was the taking of prisoners. Then came the recognition of noncombatants. Military castes and standing armies soon developed to keep pace with the increasing complexity of combat.

The practice of declaring war represented great progress. Such declarations of intention to fight signaled the arrival of a sense of fairness, and this was followed by the gradual development of the rules of “civilized” warfare. Very early it became the custom not to fight near religious sites and, still later, not to fight on certain holy days. Next came the general recognition of the right of asylum; political fugitives received protection.

In this way warfare gradually evolved from the primitive battles to the somewhat more orderly system of the later-day “civilized” nations. But the social attitude of amity only slowly displaces that of enmity.

2. The Social Value of War

In past ages a fierce war would institute social changes and facilitate the adoption of new ideas that would not have occurred naturally in ten thousand years. The terrible price paid for these war advantages was that society was temporarily thrown back into savagery; civilized reason had to abdicate. War is strong medicine, very costly and most dangerous; while often curative of certain social disorders, it sometimes kills the patient, destroys the society.

The constant necessity for national defense creates many new and advanced social adjustments. Society, today, enjoys the benefit of a long list of useful innovations which were at first wholly military and is even indebted to war for the dance, one of the early forms of which was a military drill.

War has had a social value to past civilizations because it:

1. Imposed discipline, enforced co-operation.
2. Put a premium on fortitude and courage.
3. Fostered and solidified nationalism.
4. Destroyed weak and unfit peoples.
5. Dissolved the illusion of primitive equality and selectively stratified society.

War has had a certain evolutionary and selective value, but like slavery, it must at some point be abandoned as civilization slowly advances. Olden wars promoted travel and cultural intercourse; these ends are now better served by modern methods of transport and communication. Earlier wars strengthened nations, but modern struggles disrupt civilized culture. Ancient warfare resulted in the decimation of inferior peoples;

the net result of modern conflict is the selective destruction of the best human stocks. Early wars promoted organization and efficiency, but these have now become the aims of modern industry. During past ages war was a social ferment which pushed civilization forward; this result is now better attained by ambition and invention. Ancient warfare supported the concept of a god of battles, but modern people have been told that our Creator is love. War has served many valuable purposes in the past, it has been an indispensable scaffolding in the building of civilization, but it is rapidly becoming culturally bankrupt — incapable of producing dividends of social gain in any way commensurate with the terrible losses attendant on its invocation.

At one time physicians believed in bloodletting as a cure for many diseases, but they have since discovered better remedies for most of these disorders. And so the international bloodletting of war must certainly give place to the discovery of better methods for curing the ills of nations.

The nations of Urantia have already entered the gigantic struggle between nationalistic militarism and commerce, and in many ways this conflict is analogous to the agelong struggle between the herder-hunter and the farmer. But if commerce is to triumph over militarism, it must avoid the dangers which beset it. The perils of commerce on Urantia are:

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

Militarism is autocratic and cruel — savage. It promotes social organization among the conquerors but disintegrates the vanquished. Commerce is more civilized and should be carried on so as to promote initiative and to encourage individualism. Society should in every way possible foster originality.

Do not make the mistake of glorifying war; rather discern what it has done for society so that you may more accurately visualize what its substitutes must provide in order to continue the advancement of civilization. And if such adequate substitutes are not provided, then you may be sure that war will long continue.

Humans will never accept peace as a normal mode of living until they have been thoroughly and repeatedly convinced that peace is best for their material welfare, and until society has wisely provided peaceful substitutes for the gratification of that inherent tendency to periodically let loose a collective drive designed to liberate those ever-accumulating emotions and energies belonging to the self-preservation reactions of the human species. But even in passing, war should be honored as the school of experience which compelled a race of arrogant individualists to submit themselves to highly concentrated authority — a chief executive.

Earlier wars did select the innately great leaders, but modern war no longer does this. To discover leaders, society must now turn to the conquests of peace: commerce, science, and social achievement.

3. Early Human Associations

In the most primitive society the *village* is everything; even children are its common property. The evolving family displaced the village in child rearing, while the emerging clans and tribes took its place as the social unit.

Real government does not appear until superfamily groups have begun to form. In the prefamily days of the village, leadership was provided by informally chosen individuals.

Families became united by blood ties in clans, and these subsequently evolved into tribes, territorial communities. Warfare and external pressure forced the tribal organization on the kinship clans, but it was commerce and trade that held these early and primitive groups together with some degree of internal peace.

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

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

In the early ages each tribe was surrounded by concentric circles of increasing fear and suspicion; therefore it was once the custom to kill all strangers and later on to enslave them. The old idea of friendship meant adoption into the clan; and clan membership was believed to survive death — one of the earliest concepts of eternal life.

The ceremony of adoption consisted in drinking each other's blood. In some groups saliva was exchanged in the place of blood drinking, this being the ancient origin of the practice of social kissing. And all ceremonies of association, whether marriage or adoption, were always terminated by feasting.

In later times, blood diluted with red wine was used, and eventually wine alone was drunk to seal the adoption ceremony, which was signified in the touching of the wine cups and consummated by the swallowing of the beverage.

“Guest friendship” was a relation of temporary hospitality. When visiting guests departed, a dish would be broken in half, one piece being given the departing friend so that it would serve as a suitable introduction for a third party who might arrive on a later visit. It was customary for guests to pay their way by telling tales of their travels and adventures. The storytellers of olden times became so popular that the mores eventually forbade their functioning during either the hunting or harvest seasons.

The first treaties of peace were the “blood bonds.” The peace ambassadors of two warring tribes would meet, pay their respects, and then proceed to prick the skin until it bled; at which point they would suck each other’s blood and declare peace.

4. Clans and Tribes

The first peace group was the family, then the clan, the tribe, and later on the nation, which eventually became the modern territorial state. The fact that the present-day peace groups have expanded beyond blood ties to embrace nations is most encouraging, despite the fact that Urantia nations are still spending vast sums on war preparations.

The clans were blood-tie groups within the tribe, and they owed their existence to certain common interests, such as:

1. Tracing origin back to a common ancestor.
2. Allegiance to a common religious totem.
3. Speaking the same dialect.
4. Sharing a common dwelling place.
5. Fearing the same enemies.
6. Having had a common military experience.

The clan leaders were always subordinate to the tribal chief, the early tribal governments being a loose confederation of clans.

The courts of the tribal chiefs consisted of the heads of the clans, whom it was customary to invite into the ruler’s presence several times a year. This enabled the ruler to watch them and to better secure their co-operation. The clans served a valuable purpose in local self-government, but they greatly delayed the growth of large and strong nations.

5. The Beginnings of Government

Every human institution had a beginning, and civil government is a product of progressive evolution just as much as marriage, industry, and religion. From the early clans and primitive tribes the successive orders of human government gradually developed and have come and gone right up to those forms of social and civil regulation that characterize the present day.

With the gradual emergence of the family units, the foundations of government were established in the clan organization, the grouping of consanguineous families. The first real governmental body was the *council of the elders*. This regulative group was composed of elders who had distinguished themselves in some

efficient manner. Wisdom and experience were appreciated even by barbaric people, and a long age of the domination of the elders ensued.

In the early council of the elders the potential of all governmental functions resided: executive, legislative, and judicial. When the council interpreted the current mores, it was a court; when establishing new modes of social usage, it was a legislature; to the extent that such decrees and enactments were enforced, it was the executive. The head of the council was one of the forerunners of the later tribal chief.

Certain tribes of the red race preserved the teaching of Onamonalonton in following the unanimous rule of the “council of seven.”

It has been hard for humanity to learn that neither peace nor war can be run by a debating society. People early learned that an army commanded by a group of clan heads had no chance against a strong one-person army. War has always produced strong leaders.

At first the war chiefs were chosen only for military service, and they would relinquish some of their authority during peacetimes, when their duties were of a more social nature. But gradually they began to encroach on the peace intervals, tending to continue to rule from one war through to the next. They often saw to it that one war was not too long in following another. These war lords were not fond of peace.

In later times some chiefs were chosen for other than military service, being selected because of unusual physique or outstanding personal abilities. The red tribes often had two sets of chiefs — the sachems, or peace chiefs, and the hereditary war chiefs. The peace rulers were also judges and teachers.

Some communities were ruled by shamans who often acted as chiefs. One would act as priest, physician, and chief executive. Quite often the royal insignias had originally been the symbols or emblems of priestly dress.

And it was by these steps that the executive branch of government gradually came into existence. The clan and tribal councils continued in an advisory capacity and as forerunners of the later appearing legislative and judicial branches.

6. Monarchial Government

Effective state rule only came with the arrival of a chief with full executive authority. People found that effective government could be had only by conferring power on a personality, not by endowing an idea.

Rulership grew out of the concept of family authority or wealth. Leaders were sometimes called “parents of their people.” Later on, rulers were thought to have sprung from heroes. And still further on, rulership became hereditary, due to belief in divine origin.

Hereditary rulership avoided the anarchy which had previously wrought such havoc between the death of one and the election of a successor. The family had a biologic head; the clan, a selected natural leader; the tribe and later state had no natural leader, and this was an additional reason for making the rulers hereditary.

The idea of royal families and aristocracy was also based on the mores of “name ownership” in the clans.

The succession of rulers was eventually regarded as supernatural, the royal blood being thought to extend back to the times of the materialized staff of Caligastia. Rulers became fetish personalities and were inordinately feared, a special form of speech being adopted for court usage. Even in recent times it was believed that the touch of rulers would cure disease, and some Urantia peoples still regard their rulers as having had a divine origin.

The early fetish ruler was often kept in seclusion and was regarded as too sacred to be viewed except on feast days and holy days. Ordinarily a representative was chosen to impersonate the ruler, and this is the origin of prime ministers. The first cabinet officer was a food administrator; others shortly followed. Rulers soon appointed representatives to be in charge of commerce and religion; and the development of a cabinet was a direct step toward depersonalization of executive authority. These assistants of the early rulers became the accepted nobility.

Unscrupulous rulers gained great power by the discovery of poison. Court magic was diabolical; enemies soon died. But even the most despotic tyrant was subject to some restrictions and was at least restrained by the ever-present fear of assassination. The shamans, witch doctors, and priests have always been a powerful check on the rulers. Subsequently, the landowners, the aristocracy, exerted a restraining influence. And the clans and tribes would simply rise up and overthrow their despots and tyrants. Deposed rulers, when sentenced to death, were often given the option of committing suicide, which gave origin to the ancient social vogue of suicide in certain circumstances.

7. Primitive Clubs and Secret Societies

Blood kinship determined the first social groups; association enlarged the kinship clan. Intermarriage was the next step in group enlargement, and the resultant complex tribe was the first true political body. The next advance in social development was the evolution of religious cults and the political clubs. These first appeared as secret societies and originally were wholly religious; subsequently they became regulative. Presently they became divided into two classes: sociopolitical and religio-mystical.

There were many reasons for the secrecy of these societies, such as:

1. Fear of incurring the displeasure of the rulers because of the violation of some taboo.
2. In order to practice minority religious rites.
3. For the purpose of preserving valuable “spirit” or trade secrets.
4. For the enjoyment of some special charm or magic.

The very secrecy of these societies conferred on all members the power of mystery over the rest of the tribe. Secrecy also appeals to vanity; the initiates were the social aristocracy of their day. Primitive people very early taught their adolescent youths sex control.

Earlier groups were remarkably free from sex laxity.

The puberty initiation ceremony usually extended over a period of five years. Much self-torture and painful cutting entered into these ceremonies. Circumcision was first practiced as a rite of initiation into one of these secret fraternities. The tribal marks were cut on the body as a part of the puberty initiation; the tattoo originated as a badge of membership. Such torture, together with much privation, was designed to harden these youths, to impress them with the reality of life and its inevitable hardships. This purpose is better accomplished by the later appearing athletic games and physical contests.

But the secret societies did aim at the improvement of adolescent morals.

Following these years of rigorous discipline and training and just before marriage, the young people were usually released for a short period of leisure and freedom, after which they returned to marry and to submit to lifelong subjection to the tribal taboos.

Presently nonsecret clubs made their appearance when groups of both genders of unmarried young people formed organizations. These associations were really the first schools. And while clubs were often given to persecuting each other, some advanced tribes, after contact with the Dalamatia teachers, experimented with coeducation, having boarding schools for both genders.

Secret societies contributed to the building up of social castes chiefly by the mysterious character of their initiations. The members of these societies first wore masks to frighten the curious away from their mourning rites — ancestor worship. Later this ritual developed into a pseudo seance at which ghosts were reputed to have appeared. The ancient societies of the “new birth” used signs and employed a special secret language; they also forswore certain foods and drinks. They acted as night police and otherwise functioned in a wide range of social activities.

All secret associations imposed an oath, enjoined confidence, and taught the keeping of secrets. These orders awed and controlled the mobs; they also acted as vigilance societies, practicing lynch law. They were the first spies when the tribes were at war and the first secret police during times of peace. Best of all they kept unscrupulous rulers on the anxious seat. To offset them, the rulers fostered their own secret police.

These societies gave rise to the first political parties. The first party government was “the strong” vs. “the weak.” In ancient times a change of administration only followed civil war, abundant proof that the weak had become strong. These clubs were employed by merchants to collect debts and by rulers to collect taxes. Taxation has been a long struggle, one of the earliest forms being the tithe, one tenth of the hunt or spoils. Taxes were originally levied to keep up the ruler’s house, but it was found that they were easier to collect when disguised as an offering for the support of the temple service.

Eventually these secret associations grew into the first charitable organizations and later evolved into religious societies. Finally some of these societies became intertribal.

8. Social Classes

The mental and physical inequality of human beings insures that social classes will appear. The only worlds without social strata are the most primitive and the most advanced. A dawning civilization has not yet begun the differentiation of social levels, while a world settled in light and life has largely outgrown these divisions of humankind, which are so characteristic of all intermediate evolutionary stages.

As society emerged from savagery to barbarism, its human components tended to become grouped in classes for the following general reasons:

1. *Natural* — contact, kinship, and marriage; the first social distinctions were based on gender, age, and blood — kinship to the chief.
2. *Personal* — the recognition of ability, endurance, skill, and fortitude; soon followed by the recognition of language mastery, knowledge, and general intelligence.
3. *Chance* — war and emigration resulted in the separating of human groups. Class evolution was powerfully influenced by conquest, the relation of the victor to the vanquished, while slavery brought about the first general division of society into free and bond.
4. *Economic* — rich and poor. Wealth and the possession of slaves was a genetic basis for one class of society.
5. *Geographic* — classes arose as a result of urban or rural settlement. City and country have respectively contributed to the differentiation of the herder-agriculturist and the trader-industrialist, with their divergent viewpoints and reactions.
6. *Social* — classes have gradually formed according to popular estimate of the social worth of different groups. Among the earliest divisions of this sort were the demarcations between priest-teachers, ruler-warriors, capitalist-traders, common laborers, and slaves. The slave could never become a capitalist, though sometimes the wage earner could elect to join the capitalistic ranks.
7. *Vocational* — as vocations multiplied, they tended to establish castes and guilds. Workers divided into three groups: the professional classes, including the shamans, then the skilled workers, followed by the unskilled laborers.
8. *Religious* — the cult clubs produced their own classes within the clans and tribes, and the piety and mysticism of the priests have perpetuated them as a separate social group.
9. *Racial* — the presence of two or more races within a given nation or territorial unit usually produces color castes. The original caste system of India was based on color, as was that of early Egypt.
10. *Age* — youth and maturity. Among the tribes, the children remained under the care of their parents.

Flexible and shifting social classes are indispensable to an evolving civilization, but when *class* becomes *caste*, when social levels petrify, the enhancement of social stability is purchased by diminishment of personal initiative. Social caste solves the problem of finding one's place, but it also sharply curtails individual development and virtually prevents social co-operation.

Classes in society, having naturally formed, will persist until people gradually achieve their evolutionary obliteration through intelligent manipulation of the biologic, intellectual, and spiritual resources of a progressing civilization, such as:

1. Biologic renovation of the human stocks.
2. Educational training of the increased brain power which will arise out of such biologic improvement.
3. Religious quickening of the feelings of mortal kinship.

But these measures can bear their true fruits only in the distant millenniums of the future, although much social improvement will immediately result from the intelligent, wise, and *patient* manipulation of these acceleration factors of cultural progress. Religion is the mighty lever that lifts civilization from chaos, but it is powerless apart from the fulcrum of sound and normal mind resting securely on sound and normal heredity.

9. Human Rights

Nature confers no rights on humanity, only life and a world in which to live it. Nature does not even confer the right to live, as might be deduced by considering what would likely happen if an unarmed person met a hungry tiger in the primitive forest. Society's prime gift to people is security.

Gradually society asserted its rights and, at the present time, they are:

1. Assurance of food supply.
2. Military defense — security through preparedness.
3. Internal peace preservation — prevention of personal violence and social disorder.
4. Sex control — marriage, the family institution.
5. Property — the right to own.
6. Fostering of individual and group competition.
7. Provision for educating and training youth.
8. Promotion of trade and commerce — industrial development.

9. Improvement of labor conditions and rewards.

10. The guarantee of the freedom of religious practices to the end that all of these other social activities may be exalted by becoming spiritually motivated.

When rights are old beyond knowledge of origin, they are often called *natural rights*. But human rights are not really natural; they are entirely social. They are relative and always changing, being no more than the rules of the game — recognized adjustments of relations governing the ever-changing phenomena of human competition.

What may be regarded as right in one age may not be regarded that way in another.

Few human rights were recognized in the European Middle Ages; then every person belonged to someone else, and rights were only privileges or favors granted by the state or religious institution. And the revolt from this error was equally erroneous in that it led to the belief that all people are born equal.

The disadvantaged have always contended for equal rights; they have always insisted that the state compel those in power to supply their wants and otherwise make good those deficiencies which all too often are the natural result of their own condition.

But this equality ideal is the child of civilization; it is not found in nature. Even culture itself demonstrates conclusively the inherent inequality of people by their very unequal capacity. The sudden and nonevolutionary realization of supposed natural equality would quickly throw civilized people back to the crude usages of primitive ages. Society cannot offer equal rights to all, but it can promise to administer the varying rights of each with fairness and equity. It is the business and duty of society to provide the child of nature with a fair and peaceful opportunity to pursue self-maintenance, participate in self-perpetuation, while at the same time enjoying some measure of self-gratification, the sum of all three constituting human happiness.

10. Evolution of Justice

Natural justice is a human theory; it is not a reality. In nature, justice is purely theoretic, wholly a fiction. Nature provides but one kind of justice — inevitable conformity of results to causes.

Justice, as conceived by people, means getting one's rights and has, therefore, been a matter of progressive evolution. The concept of justice may well be constitutive in a spirit-endowed mind, but it does not spring into full existence on the worlds of space.

Primitive humans assigned all phenomena to people. In case of death the savage asked, not *what* killed them, but *who*? Accidental murder was not recognized, and in the punishment of crime the motive of the criminal was wholly disregarded; judgment was rendered in accordance with the injury done. In the earliest primitive society public opinion operated directly; officers of law were not needed. There was no privacy in primitive life. Neighbors were responsible for a person's conduct; therefore their right to pry into an individual's personal affairs. Society was regulated on the theory that the group should have an interest in,

and some degree of control over, the behavior of each individual member.

It was eventually believed that ghosts administered justice through the shamans and priests; this constituted these orders the first crime detectors and officers of the law. Their early methods of detecting crime consisted in conducting ordeals of poison, fire, and pain. These savage ordeals were nothing more than crude techniques of arbitration; they did not necessarily settle a dispute justly. For example: When poison was administered, if the accused vomited, innocence was assumed.

These atrocious methods of crime detection were practiced by almost all the evolving tribes at one time or another. Dueling is a modern survival of the trial by ordeal.

It is not to be wondered that the semicivilized tribes practiced such primitive techniques of justice administration three thousand years ago, but it is most amazing that thinking people would subsequently retain such a relic of barbarism within the pages of a collection of sacred writings. Reflective thinking should make it clear that no divine being ever gave mortals such unfair instructions regarding the detection and adjudication of suspected marital unfaithfulness.

Society soon adopted the paying-back attitude of retaliation. The evolving tribes all recognized the right of blood vengeance. Vengeance became the aim of primitive life, but religion has since greatly modified these early tribal practices. Vengeance killing was not altogether unlike present-day murders under the pretense of the unwritten law.

Suicide was a common mode of retaliation. If people were unable to avenge themselves in life, they died entertaining the belief that, as a ghost, they could return and visit wrath on their enemy. And since this belief was very general, the threat of suicide on enemies' doorsteps was usually sufficient to bring them to terms. Primitive people did not hold life very dear; suicide over trifles was common, but the teachings of the Dalamatians greatly lessened this custom, while in more recent times leisure, comforts, religion, and philosophy have united to make life sweeter and more desirable. Hunger strikes are, however, a modern analogue of this old-time method of retaliation.

One of the earliest formulations of advanced tribal law had to do with the taking over of the blood feud as a tribal affair.

Another advance was the imposition of fines for taboo violations, the provision of penalties. These fines constituted the first public revenue. The practice of paying "blood money" also came into vogue as a substitute for blood vengeance. It was a long time before actual fines, monetary compensation, were assessed as punishment for crime. And since the idea of punishment was essentially compensation, everything, including human life, eventually came to have a price which could be paid as damages.

Justice was first meted out by the family, then by the clan, and later on by the tribe. The administration of true justice dates from the taking of revenge away from private and kin groups and lodging it in the hands of the social group, the state.

Punishment by burning alive was once a common practice. It was recognized by many ancient rulers who directed that many crimes, particularly those of a grave sex nature, should be punished by burning at the stake.

Treason — the “selling out” or betrayal of one’s tribal associates — was the first capital crime. Cattle stealing was universally punished by summary death, and even recently horse stealing has been similarly punished. But as time passed, it was learned that the severity of the punishment was not so valuable a deterrent to crime as was its certainty and swiftness.

When society fails to punish crimes, group resentment usually asserts itself as lynch law; the provision of sanctuary was a means of escaping this sudden group anger. Lynching and dueling represent the unwillingness of the individual to surrender private redress to the state.

11. Laws and Courts

It is just as difficult to draw sharp distinctions between mores and laws as to indicate exactly when, at the dawning, night is succeeded by day. Mores are laws and police regulations in the making. When long established, the undefined mores tend to crystallize into precise laws, concrete regulations, and well-defined social conventions.

Law is always at first negative and prohibitive; in advancing civilizations it becomes increasingly positive and directive. Early society operated negatively, granting the individual the right to live by imposing upon all others the command not to kill. Every grant of rights or liberty to the individual involves curtailment of the liberties of all others, and this is effected by the taboo, primitive law. The whole idea of the taboo is inherently negative, for primitive society was wholly negative in its organization, and the early administration of justice consisted in the enforcement of the taboos. But originally these laws applied only to members of the tribe.

The oath originated in the days of Dalamatia in an effort to render testimony more truthful. Such oaths consisted in pronouncing a curse upon oneself. Formerly no individual would testify against their native group.

Crime was an assault on the tribal mores, sin was the transgression of those taboos which enjoyed ghost sanction, and there was prolonged confusion due to the failure to segregate crime and sin.

Self-interest established the taboo on killing, society sanctified it as traditional mores, while religion consecrated the custom as moral law, and in this way all three conspired in rendering human life more safe and sacred. Society could not have held together during early times had not rights had the sanction of religion; superstition was the moral and social police force of the evolutionary ages. The ancients all claimed that their olden laws, the taboos, had been given to their ancestors by the gods.

Law is a codified record of human experience, public opinion crystallized and legalized. The mores were the raw material of accumulated experience out of which later ruling minds formulated the written laws. The ancient judge had no laws. When a decision was handed down, it was simply said, “It is the custom.”

Reference to precedent in court decisions represents the effort of judges to adapt written laws to the changing conditions of society. This provides for progressive adaptation to altering social conditions combined with the impressiveness of traditional continuity.

Property disputes were handled in many ways, such as:

1. By destroying the disputed property.
2. By force — the contestants fought it out.
3. By arbitration — a third party decided.
4. By appeal to the elders — later to the courts.

The first courts were regulated fistful encounters; the judges were merely umpires or referees. They saw to it that the fight was carried on according to approved rules. On entering a court combat, each party made a deposit with the judge to pay the costs and fine after one had been defeated by the other. Later on, verbal arguments were substituted for physical blows.

The whole idea of primitive justice was not so much to be fair as to dispose of the contest and prevent public disorder and private violence. But primitive people did not resent what would now be regarded as an injustice; it was taken for granted that those who had power would use it selfishly. Nevertheless, the status of any civilization may be very accurately determined by the thoroughness and equity of its courts and by the integrity of its judges.

12. Allocation of Civil Authority

The great struggle in the evolution of government has concerned the concentration of power. The universe administrators have learned from experience that the evolutionary peoples on the inhabited worlds are best regulated by the representative type of civil government when proper balance of power is maintained between the well-co-ordinated executive, legislative, and judicial branches.

While primitive authority was based on strength, physical power, the ideal government is the representative system in which leadership is based on ability, but in the days of barbarism there was entirely too much war to permit representative government to function effectively. In the long struggle between division of authority and unity of command, the dictator won. The early and diffuse powers of the primitive council of elders were gradually concentrated in the person of the absolute monarch. After the arrival of rulers, the groups of elders persisted as quasi-legislative-judicial advisory bodies; later on, legislatures of co-ordinate status made their appearance, and eventually supreme courts of adjudication were established separately from the legislatures.

The ruler was the executor of the mores, the original or unwritten law. Later, the ruler enforced the legislative enactments, the crystallization of public opinion. A popular assembly as an expression of public opinion, though slow in appearing, marked a great social advance.

The early rulers were greatly restricted by the mores — by tradition or public opinion. In recent times some Urantia nations have codified these mores into documentary bases for government.

Urantia mortals are entitled to liberty; they should create their systems of government; they should adopt their constitutions or other charters of civil authority and administrative procedure. And having done this, they should select their most competent and worthy leaders as chief executives. For representatives in the legislative branch they should elect only those who are qualified intellectually and morally to fulfill such sacred responsibilities. As judges of their high and supreme tribunals, only those who are endowed with natural ability and who have been made wise by replete experience should be chosen.

If people would maintain their freedom, they must, after having chosen their charter of liberty, provide for its wise, intelligent, and fearless interpretation in order to prevent:

1. Usurpation of unwarranted power by either the executive or legislative branches.
2. Machinations of ignorant and superstitious agitators.
3. Retardation of scientific progress.
4. Stalemate of the dominance of mediocrity.
5. Domination by vicious minorities.
6. Control by ambitious and clever would-be dictators.
7. Disastrous disruption of panics.
8. Exploitation by the unscrupulous.
9. Taxation enslavement of the citizenry by the state.
10. Failure of social and economic fairness.
11. Union of religion and state.
12. Loss of personal liberty.

These are the purposes and aims of constitutional tribunals acting as governors on the engines of representative government on an evolutionary world.

Humanity's struggle to improve government on Urantia has to do with perfecting channels of administration, with adapting them to ever-changing current needs, with improving power distribution within government, and then with selecting such administrative leaders as are truly wise. While there is a divine and ideal form of government, such cannot be revealed but must be slowly and laboriously discovered by the people of each planet throughout the universes of time and space.

[This paper had been originally presented by a Melchizedek of Nebadon.]

Paper 71

Development of the State

The state is a useful evolution of civilization; it represents society's net gain from the ravages and sufferings of war. Even statecraft is merely the accumulated technique for adjusting the competitive contest of force between the struggling tribes and nations.

The modern state is the institution which survived in the long struggle for group power. Superior power eventually prevailed, and it produced a creature of fact — the state — together with the moral myth of the absolute obligation of the citizen to live and die for the state. But the state is not of divine genesis; it was not even produced by volitionally intelligent human action; it is purely an evolutionary institution and was wholly automatic in origin.

1. The Embryonic State

The state is a territorial social regulative organization, and the strongest, most efficient, and enduring state is composed of a single nation whose people have a common language, mores, and institutions.

The early states were small and were all the result of conquest. They did not originate in voluntary associations. Many were founded by conquering nomads, who would swoop down on peaceful herders or settled agriculturists to overpower and enslave them. Such states, resulting from conquest, were stratified; classes were inevitable, and class struggles have always been selective.

The northern tribes of the American red race never attained real statehood. They never progressed beyond a loose confederation of tribes, a very primitive form of state. Their nearest approach was the Iroquois federation, but this group of six nations never quite functioned as a state and failed to survive because of the absence of certain essentials to modern national life, such as:

1. Acquirement and inheritance of private property.
2. Cities plus agriculture and industry.
3. Helpful domestic animals.
4. Practical family organization.
5. Definite territory.
6. A strong executive head.
7. Enslavement of captives — they either adopted or massacred them.
8. Decisive conquests.

The red race was too democratic; they had a good government, but it failed. Eventually they would have evolved a state had they not prematurely encountered the white race, which was pursuing the governmental methods of the Greeks and the Romans.

The successful Roman state was based on:

1. The family.
2. Agriculture and the domestication of animals.
3. Condensation of population — cities.
4. Private property and land.
5. Slavery — classes of citizenship.
6. Conquest and reorganization of the less advanced peoples.
7. Definite territory with roads.
8. Personal and strong rulers.

The great weakness in Roman civilization, and a factor in the ultimate collapse of the empire, was the advanced provision for the youth to be emancipated prematurely. The harm to society did not consist in this reform itself but rather in the sudden and extensive manner of its adoption. The collapse of Rome indicates what may be expected when a state undergoes too rapid extension associated with internal degeneration.

The embryonic state was made possible by the decline of the blood bond in favor of the territorial, and such tribal federations were usually firmly cemented by conquest. While a sovereignty that transcends all minor struggles and group differences is the characteristic of the true state, still, many classes and castes persist in the later state organizations as remnants of the clans and tribes of former days. The later and larger territorial states had a long and bitter struggle with these smaller consanguineous clan groups, the tribal government proving a valuable transition from family to state authority. During later times many clans grew out of trades and other industrial associations.

Failure of state integration results in retrogression to prestate conditions of governmental techniques, such as the feudalism of the European Middle Ages. During these dark ages the territorial state collapsed, and there was a reversion to the small castle groups, the reappearance of the clan and tribal stages of development.

2. The Evolution of Representative Government

Democracy, while an ideal, is a product of civilization, not of evolution. Go slowly! select carefully! for the dangers of democracy are:

1. Glorification of mediocrity.
2. Choice of base and ignorant rulers.
3. Failure to recognize the basic facts of social evolution.
4. Danger of universal suffrage in the hands of unqualified majorities.
5. Slavery to public opinion; the majority is not always right.

Public opinion, common opinion, has always delayed society; nevertheless, it is valuable, for, while retarding social evolution, it does preserve civilization. Education of public opinion is the only safe and true method of accelerating civilization; force is only a temporary expedient, and cultural growth will increasingly accelerate as bullets give way to ballots. Public opinion, the mores, is the basic and elemental energy in social evolution and state development, but to be of state value it must be nonviolent in expression.

The measure of the advance of society is directly determined by the degree to which public opinion can control personal behavior and state regulation through nonviolent expression. The really civilized government had arrived when public opinion was clothed with the powers of personal franchise. Popular elections may not always decide things rightly, but they represent the right way even to do a wrong thing. Evolution does not immediately produce superlative perfection but rather comparative and advancing practical adjustment.

There are ten steps, or stages, to the evolution of a practical and efficient form of representative government, and these are:

1. *Freedom of the person.* Slavery, serfdom, and all forms of human bondage must disappear.
2. *Freedom of the mind.* Unless a free people are educated — taught to think intelligently and plan wisely — freedom usually does more harm than good.
3. *The reign of law.* Liberty can be enjoyed only when the will and whims of human rulers are replaced by legislative enactments in accordance with accepted fundamental law.
4. *Freedom of speech.* Representative government is unthinkable without freedom of all forms of expression for human aspirations and opinions.

5. *Security of property.* No government can endure very long if it fails to provide for the right to enjoy personal property in some form. People crave the right to use, control, bestow, sell, lease, and bequeath their personal property.

6. *The right of petition.* Representative government assumes the right of citizens to be heard. The privilege of petition is inherent in free citizenship.

7. *The right to rule.* It is not enough to be heard; the power of petition must progress to the actual management of the government.

8. *Universal suffrage.* Representative government presupposes an intelligent, efficient, and universal electorate. The character of such a government will always be determined by the character and caliber of those who compose it. As civilization progresses, suffrage, while remaining universal for both genders, will be effectively modified, regrouped, and otherwise differentiated.

9. *Control of public servants.* No civil government will be serviceable and effective unless the citizenry possess and use wise techniques of guiding and controlling officeholders and public servants.

10. *Intelligent and trained representation.* The survival of democracy is dependent on successful representative government; and that is conditioned on the practice of electing to public offices only those individuals who are technically trained, intellectually competent, socially loyal, and morally fit. Only by such provisions can government of the people, by the people, and for the people be preserved.

3. The Ideals of Statehood

The political or administrative form of a government is of little consequence unless it affords the essentials of civil progress — liberty, security, education, and social co-ordination. It is not what a state is, but what it does, that determines the course of social evolution. And after all, no state can transcend the moral values of its citizenry as exemplified in their chosen leaders. Ignorance and selfishness will insure the downfall of even the highest type of government.

Much as it is to be regretted, national egotism has been essential to social survival. The chosen people doctrine has been a prime factor in tribal welding and nation building right on down to modern times. But no state can attain ideal levels of functioning until every form of intolerance is mastered; it is everlastingly inimical to human progress. And intolerance is best combated by the co-ordination of science, commerce, play, and religion.

The ideal state functions under the impulse of three mighty and co-ordinated drives:

1. Love loyalty derived from the realization of the human family.
2. Intelligent patriotism based on wise ideals.
3. Cosmic insight interpreted in terms of planetary facts, needs, and goals.

The laws of the ideal state are few in number, and they have passed out of the negativistic taboo age into the era of the positive progress of individual liberty consequent on enhanced self-control. The exalted state not only compels its citizens to work but also entices them into profitable and uplifting utilization of the increasing leisure which results from toil liberation by the advancing machine age. Leisure must produce as well as consume.

No society has progressed very far when it permits idleness or tolerates poverty.

A moral society should aim to preserve the self-respect of its citizenry and afford every normal individual adequate opportunity for self-realization. Such a plan of social achievement would yield a cultural society of the highest order. Social evolution should be encouraged by governmental supervision which exercises a minimum of regulative control. That state is best which co-ordinates most while governing least.

The ideals of statehood must be attained by evolution, by the slow growth of civic consciousness, the recognition of the obligation and privilege of social service. At first people assume the burdens of government as a duty, following the end of the administration of political spoils, but later on they seek such ministry as a privilege, as the greatest honor. The status of any level of civilization is faithfully portrayed by the caliber of its citizens who volunteer to accept the responsibilities of statehood.

In a real commonwealth the business of governing cities and provinces is conducted by experts and is managed just like all other forms of economic and commercial associations of people.

In advanced states, political service is esteemed as the highest devotion of the citizenry. The greatest ambition of the wisest and noblest of citizens is to gain civil recognition, to be elected or appointed to some position of governmental trust, and such governments confer their highest honors of recognition for service on their civil and social servants. Honors are next bestowed in the order named on philosophers, educators, scientists, industrialists, and militarists. Parents are rewarded by the excellence of their children, and purely religious leaders, being ambassadors of a spiritual domain, receive their real rewards in another world.

4. Progressive Civilization

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

The progressive program of an expanding civilization embraces:

1. Preservation of individual liberties.
2. Protection of the home.
3. Promotion of economic security.

4. Prevention of disease.
5. Compulsory education.
6. Compulsory employment.
7. Profitable utilization of leisure.
8. Care of the unfortunate.
9. Race improvement.
10. Promotion of science and art.
11. Promotion of philosophy — wisdom.
12. Augmentation of cosmic insight — spirituality.

And this progress in the arts of civilization leads directly to the realization of the highest human and divine goals of mortal endeavor — the social achievement of the family of humanity and the personal status of Creator-consciousness, which becomes revealed in the supreme desire of every individual to do the will of the Creator.

The appearance of a genuine sense of family signifies that a social order has arrived in which all people delight in bearing one another's burdens; they actually desire to practice the golden rule. But such an ideal society cannot be realized when either the weak or the wicked take unfair advantage of those who are chiefly actuated by devotion to the service of truth, beauty, and goodness. In such a situation only one course is practical: The "golden rulers" may establish a progressive society in which they live according to their ideals while maintaining an adequate defense against the unenlightened who might seek either to exploit their pacific predilections or to destroy their advancing civilization.

Idealism can never survive on an evolving planet if the idealists in each generation permit themselves to be exterminated by the baser orders of humanity. And here is the great test of idealism: Can an advanced society maintain that military preparedness which renders it secure from all attack by its war-loving neighbors without yielding to the temptation to employ this military strength in offensive operations against other peoples for purposes of selfish gain or national aggrandizement? National survival demands preparedness, and religious idealism alone can prevent the prostitution of preparedness into aggression. Only love can prevent the strong from oppressing the weak.

5. The Evolution of Competition

Competition is essential to social progress, but competition, unregulated, breeds violence. In current society, competition is slowly displacing war in that it determines the individual's place in commerce, as well as decreeing the survival of the commercial entities themselves. (Murder and war differ in their status

before the mores, murder having been outlawed since the early days of society, while war has never yet been outlawed by humanity as a whole.)

The ideal state undertakes to regulate social conduct only enough to take violence out of individual competition and to prevent unfairness in personal initiative. Here is a great problem in statehood: How can you guarantee peace and quiet in commerce, pay the taxes to support state power, and at the same time prevent taxation from handicapping commerce and keep the state from becoming parasitical or tyrannical?

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

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

6. The Profit Motive

Present-day profit-motivated economics is doomed unless profit motives can be augmented by service motives. Ruthless competition based on narrow-minded self-interest is ultimately destructive of even those things which it seeks to maintain. Exclusive and self-serving profit motivation is incompatible with the highest ideals — much more incompatible with the teachings of Jesus.

In economics, profit motivation is to service motivation what fear is to love in religion. But the profit motive must not be suddenly destroyed or removed; it keeps many people hard at work. It is not necessary, however, that this social energy arouser be selfish in its objectives forever.

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

7. Education

The enduring state is founded on culture, dominated by ideals, and motivated by service. The purpose of education should be acquirement of skill, pursuit of wisdom, realization of selfhood, and attainment of spiritual values.

In the ideal state, education continues throughout life, and philosophy becomes the chief pursuit of its citizens. The citizens of such a commonwealth pursue wisdom as an enhancement of insight into the significance of human relations, the meanings of reality, the nobility of values, the goals of living, and the glories of cosmic destiny. Urantians should acquire a vision of a new and higher cultural society. Education

will jump to new levels of value with the passing of the purely profit-motivated system of economics. Education has been localistic, militaristic, ego exalting, and success seeking for too long; it must eventually become world-wide, idealistic, self-realizing, and cosmic grasping.

Education recently passed from the control of the clergy to that of lawyers and business people. Eventually it must be given over to the philosophers and the scientists. Teachers must be free beings, real leaders, to the end that philosophy, the search for wisdom, may become the chief educational pursuit.

Education is the business of living; it must continue throughout a lifetime so that humanity may gradually experience the ascending levels of mortal wisdom, which are:

1. The knowledge of things.
2. The realization of meanings.
3. The appreciation of values.
4. The nobility of work — duty.
5. The motivation of goals — morality.
6. The love of service — character.
7. Cosmic insight — spiritual discernment.

And then, by means of these achievements, many will ascend to the mortal ultimate of mind attainment, Creator-consciousness.

8. The Character of Statehood

The only sacred feature of any human government is the division of statehood into the three domains of executive, legislative, and judicial functions. The universe is administered in accordance with such a plan of segregation of functions and authority. Aside from this divine concept of effective social regulation or civil government, it matters little what form of state a people may elect to have, provided the citizenry is progressing toward the goal of augmented self-control and increased social service. The intellectual keenness, economic wisdom, social cleverness, and moral stamina of a people are all faithfully reflected in statehood.

The evolution of statehood entails progress from level to level, as follows:

1. The creation of a threefold government of executive, legislative, and judicial branches.
2. The freedom of social, political, and religious activities.
3. The abolition of all forms of slavery and human bondage.

4. The ability of the citizenry to control the levying of taxes.
5. The establishment of universal education — learning extended from the cradle to the grave.
6. The proper adjustment between local and national governments.
7. The fostering of science and the conquest of disease.
8. The due recognition of gender equality and the co-ordinated functioning of both genders in the home, school, and religious institutions.
9. The elimination of toiling slavery by machine invention and the subsequent mastery of the machine age.
10. The achievement of a universal language.
11. The ending of war — international adjudication of national and ethnic differences by continental courts of nations presided over by a supreme planetary tribunal automatically recruited from the periodically retiring heads of the continental courts. The continental courts are authoritative; the world court is advisory — moral.
12. The world-wide vogue of the pursuit of wisdom — the exaltation of philosophy. The evolution of a world religion, which will presage the entrance of the planet on the earlier phases of settlement in light and life.

These are the prerequisites of progressive government and the earmarks of ideal statehood. Urantia is far from the realization of these exalted ideals, but the civilized peoples have made a beginning — humankind is on the march toward higher evolutionary destinies.

[This paper had been originally sponsored by a Melchizedek of Nebadon.]

Paper 72

Government on a Neighboring Planet

By permission of Lanaforge and with the approval of the Most Highs of Edentia, I am authorized to narrate something of the social, moral, and political life of the most advanced human race living on a not far-distant planet belonging to the Satania system.

Of all the Satania worlds which became isolated because of participation in the Lucifer rebellion, this planet has experienced a history most like that of Urantia. The similarity of the two spheres undoubtedly explains why permission to make this extraordinary presentation was granted, for it is most unusual for the system rulers to consent to the narration on one planet of the affairs of another.

This planet, like Urantia, was led astray by the disloyalty of its Planetary Administrator in connection with the Lucifer rebellion. It received a Material Biologic Uplifter shortly after Urantia, and this being also defaulted, leaving the sphere isolated, since a Magisterial has never been bestowed on its mortal races.

1. The Continental Nation

Notwithstanding all these planetary handicaps, a very superior civilization is evolving on an isolated continent about the size of Australia. This nation numbers about 140 million. Its people are a mixed race, predominantly blue and yellow, having a slightly greater proportion of violet than the so-called white race of Urantia. These different races are not yet fully blended, but they fraternize and socialize very acceptably. The average length of life on this continent is now ninety years, fifteen per cent higher than that of any other people on the planet.

The industrial mechanism of this nation enjoys a certain great advantage derived from the unique topography of the continent. The high mountains, on which heavy rains fall eight months in the year, are situated at the very center of the country. This natural arrangement favors the utilization of water power and greatly facilitates the irrigation of the more arid western quarter of the continent.

These people are self-sustaining, that is, they can live indefinitely without importing anything from the surrounding nations. Their natural resources are replete, and by scientific techniques they have learned how to compensate for their deficiencies in the essentials of life. They enjoy a brisk domestic commerce but have little foreign trade, owing to the universal hostility of their less progressive neighbors.

This continental nation, in general, followed the evolutionary trend of the planet: The development from the tribal stage to the appearance of strong rulers occupied thousands of years. The unconditional monarchs were succeeded by many different orders of government — abortive republics, communal states, and dictators came and went in endless profusion. This growth continued until about five hundred years ago when, during a politically fermenting period, one of the nation's powerful dictator-triumvirs had a change of heart and volunteered to abdicate on the condition that one of the other rulers, the baser of the remaining two, also vacate their dictatorship. In this way the sovereignty of the continent was placed in the hands of one ruler. The unified state progressed under strong monarchical rule for over one hundred years, during which a masterful charter of liberty evolved.

The subsequent transition from monarchy to a representative form of government was gradual, the rulers remaining as mere social or sentimental figureheads. The present republic has now been in existence just two hundred years, during which time there has been a continuous progression toward the governmental techniques about to be narrated, the last developments in industrial and political realms having been made within the past decade.

2. Political Organization

This continental nation now has a representative government with a centrally located national capital. The central government consists of a strong federation of one hundred comparatively free states. These states elect their governors and legislators for ten years, and none are eligible for re-election. State judges are appointed for life by the governors and confirmed by their legislatures, which consist of one representative for each one hundred thousand citizens.

There are five different types of metropolitan government, depending on the size of the city, but no city is permitted to have more than one million inhabitants. On the whole, these municipal governing schemes are very simple, direct, and economical. The few offices of city administration are keenly sought by the highest types of citizens.

The federal government embraces three co-ordinate divisions: executive, legislative, and judicial. The federal chief executive is elected every six years by universal territorial suffrage and is not eligible for re-election except by petition of at least seventy-five state legislatures concurred in by the respective state governors, and then only for one term. The chief executive is advised by a supercabinet composed of all living ex-chief executives.

The legislative division embraces three houses:

1. The *upper house* is elected by industrial, professional, agricultural, and other groups of workers, balloting in accordance with economic function.
2. The *lower house* is elected by certain organizations of society embracing the social, political, and philosophic groups not included in industry or the professions. All citizens in good standing participate in the election of both classes of representatives, but they are differently grouped, depending on whether the election pertains to the upper or lower house.
3. The *third house* — the elder leaders — embraces the veterans of civic service and includes many distinguished persons nominated by the chief executive, by the regional (subfederal) executives, by the chief of the supreme tribunal, and by the presiding officers of either of the other legislative houses. This group is limited to one hundred, and its members are elected by the majority action of the elder leaders themselves. Membership is for life, and when vacancies occur, the person receiving the largest ballot among the list of nominees is elected. The scope of this body is purely advisory, but it is a mighty regulator of public opinion and exerts a powerful influence on all branches of the government.

Very much of the federal administrative work is carried on by the ten regional (subfederal) authorities, each consisting of the association of ten states. These regional divisions are wholly executive and administrative,

having neither legislative nor judicial functions. The ten regional executives are the personal appointees of the federal chief executive, and their term of office is concurrent — six years. The federal supreme tribunal approves the appointment of these ten regional executives, and while they may not be reappointed, the retiring executive automatically becomes the associate and adviser of the successor. Otherwise, these regional chiefs choose their own cabinets of administrative officials.

This nation is adjudicated by two major court systems — the law courts and the socioeconomic courts. The law courts function on the following three levels:

1. *Minor courts* of municipal and local jurisdiction, whose decisions may be appealed to the high state tribunals.
2. *State supreme courts*, whose decisions are final in all matters not involving the federal government or jeopardy of citizenship rights and liberties. The regional executives are empowered to bring any case at once to the bar of the federal supreme court.
3. *Federal supreme court* — the high tribunal for the adjudication of national contentions and the appellate cases coming up from the state courts. This supreme tribunal consists of twelve people over forty and under seventy-five years of age who have served two or more years on some state tribunal, and who have been appointed to this high position by the chief executive with the majority approval of the supercabinet and the third house of the legislative assembly. All decisions of this supreme judicial body are by at least a two-thirds vote.

The socioeconomic courts function in the following three divisions:

1. *Parental courts*, associated with the legislative and executive divisions of the home and social system.
2. *Educational courts* — the juridical bodies connected with the state and regional school systems and associated with the executive and legislative branches of the educational administrative mechanism.
3. *Industrial courts* — the jurisdictional tribunals vested with full authority for the settlement of all economic misunderstandings.

The federal supreme court does not adjudicate socioeconomic cases except by a three-quarters vote of the third legislative branch of the national government, the house of elder leaders. Otherwise, all decisions of the parental, educational, and industrial high courts are final.

3. The Home Life

On this continent it is against the law for two families to live under the same roof. And since group dwellings have been outlawed, most of the tenement type of buildings have been demolished. But the unmarried still live in clubs, hotels, and other group dwellings. The smallest homesite permitted must provide fifty thousand square feet of land. All land and other property used for home purposes are free from taxation up to ten times the minimum homesite allotment.

The home life of this people has greatly improved during the last century. Attendance of parents at the parental schools of child culture is compulsory. Even the agriculturists who reside in small country settlements carry on this work by correspondence, going to the near-by centers for oral instruction once in ten days — every two weeks, for they maintain a five-day week.

The average number of children in each family is five, and they are under the full control of their parents or, in case of the demise of one or both, under that of the guardians designated by the parental courts. It is considered a great honor for any family to be awarded the guardianship of a full orphan. Competitive examinations are held among parents, and the orphan is awarded to the home of those displaying the best parental qualifications.

These people regard the home as the basic institution of their civilization. It is expected that the most valuable part of a child's education and character training will be secured from the parents and at home.

All sex instruction is administered in the home by parents or by legal guardians. Moral instruction is offered by teachers during the rest periods in the school shops, but not so with religious training, which is deemed to be the exclusive privilege of parents, religion being viewed as an integral part of home life. Purely religious instruction is given publicly only in the temples of philosophy, no such exclusively religious institutions as found on Urantia having developed among this people. In their philosophy, religion is the striving to know the Creator and to manifest love for one's associates through service for them, but this is not typical of the religious status of the other nations on this planet. Religion is so entirely a family matter among these people that there are no public places devoted exclusively to religious assembly. Politically, religion and state are entirely separate, but there is an overlapping of religion and philosophy.

Until twenty years ago the spiritual teachers, who visit each family periodically to examine the children to ascertain if they have been properly instructed by their parents, were under governmental supervision. These spiritual advisers and examiners are now under the direction of the newly created Foundation of Spiritual Progress, an institution supported by voluntary contributions. Possibly this institution may not evolve any further until after the arrival of a Paradise Magisterial.

Children remain legally subject to their parents until they are fifteen, when the first initiation into civic responsibility is held. Thereafter, every five years, for five successive periods, similar public exercises are held for such age groups, at which their obligations to parents are lessened while new civic and social responsibilities to the state are assumed. Suffrage is conferred at twenty, the right to marry without parental consent is not bestowed until twenty-five, and children must leave home on reaching the age of thirty.

Marriage and divorce laws are uniform throughout the nation. Marriage before twenty — the age of civil enfranchisement — is not permitted. Permission to marry is only granted after one year's notice of intention, and after the couple present certificates showing that they have been duly instructed in the parental schools regarding the responsibilities of married life.

Divorce regulations are somewhat lax, but decrees of separation, issued by the parental courts, may not be had until one year after application has been recorded, and the year on this planet is considerably longer

than on Urantia. Notwithstanding their easy divorce laws, the present rate of divorces is only one tenth that of the civilized peoples of Urantia.

4. The Educational System

The educational system of this nation is compulsory and coeducational in the precollege schools that the student attends from the ages of five to eighteen. These schools are vastly different from those of Urantia. There are no classrooms, only one study is pursued at a time, and after the first three years all pupils become assistant teachers, instructing those below them. Books are used only to secure information that will assist in solving the problems arising in the school shops and on the school farms. Much of the furniture used on the continent and the many mechanical contrivances — this is a great age of invention and mechanization — are produced in these shops. Adjacent to each shop is a working library where the student may consult the necessary reference books. Agriculture and horticulture are also taught throughout the entire educational period on the extensive farms adjoining every local school.

The less able are trained only in agriculture and animal husbandry, and are committed for life to special custodial colonies where they are segregated by gender to prevent parenthood. These restrictive measures have been in operation for seventy-five years; the commitment decrees are handed down by the parental courts.

Everyone takes one month's vacation each year. The precollege schools are conducted for nine months out of the year of ten, the vacation being spent with parents or friends in travel. This travel is a part of the adult-education program and is continued throughout a lifetime, the funds for meeting such expenses being accumulated by the same methods as those employed in old-age insurance.

One quarter of the school time is devoted to play — competitive athletics — the pupils progressing in these contests from the local, through the state and regional, and on to the national trials of skill and prowess. Likewise, the oratorical and musical contests, as well as those in science and philosophy, occupy the attention of students from the lower social divisions on up to the contests for national honors.

The school government is a replica of the national government with its three correlated branches, the teaching staff functioning as the third or advisory legislative division. The chief object of education on this continent is to make every pupil a self-supporting citizen.

Every child graduating from the precollege school system at eighteen is a skilled artisan. Then the study of books and the pursuit of special knowledge begins, either in the adult schools or in the colleges. When brilliant students complete the work ahead of schedule, they are granted an award of time and means by which they may execute some pet project of their own devising. The entire educational system is designed to adequately train the individual.

5. Industrial Organization

The industrial situation among this people is far from their ideals; capital and labor still have their troubles, but both are becoming adjusted to the plan of sincere co-operation. On this unique continent the workers

are increasingly becoming shareholders in all industrial concerns; every intelligent laborer is slowly becoming a small capitalist.

Social antagonisms are lessening, and good will is growing. No grave economic problems have arisen out of the abolition of slavery (over one hundred years ago) since this adjustment was effected gradually by the liberation of two per cent each year. Those slaves who satisfactorily passed mental, moral, and physical tests were granted citizenship; many of these slaves were war captives or children of such captives.

These people have recently developed new techniques for the adjustment of industrial misunderstandings and for the correction of economic abuses which are marked improvements over their older methods of settling such problems. Violence has been outlawed as a procedure in adjusting either personal or industrial differences. Wages, profits, and other economic problems are not rigidly regulated, but they are in general controlled by the industrial legislatures, while all disputes arising out of industry are addressed by the industrial courts.

The industrial courts are only thirty years old but are functioning very satisfactorily. The most recent development provides that from now on the industrial courts will recognize legal compensation as falling in three divisions:

1. Legal rates of interest on invested capital.
2. Reasonable salary for skill employed in industrial operations.
3. Fair and equitable wages for labor.

These will first be met in accordance with contract, or in the face of decreased earnings they will share proportionally in transient reduction. And thereafter all earnings in excess of these fixed charges will be regarded as dividends and be prorated to all three divisions: capital, skill, and labor.

Every ten years the regional executives adjust and decree the lawful hours of daily gainful toil. Industry now operates on a five-day week, working four and playing one. These people labor six hours each working day and, like students, nine months in the year of ten. Vacation is usually spent in travel, and new methods of transportation having been so recently developed, the whole nation is travel bent. The climate favors travel about eight months in the year, and they are making the most of their opportunities.

Two hundred years ago the profit motive was wholly dominant in industry, but today it is being rapidly displaced by other and higher driving forces. Competition is keen on this continent, but much of it has been transferred from industry to play, skill, scientific achievement, and intellectual attainment. It is most active in social service and governmental loyalty. Among this people, public service is rapidly becoming the chief goal of ambition. The richest person on the continent works six hours a day in the office of a machine shop and then hastens over to the local branch of the school of leadership, seeking to qualify for public service.

Labor is becoming more honorable on this continent, and all able-bodied citizens over eighteen work either at home and on farms, at some recognized industry, on the public works where the temporarily unemployed are absorbed, or else in the corps of compulsory laborers in the mines. These people are also beginning to

foster a new form of social disgust — disgust for both idleness and unearned wealth. Slowly but certainly they are conquering their machines. Once they, too, struggled for political liberty and subsequently for economic freedom. Now they are developing the enjoyment of both while in addition they are beginning to appreciate their well-earned leisure, which can be devoted to increased self-realization.

6. Elder Insurance

This nation is making a determined effort to replace the self-respect-destroying type of charity by dignified government-insurance guarantees of security in old age. This nation provides every child an education and every person a job; therefore it can successfully carry out such an insurance scheme for the protection of the infirm and aged.

Among this people all persons must retire from gainful pursuit at sixty-five unless they secure a permit from the state labor commissioner which will entitle them to remain at work until the age of seventy. This age limit does not apply to government servants or philosophers. The physically disabled can be placed on the retired list at any age by court order countersigned by the pension commissioner of the regional government.

The funds for pensions are derived from four sources:

1. One day's earnings each month are requisitioned by the federal government for this purpose, and in this country everybody works.
2. Bequests — many wealthy citizens leave funds for this purpose.
3. The earnings of compulsory labor in the state mines. After the conscript workers support themselves and set aside their own retirement contributions, all excess profits on their labor are turned over to this pension fund.
4. The income from natural resources. All natural wealth on the continent is held as a social trust by the federal government, and the income from it is utilized for social purposes, such as disease prevention, education of geniuses, and expenses of especially promising individuals in the statesmanship schools. One half of the income from natural resources goes to the pension fund.

Although state and regional actuarial foundations supply many forms of protective insurance, pensions are solely administered by the federal government through the ten regional departments.

These government funds have been honestly administered. Next to treason and murder, the heaviest penalties meted out by the courts are attached to betrayal of public trust. Social and political disloyalty are now seen as being the most heinous of all crimes.

7. Taxation

The federal government is protective only in the administration of pensions and in the fostering of genius and creative originality; the state governments are slightly more concerned with the individual citizen, while

the local governments are much more socialistic. The city (or some subdivision) concerns itself with such matters as health, sanitation, building regulations, beautification, water supply, lighting, heating, recreation, music, and communication.

In all industry, attention is first paid to health; certain phases of physical well-being are regarded as industrial and community prerogatives, but individual and family health problems are matters of personal concern only. In medicine, as in all other purely personal matters, it is increasingly the plan of government to refrain from interfering.

Cities have no taxing power, neither can they go in debt. They receive per capita allowances from the state treasury and must supplement such revenue from the earnings of their socialistic enterprises and by licensing various commercial activities.

The rapid-transit facilities, which make it practical to greatly extend the city boundaries, are under municipal control. The city fire departments are supported by the fire-prevention and insurance foundations, and all buildings, in city or country, are fireproof — and have been for over seventy-five years.

There are no municipally appointed peace officers; the police forces are maintained by the state governments. This department is recruited almost entirely from the unmarried citizens between twenty-five and fifty years old. Most of the states assess a rather heavy tax, which is remitted to everyone joining the state police. In the average state the police force is now only one tenth as large as it was fifty years ago.

There is little or no uniformity among the taxation schemes of the one hundred comparatively free and sovereign states as economic and other conditions vary greatly in different sections of the continent. Every state has ten basic constitutional provisions which cannot be modified except by consent of the federal supreme court, and one of these articles prevents levying a tax of more than one per cent on the value of any property in any one year, homesites, whether in city or country, being exempted.

The federal government cannot go into debt, and a three-fourths referendum is required before any state can borrow except for purposes of war. Since the federal government cannot incur debt, in the event of war the National Council of Defense is empowered to assess the states for money, as well as for personnel and materials, as may be required. But no debt may run for more than twenty-five years.

Income to support the federal government is derived from the following five sources:

1. *Import duties.* All imports are subject to a tariff designed to protect the standard of living on this continent, which is far above that of any other nation on the planet. These tariffs are set by the highest industrial court after both houses of the industrial congress have ratified the recommendations of the chief executive of economic affairs, who is the joint appointee of these two legislative bodies. The upper industrial house is elected by labor, the lower by capital.

2. *Royalties.* The federal government encourages invention and original creations in the ten regional laboratories, assisting all types of geniuses — artists, authors, and scientists — and protecting their patents. In return the government takes one half of the profits realized from all such inventions and creations,

whether pertaining to machines, books, artistry, plants, or animals.

3. *Inheritance tax.* The federal government levies a graduated inheritance tax ranging from one to fifty per cent, depending on the size of an estate as well as on other conditions.

4. *Military equipment.* The government earns a considerable sum from the leasing of military and naval equipment for commercial and recreational usages.

5. *Natural resources.* The income from natural resources, when not fully required for the specific purposes designated in the charter of federal statehood, is turned into the national treasury.

Federal appropriations, except war funds assessed by the National Council of Defense, are originated in the upper legislative house, concurred in by the lower house, approved by the chief executive, and finally validated by the federal budget commission of one hundred. The members of this commission are nominated by the state governors and elected by the state legislatures to serve for twenty-four years, one quarter being elected every six years. Every six years this body, by a three-fourths ballot, chooses one of its number as chief, who becomes director-controller of the federal treasury.

8. The Special Colleges

In addition to the basic compulsory education program extending from the ages of five to eighteen, special schools are maintained as follows:

1. *Leadership schools.* These schools are of three classes: national, regional, and state. The public offices of the nation are grouped in four divisions. The first division of public trust pertains principally to the national administration, and all officeholders of this group must be graduates of both regional and national schools of leadership. Individuals may accept political, elective, or appointive office in the second division on graduating from any one of the ten regional schools of leadership; their trusts concern responsibilities in the regional administration and the state governments. Division three includes state responsibilities, and such officials are only required to have state degrees of leadership. The fourth and last division of officeholders are not required to hold leadership degrees, such offices being wholly appointive. They represent minor positions of assistantship and technical trusts which are discharged by the various learned professions functioning in governmental administrative capacities.

Judges of the minor and state courts hold degrees from the state schools of leadership. Judges of the jurisdictional tribunals of social, educational, and industrial matters hold degrees from the regional schools. Judges of the federal supreme court must hold degrees from all these schools of leadership.

2. *Schools of philosophy.* These schools are affiliated with the temples of philosophy and are more or less associated with religion as a public function.

3. *Institutions of science.* These technical schools are co-ordinated with industry rather than with the educational system and are administered under fifteen divisions.

4. *Professional training schools.* These special institutions provide the technical training for the various learned professions, twelve in number.

5. *Military and naval schools.* Near the national headquarters and at the twenty-five coastal military centers, those institutions devoted to the military training of volunteer citizens from eighteen to thirty years of age are maintained. Parental consent is required before twenty-five in order to gain entrance to these schools.

9. The Plan of Universal Suffrage

Although candidates for all public offices are restricted to graduates of the state, regional, or federal schools of statesmanship, the progressive leaders of this nation discovered a serious weakness in their plan of universal suffrage, and about fifty years ago made constitutional provision for a modified scheme of voting which embraces the following features:

1. Every person of twenty years and over has one vote. When attaining this age, all citizens must accept membership in two voting groups: They will join the first in accordance with their economic function — industrial, professional, agricultural, or trade; they will enter the second group according to their political, philosophic, and social inclinations. All workers therefore belong to some economic franchise group, and these guilds, like the noneconomic associations, are regulated much as the national government is with its threefold division of powers. Registration in these groups cannot be changed for twelve years.

2. On nomination by the state governors or by the regional executives and by the mandate of the regional supreme councils, individuals who have rendered great service to society, or who have demonstrated extraordinary wisdom in government service, may have additional votes conferred on them no more often than every five years and not to exceed nine such superfranchises. The maximum suffrage of any multiple voter is ten. Scientists, inventors, teachers, philosophers, and spiritual leaders are also recognized and honored with augmented political power. These advanced civic privileges are conferred by the state and regional supreme councils much as degrees are bestowed by the special colleges, and the recipients are proud to attach the symbols of such civic recognition, along with their other degrees, to their lists of personal achievements.

3. All individuals sentenced to compulsory labor in the mines and all governmental servants supported by tax funds are, for the periods of such services, disenfranchised. This does not apply to aged persons who may be retired on pensions at sixty-five.

4. There are five brackets of suffrage reflecting the average yearly taxes paid for each half-decade period. Heavy taxpayers are permitted extra votes up to five. This grant is independent of all other recognition, but in no case can any person cast over ten ballots.

5. At the time this franchise plan was adopted, the territorial method of voting was abandoned in favor of the economic or functional system. All citizens now vote as members of industrial, social, or professional groups, regardless of their residence. Thus the electorate consists of solidified, unified, and intelligent groups who elect only their best members to positions of governmental trust and responsibility. There is

one exception to this scheme of functional or group suffrage: The election of a federal chief executive every six years is by nation-wide ballot, and no citizen casts more than one vote.

In this way, except in the election of the chief executive, suffrage is exercised by economic, professional, intellectual, and social groupings of the citizenry. The ideal state is organic, and every free and intelligent group of citizens represents a vital and functioning organ within the larger governmental organism.

The schools of leadership have the power to start proceedings in the state courts toward the disenfranchisement of subhuman elements of the population. These people recognize that, when fifty per cent of a nation is defective and possesses the ballot, such a nation is doomed. They believe the dominance of mediocrity spells the downfall of any nation. Voting is compulsory, heavy fines being assessed against all who fail to cast their ballots.

10. Dealing with Crime

The methods of this people in dealing with crime, insanity, and degeneracy, while in some ways pleasing, will, no doubt, in other ways prove shocking to most Urantians. Ordinary criminals and the defectives are placed, by genders, in different agricultural colonies and are more than self-supporting. The more serious habitual criminals and the incurably insane are sentenced to death in the lethal gas chambers by the courts. Numerous crimes aside from murder, including betrayal of governmental trust, also carry the death penalty, and the visitation of justice is sure and swift.

These people are passing out of the negative and into the positive era of law. Recently they have gone so far as to attempt the prevention of crime by sentencing those who are believed to be potential murderers and major criminals to life service in the detention colonies. If such convicts subsequently demonstrate that they have become more normal, they may be either paroled or pardoned. The homicide rate on this continent is only one per cent of that among the other nations.

Efforts to prevent the breeding of criminals and defectives were begun over one hundred years ago and have already yielded gratifying results. There are no prisons or hospitals for the insane. For one reason, there are only about ten per cent as many of these groups as are found on Urantia.

11. Military Preparedness

Graduates of the federal military schools may be commissioned as “guardians of civilization” in seven ranks, in accordance with ability and experience, by the president of the National Council of Defense. This council consists of twenty-five members, nominated by the highest parental, educational, and industrial tribunals, confirmed by the federal supreme court, and presided over ex officio by the chief of staff of co-ordinated military affairs. Such members serve until they are seventy years of age.

The courses pursued by such commissioned officers are four years in length and are invariably correlated with the mastery of some trade or profession. Military training is never given without this associated industrial, scientific, or professional schooling. When military training is finished, the individual has, during the four years’ course, received one half of the education imparted in any of the special schools where the courses are likewise four years in length. In this way the creation of a professional military class is avoided

by providing this opportunity for a large number of people to support themselves while securing the first half of a technical or professional training.

Military service during peacetime is purely voluntary, and the enlistments in all branches of the service are for four years, during which every person pursues some special line of study in addition to the mastery of military tactics. Training in music is one of the chief pursuits of the central military schools and of the twenty-five training camps distributed about the periphery of the continent. During periods of industrial slackness many thousands of unemployed are automatically utilized in building up the military defenses of the continent on land and sea and in the air.

Although these people maintain a powerful war establishment as a defense against invasion by the surrounding hostile peoples, it may be recorded to their credit that they have not in over one hundred years employed these military resources in an offensive war. They have become civilized to the point where they can vigorously defend civilization without yielding to the temptation to utilize their war powers in aggression. There have been no civil wars since the establishment of the united continental state, but during the last two centuries these people have been called on to wage nine fierce defensive conflicts, three of which were against mighty confederations of world powers. Although this nation maintains adequate defense against attack by hostile neighbors, it pays far more attention to the training of leaders, scientists, and philosophers.

When at peace with the world, all mobile defense mechanisms are quite fully employed in trade, commerce, and recreation. When war is declared, the entire nation is mobilized. Throughout the period of hostilities, military pay applies in all industries, and the chiefs of all military departments become members of the chief executive's cabinet.

12. The Other Nations

Although the society and government of this unique people are in many respects superior to those of the Urantia nations, it should be stated that on the other continents (there are eleven on this planet) the governments are decidedly inferior to the more advanced nations of Urantia.

Just now this superior government is planning to establish ambassadorial relations with the other nations, and for the first time a great religious leader has arisen who advocates the sending of missionaries to these surrounding nations. We fear that they are about to make the mistake that so many others have made when they have endeavored to force a superior culture and religion on other races. What a wonderful thing could be done on this world if this continental nation of advanced culture would only go out and bring to itself the best of the neighboring peoples and then, after educating them, send them back as emissaries of culture! Of course, if a Magisterial should soon come to this advanced nation, great things could quickly happen on this world.

This recital of the affairs of a neighboring planet is made by special permission with the intent of advancing civilization and augmenting governmental evolution on Urantia. Much more could be narrated that would no doubt interest and intrigue Urantians, but this disclosure covers the limits of our permissive mandate.

Urantians should, however, take note that their companion sphere in the Satania family has benefited by neither magisterial nor bestowal missions of the Paradise Beings. Neither are the various peoples of Urantia set off from each other by such disparity of culture as separates the continental nation from its planetary associates.

The pouring out of the Spirit of Truth provides the spiritual foundation for the realization of great achievements in the interests of the human race of the bestowal world. Urantia is therefore far better prepared for the more immediate realization of a planetary government with its laws, mechanisms, symbols, conventions, and language — all of which could contribute so mightily to the establishment of world-wide peace under law and could lead to the eventual dawning of a real age of spiritual striving; and such an age is the planetary threshold to the utopian ages of light and life.

[This paper had been originally presented by a Melchizedek of Nebadon.]

Paper 73

The Garden of Eden

The cultural decadence and spiritual poverty resulting from the Caligastia downfall and consequent social confusion had little effect on the physical or biologic status of the Urantia peoples. Organic evolution proceeded, quite regardless of the cultural and moral setback which so swiftly followed the disaffection of Caligastia and Daligastia. And there came a time in the planetary history, almost forty thousand years ago, when the Life Carriers on duty took note that, from a purely biologic standpoint, the developmental progress of the Urantia races was nearing its apex. The Melchizedek receivers, concurring in this opinion, readily agreed to join the Life Carriers in a petition to the Most Highs of Edentia asking that Urantia be inspected with a view to authorizing the dispatch of Material Biologic Uplifters.

This request was addressed to the Most Highs of Edentia because they had exercised direct jurisdiction over many of Urantia's affairs ever since Caligastia's downfall and the temporary absence of authority on Jerusem.

Tabamantia, sovereign supervisor of the series of decimal or experimental worlds, came to inspect the planet and, after surveying racial progress, recommended that Urantia be granted Material Biologic Uplifters. In a little less than one hundred years from the time of this inspection, a Material Uplifter couple of the local system arrived and began the difficult task of attempting to untangle the confused affairs of a planet retarded by rebellion and resting under the ban of spiritual isolation.

1. The Nodites and the Amadonites

On a normal planet the arrival of the Biologic Uplifters would ordinarily herald the approach of a great age of invention, material progress, and intellectual enlightenment. The post-Edenic era is the great scientific age of most worlds, but not on Urantia. Though the planet was populated by races that were physically fit, the tribes languished in the depths of savagery and moral stagnation.

Ten thousand years after the rebellion, practically all the gains of the Administrator's rule had been effaced; the races of the world were little better off than if this misguided being had never come to Urantia. Only among the Nodites and the Amadonites was there persistence of the traditions of Dalamatia and the culture of the Planetary Administrator.

The *Nodites* were the descendants of the rebel members of the Administrator's staff, their name deriving from their first leader, Nod, the onetime chairperson of the Dalamatia commission on industry and trade. The *Amadonites* were the descendants of those early tribes who chose to remain loyal with Van and Amadon. "Amadonite" is more of a cultural and religious designation than a racial term; racially considered the Amadonites were essentially similar to the earlier tribes. "Nodite" is both a cultural and racial term, for the Nodites themselves constituted the eighth race of Urantia.

A traditional enmity existed between the Nodites and the Amadonites. This feud was constantly coming to the surface whenever the offspring of these two groups would try to engage in some common enterprise. Even later, in the affairs of Eden, it was exceedingly difficult for them to work together in peace.

Shortly after the destruction of Dalamatia the followers of Nod became divided into three major groups. The central group remained in the immediate vicinity of their original home near the headwaters of the Persian Gulf. The eastern group migrated to the highland regions of Elam just east of the Euphrates valley. The western group was situated on the northeastern Syrian shores of the Mediterranean and in adjacent territory.

These Nodites had freely mated with the Sangik races and had left behind an able progeny. And some of the descendants of the rebellious Dalamatians subsequently joined Van and his loyal followers in the lands north of Mesopotamia. Here, in the vicinity of Lake Van and the southern Caspian Sea region, the Nodites mingled and mixed with the Amadonites.

Prior to the arrival of the Biologic Uplifters these groups — Nodites and Amadonites — were the most advanced and cultured races on earth.

2. Planning for the Garden

For almost one hundred years prior to Tabamantia's inspection, Van and others from their highland headquarters of world ethics and culture had been preaching the advent of the promised Biologic Uplifters, racial uplifters, teachers of truth, and worthy successors of the traitorous Caligastia. Though the majority of the world's inhabitants of those days exhibited little or no interest in the prediction, those who were in immediate contact with Van and Amadon took such teaching seriously and began to plan for the actual reception of the promised beings.

Van shared the story of the Material Uplifters on Jerusem. Van well knew that these Uplifters always lived in simple but charming garden homes and proposed, eighty-three years before their arrival, the proclamation of their advent and the preparation of a garden home for their reception.

From their highland headquarters and from sixty-one far-scattered settlements, Van and Amadon recruited a corps of over three thousand willing and enthusiastic workers who, in solemn assembly, dedicated themselves to this mission of preparing for the promised — at least expected — Uplifters.

Van divided the volunteers into one hundred companies with a captain over each and with a personal associate who served as a liaison officer for each captain, keeping Amadon as a personal associate. These commissions all began their preliminary work in earnest, and the committee on location for the Garden went out in search of the ideal spot.

Although Caligastia and Daligastia had been deprived of much of their power for evil, they did everything possible to frustrate and hamper the work of preparing the Garden. But their evil machinations were largely offset by the faithful activities of the almost ten thousand loyal midway creatures who so tirelessly labored to advance the enterprise.

3. The Garden Site

The committee on location was absent for almost three years. It reported favorably concerning three possible locations: The first was an island in the Persian Gulf; the second, the river location subsequently occupied as the second garden; the third, a long narrow peninsula — almost an island — projecting westward from the eastern shores of the Mediterranean Sea.

The committee almost unanimously favored the third selection. This site was chosen, and two years were occupied in transferring the world's cultural headquarters, including the tree of life, to this Mediterranean peninsula. All but a single group of the peninsula dwellers peaceably vacated when Van and company arrived.

This Mediterranean peninsula had a salubrious climate and an equable temperature; this stabilized weather was due to the encircling mountains and to the fact that this area was virtually an island in an inland sea. While it rained copiously on the surrounding highlands, it seldom rained in Eden proper. But each night, from the extensive network of artificial irrigation channels, a "mist would go up" to refresh the vegetation of the Garden.

The coast line of this land mass was considerably elevated, and the neck connecting with the mainland was only twenty-seven miles wide at the narrowest point. The great river that watered the Garden came down from the higher lands of the peninsula and flowed east through the peninsular neck to the mainland and then across the lowlands of Mesopotamia to the sea beyond. It was fed by four tributaries which took origin in the coastal hills of the Edenic peninsula.

The mountains surrounding the Garden abounded in precious stones and metals, though these received very little attention. The dominant idea was to be the glorification of horticulture and the exaltation of agriculture.

The site chosen for the Garden was probably the most beautiful spot of its kind in all the world, and the climate at that time was ideal. Nowhere else was there a location which could have lent itself so perfectly to becoming such a paradise of botanic expression. In this rendezvous the cream of the civilization of Urantia was gathering. Outside and beyond, the world lay in darkness, ignorance, and savagery. Eden was the one bright spot on Urantia; it was naturally a dream of loveliness, and it soon became a poem of exquisite and perfected landscape glory.

4. Establishing the Garden

When Material Biologic Uplifters begin their sojourn on an evolutionary world, their place of abode is often called the Garden of Eden because it is characterized by the floral beauty and the botanic grandeur of Edentia, the constellation capital. Van knew of these customs and accordingly provided that the entire peninsula be given over to the Garden. Pasturage and animal husbandry were projected for the adjoining mainland. Of animal life, only the birds and the various domesticated species were to be found in the park. Van's instructions were that Eden was to be a garden, and only a garden. No animals were ever slaughtered within its precincts. All flesh eaten by the Garden workers throughout all the years of construction was brought in from the herds maintained under guard on the mainland.

The first task was the building of the brick wall across the neck of the peninsula. Once this was completed, the real work of landscape beautification and home building could proceed unhindered.

A zoological garden was created by building a smaller wall just outside the main wall; the intervening space, occupied by all manner of wild beasts, served as an additional defense against hostile attacks. This menagerie was organized in twelve grand divisions, and walled paths led between these groups to the twelve gates of the Garden, the river and its adjacent pastures occupying the central area.

In the preparation of the Garden only volunteer laborers were employed; no hirelings were ever used. They cultivated the Garden and tended their herds for support; contributions of food were also received from near-by supporters. And this great enterprise was carried through to completion in spite of the difficulties attendant on the confused status of the world during these troublous times.

But it was a cause for great disappointment when Van, not knowing how soon the expected Uplifters might come, suggested that the younger generation also be trained in the work of carrying on the enterprise in case their arrival should be delayed. This seemed like an admission of lack of faith on Van's part and made considerable trouble, causing many desertions; but Van went forward with the plan of preparedness, meantime filling the places of the deserters with younger volunteers.

5. The Garden Home

At the center of the Edenic peninsula was the exquisite stone temple of the Universal Creator, the sacred shrine of the Garden. To the north the administrative headquarters was established; to the south the homes for the workers and their families were built; to the west the allotment of ground for the proposed schools of the educational system of the expected Biologic Uplifters was provided, while in the "east of Eden" the domiciles intended for the promised Uplifters and their immediate offspring were built. The architectural plans for Eden provided homes and abundant land for one million human beings.

At the time of the Uplifters' arrival, though the Garden was only one-fourth finished, it had thousands of miles of irrigation ditches and more than twelve thousand miles of paved paths and roads. There were a little over five thousand brick buildings in the various sectors, and the trees and plants were almost beyond number. Seven was the largest number of houses composing any one cluster in the park. And though the structures of the Garden were simple, they were most artistic. The roads and paths were well built, and the landscaping was exquisite.

The sanitary arrangements of the Garden were far in advance of anything that had been attempted before on Urantia. The drinking water of Eden was kept wholesome by the strict observance of the sanitary regulations designed to conserve its purity. During these early times much trouble came about from neglect of these rules, but Van gradually impressed on everyone the importance of allowing nothing to fall into the water supply of the Garden.

Before the later establishment of a sewage-disposal system the Edenites practiced the scrupulous burial of all waste or decomposing material. Amadon's inspectors made their rounds each day in search for possible causes of sickness. Urantians did not awaken again to the importance of the prevention of human diseases

until the later times of the nineteenth and twentieth centuries. Before the disruption of the Edenic regime, a covered brick-conduit disposal system had been constructed which ran beneath the walls and emptied into the river of Eden almost a mile beyond the outer or lesser wall of the Garden.

By the time of the Biologic Uplifters' arrival most of the plants of that section of the world were growing in Eden. Already many of the fruits, cereals, and nuts had been greatly improved. Many modern vegetables and cereals were first cultivated here, but scores of varieties of food plants were subsequently lost to the world.

About five per cent of the Garden was under high artificial cultivation, fifteen per cent partially cultivated, the remainder being left in a more or less natural state pending the arrival of the Biologic Uplifters, it being thought best to finish the park in accordance with their ideas.

And so the Garden of Eden was made ready for the reception of the promised Biologic Uplifters. And this Garden would have done honor to a world under perfected administration and normal control. The Uplifters were well pleased with the general plan of Eden, though they made many changes in the furnishings of their own personal dwelling.

Although the work of embellishment was hardly finished at the time of their arrival, the place was already a gem of botanic beauty; and during the early days of their sojourn in Eden the whole Garden took on new form and assumed new proportions of beauty and grandeur. Never before this time nor after has Urantia harbored such a beautiful and replete exhibition of horticulture and agriculture.

6. The Tree of Life

In the center of the Garden temple Van planted the long-guarded tree of life, whose leaves were for the "healing of the nations," and whose fruit had so long sustained Van on earth. Van well knew that the Biologic Uplifters would also be dependent on this gift of Edentia for their life maintenance after they appeared on Urantia in material form.

The Material Uplifters on the system capitals do not require the tree of life for sustenance. Only in the planetary repersonalization are they dependent on this adjunct to physical immortality.

The "tree of life" was not a myth; it was real and for a long time was present on Urantia. When the Most Highs of Edentia approved the commission of Caligastia as Planetary Administrator of Urantia and those of the one hundred Jerusem citizens as the administrative staff, they sent to the planet, by the Melchizedeks, a shrub of Edentia, and this plant grew to be the tree of life on Urantia. This form of nonintelligent life is native to the constellation headquarters spheres, also being found on the headquarters worlds of the local and superuniverses as well as on the Havona spheres, but not on the system capitals.

This superplant stored up certain space-energies which were antidotal to the age-producing elements of animal existence. The fruit of the tree of life was like a superchemical storage battery, mysteriously releasing the life-extension force of the universe when eaten. This form of sustenance was wholly useless to the ordinary evolutionary beings on Urantia, but specifically it was serviceable to the one hundred materialized members of Caligastia's staff and to the one hundred modified Andonites who had contributed

their life plasm to the Administrator's staff, and who, in return, were made possessors of that complement of life which made it possible for them to utilize the fruit of the tree of life for an indefinite extension of their otherwise mortal existence.

During the days of the Administrator's rule the tree was growing from the earth in the central and circular courtyard of the Creator's temple. At the outbreak of the rebellion it was regrown from the central core by Van in their temporary camp. This Edentia shrub was subsequently taken to their highland retreat, where it served both Van and Amadon for more than one hundred and fifty thousand years.

When Van and the volunteers made the Garden ready for the arrival of the Biologic Uplifters, they transplanted the Edentia tree to the Garden of Eden, where, once again, it grew in a central, circular courtyard of another temple to the Creator. And the Biologic Uplifters periodically ate its fruit for the maintenance of their dual form of physical life.

When the plans of the Material Uplifters went astray, they and their family were not permitted to carry the core of the tree away from the Garden. When the Nodites invaded Eden, they were told that they would become as gods if they ate the fruit of the tree. Much to their surprise they found it unguarded. They ate freely of the fruit for years, but it did nothing for them; they were all material mortals of the realm; they lacked that endowment which acted as a complement to the fruit of the tree. They became enraged at their inability to benefit from the tree of life, and in connection with one of their internal wars, the temple and the tree were both destroyed by fire; only the stone wall stood until the Garden was subsequently submerged. This was the second temple of the Creator to perish.

And now all people on Urantia must take the natural course of life and death. The Biologic Uplifters, their children, and their children's children, together with their associates, all perished in the course of time, becoming subject to the ascension scheme of the local universe in which mansion world resurrection follows material death.

7. The Fate of Eden

After the first garden was vacated by the Biologic Uplifters, it was occupied variously by the Nodites, Cutites, and the Suntites. Later it became the dwelling place of the northern Nodites who opposed cooperation with the Edenites. The peninsula had been overrun by these lower-grade Nodites for almost four thousand years after the Uplifters left the Garden when, in connection with the violent activity of the surrounding volcanoes and the submergence of the Sicilian land bridge to Africa, the eastern floor of the Mediterranean Sea sank, carrying down beneath the waters the entire Edenic peninsula. Concomitant with this vast submergence the coast line of the eastern Mediterranean was greatly elevated. And this was the end of the most beautiful natural creation that Urantia has ever harbored. The sinking was not sudden, several hundred years being required to completely submerge the entire peninsula.

We cannot regard this disappearance of the Garden as being in any way a result of the miscarriage of the divine plans or as a result of the mistakes of the Biologic Uplifters. We do not regard the submergence of Eden as anything but a natural occurrence, but it does seem to us that the sinking of the Garden was timed

to occur at just about the date of the accumulation of the reserves of the violet race for undertaking the work of rehabilitating the world peoples.

The Melchizedeks counseled the Uplifters not to initiate the program of racial uplift and blending until their own family had numbered one-half million. It was never intended that the Garden should be the permanent home of the Edenites. They were to become emissaries of a new life to all the world; they were to mobilize for unselfish bestowal on the needy races of earth.

The instructions given to the Uplifters by the Melchizedeks implied that they were to establish racial, continental, and divisional headquarters to be in the charge of their immediate progeny while they were to divide their time between these various world capitals as advisers and co-ordinators of the world-wide ministry of biologic uplift, intellectual advancement, and moral rehabilitation.

[This paper had been originally presented by Solonia, the seraphic “voice in the Garden.”]

Paper 74

The Planetary Biologic Uplifters

The Planetary Biologic Uplifters arrived on Urantia, from the year C.E. 1934, 37,848 years ago. It was in midseason when the Garden was in the height of bloom that they arrived. At high noon and unannounced, the two seraphic transports, accompanied by the Jerusem personnel entrusted with the transportation of the Biologic Uplifters to Urantia, settled slowly to the surface of the revolving planet in the vicinity of the temple of the Universal Creator. All the work of rematerializing the bodies of the Uplifters was carried on within the precincts of this newly created shrine. And from the time of their arrival, ten days passed before they were re-created in dual human form for presentation as the world's new rulers. They regained consciousness simultaneously. Material Biologic Uplifters always serve together. It is the essence of their service at all times and in all places to never be separated. They are designed to work in pairs; seldom do they function alone.

1. The Planetary Biologic Uplifters on Jerusem

The Planetary Biologic Uplifters of Urantia were members of the senior corps of Material Biologic Uplifters on Jerusem, being jointly number 14,311. They belonged to the third physical series and were a little more than eight feet in height.

At the time the Uplifters were chosen to come to Urantia, they were employed in the trial-and-testing physical laboratories of Jerusem. For more than fifteen thousand years they had been directors of the division of experimental energy as applied to the modification of living forms. Long before this they had been teachers in the citizenship schools for new arrivals on Jerusem. And all this should be borne in mind in connection with the narration of their subsequent conduct on Urantia.

When the proclamation was issued calling for volunteers for the mission to Urantia, the entire senior corps of Material Biologic Uplifters volunteered. The Melchizedek examiners, with the approval of Lanaforge and the Most Highs of Edentia, finally selected the pair who subsequently came to function on Urantia.

This particular couple had remained loyal to Michael during the Lucifer rebellion; nevertheless, the pair were called before the System Sovereign and the entire cabinet for examination and instruction. The details of Urantia affairs were fully presented; they were exhaustively instructed as to the plans to be pursued in accepting the responsibilities of rulership on such a strife-torn world. They were put under joint oaths of allegiance to the Most Highs of Edentia and to Michael of Salvington. And they were duly advised to regard themselves as subject to the Urantia corps of Melchizedek receivers until that governing body should see fit to relinquish rule on the world of their assignment.

This Jerusem couple left behind them on the capital of Satania and elsewhere, one hundred offspring; magnificent creatures who had escaped the pitfalls of progression, and who were all in commission as faithful stewards of universe trust at the time of their parents' departure for Urantia. And they were all present in the beautiful temple of the Material Uplifters for the farewell exercises associated with the last ceremonies of the bestowal acceptance. These children accompanied their parents to the dematerialization headquarters of their order and were the last to bid them farewell and divine speed as they fell asleep in the

personality lapse of consciousness which precedes the preparation for seraphic transport. The children spent some time together at the family rendezvous rejoicing that their parents were soon to become the visible heads, in reality the sole rulers, of planet 606 in the system of Satania.

And thus did this couple leave Jerusem amid the acclaim and well-wishing of its citizens. They went to their new responsibilities adequately equipped and fully instructed concerning every duty and danger to be encountered on Urantia.

2. Arrival of the Material Biologic Uplifters

The Material Biologic Uplifters fell asleep on Jerusem, and when they awakened in the Creator's temple on Urantia in the presence of the mighty throng assembled to welcome them, they were face to face with two beings of whom they had heard much, Van and Amadon. These two heroes of the Caligastia secession were the first to welcome them in their new garden home.

The language of Eden was an early dialect as spoken by Amadon. Van and Amadon had markedly improved this language by creating a new alphabet of twenty-four letters, and they had hoped to see it become the tongue of Urantia as the Edenic culture would spread throughout the world. The Biologic Uplifters had fully mastered this human dialect before they departed from Jerusem so that Amadon was able to understand the exalted rulers of this world.

And on that day there was great excitement and joy throughout Eden as the runners went in haste to the rendezvous of the carrier pigeons assembled from near and far, shouting: "Let loose the birds; let them carry the word that the promised rulers have come." Hundreds of settlements had faithfully, year after year, kept up the supply of these home-reared pigeons for just such an occasion.

As the news of the Biologic Uplifters' arrival spread abroad, thousands of the near-by peoples accepted the teachings of Van and Amadon, while for months and months pilgrims continued to pour into Eden to welcome the new rulers and to do homage to their unseen Creator.

Soon after their awakening, the couple was escorted to the formal reception on the great mound to the north of the temple. This natural hill had been enlarged and made ready for the installation of the world's new rulers. Here, at noon, the Urantia reception committee welcomed these representatives of the system of Satania. Amadon was chairperson of this committee, which consisted of twelve members embracing a representative of each of the six Sangik races; the acting chief of the midwayers; a spokesperson for the Nodites; the child of the architect and builder of the Garden and executive of those plans; and the two resident Life Carriers.

The next act was the delivery of the charge of planetary custody by the senior Melchizedek, chief of the council of receivership on Urantia. The new rulers took the oath of allegiance to the Most Highs of Norlatiadek and to Michael of Nebadon, and were proclaimed sovereigns of Urantia by Van, who had held the titular authority for over one hundred and fifty thousand years by virtue of the action of the Melchizedek receivers, and who now relinquished it.

And the Edenic rulers were invested with magnificent robes on this occasion, the time of their formal induction into world sovereignty. Not all of the arts of Dalamatia had been lost to the world; weaving was still practiced in the days of Eden.

Then the archangels' proclamation was heard, and the broadcast voice of Gabriel decreed the second judgment roll call of Urantia and the resurrection of the sleeping survivors of the second dispensation of grace and mercy on 606 of Satania. The dispensation of the Planetary Administrator has passed; the age of Eden, the third planetary epoch, opens amid scenes of simple grandeur; and the new rulers of Urantia start their reign under seemingly favorable conditions, notwithstanding the world-wide confusion occasioned by the lack of co-operation of their predecessor in authority on the planet.

3. The Material Biologic Uplifters Learn About the Planet

And now, after their formal installation, the Edenic rulers became painfully aware of their planetary isolation. The familiar broadcasts were silent, and all the circuits of extraplanetary communication were absent. Their Jerusem associates had gone to worlds running along smoothly with a well-established Planetary Administrator and an experienced staff ready to receive them and competent to co-operate with them during their early experience on such worlds. But on Urantia rebellion had changed everything. Here the Planetary Administrator was very much present, and though shorn of most of the power to work evil, was still able to make the task of the new rulers difficult and to some extent hazardous. It was a serious and disillusioned couple who walked that night through the Garden under the shining of the full moon, discussing plans for the next day.

Thus ended the first day on isolated Urantia, the confused planet of the Caligastia betrayal; and they walked and talked far into the night, their first night on earth — and it was so lonely.

Their second day on earth was spent in session with the planetary receivers and the advisory council. From the Melchizedeks and their associates the Edenic rulers learned more about the details of the Caligastia rebellion and the result of that upheaval on the world's progress. And it was, on the whole, a disheartening story, this long recital of the mismanagement of world affairs. They learned all the facts regarding the utter collapse of the Caligastia scheme for accelerating the process of social evolution. They also arrived at a full realization of the folly of attempting to achieve planetary advancement independently of the divine plan of progression. And so ended a sad but enlightening day — their second on Urantia.

The third day was devoted to an inspection of the Garden. From the large passenger birds — the fandors — the Uplifters looked down on the vast stretches of the Garden while being carried through the air over this, the most beautiful spot on earth. This day of inspection ended with an enormous banquet in honor of all who had labored to create this garden of Edenic beauty and grandeur. And again, late into the night of their third day, they walked in the Garden and talked about the immensity of their problems.

On the fourth day the couple addressed the Garden assembly. From the inaugural mount they spoke to the people concerning their plans for the rehabilitation of the world and outlined the methods by which they would seek to redeem the social culture of Urantia from the low levels to which it had fallen as a result of

sin and rebellion. This was a great day, and it closed with a feast for the council that had been selected to assume responsibilities in the new administration of world affairs.

The fifth day was occupied with the organization of the temporary government, the administration which was to function until the Melchizedek receivers should leave Urantia.

The sixth day was devoted to an inspection of the numerous types of humans and animals. Along the walls eastward in Eden, the Edenic rulers were escorted all day, viewing the animal life of the planet and arriving at a better understanding as to what must be done to bring order out of the confusion of a world inhabited by such a variety of living creatures.

It greatly surprised those who accompanied them on this trip to observe how fully they understood the nature and function of the thousands on thousands of animals shown them. The instant they glanced at an animal, they would indicate its nature and behavior. They could give names descriptive of the origin, nature, and function of all material creatures on sight. Those who conducted them on this tour of inspection did not know that the world's new rulers were the most expert anatomists of all Satania. They amazed their associates by describing hosts of living things too small to be seen by human eyes.

When the sixth day of their sojourn on earth was over, the couple rested for the first time in their new home in "the east of Eden." The first six days of the Urantia adventure had been very busy, and they looked forward with great pleasure to an entire day of freedom from all activities.

But circumstances dictated otherwise. The experience of the day just past in which they had so intelligently and so exhaustively discussed the animal life of Urantia, together with their masterly inaugural address and their charming manner, had so won the hearts and overcome the intellects of the Garden dwellers that they were not only wholeheartedly disposed to accept the newly arrived couple as rulers, but the majority were about ready to fall down and worship them as gods.

4. The First Upheaval

That night, the night following the sixth day, while the pair slumbered, strange things were transpiring in the vicinity of the Creator's temple in the central sector of Eden. There, under the rays of the mellow moon, hundreds of enthusiastic and excited people listened for hours to the impassioned pleas of their leaders. They meant well, but they simply could not understand the simplicity of the familial and democratic manner of their new rulers. And long before daybreak the new and temporary administrators of world affairs reached a virtually unanimous conclusion that the new rulers were altogether too modest and unassuming. They decided that Divinity had descended to earth in bodily form, that the Biologic Uplifters were in reality gods or else so near such an estate as to be worthy of reverent worship.

The amazing events of the first six days were entirely too much for the unprepared minds of even the world's best people; their heads were in a whirl; they were swept along with the proposal to bring the noble pair up to the Creator's temple at high noon in order that everyone might bow down in respectful worship and prostrate themselves in humble submission. And the Garden dwellers were really sincere in all of this.

Van protested. Amadon was absent, being in charge of the guard of honor which had remained behind overnight. But Van's protest was swept aside. Van was also considered too modest, too unassuming; and not far from a god as well, having lived so long on earth and brought about such a great event as the advent of the Biologic Uplifters. And Van, about to be carried by the excited Edenites up to the mount for adoration, went out through the throng and, being able to communicate with the midwayers, sent their leader in great haste to the new rulers.

It was near the dawn of their seventh day on earth that the new rulers heard the startling news of the proposal of these well-meaning but misguided mortals; and then, even while the passenger birds were swiftly winging to bring them to the temple, the midwayers, being able to do such things, transported the couple to the Creator's temple. It was early on the morning of this seventh day and from the mount of their so recent reception that they made clear to these earth minds that only the Creator and those designated by the Creator may be worshiped. They made it plain that they would accept any honor and receive all respect, but worship never!

It was a momentous day, and just before noon, about the time of the arrival of the seraphic messenger bearing the Jerusem acknowledgment of the installation of the world's rulers, the Edenic couple, moving apart from the throng, pointed to the Creator's temple and said: "Go now to the material emblem of the Creator's invisible presence and bow down in worship of the One who made us all and who keeps us living. And let this act be the sincere pledge that you will never again be tempted to worship anyone but the Creator." They all did as directed. The new rulers stood alone on the mount with bowed heads while the people prostrated themselves about the temple.

And this was the origin of the Sabbath-day tradition. In Eden the seventh day was always devoted to the noontime assembly at the temple; for a long time it was the custom to devote this day to self-culture. The morning was devoted to physical improvement, the noontime to spiritual worship, the afternoon to mind culture, while the evening was spent in social rejoicing. This was never the law in Eden, but it was the custom as long as the Edenic administration held sway on earth.

5. The Edenic Administration

For almost seven years after the Uplifters' arrival the Melchizedek receivers remained on duty, but the time finally came when they turned the administration of world affairs over to the new rulers and returned to Jerusem.

The farewell of the receivers occupied an entire day, and during the evening the individual Melchizedeks gave the new rulers their parting advice and best wishes. The couple had several times requested their advisers to remain on earth with them, but these petitions were always denied. The time had come when the Material Uplifters must assume full responsibility for the conduct of world affairs. And so, at midnight, the seraphic transports of Satania left the planet with fourteen beings for Jerusem, the translation of Van and Amadon occurring simultaneously with the departure of the twelve Melchizedeks.

All went fairly well for a time on Urantia, and it appeared that the new rulers would, eventually, be able to develop some plan for promoting the gradual extension of the Edenic civilization. Pursuant to the advice of

the Melchizedeks, they began to foster the arts of manufacture with the idea of developing trade relations with the outside world. When Eden was disrupted, there were over one hundred primitive manufacturing plants in operation, and extensive trade relations with the near-by tribes had been established.

For ages the Biologic Uplifters had been instructed in the technique of improving a world in readiness for their specialized contributions to the advancement of evolutionary civilization; but now they were face to face with pressing problems, such as the establishment of law and order in a world of savages, barbarians, and semicivilized human beings. Aside from the cream of the earth's population assembled in the Garden, only a few groups were at all ready for the reception of the Edenic culture.

The new rulers made a heroic and determined effort to establish a world government, but they met with stubborn resistance at every turn. They had already put into operation a system of group control throughout Eden and had federated all of these companies into the Edenic league. But trouble, serious trouble, ensued when they went outside the Garden and sought to apply these ideas to the outlying tribes. The moment their associates began to work outside the Garden, they met the direct and well-planned resistance of Caligastia and Daligastia. The fallen Administrator had been deposed as world ruler, but had not been removed from the planet. Caligastia was still present on earth and able, at least to some extent, to resist all of the new plans for the rehabilitation of human society. The new rulers tried to warn the races against Caligastia, but the task was made very difficult because their archenemy was invisible to the eyes of mortals.

Even among the Edenites there were those confused minds that leaned toward the Caligastia teaching of unbridled personal liberty; and they caused the new rulers no end of trouble; they were always upsetting the best-laid plans for orderly progression and substantial development. The couple was finally compelled to withdraw their program for immediate socialization, and fell back on Van's method of organization, dividing the Edenites into companies of one hundred with captains over each and with lieutenants in charge of groups of ten.

The Biologic Uplifters had come to institute representative government in the place of monarchical, but they found no government worthy of the name on the face of the whole earth. For the time being the new rulers abandoned all effort to establish representative government, and before the collapse of the Edenic regime they succeeded in establishing almost one hundred outlying trade and social centers where strong individuals ruled in their name. Most of these centers had been organized earlier by Van and Amadon.

The sending of ambassadors from one tribe to another dates from the times of the Edenic dispensation. This was a great forward step in the evolution of government.

6. Home Life of the Edenic Rulers

The Edenic family grounds embraced a little over five square miles. Immediately surrounding this homesite, provision had been made for the care of more than three hundred thousand pure-line offspring. But only the first unit of the projected buildings was ever constructed. Before the size of the Edenic family outgrew these early provisions, the whole Edenic plan had been disrupted and the Garden vacated.

The couple were the parents of five children before the Melchizedeks left. The next two were twins. They produced sixty-three children before the default. When they left the Garden, their family consisted of four generations numbering 1,647 pure-line descendants. They had forty-two children after leaving the Garden besides the two offspring of joint parentage with the mortal stock of earth. And this does not include the Edenic parentage to the Nodite and evolutionary races.

The Edenic children did not take milk from animals when they ceased to nurse at one year of age. The children had access to the milk of a great variety of nuts and to the juices of many fruits, and knowing full well the chemistry and energy of these foods, the parents suitably combined them for the nourishment of their children until the appearance of teeth.

While cooking was universally employed outside of the couple's sector of Eden, there was no cooking in their household. They found their foods — fruits, nuts, and cereals — ready prepared as they ripened. They ate once a day, shortly after noontime. The pair also imbibed "light and energy" directly from certain space emanations in conjunction with the ministry of the tree of life.

The bodies of the Material Biologic Uplifters gave off a shimmer of light, but they always wore clothing in conformity with the custom of their associates. Though wearing very little during the day, in the evening they donned night wraps. The origin of the traditional halo encircling the heads of supposed pious and holy ones dates back to the days of the Material Biologic Uplifters. Since the light emanations of their bodies were so largely obscured by clothing, only the radiating glow from their heads was discernible. As a result, their descendants always portrayed in this way their concept of individuals believed to be extraordinary in spiritual development.

The Material Biologic Uplifters could communicate with each other and with their immediate children over a distance of about fifty miles. This thought exchange was effected by means of the delicate gas chambers located in close proximity to their brain structures. By this mechanism they could send and receive thought oscillations. But this power was instantly suspended after the mind's surrender to the discord and disruption of evil.

The Edenic children attended their own schools until they were sixteen, the younger being taught by the elder. The little children changed activities every thirty minutes, the older every hour. And it was certainly a new sight on Urantia to observe these children of the Material Biologic Uplifters at play, joyous and exhilarating activity just for the sheer fun of it. The play and humor of the present-day races are largely derived from the Edenic stock. These people all had a great appreciation of music as well as a keen sense of humor.

The average age of betrothal was eighteen, and these youths then entered a two years' course of instruction in preparation for the assumption of marital responsibilities. At twenty they were eligible for marriage; and after marriage they initiated their lifework or began special preparation for it.

The practice of some subsequent nations of permitting the royal families, supposedly descended from the gods, to marry siblings, dates from the traditions of the Edenic offspring mating with one another. The

marriage ceremonies of the first and second generations of the Garden were always performed by the Edenic parents.

7. Life in the Garden

The children of the Biologic Uplifters, except for four years' attendance at the western schools, lived and worked in the "east of Eden." They were trained intellectually until they were sixteen in accordance with the methods of the Jerusem schools. From sixteen to twenty they were taught in the Urantia schools at the other end of the Garden, serving also as teachers in the lower grades.

The entire purpose of the western school system of the Garden was *socialization*. The morning periods of recess were devoted to practical horticulture and agriculture, the afternoon periods to competitive play. The evenings were employed in social interaction and the cultivation of personal friendships. Religious and sexual training were regarded as the province of the home, the duty of parents.

The teaching in these schools included instruction regarding:

1. Health and the care of the body.
2. The golden rule, the standard of social interaction.
3. The relation of individual rights to group rights and community obligations.
4. History and culture of the various earth races.
5. Methods of advancing and improving world trade.
6. Co-ordination of conflicting duties and emotions.
7. The cultivation of play, humor, and competitive substitutes for physical fighting.

The schools, in fact every activity of the Garden, were always open to visitors. Unarmed observers were freely admitted to Eden for short visits. To sojourn in the Garden, Urantians had to be "adopted." They received instructions in the plan and purpose of the Edenic bestowal, signified their intention to adhere to this mission, and then made declaration of loyalty to the social rule of the Edenic rulers and the spiritual sovereignty of the Universal Creator.

The laws of the Garden were based on the older codes of Dalamatia and were promulgated under seven heads:

1. The laws of health and sanitation.
2. The social regulations of the Garden.
3. The code of trade and commerce.

4. The laws of fair play and competition.
5. The laws of home life.
6. The civil codes of the golden rule.
7. The seven commands of supreme moral rule.

The moral law of Eden was not much different from the seven commandments of Dalamatia. But the Edenites taught many additional reasons for these commands; for instance, regarding the injunction against murder, the indwelling of the Thought Adjuster was presented as an additional reason for not destroying human life.

The public worship hour of Eden was noon; sunset was the hour of family worship. The couple did their best to discourage the use of set prayers, teaching that effective prayer must be wholly individual, that it must be the “desire of the soul”; but the Edenites continued to use the prayers and forms handed down from the times of Dalamatia. The couple also endeavored to substitute the offerings of the fruit of the land for the blood sacrifices in the religious ceremonies but had made little progress before the disruption of the Garden.

The Edenic couple endeavored to teach the races gender equality. The way the couple worked side by side made a profound impression on all dwellers in the Garden.

The rulers taught their contemporaries all that could be comprehended, but that was not very much, comparatively speaking. Nevertheless, the more intelligent of the races of earth looked forward eagerly to the time when they would be permitted to intermarry with the superior children of the violet race. And what a different world Urantia would have become if this great plan of uplifting the races had been carried out! Even as it was, tremendous gains resulted from the small amount of the blood of this imported race which the evolutionary peoples incidentally secured.

In this way the pair worked for the welfare and uplift of the world of their sojourn. But it was a difficult task to lead these mixed peoples in the better way.

8. The Legend of Creation

The story of the creation of Urantia in six days was based on the tradition that the Material Biologic Uplifters had spent just six days in their initial survey of the Garden. This circumstance lent almost sacred sanction to the time period of the week, which had been originally introduced by the Dalamatians. The new rulers spending six days inspecting the Garden and formulating preliminary plans for organization was not prearranged; it was worked out from day to day. The choosing of the seventh day for worship was wholly incidental to the facts stated earlier.

The legend of the making of the world in six days was an afterthought, in fact, more than thirty thousand years afterwards. One feature of the narrative, the sudden appearance of the sun and moon, may have taken

origin in the traditions of the sudden emergence of the world from a dense space cloud of minute matter which had long obscured both sun and moon.

The majority of the world's peoples have been influenced by the tradition that the Material Biologic Uplifters had physical forms created for them on their arrival on Urantia. The belief in humankind having been created from clay was practically universal in the Eastern Hemisphere; this tradition can be traced from the Philippine Islands around the world to Africa. And many groups accepted this story of humanity's clay origin by some form of special creation in the place of the earlier beliefs in progressive creation — evolution.

Away from the influences of Dalamatia and Eden, people tended toward the belief in the gradual ascent of the human race. The fact of evolution is not a modern discovery; the ancients understood the slow and evolutionary character of human progress. The early Greeks had clear ideas of this despite their proximity to Mesopotamia. Although the various peoples of earth became sadly confused in their notions of evolution, nevertheless, many of the primitive tribes believed and taught that they were the descendants of various animals. Primitive peoples made a practice of selecting for their "totems" the animals of their supposed ancestry. Certain North American Indian tribes believed they originated from beavers and coyotes. Some African tribes teach that they are descended from the hyena, a Malay tribe from the lemur, a New Guinea group from the parrot.

The Babylonians, because of immediate contact with the remnants of the civilization of the Edenites, enlarged and embellished the story of humanity's creation; they taught that mortals had descended directly from the gods. They held to an aristocratic origin for humanity which was incompatible with even the doctrine of creation out of clay.

The Hebrews had no written language in general usage for a long time after they reached Palestine. They learned the use of an alphabet from the neighboring Philistines, who were political refugees from the higher civilization of Crete. The Hebrews did little writing until about 900 B.C.E., and having no written language until such a late date, they had several different stories of creation in circulation, but after the Babylonian captivity they inclined more toward accepting a modified Mesopotamian version.

When the Jewish priests returned to Jerusalem, they had already completed the writing of their narrative of the beginning of things. Soon they made claims that this recital was a recently discovered story of creation written by Moses. But the contemporary Hebrews of around 500 B.C.E. did not consider these writings to be divine revelations; they viewed them much as later peoples regard mythological narratives.

This spurious document, reputed to be the teachings of Moses, was brought to the attention of Ptolemy, the Greek king of Egypt, who had it translated into Greek by a commission of seventy scholars for the new library at Alexandria. And so this account found its place among those writings which subsequently became a part of the later collections of the "sacred scriptures" of the Hebrew and Christian religions. And through identification with these theological systems, such concepts for a long time profoundly influenced the philosophy of many Occidental peoples.

The Christian teachers perpetuated the belief in the fiat creation of the human race, and all this led directly to the formation of the hypothesis of a onetime golden age of utopian bliss and the theory of the fall of humanity which accounted for the nonutopian condition of society. These outlooks on life and humanity's place in the universe were at best discouraging since they were predicated on a belief in retrogression rather than progression, as well as implying a vengeful Deity who had vented wrath on the human race in retribution for the errors of certain onetime planetary administrators.

The "golden age" is a myth, but Eden was a fact, and the Garden civilization was actually overthrown. The Material Biologic Uplifters carried on in the Garden for one hundred and seventeen years when, through their impatience and errors of judgment, they presumed to turn aside from the ordained way, speedily bringing disaster on themselves and ruinous retardation on the developmental progression of all Urantia.

[This paper had been originally narrated by Solonia, the seraphic "voice in the Garden."]

Paper 75

The Default of the Biologic Uplifters

After more than one hundred years of effort on Urantia, the Edenic rulers were able to see very little progress outside the Garden; the world at large did not seem to be improving much. The realization of race betterment appeared to be a long way off, and the situation seemed so desperate as to demand something for relief not embraced in the original plans. At least that is what often passed through their minds, and they discussed the situation with each other. They were loyal, but they were isolated from their kind, and they were sorely distressed by the sorry plight of their world.

1. The Urantia Problem

The Edenic mission on experimental, rebellion-seared, and isolated Urantia was a formidable undertaking. And the Biologic Uplifters quickly became aware of the difficulty and complexity of their planetary assignment. Nevertheless, they courageously set about the task of solving their manifold problems. But when they addressed themselves to the all-important work of uplifting the human strains, they were quite dismayed. They could see no way out of the dilemma, and they could not take counsel with their superiors on either Jerusem or Edentia. Here they were, isolated and day by day confronted with some new and complicated tangle, some problem that seemed to be unsolvable.

Under normal conditions the first work of the Biologic Uplifters would be the co-ordination and blending of the races. But on Urantia such a project seemed just about hopeless, for the races, while biologically fit, had never been purged of their backward strains.

They found themselves on a sphere wholly unprepared for the proclamation of the family of humanity, a world groping about in abject spiritual darkness and cursed with confusion confounded by the miscarriage of the mission of the preceding administration. Mind and morals were at a low level, and instead of beginning the task of effecting religious unity, they must begin anew the work of converting the inhabitants to the most simple forms of religious belief. Instead of finding one language ready for adoption, they were confronted by the world-wide confusion of hundreds on hundreds of local dialects. No Uplifters of the planetary service were ever set down on a more difficult world; the obstacles seemed insuperable and the problems beyond solution.

They were isolated, and the tremendous sense of loneliness which bore down on them was all the more heightened by the departure of the Melchizedek receivers. They could only indirectly, by means of the angelic orders, communicate with any being off the planet. Slowly their courage weakened, their spirits drooped, and sometimes their faith almost faltered.

And this is the true picture of the consternation of these two noble souls as they pondered the tasks which confronted them. They were both keenly aware of the enormous undertaking involved in the execution of their planetary assignment.

Probably no Material Biologic Uplifters of Nebadon were ever faced with such a difficult and seemingly hopeless task as confronted the Edenic rulers in the sorry plight of Urantia. But they would have at some

point met with success had they been more farseeing and *patient*. Both of them were altogether too impatient; they were not willing to settle down to the long, long endurance test. They wanted to see some immediate results, and they did, but the results they secured proved most disastrous both to themselves and to their world.

2. Caligastia's Plot

Caligastia paid frequent visits to the Garden and held many conferences with the pair, but they were unyielding to all of Caligastia's suggestions regarding compromise and short-cut adventures. They had enough of the results of rebellion before them to produce effective immunity against all such insinuating proposals. Even their young offspring were uninfluenced by the overtures of Daligastia. And of course neither Caligastia nor Daligastia had power to influence any individual against their will, much less to persuade the children of the Edenic rulers to do wrong.

It must be remembered that Caligastia was still the titular Planetary Administrator of Urantia, a misguided but nevertheless high being of the local universe. Caligastia was not finally deposed until the times of Michael's bestowal on Urantia.

But the fallen Administrator was persistent, determined, and soon concluded that the only hope for success lay in the adroit employment of suitable persons belonging to the upper strata of the Nodite group, the descendants of the onetime corporeal-staff associates. And the plans were accordingly laid for entrapping the parents of the violet race.

It was farthest from their intention to ever do anything which would militate against their plans or jeopardize their planetary trust. The Melchizedeks, before departing, had especially enjoined them as to the particular dangers besetting their isolated position on the planet and had in particular warned them never to stray from each other's side, that is, to attempt no personal or secret methods of furthering their mutual undertakings. They had most scrupulously carried out these instructions for more than one hundred years, and it did not occur to them that any danger would attach to the increasingly private and confidential visits one of them was enjoying with a certain Nodite leader named Serapatatia. The whole affair developed so gradually and naturally that they were taken by surprise.

The Garden dwellers had been in contact with the Nodites since the early days of Eden. From these mixed descendants of the defaulting members of Caligastia's staff they had received much valuable help and co-operation, and through them the Edenic regime was now to meet its complete undoing and final overthrow.

3. The Temptation

The Edenic couple had just finished their first one hundred years on earth when Serapatatia came to the leadership of the western or Syrian confederation of the Nodite tribes. Serapatatia was brown-tinted, a brilliant descendant of the onetime chief of the Dalamatia commission on health, and had mated with one of the master minds of the blue race of those distant days. All through the ages this line had held authority and wielded a great influence among the western Nodite tribes.

Serapatatia had made several visits to the Garden and had become deeply impressed with the righteousness of the Edenic cause. And shortly after assuming the leadership of the Syrian Nodites, Serapatatia expressed an intention to establish an affiliation with the work of the Biologic Uplifters in the Garden. The majority of the Syrian Nodites joined in this program, and the Edenic rulers were cheered by the news that the most powerful and most intelligent of all the neighboring tribes had swung over almost bodily to the support of their program for world improvement; it was decidedly heartening. And shortly after this great event, Serapatatia was entertained by the Edenic couple in their own home.

Serapatatia became one of the most able and efficient of all of the Edenic lieutenants, being entirely honest and thoroughly sincere in all activities and never conscious, even later on, of being used as a circumstantial tool of the wily Caligastia.

Presently, Serapatatia became the associate chairman of the Edenic commission on tribal relations, and many plans were laid for the more vigorous prosecution of the work of winning the remote tribes to the cause of the Garden.

Serapatatia held many conferences with the Edenic rulers, and they talked over many plans for improving their methods. One day, during a talk with them, it occurred to Serapatatia that it would be very helpful if, while awaiting the recruiting of large numbers of the violet race, something could be done in the meantime to immediately advance the needy waiting tribes. Serapatatia contended that, if the Nodites, as the most progressive and co-operative race, could have a leader born to them of part origin in the violet stock, it would constitute a powerful tie binding these peoples more closely to the Garden. And all of this was soberly and honestly considered to be for the good of the world since this child, to be reared and educated in the Garden, would exert a great influence for good over Serapatatia's people.

It should again be emphasized that Serapatatia was altogether honest and wholly sincere about the proposed plan, and never once suspected that this was playing into the hands of Caligastia and Daligastia. Serapatatia was entirely loyal to the plan of building up a strong reserve of the violet race before attempting the world-wide upstepping of the confused peoples of Urantia, but this would require hundreds of years to consummate. Being impatient and wanting to see some immediate results, Serapatatia made it clear to the Uplifters that they were often discouraged by the little that had been accomplished toward uplifting the world.

For more than five years plans were secretly matured. At last they had developed to the point where a one of the Uplifters consented to have a secret meeting with Cano, the most brilliant mind and active leader of the near-by colony of friendly Nodites. Cano was very sympathetic with the Edenic regime, and was in fact, the sincere spiritual leader of those neighboring Nodites who favored friendly relations with the Garden.

The fateful meeting occurred during the twilight hours of the autumn evening, not far from the couple's home. Cano was a magnificent specimen of the survival of the superior physique and outstanding intellect of the remote progenitors of the Administrator's staff. And Cano also thoroughly believed in the righteousness of the Serapatatia project. (Outside of the Garden, multiple mating was a common practice.)

Influenced by flattery, enthusiasm, and great personal persuasion, it was decided to embark on the much-discussed enterprise, to add a new scheme of world saving to the larger and more far-reaching divine plan. Before anyone quite realized what was transpiring, the fatal step had been taken. The two mated. It was done.

4. The Realization of Default

The celestial life of the planet was astir. The Edenic rulers recognized that something was wrong, and conferred in the Garden. And now, for the first time, the entire story emerged of the long-nourished plan for accelerating world improvement by operating simultaneously in two directions: the prosecution of the divine plan concomitantly with the execution of the Serapatatia enterprise.

And as the Planetary Biologic Uplifters communed in the moonlit Garden, “the voice in the Garden” reproved them for disobedience. And that voice was none other than my own announcement to the Edenic pair that they had transgressed the Garden covenant; that they had disobeyed the instructions of the Melchizedeks; that they had defaulted in the execution of their oaths of trust to the sovereign of the universe.

One of the Edenic rulers had consented to participate in the practice of good and evil. Good is the carrying out of the divine plans; sin is a deliberate transgression of the divine will; evil is the misadaptation of plans and the maladjustment of techniques resulting in universe disharmony and planetary confusion.

Every time the Garden pair had partaken of the fruit of the tree of life, they had been warned by the archangel custodian to refrain from yielding to the suggestions of Caligastia to combine good and evil.

Cano had been told of this oft-repeated warning but, not knowing the import or significance of such admonitions, felt assured that people with good motives and true intentions could do no evil; that they would live anew in the person of their offspring, who would grow up to bless and stabilize the world.

Even though this project of modifying the divine plan had been conceived and executed with entire sincerity and with only the highest motives concerning the welfare of the world, it constituted evil because it represented the wrong way to achieve righteous ends, because it departed from the right way, the divine plan.

I talked to the Edenic parents of the violet race that night in the Garden as became my duty under the sorrowful circumstances. I listened fully to the recital of all that led up to the default and gave both of them advice and counsel concerning the immediate situation. Some of this advice they followed; some they disregarded.

5. Repercussions of Default

The disillusionment of the defaulting Uplifter was truly pathetic. The other discerned the whole predicament and, while heartbroken and dejected, felt only pity and sympathy. It was in the despair of the realization of failure that the other member of the couple sought out a brilliant Nodite who was head of the western schools of the Garden, and with premeditation committed the same folly as the first. But do not misunderstand; it was not due to being beguiled, but by deliberately choosing to share the same fate. They

loved each other with a supermortal affection, and the thought of the possibility of losing a mate was more than could be endured.

When they learned what had happened, the infuriated inhabitants of the Garden became unmanageable; they declared war on the near-by Nodite settlement. They swept out through the gates of Eden and down on these unprepared people, utterly destroying them — not a person was spared. And Cano also perished.

After the realization of what had happened, Serapatatia was overcome with consternation and the next day committed suicide by drowning in the great river.

The children of the Edenic pair sought to comfort the one distracted parent while the other wandered in solitude for thirty days. At the end of that time judgment asserted itself, and the couple reunited and began to plan for their future course of action.

The consequences of the follies of misguided parents are so often shared by their innocent children. The upright and noble children of the Edenic pair were overwhelmed by the inexplicable sorrow of the unbelievable tragedy which had been so suddenly and so ruthlessly thrust on them. Not in fifty years did the older of these children recover from the sorrow and sadness of those tragic days, especially the terror of that period of thirty days during which one parent was absent from home without any communication with the other .

And those same thirty days were as long years of sorrow and suffering for the one who had remained at home. This noble soul never did fully recover from the effects of that excruciating period of mental suffering and spiritual sorrow. No feature of their subsequent deprivations and material hardships ever began to compare with those terrible days and awful nights of loneliness and unbearable uncertainty. There was no way of knowing whether the absent Edenic parent had in sorrow shared the fate of Serapatatia or had been removed from the world in retribution for their actions. And that partner's return produced a satisfaction of joy and gratitude that was never effaced by their long and difficult life partnership of toiling service.

Time passed, but they were not certain of the nature of their offense until seventy days after the default, when the Melchizedek receivers returned to Urantia and assumed jurisdiction over world affairs. And then they knew they had failed.

But still more trouble was brewing: The news of the annihilation of the Nodite settlement near Eden was not slow in reaching the home tribes of Serapatatia to the north, and presently a great host was assembling to march on the Garden. And this was the beginning of a long and bitter warfare between the Edenites and the Nodites, for these hostilities kept up long after the Edenites emigrated to the second garden in the Euphrates valley.

6. Leaving the Garden

When the couple learned that the Nodites were on the march they sought the counsel of the Melchizedeks, but the Melchizedeks refused to advise them, only telling them to do as they thought best and promising friendly co-operation, as far as possible, in any course they might decide on. The Melchizedeks had been

forbidden to interfere with the personal plans of the Edenic rulers.

The Edenic couple knew they had failed; the presence of the Melchizedek receivers told them that, though they still knew nothing of their personal status or future fate. They held an all-night conference with some twelve hundred loyal followers who pledged themselves to follow their leaders, and the next day at noon these pilgrims went out from Eden in quest of new homes. The couple had no liking for war and accordingly elected to leave the first garden to the Nodites unopposed.

The Edenic caravan was halted on the third day out from the Garden by the arrival of the seraphic transports from Jerusem. And for the first time the Edenic pair were informed of what was to become of their children. While the transports stood by, those children who had arrived at the age of choice (twenty years) were given the option of remaining on Urantia with their parents or of becoming wards of the Most Highs of Norlatiadek. Two thirds chose to go to Edentia; about one third elected to remain with their parents. All children of prechoice age were taken to Edentia. No one could have observed the sorrowful parting of these Material Uplifters and their children without realizing that the way of the transgressor is hard. These offspring are now on Edentia; we do not know what disposition is to be made of them.

It was a sad, sad caravan that prepared to journey on. Could anything have been more tragic! To have come to a world in such high hopes, to have been so auspiciously received, and then to go out in disgrace from Eden, only to lose more than three fourths of their children even before finding a new abiding place!

7. Degradation of the Edenic Uplifters

It was while the Edenic caravan was halted that they were informed of the nature of their transgressions and advised concerning their fate. Gabriel appeared and pronounced judgment. And this was the verdict: The Planetary Uplifters of Urantia are adjudged in default; they have violated the covenant of their trusteeship as the rulers of this inhabited world.

While downcast by the sense of guilt, they were greatly cheered by the announcement that their judges on Salvington had absolved them from all charges of standing in "contempt of the universe government." They had not been held guilty of rebellion.

The Edenic pair were informed that they had degraded themselves to the status of the mortals of the realm; that from now on they must conduct themselves as mortals of Urantia, looking to the world races for their future.

Long before they left Jerusem, their instructors had fully explained to them the consequences of any vital departure from the divine plans. I had personally and repeatedly warned them, both before and after they arrived on Urantia, that reduction to mortal status would be the certain result, the sure penalty, which would unfailingly attend default in the execution of their planetary mission. But a comprehension of the immortality status of the Material Uplifters is essential to a clear understanding of the consequences of the default.

1. The Material Biologic Uplifters, like their associates on Jerusem, maintained immortal status through intellectual association with the mind-gravity circuit of the Infinite Mind. When this vital sustenance is

broken by mental disjunction, then, regardless of the spiritual level of creature existence, immortality status is lost. Mortal status followed by physical dissolution was the inevitable consequence of the intellectual default of the pair.

2. The Biologic Uplifters of Urantia, being also personalized in the likeness of the mortals of this world, were further dependent on the maintenance of a dual circulatory system, the one derived from their physical natures, the other from the superenergy stored in the fruit of the tree of life. The archangel custodian had always admonished them that default of trust would culminate in degradation of status, and access to this source of energy was denied them subsequent to their default.

Caligastia did succeed in trapping them, but did not accomplish the purpose of leading them into open rebellion against the universe government. What they had done was indeed evil, but they were never guilty of contempt for truth, neither did they knowingly enlist in rebellion against the righteous rule of the Universal Source and the Local Universe Creator.

8. The So-Called Fall of Humanity

The Edenic pair did fall from their high estate down to the lowly status of mortals. But that was not the fall of humanity. The human race has been uplifted despite the immediate consequences of the Edenic default. Although the divine plan of giving the violet race to the Urantia peoples miscarried, the mortal races have profited enormously from the limited contribution which the Edenic Uplifters and their descendants made to the Urantia races.

There has been no “fall of humanity.” The history of the human race is one of progressive evolution, and the Edenic bestowal left the world’s peoples greatly improved over their previous biologic condition. The more superior stocks of Urantia now contain inheritance factors derived from as many as four separate sources: the Aboriginal, the Sangik, the Nodite, and the Edenic.

The Material Biologic Uplifters should not be regarded as the cause of a curse on the human race. While they did fail in carrying forward the divine plan, while they did transgress their covenant with Deity, while they were most certainly degraded in creature status, notwithstanding all this, their contribution to the human race did much to advance civilization on Urantia.

In estimating the results of the Edenic mission on your world, justice demands the recognition of the condition of the planet. The Edenic pair were confronted with a nearly hopeless task when they were transported from Jerusem to this dark and confused planet. But had they been guided by the counsel of the Melchizedeks, and *had they been more patient*, they would have eventually met with success. But one of them listened to the insidious propaganda of personal liberty and planetary freedom of action, and was led to experiment with the life plasm of the Edenic order by allowing this life trust to become prematurely commingled with that of the mixed order of the original design of the Life Carriers which had been previously combined with that of the reproducing beings once attached to the staff of the Planetary Administrator.

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

All in all, there probably never was a more disheartening miscarriage of wisdom on any planet in all Nebadon. But it is not surprising that these missteps occur in the affairs of the evolutionary universes. We are a part of a gigantic creation, and it is not strange that everything does not work in perfection; our universe was not created in perfection. Perfection is our eternal goal, not our origin.

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

[This paper had been originally presented by Solonia, the seraphic “voice in the Garden.”]

Paper 76

The Second Garden

When The Edenic rulers elected to leave the first garden to the Nodites unopposed, they and their followers could not go west, for the Edenites had no boats suitable for such a marine adventure. They could not go north; the northern Nodites were already on the march toward Eden. They feared to go south; the hills of that region were infested with hostile tribes. The only way open was to the east, and so they journeyed eastward toward the pleasant regions between the Tigris and Euphrates rivers. And many of those who were left behind later journeyed eastward to join the Edenites in their new valley home.

The first two children of the Edenic pair, one of each gender, were born before the caravan had reached its destination between the rivers in Mesopotamia. The Nodite parent of one child perished at its birth and the Edenic couple raised both children as their own.

1. The Edenites Enter Mesopotamia

It required almost a full year for the Edenic caravan to reach the Euphrates River. Finding it in flood tide, they remained camped on the plains west of the stream for almost six weeks before they made their way across to the land between the rivers, which was to become the second garden.

When word had reached the dwellers in the land of the second garden that the leaders of the first Garden were marching on them, they had fled in haste to the eastern mountains. The Edenic rulers found all of the desired territory vacated when they arrived. And here in this new location the Edenites set themselves to work to build new homes and establish a new center of culture and religion.

This site was known to the Edenic rulers as one of the three original selections of the committee assigned to choose possible locations for the Garden proposed by Van and Amadon. The two rivers themselves were a good natural defense in those days, and a short way north of the second garden the Euphrates and Tigris came close together so that a defense wall extending fifty-six miles could be built for the protection of the territory to the south and between the rivers.

After getting settled in the new Eden, it became necessary to adopt crude methods of living; it seemed entirely true that the ground had been cursed. Nature was once again taking its course. Now the Edenites were compelled to wrest a living from unprepared soil and to cope with the realities of life in the face of the natural hostilities and incompatibilities of mortal existence. They had found the first garden partially prepared for them, but the second had to be created by the labor of their own hands.

2. Cain and Abel

Less than two years after the birth of the first two children, Abel was born, the first child of the two Biologic Uplifters to be born in the second garden. Abel, at the age of twelve years, elected to be a herder; one of the original children, Cain, had chosen to follow agriculture.

Now, in those days it was customary to make offerings to the priesthood of the things at hand. Herders would bring of their flocks, farmers of the fruits of the fields; and in accordance with this custom, Cain and Abel made periodic offerings to the priests. The two had many times argued about the relative merits of their vocations, and Abel was not slow to note that preference was shown for animal sacrifices. In vain Cain appealed to the traditions of the first Eden, to the former preference for the fruits of the fields. But Abel would not allow this, and taunted Cain about their different decisions.

In the days of the first Eden, the Edenic rulers had sought to discourage the offering of animal sacrifice so that Cain had a justifiable precedent for these contentions. It was, however, difficult to organize the religious life of the second Eden. The Edenic rulers were burdened with a thousand and one details associated with the work of building, defense, and agriculture. Being much depressed spiritually, they entrusted the organization of worship and education to those of Nodite extraction who had served in these capacities in the first garden; and in even so short a time the officiating Nodite priests were reverting to the standards and rulings of pre-Edenic times.

The two youngsters never got along well, and this matter of sacrifices contributed further to the growing hatred between them. Abel was aware of being the child of the two Edenic rulers and never failed to impress this on Cain. Cain was not pure violet since one parent was of the Nodite race later mixed with the blue and the red race and with the aboriginal stock. And all of this, with Cain's natural bellicose inheritance, caused Cain to nourish an ever-increasing hatred for Abel.

The siblings were respectively eighteen and twenty years of age when the tension between them was finally resolved, one day, when Abel's infuriating taunts reached the point that Cain turned on and killed Abel in wrath.

The observation of Abel's conduct establishes the value of environment and education as factors in character development. Abel had an ideal inheritance, and heredity lies at the bottom of all character; but the influence of an inferior environment virtually neutralized this magnificent inheritance. Abel, especially when younger, was greatly influenced by unfavorable surroundings. Abel would have become an entirely different person at age twenty-five or thirty; then the superb inheritance would have shown itself. While a good environment cannot contribute much toward really overcoming the character handicaps of a base heredity, a bad environment can very effectively spoil an excellent inheritance, at least during the younger years of life. Good social environment and proper education are indispensable soil and atmosphere for getting the most out of a good inheritance.

The death of Abel became known to the Edenic parents when the dogs brought the flocks home without their master. To the parents, Cain was fast becoming the grim reminder of their folly, and they encouraged Cain to leave the garden.

Cain's life in Mesopotamia had not been exactly happy. It was not that others were unkind, but Cain had been aware of their subconscious resentment. Cain knew that bearing no tribal mark would lead to being killed in the first encounter with neighboring tribespeople. Fear, and some remorse, led to repentance. Cain had never been indwelt by an Adjuster and had always been defiant of the family discipline and disdainful of their religion. But Cain now asked for spiritual help and guidance, and on honestly seeking divine assistance, became Adjuster-indwelt. And this Adjuster, dwelling within and looking out, gave Cain a distinct advantage of superiority and identification with the greatly feared Edenic tribe.

And so Cain departed for the land of Nod, east of the second Eden, became a great leader among one group of Cano's people and did, to a certain degree, fulfill the predictions of Serapatatia, for Cain did promote peace between this division of the Nodites and the Edenites. Cain married a distant cousin, and their first child became the head of the Elamite Nodites. And for hundreds of years the Elamites and the Edenites continued to be at peace.

3. Life in Mesopotamia

As time passed in the second garden, the consequences of default became increasingly apparent. The Edenic rulers greatly missed their former home of beauty and tranquility, as well as their children who had been

deported to Edentia. It was indeed pathetic to observe this magnificent couple reduced to the status of the mortals of the realm; but they bore their diminished estate with grace and fortitude.

The Edenic rulers wisely spent most of the time training their children and their associates in civil administration, educational methods, and religious devotions. Had it not been for this foresight, pandemonium would have broken loose. But long before the Edenic rulers passed away, they recognized that their children and followers had gradually learned to forget the days of their glory in Eden. And it was better for the majority of their followers that they did forget the grandeur of Eden; they were not so likely to experience undue dissatisfaction with their less fortunate environment.

The civil rulers of the Edenites were derived hereditarily from the children of the first garden. The Edenic rulers' first born founded a secondary center of the violet race to the north of the second Eden. The second child became a masterly leader and administrator. This child's eldest offspring became the successor of the Edenic rulers as the head of the Edenic tribes.

The religious rulers, or priesthood, originated with Seth, the oldest surviving child of the Edenic rulers born in the second garden. Seth was born one hundred and twenty-nine years after the Biologic Uplifters' arrival on Urantia. Seth became absorbed in the work of improving the spiritual status of the people, becoming the head of the new priesthood of the second garden. Seth's child founded the new order of worship, and a grandchild instituted the foreign missionary service to the surrounding tribes, near and far.

The Sethite priesthood was a threefold undertaking, embracing religion, health, and education. The priests of this order were trained to officiate at religious ceremonies, to serve as physicians and sanitary inspectors, and to act as teachers in the schools of the garden.

The Edenic caravan had carried the seeds and bulbs of hundreds of plants and cereals of the first garden with them to the land between the rivers; they had also brought along extensive herds and some of all the domesticated animals. Because of this they possessed great advantages over the surrounding tribes. They enjoyed many of the benefits of the previous culture of the original Garden.

Up to the time of leaving the first garden, the Edenic rulers and their family had always subsisted on fruits, cereals, and nuts. On the way to Mesopotamia they had, for the first time, partaken of herbs and vegetables. The eating of meat was soon introduced into the second garden, but the Biologic Uplifters never partook of flesh as a part of their regular diet. Neither did their children nor the other children of the first generation of the first garden become flesh eaters.

The Edenites greatly surpassed the surrounding peoples in cultural achievement and intellectual development. They produced the third alphabet and otherwise laid the foundations for much that was the forerunner of modern art, science, and literature. Here in the lands between the Tigris and Euphrates they maintained the arts of writing, metalworking, pottery making, and weaving and produced a type of architecture that was not excelled in thousands of years.

The home life of the violet peoples was, for their day and age, ideal. Children were subjected to courses of training in agriculture, craftsmanship, and animal husbandry or else were educated to perform the threefold duty of a Sethite: to be priest, physician, and teacher.

And when thinking of the Sethite priesthood, do not confuse those high-minded and noble teachers of health and religion, those true educators, with the debased and commercial priesthoods of the later tribes and surrounding nations. Their religious concepts of Deity and the universe were advanced and more or less

accurate, their health provisions were, for their time, excellent, and their methods of education have never since been surpassed.

4. The Violet Race

The Biologic Uplifters were the founders of the violet race, the ninth human race to appear on Urantia. The Uplifters and their offspring had blue eyes, and the violet peoples were characterized by fair complexions and light hair color — yellow, red, and brown.

The Biologic Uplifters, like their siblings on Jerusem, were energized by dual nutrition, subsisting on both food and light, supplemented by certain superphysical energies unrevealed on Urantia. Their Urantia offspring did not inherit the parental endowment of energy intake and light circulation. They had a single circulation, the human type of blood sustenance. They were designedly mortal though long-lived, although longevity gravitated toward the human norm with each succeeding generation.

The Biologic Uplifters and their first generation of children did not use the flesh of animals for food. They subsisted entirely on “the fruits of the trees.” After the first generation all of their descendants began to partake of dairy products, but many of them continued to follow a nonflesh diet. Many of the southern tribes with whom they later united were also nonflesh eaters. Later on, most of these vegetarian tribes migrated to the east and survived as the peoples of India.

Both the physical and spiritual visions of the Biologic Uplifters were far superior to those of the present-day peoples. Their special senses were much more acute, and they were able to see the midwayers and the angelic hosts, the Melchizedeks, and the fallen Caligastia, who several times came to confer with the Edenic rulers. They retained the ability to see these celestial beings for over one hundred years after the default. These special senses were not so acutely present in their children and tended to diminish with each succeeding generation.

The children of the Edenites were usually Adjuster indwelt since they all possessed undoubted survival capacity. These superior offspring were not as subject to fear as the children of evolution. So much fear persists in the present-day races of Urantia because your ancestors received so little of the Biologic Uplifters’ life plasm, owing to the early miscarriage of the plans for racial physical uplift.

The body cells of the Material Uplifters and their progeny are far more resistant to disease than those of the evolutionary beings indigenous to the planet. The body cells of the native races are the living disease-producing microscopic and ultramicroscopic organisms of the realm. These facts explain why the Urantia peoples must do so much by way of scientific effort to withstand so many physical disorders. You would be far more disease resistant if your races carried more of the Edenic life.

After becoming established in the second garden on the Euphrates, the Biologic Uplifters elected to leave behind as much of their life plasm as possible to benefit the world after their death. Accordingly, they created a commission of twelve on race improvement, and before the Edenic pair died, this commission had selected 1,682 of the highest type of human on Urantia to share the Edenic life plasm. Their children all grew up to maturity except 112, so that the world, in this way, was benefited by the addition of 1,570 superior human beings. Though these candidates were selected from all the surrounding tribes and represented most of the races on earth, the majority were chosen from the highest strains of the Nodites, and they constituted the early beginnings of the mighty Andite race. These children were born and reared in the tribal surroundings of their respective parents.

5. Death of the Biologic Uplifters

Not long after the establishment of the second Eden, the Biologic Uplifters were duly informed that their repentance was acceptable, and that, while they were doomed to suffer the fate of the mortals of their world, they should certainly become eligible for admission to the ranks of the sleeping survivors of Urantia. They fully believed this gospel of resurrection and rehabilitation which the Melchizedeks so touchingly proclaimed to them. Their transgression had been an error of judgment and not the sin of conscious and deliberate rebellion.

The Biologic Uplifters did not, as citizens of Jerusem, have Thought Adjusters, nor were they Adjuster indwelt when they functioned on Urantia in the first garden. But shortly after their reduction to mortal status they became conscious of a new presence within them and awakened to the realization that human status coupled with sincere repentance had made it possible for Adjusters to indwell them. It was this knowledge of being Adjuster indwelt that greatly heartened them throughout the remainder of their lives; they knew that they had failed as Material Uplifters of Satania, but they also knew that the Paradise career was still open to them as ascending beings of the universe.

The Biologic Uplifters knew about the dispensational resurrection which occurred simultaneously with their arrival on the planet, and they believed that they would probably be repersonalized in connection with the advent of the next order of visitation. They did not know that Michael, the sovereign of this universe, was to appear so soon on Urantia; they expected that the next being to arrive would be of the Avonal order. Even so, it was always a comfort to them, as well as something difficult for them to understand, to ponder the only personal message they ever received from Michael. This message, among other expressions of friendship and comfort, said: "I have given consideration to the circumstances of your default, I have remembered the desire of your hearts to always be loyal to the Creator's will, and you will be called from the embrace of mortal slumber when I come to Urantia if the subordinate administrators of my realm do not send for you before that time."

And this was a great mystery to the couple. They could comprehend the veiled promise of a possible special resurrection in this message, and such a possibility greatly cheered them, but they could not grasp the meaning of the intimation that they might rest until the time of a resurrection associated with Michael's personal appearance on Urantia. And so the Edenic pair always proclaimed that a Child of the Creator would sometime come, and they communicated to their loved ones the belief, at least the longing hope, that the world of their blunders and sorrows might possibly be the realm where the ruler of this universe would elect to function as the Paradise bestowal being. It seemed too good to be true, but they did entertain the thought that strife-torn Urantia might, after all, turn out to be the most fortunate world in the system of Satania, the envied planet of all Nebadon.

They lived for 530 years and died of what might be termed old age. Their physical mechanisms simply wore out; the process of disintegration gradually gained on the process of repair, and the inevitable end came. They were both buried in the center of the temple of divine service which had been built in accordance with their plans soon after the wall of the colony had been completed. And this was the origin of the practice of burying noted and pious people under the floors of the places of worship.

The supermaterial government of Urantia, under the direction of the Melchizedeks, continued, but direct physical contact with the evolutionary races had been severed. From the distant days of the arrival of the corporeal staff of the Planetary Administrator, through the times of Van and Amadon to the arrival of the Biologic Uplifters, physical representatives of the universe government had been stationed on the planet. But with the Edenic default this regime, extending over a period of more than four hundred and fifty thousand years, came to an end. In the spiritual spheres, angelic helpers continued to struggle in conjunction

with the Thought Adjusters, both working heroically for the salvage of the individual; but no comprehensive plan for far-reaching world welfare was promulgated to the mortals of earth until the arrival of Machiventa Melchizedek, in the times of Abraham, who, with the power, patience, and authority of a Child of the Creator, did lay the foundations for the further uplift and spiritual rehabilitation of unfortunate Urantia.

Misfortune has not, however, been the sole lot of Urantia; this planet has also been the most fortunate in the local universe of Nebadon. Urantians should count it all to their gain if the blunders of their ancestors and the mistakes of their early world rulers plunged the planet into such a hopeless state of confusion, all the more confounded by evil and sin, that this very background of darkness should appeal to Michael of Nebadon to the extent that this world was selected as the arena in which to reveal the loving personality of the Paradise Creator. It is not that Urantia needed a Local Universe Creator to set its tangled affairs in order; it is rather that the evil and sin on Urantia afforded the Creator Michael a more striking background against which to reveal the matchless love, mercy, and patience of the Paradise Creator.

6. Survival of the Biologic Uplifters

The Biologic Uplifters went to their mortal rest with strong faith in the promises made to them by the Melchizedeks that they would awake from the sleep of death to resume life on the mansion worlds, worlds all so familiar to them in the days preceding their mission as parents of the violet race on Urantia.

They did not rest long in the oblivion of the unconscious sleep of the mortals of the realm. On the third day after their death, the second following their reverent burial, the orders of Lanaforge, sustained by the acting Most High of Edentia and concurred in by the Union of Days on Salvington, acting for Michael, were placed in Gabriel's hands, directing the special roll call of the distinguished survivors of the Edenic default on Urantia. And in accordance with this mandate of special resurrection, number twenty-six of the Urantia series, the Biologic Uplifters were repersonalized and reassembled in the resurrection halls of the mansion worlds of Satania together with 1,316 of their associates in the experience of the first garden. Many other loyal souls had already been translated at the time of the Biologic Uplifters' arrival, which was attended by a dispensational adjudication of both the sleeping survivors and of the living qualified ascenders.

The Edenic pair quickly passed through the worlds of progressive ascension until they attained citizenship on Jerusem, to be residents once again of the planet of their origin but this time as members of a different order of universe personalities. They left Jerusem as permanent citizens — Children of the Creator; they returned as ascendant citizens — children of humanity. They were immediately attached to the Urantia service on the system capital, later being assigned membership among the four and twenty counselors who constitute the present advisory-control body of Urantia.

And thus ends the story of the Planetary Biologic Uplifters of Urantia, a story of trial, tragedy, and triumph, at least personal triumph for your well-meaning but deluded Material Uplifters and undoubtedly, in the end, a story of ultimate triumph for their world and its rebellion-tossed and evil-harassed inhabitants. When all is summed up, they made a mighty contribution to the speedy civilization and accelerated biologic progress of the human race. They left a great culture on earth, but it was not possible for such an advanced civilization to survive in the face of the dilution and the eventual submergence of the Edenic inheritance. It is the people who make a civilization; civilization does not make the people.

[This paper had been originally presented by Solonia, the seraphic "Voice in the Garden."]

Paper 77

The Midway Creatures

Most of the inhabited worlds of Nebadon harbor one or more groups of unique beings existing on a life-functioning level about midway between those of the mortals of the realms and of the angelic orders; therefore they are called *midway* creatures. They appear to be an accident of time, but they occur so frequently and are so valuable as helpers that we have all accepted them as one of the essential orders of our combined planetary ministry.

On Urantia two distinct orders of midwayers function: the primary or senior corps, who came into being back in the days of Dalamatia, and the secondary or younger group, whose origin dates from the Edenic times.

1. The Primary Midwayers

The primary midwayers have their genesis in a unique interassociation of the material and the spiritual on Urantia. We know of the existence of similar creatures on other worlds and in other systems, but they originated by dissimilar techniques.

It is always good to bear in mind that the successive bestowals of the Children of the Creator on an evolving planet produce marked changes in the spiritual economy of the realm and sometimes so modify the workings of the interassociation of spiritual and material agencies on a planet as to create situations that are difficult to understand. The status of the one hundred corporeal members of Caligastia's staff illustrates just such a unique interassociation: As ascendant morontia citizens of Jerusem they were supermaterial creatures without reproductive prerogatives. As descendant planetary ministers on Urantia they were material sex creatures capable of procreating material offspring (as some of them later did). What we cannot satisfactorily explain is how these one hundred could function as parents on a supermaterial level, but that is exactly what happened. A supermaterial (nonsexual) liaison of members of both genders of the corporeal staff resulted in the appearance of the first-born of the primary midwayers.

It was immediately discovered that a creature of this order, midway between the mortal and angelic levels, would be of great service in carrying on the affairs of the Administrator's headquarters, and each couple of the corporeal staff was accordingly granted permission to produce a similar being. This effort resulted in the first group of fifty midway creatures.

After a year of observing the work of this unique group, the Planetary Administrator authorized the reproduction of midwayers without restriction. This plan was carried out as long as the power to create continued, and the original corps of 50,000 was accordingly brought into being.

A period of one-half year intervened between the production of each midwayer, and when one thousand such beings had been born to each couple, no more were ever forthcoming. And there is no explanation available as to why this power was exhausted with the appearance of the one thousandth offspring. No amount of further experimentation ever resulted in anything but failure.

These creatures constituted the intelligence corps of Caligastia's administration. They ranged far and wide, studying and observing the world races and rendering other invaluable services to the Administrator in the work of influencing human society remote from the planetary headquarters.

This regime continued until the tragic days of the planetary rebellion, which ensnared a little over four fifths of the primary midwayers. The loyal corps entered the service of the Melchizedek receivers, functioning under the titular leadership of Van until the days of Eden.

2. The Nodite Race

While this is the narrative of the origin, nature, and function of the midway creatures of Urantia, the kinship between the two orders — primary and secondary — makes it necessary to interrupt the story of the primary midwayers at this point in order to follow the line of descent from the rebel members of the corporeal staff of Caligastia from the days of the planetary rebellion to the Edenic times. It was this line of inheritance which, in the early days of the second garden, furnished one half of the ancestry for the secondary order of midway creatures.

The physical members of the Administrator's staff had been constituted sex creatures for the purpose of participating in the plan of procreating offspring embodying the combined qualities of their special order united with those of the selected stock of the early tribes, and all of this was in anticipation of the subsequent appearance of the Biologic Uplifters. The Life Carriers had planned a new type of mortal embracing the union of the conjoint offspring of the Administrator's staff with the first-generation offspring of the Edenic rulers. They had projected a plan envisioning a new order of planetary creatures whom they hoped would become the teacher-rulers of human society. Such beings were designed for social sovereignty, not civil sovereignty. But since this project almost completely miscarried, we will never know what an aristocracy of benign leadership and matchless culture Urantia was deprived of. For when the corporeal staff later reproduced, it was subsequent to the rebellion and after they had been deprived of their connection with the life currents of the system.

The postrebellion era on Urantia witnessed many unusual happenings. A great civilization — the culture of Dalamatia — was going to pieces. While hardly “children of the gods,” the staff and their early descendants were regarded as such by the evolutionary mortals of those distant days; even their stature came to be magnified by tradition. This, then, is the origin of the essentially universal folk tale of the gods who came down to earth and mated with humans and produced an ancient race of heroes. And all this legend became further confused with the race mixtures of the later appearing Edenic race in the second garden.

Since the one hundred corporeal members of the Administrator's staff carried germ plasm of the early human strains, it would naturally be expected that, if they engaged in sexual reproduction, their progeny would resemble the offspring of those early human strains. But when the sixty rebels of the staff, the followers of Nod, actually engaged in sexual reproduction, their children proved to be far superior in almost every way to both the earliest races and the Sangik peoples. This unexpected excellence characterized not only physical and intellectual qualities but also spiritual capacities.

These mutant traits appearing in the first Nodite generation resulted from certain changes which had taken place in the configuration and in the chemical constituents of the inheritance factors of the germ plasm of the early tribes. These changes were caused by the presence of the powerful life-maintenance circuits of the Satania system in the bodies of the staff members. These life circuits caused the chromosomes of the specialized Urantia pattern to reorganize more after the patterns of the standardized Satania specialization of the ordained Nebadon life manifestation. The technique of this germ plasm metamorphosis by the action of the system life currents is not unlike those procedures by which Urantia scientists modify the germ plasm of plants and animals by the use of X rays.

Thus the Nodite peoples arose out of certain unusual and unexpected modifications occurring in the life plasm which had been transferred from the bodies of the early tribal contributors to those of the corporeal staff members by the Avalon surgeons.

It will be recalled that the one hundred germ plasm contributors were in turn made possessors of the organic complement of the tree of life so that the Satania life currents invested their bodies. The forty-four modified humans who followed the staff into rebellion also mated among themselves and made a great contribution to the better strains of the Nodite people.

These two groups, embracing 104 individuals who carried the modified germ plasm, constitute the ancestry of the Nodites, the eighth race to appear on Urantia. And this new feature of human life on Urantia represents another phase of the outworking of the original plan of utilizing this planet as a life-modification world, except that this was one of the unforeseen developments.

The pure-line Nodites were a magnificent race, but they gradually mingled with the evolutionary peoples of earth, and before long great deterioration had occurred. Ten thousand years after the rebellion they had lost ground to the point where their average length of life was little more than that of the evolutionary races.

When archaeologists dig up the clay-tablet records of the later-day Sumerian descendants of the Nodites, they discover lists of Sumerian kings running back for several thousand years; and as these records go further back, the reigns of the individual kings lengthen from around twenty-five or thirty years up to one hundred and fifty years and more. This lengthening of the reigns of these older kings signifies that some of the early Nodite rulers (immediate descendants of the Administrator's staff) did live longer than their later-day successors and also indicates an effort to stretch the dynasties back to Dalamatia.

The records of such long-lived individuals are also due to the confusion of months and years as time periods. This may also be observed in the genealogy of Abraham and in the early records of the Chinese. The confusion of the twenty-eight-day month, or season, with the later introduced year of more than three hundred and fifty days is responsible for the traditions of such long human lives. There are records of a person who lived over nine hundred "years." This period represents not quite seventy years, and such lives were regarded for ages as very long, "threescore years and ten" as such a life span was later designated.

The calculation of time by the twenty-eight-day month persisted long after the days of Eden. But when the Egyptians undertook to reform the calendar about seven thousand years ago, they did it with great accuracy, introducing the year of 365 days.

3. The Tower of Babel

After the submergence of Dalamatia the Nodites moved north and east, presently founding the new city of Dilmun as their racial and cultural headquarters. And about fifty thousand years after the death of Nod, when the offspring of the Administrator's staff had become too numerous to find subsistence in the lands immediately surrounding their new city of Dilmun, and after they had reached out to intermarry with the tribes adjoining their borders, it occurred to their leaders that something should be done to preserve their racial unity. Accordingly a council of the tribes was called, and after much deliberation the plan of Bablot, a descendant of Nod, was endorsed.

Bablot proposed to erect a pretentious temple of racial glorification at the center of their then occupied territory. This temple was to have a tower the like of which the world had never seen. It was to be a monumental memorial to their passing greatness. There were many who wished to have this monument

erected in Dilmun, but others contended that such a great structure should be placed a safe distance from the dangers of the sea, remembering the traditions of the engulfment of their first capital, Dalamatia.

Bablot planned that the new buildings should become the nucleus of the future center of the Nodite culture and civilization. Bablot's counsel finally prevailed, and construction was started in accordance with those plans. The new city was to be named *Bablot* after the architect and builder of the tower. This location later became known as Bablod and eventually as Babel.

But the Nodites were still somewhat divided in sentiment as to the plans and purposes of this undertaking. Neither were their leaders altogether agreed concerning either construction plans or usage of the buildings after they should be completed. After four and one-half years of work a great dispute arose about the object and motive for the erection of the tower. The contentions became so bitter that all work stopped. The food carriers spread the news of the dissension, and large numbers of the tribes began to gather at the building site. Three differing views were propounded as to the purpose of building the tower:

1. The largest group, almost one half, desired to see the tower built as a memorial of Nodite history and racial superiority. They thought it ought to be a great and imposing structure which would challenge the admiration of all future generations.
2. The next largest faction wanted the tower designed to commemorate the Dilmun culture. They foresaw that Bablot would become a great center of commerce, art, and manufacture.
3. The smallest and minority contingent held that the erection of the tower presented an opportunity for making atonement for the folly of their progenitors in participating in the Caligastia rebellion. They maintained that the tower should be devoted to the worship of the Creator of all, that the whole purpose of the new city should be to take the place of Dalamatia — to function as the cultural and religious center for the surrounding barbarians.

The religious group were promptly voted down. The majority rejected the teaching that their ancestors had been guilty of rebellion; they resented such a stigma. Having disposed of one of the three angles to the dispute and failing to settle the other two by debate, they fell to fighting. The religionists, the noncombatants, fled to their homes in the south, while their neighbors fought until nearly obliterated.

About twelve thousand years ago a second attempt to erect the tower of Babel was made. The mixed races undertook to raise a new temple on the ruins of the first structure, but there was not sufficient support for the enterprise; it fell of its own pretentious weight. This region was long known as the land of Babel.

4. Nodite Centers of Civilization

The dispersion of the Nodites was an immediate result of the domestic conflict over the tower of Babel. This internal war greatly reduced the numbers of the purer Nodites and was in many ways responsible for their failure to establish a great pre-Edenic civilization. From this time on Nodite culture declined for over one hundred and twenty thousand years until it was upstepped by Edenic infusion. But even in the times of Eden the Nodites were still an able people. Many of their mixed descendants were numbered among the Garden's builders, and several of Van's group captains were Nodites. Some of the most capable minds serving on garden's staff were of this race.

Three out of the four great Nodite centers were established immediately following the Bablot conflict:

1. *The western or Syrian Nodites.* The remnants of the nationalistic or racial memorialists journeyed northward, uniting with the existing tribes to found the later Nodite centers to the northwest of Mesopotamia. This was the largest group of the dispersing Nodites, and they contributed much to the later appearing Assyrian stock.

2. *The eastern or Elamite Nodites.* The culture and commerce advocates migrated in large numbers eastward into Elam and united with the mixed Sangik tribes. The Elamites of thirty to forty thousand years ago had become largely Sangik in nature, although they continued to maintain a civilization superior to that of the surrounding barbarians.

After the establishment of the second garden it was customary to allude to this near-by Nodite settlement as Nod, and during the long period of relative peace between this Nodite group and the Edenites, the two races were greatly blended, for it became more and more the custom for the Edenites to intermarry with the Nodites.

3. *The central or pre-Sumerian Nodites.* A small group at the mouth of the Tigris and Euphrates rivers maintained more of their racial integrity. They persisted for thousands of years and eventually furnished the Nodite ancestry which blended with the Edenites to found the Sumerian peoples of historic times.

And all this explains how the Sumerians appeared so suddenly and mysteriously on the stage of action in Mesopotamia. Investigators will never be able to trace these tribes back to the beginning of the Sumerians, who had their origin two hundred thousand years ago after the submergence of Dalamatia. Without a trace of origin elsewhere in the world, these ancient tribes suddenly emerge on the horizon of civilization with a full-grown and superior culture, embracing temples, metalwork, agriculture, animals, pottery, weaving, commercial law, civil codes, religious ceremonial, and an old system of writing. At the beginning of the historical era they had long ago lost the alphabet of Dalamatia, having adopted the writing system originating in Dilmun. The Sumerian language, though virtually lost to the world, was not Semitic; it had much in common with the so-called Aryan tongues.

The elaborate records left by the Sumerians describe the site of a remarkable settlement which was located on the Persian Gulf near the earlier city of Dilmun. The Egyptians called this city of ancient glory Dilmun, while the later Sumerians confused both the first and second Nodite cities with Dalamatia and called all three Dilmun. And already archaeologists have found ancient Sumerian clay tablets which tell of this earthly paradise. And these tablets, descriptive of Dilmun, are now silently resting on the dusty shelves of many museums.

The Sumerians knew of the first and second gardens but, despite extensive intermarriage with the Edenites, continued to regard the garden dwellers to the north as an alien race. Sumerian pride in the more ancient Nodite culture led them to ignore these later vistas of glory in favor of the grandeur and paradisiacal traditions of the city of Dilmun.

4. *The northern Nodites and Amadonites — the Vanites.* This group arose prior to the Bablot conflict. These northernmost Nodites were descendants of those who had forsaken the leadership of Nod for that of Van and Amadon.

Some of the early associates of Van subsequently settled around the shores of Lake Van and their traditions grew in this locality. Ararat became their sacred mountain, having much the same meaning to later-day Vanites that Sinai had to the Hebrews. Ten thousand years ago the Vanite ancestors of the Assyrians taught that their moral law of seven commandments had been given to Van by the gods on Mount Ararat. They

firmly believed that Van and Amadon were taken alive from the planet while they were up on the mountain engaged in worship.

Mount Ararat was the sacred mountain of northern Mesopotamia, and since much of your tradition of these ancient times was acquired in connection with the Babylonian story of the flood, it is not surprising that Mount Ararat and its region were woven into the later Jewish story of Noah and the universal flood.

About 35,000 B.C.E. one of the children of the Edenic rulers visited one of the easternmost of the old Vanite settlements to found a new center of civilization.

5. Originators of the Secondary Midwayers

Having delineated the Nodite antecedents of the ancestry of the secondary midwayers, this narrative should now give consideration to the Edenic half of their ancestry, for the secondary midwayers are also the grandchildren of the first-born child of the violet race of Urantia.

This individual was among that group of the children of the Edenic rulers who elected to remain on earth with their parents. Now this eldest child of the Edenic couple had often heard from Van and Amadon the story of their highland home in the north, and after the establishment of the second garden, determined to go in search of this land.

Being 120 years old at this time and the parent of thirty-two pure-line children of the first garden, this member of the violet race wanted to remain with the Edenic couple and assist them in upbuilding the second garden, but was greatly disturbed by the loss of a mate and their children, who had all elected to go to Edentia along with those other Edenic children who chose to become wards of the Most Highs.

While not willing to desert the Edenic parents on Urantia, and disinclined to flee from hardship or danger but finding the associations of the second garden far from satisfying, this individual did much to forward the early activities of defense and construction but decided to leave for the north at the earliest opportunity. And though the departure was wholly pleasant, the Edenic couple were much grieved to have their eldest child go out into a strange and hostile world, as they feared, never to return.

A company of twenty-seven followed northward in quest of the people of Van and Amadon. In a little over three years the party actually found the object of their adventure. Among these people they discovered Ratta, who claimed to be the last pure-line descendant of the Administrator's staff and whose ancestors were all descendants of two of the fallen staff of the Administrator. Ratta was the last of this race, having no living siblings. And hearing the story of Eden, how the predictions of Van and Amadon had really come to pass, and listening to the recital of the Garden default, Ratta was encompassed with a single thought — to marry the child of the Biologic Uplifters. And in a little more than three months they were married.

They had a family of sixty-seven children. They gave origin to a great line of the world's leadership, but they did something more. It should be remembered that both of these beings were really superhuman. Every fourth child born to them was of a unique order. It was often invisible. Never in the world's history had such a thing occurred. Ratta was greatly disturbed — even superstitious — but the Edenic descendant knew of the existence of the primary midwayers, and concluded that something similar was transpiring. When the second strangely behaving offspring arrived, it was decided to mate them, since they were of both genders, and this is the origin of the secondary order of midwayers. Within one hundred years, before this phenomenon ceased, almost two thousand were brought into being.

The Edenic descendant lived for 396 years, and returned many times to visit the second garden. Every seven years this couple journeyed south for these visits, and meanwhile the midwayers kept them informed regarding the welfare of their people. During their life they did great service in upbuilding a new and independent world center for truth and righteousness.

This couple had at their command this corps of marvelous helpers, who labored with them throughout their long lives to assist in the propagation of advanced truth and in the spread of higher standards of spiritual, intellectual, and physical living. And the results of this effort at world betterment never did become fully eclipsed by subsequent retrogressions.

Their offspring maintained a high culture for almost seven thousand years from these times. Later on they became mixed with the neighboring Nodites and other tribes. And some of the advances of that age persisted to become a latent part of the cultural potential which later blossomed into European civilization.

This center of civilization was situated in the region east of the southern end of the Caspian Sea, near the Kopet Dagh. A short way up in the foothills of Turkestan are the vestiges of what was at one time the headquarters of the violet race. In these highland sites, situated in a narrow and ancient fertile belt lying in the lower foothills of the Kopet range, successively at various periods there arose four diverse cultures respectively fostered by four different groups of descendants. It was the second of these groups which migrated westward to Greece and the islands of the Mediterranean. The residue of these descendants migrated north and west to enter Europe with the blended stock of the last Andite wave coming out of Mesopotamia, and they were also numbered among the Andite-Aryan invaders of India.

6. The Secondary Midwayers

While the primary midwayers had a practically superhuman origin, the secondary order are the offspring of the pure Edenic stock united with a humanized descendant of ancestors common to the parentage of the senior corps.

Among the grandchildren of the Edenic rulers there were just sixteen of the progenitors of the secondary midwayers. These unique children were equally divided as regards gender, and each couple was capable of producing a secondary midwayer every seventy days by a combined technique of sex and nonsex liaison. And such a phenomenon was never possible on earth before that time, nor has it ever occurred since.

These sixteen children lived and died (except for their unique qualities) as mortals of the realm, but their electrically energized offspring live on and on, not being subject to the limitations of mortality.

Each of the eight couples eventually produced 248 midwayers, and in this way the original secondary corps — 1,984 in number — came into existence. There are eight subgroups of secondary midwayers. They are designated as A-B-C the first, second, third, and so on. And then there are D-E-F the first, second, and so on.

After the default of the Edenic rulers the primary midwayers returned to the service of the Melchizedek receivers, while the secondary group were attached to the Northern center. Thirty-three of these secondary midwayers, the chiefs of their organization, endeavored to swing the whole order over to the service of the Melchizedeks, effecting a liaison with the primary corps. But failing to accomplish this, they deserted their companions and went over in a body to the service of the planetary receivers.

The remainder of the secondary midwayers became a strange, unorganized, and unattached influence on Urantia. From that time to the days of Machiventa Melchizedek they led an irregular and unorganized

existence. They were partially brought under control by this Melchizedek but were still productive of much mischief up to the days of Michael's bestowal. And during Michael's sojourn on earth they all made final decisions as to their future destiny, the loyal majority enlisting under the leadership of the primary midwayers.

7. The Rebel Midwayers

The majority of the primary midwayers went into sin at the time of the Lucifer rebellion. When the devastation of the planetary rebellion was calculated, among other losses it was discovered that of the original 50,000, 40,119 had joined the Caligastia secession.

The original number of secondary midwayers was 1,984, and of these 873 failed to align themselves with the rule of Michael and were interned in connection with the planetary adjudication of Urantia on the day of Pentecost. No one can forecast the future of these fallen creatures.

Both groups of rebel midwayers are now held in custody awaiting the final adjudication of the affairs of the system rebellion. But they did many strange things on earth prior to the inauguration of the present planetary dispensation.

These disloyal midwayers were able to reveal themselves to mortal eyes under certain circumstances, and this was especially true of the associates of Beelzebub, the leader of the apostate secondary midwayers. But these unique creatures must not be confused with certain of the rebel cherubim and seraphim who also were on earth up to the time of Jesus' death and resurrection. Some of the older writers designated these rebellious midway creatures as evil spirits and demons, and the apostate seraphim as evil angels.

Evil spirits cannot possess any mortal mind on any world subsequent to the life of a Paradise bestowal being. But before the days of Michael on Urantia — before the universal coming of the Thought Adjusters and the pouring out of the Spirit of Truth on all people — these rebel midwayers were actually able to influence the minds of certain inferior mortals and to somewhat control their actions. This was accomplished in much the same way as the loyal midway creatures function when they serve as efficient contact guardians of the human minds of the Urantia reserve corps of destiny at those times when the Adjuster is, in effect, detached from the personality during a time of contact with superhuman intelligences.

Jesus knew and recognized the difference between insanity and demoniacal possession, although these states were greatly confused in the minds of those who lived in that day and generation.

Even prior to Pentecost no rebel spirit could dominate a normal human mind, and since that day even the weak minds of inferior mortals are free from such possibilities. The supposed casting out of devils since the arrival of the Spirit of Truth has been a matter of confounding a belief in demoniacal possession with hysteria, insanity, and feeble-mindedness. But just because Michael's bestowal has forever liberated all human minds on Urantia from the possibility of demoniacal possession, do not imagine that such was not a reality in former ages.

The entire group of rebel midwayers is at present held prisoner by order of the Most Highs of Edentia. They no longer roam this world bent on mischief. Regardless of the presence of the Thought Adjusters, the pouring out of the Spirit of Truth on all people made it forever impossible for disloyal spirits of any sort or description to ever again invade even the most feeble of human minds. Since the day of Pentecost there can never again be such a thing as demoniacal possession.

8. The United Midwayers

At the last adjudication of this world, when Michael removed the slumbering survivors of time, the midway creatures were left behind, left to assist in the spiritual and semispiritual work on the planet. They now function as a single corps, embracing both orders and numbering 10,992. *The United Midwayers of Urantia* are at present governed alternately by the senior member of each order. This regime has existed since their amalgamation into one group shortly after Pentecost.

The members of the older or primary order are generally known by numerals; they are often given names such as 1-2-3 the first, 4-5-6 the first, and so on. On Urantia the secondary midwayers are designated alphabetically in order to distinguish them from the numerical designation of the primary midwayers.

Both orders are nonmaterial beings as regards nutrition and energy intake, but they partake of many human traits and are able to enjoy and follow your humor as well as your worship. When attached to mortals, they enter into the spirit of human work, rest, and play. But midwayers do not sleep, neither do they possess powers of procreation. In a certain sense the secondary group are differentiated along the lines of both genders. They often work together in such pairs.

Midwayers are not human, neither are they angels, but secondary midwayers are, in nature, nearer humans than angels; they are, in a way, of your species and are, therefore, very understanding and sympathetic in their contact with human beings; they are invaluable to the seraphim in their work for and with the various races of humankind, and both orders are indispensable to the seraphim who serve as personal guardians to mortals.

The United Midwayers of Urantia are organized for service with the planetary seraphim in accordance with innate endowments and acquired skills, in the following groups:

1. *Midway messengers.* This group bear names; they are a small corps and are of great assistance on an evolutionary world in the service of quick and reliable personal communication.
2. *Planetary sentinels.* Midwayers are the guardians, the sentinels, of the worlds of space. They perform the important duties of observers for all the numerous phenomena and types of communication which are important to the supernatural beings of the realm. They patrol the invisible spirit realm of the planet.
3. *Contact personalities.* In the contacts made with the mortal beings of the material worlds, such as with the subject through whom these communications were transmitted, the midway creatures are always employed. They are an essential factor in such liaisons of the spiritual and the material levels.
4. *Progress helpers.* These are the more spiritual of the midway creatures, and they are distributed as assistants to the various orders of seraphim who function in special groups on the planet.

Midwayers vary greatly in their abilities to make contact with the seraphim above and with their human cousins below. It is exceedingly difficult, for instance, for the primary midwayers to make direct contact with material agencies. They are considerably nearer the angelic type of being and are therefore usually assigned to working with, and ministering to, the spiritual forces resident on the planet. They act as companions and guides for celestial visitors and student sojourners, whereas the secondary creatures are almost exclusively attached to the ministry of the material beings of the realm.

The 1,111 loyal secondary midwayers are engaged in important missions on earth. As compared with their primary associates, they are decidedly material. They exist just outside the range of mortal vision and

possess sufficient latitude of adaptation to make, at will, physical contact with what humans call “material things.” These unique creatures have certain definite powers over the things of time and space, including the animals of the realm.

Many of the more literal phenomena ascribed to angels have been performed by the secondary midway creatures. When the preachers of the teachings of Jesus were thrown into prison by the ignorant religious leaders of that day, an actual angel opened the prison doors and brought them out. But in the case of Peter’s deliverance after the killing of James by Herod’s order, it was a secondary midwayer who performed the work ascribed to an angel.

Their chief work today is that of unperceived personal-liaison associates of those mortals who constitute the planetary reserve corps of destiny. It was the work of this secondary group, ably assisted by certain of the primary corps, that brought about the co-ordination of personalities and circumstances on Urantia which finally induced the planetary celestial supervisors to initiate those petitions that resulted in the granting of the mandates making possible the series of revelations of which this presentation is a part. But it should be made clear that the midway creatures are not involved in the sordid performances taking place under the general designation of “spiritualism.” The midwayers at present on Urantia, all of whom are of honorable standing, are not connected with the phenomena of so-called “mediumship”; and they do not, ordinarily, permit humans to witness their sometimes necessary physical activities or other contacts with the material world, as they are perceived by human senses.

9. The Permanent Citizens of Urantia

Midwayers may be regarded as the first group of the permanent inhabitants to be found on the various orders of worlds throughout the universes in contrast with evolutionary ascenders like the mortal creatures and the angelic hosts. Such permanent citizens are encountered at various points in the Paradise ascent.

Unlike the various orders of celestial beings who are assigned to *minister* on a planet, the midwayers *live* on an inhabited world. The seraphim come and go, but the midway creatures remain and will remain, although they are nonetheless ministers as natives of the planet, and they provide the one continuing regime which harmonizes and connects the changing administrations of the seraphic hosts.

As actual citizens of Urantia, the midwayers have a kinship interest in the destiny of this sphere. They are a determined association, persistently working for the progress of their native planet. Their determination is suggested by the motto of their order: “What the United Midwayers undertake, the United Midwayers do.”

Although their ability to traverse the energy circuits makes planetary departure feasible to any midwayer, they have individually pledged themselves not to leave the planet prior to their eventual release by the universe authorities. Midwayers are anchored on a planet until the ages of settled light and life. With the exception of 1-2-3 the first, no loyal midway creatures have ever departed from Urantia.

1-2-3 the first, the eldest of the primary order, was released from immediate planetary duties shortly after Pentecost. This noble midwayer stood steadfast with Van and Amadon during the tragic days of the planetary rebellion, and with fearless leadership was instrumental in reducing casualties and now serves on Jerusalem as a member of the twenty-four counselors, having already functioned as governor general of Urantia once since Pentecost.

Midwayers are planet bound, but much as mortals talk with travelers from afar and in that way learn about remote places on the planet, midwayers also converse with celestial travelers to learn about the far places

of the universe. In this way they become conversant with this system and universe, even with Orvonton and its related creations, and they prepare themselves for citizenship on the higher levels of creature existence.

While the midwayers were brought into existence fully developed — not experiencing any period of growth or development from immaturity — they never cease to grow in wisdom and experience. Like mortals they are evolutionary creatures, and they have a culture which is a bona fide evolutionary attainment. There are many great minds and mighty spirits among the Urantia midway corps.

In the larger aspect the civilization of Urantia is the joint product of the Urantia mortals and the Urantia midwayers, and this is true despite the present differential between the two levels of culture, a differential which will not be compensated for prior to the ages of light and life.

The midway culture, being the product of an immortal planetary citizenry, is relatively immune to those temporal vicissitudes which beset human civilization. The generations of mortals forget; the corps of midwayers remembers, and that memory is the treasure house of the traditions of your inhabited world. Thus the culture of a planet remains ever present on that planet, and in proper circumstances such treasured memories of past events are made available, even as the story of the life and teachings of Jesus has been given by the midwayers of Urantia to their mortal cousins.

Midwayers are the skillful ministers who compensate for that gap between the material and spiritual affairs of Urantia which appeared at the death of the Edenic rulers. They are your elder siblings, friends in the long struggle to attain a settled status of light and life on Urantia. The United Midwayers are a rebellion-tested corps, and they will faithfully enact their part in planetary evolution until this world attains the goal of the ages, until that distant day when in fact peace does reign on earth and in truth there is good will in the hearts of mortals.

Because of the valuable work performed by these midwayers, we have concluded that they are a truly essential part of the spirit economy of the realms. And where rebellion has not marred a planet's affairs, they are of still greater assistance to the seraphim.

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

[This paper had been originally presented by an Archangel of Nebadon.]

Paper 78

The Violet Race After the Days of Eden

The second Eden was the cradle of civilization for almost thirty thousand years. Here in Mesopotamia the Edenic peoples lived, sending out their progeny to the ends of the earth, and later, as amalgamated with the Nodite and Sangik tribes, were known as the Andites. The people who initiated the doings of historic times, and who have so enormously accelerated cultural progress on Urantia were from this region.

This paper depicts the planetary history of the violet race, beginning soon after the default of the Biologic Uplifters, about 35,000 B.C.E, and extending down through its amalgamation with the Nodite and Sangik races, about 15,000 B.C.E, to form the Andite peoples and on to its final disappearance from the Mesopotamian homelands, about 2,000 B.C.E.

1. Racial and Cultural Distribution

Although the minds and morals of the races were at a low level at the time of the Biologic Uplifters' arrival, physical evolution had gone on quite unaffected by the exigencies of the Caligastia rebellion. The Uplifters' contribution to the biologic status of the races, notwithstanding the partial failure of the undertaking, enormously upstepped the people of Urantia.

The Biologic Uplifters also contributed much that was of value to the social, moral, and intellectual progress of humankind; civilization was immensely quickened by the presence of their offspring. But thirty-five thousand years ago the world at large possessed little culture. Certain centers of civilization existed here and there, but most of Urantia languished in savagery. Racial and cultural distribution was as follows:

1. *The violet race* — The chief center of Edenic culture was in the second garden, located in the triangle of the Tigris and Euphrates rivers; this was the cradle of Occidental and Indian civilizations. The secondary or northern center of the violet race was situated east of the southern shore of the Caspian Sea near the Kopet mountains. From these two centers the culture and life plasm which so immediately quickened all the races went out to the surrounding lands.
2. *Pre-Sumerians and other Nodites*. Remnants of the ancient culture of the days of Dalamatia were also present in Mesopotamia, near the mouth of the rivers. With the passing millenniums, this group became thoroughly mixed with the Edenites to the north, but they never entirely lost their Nodite traditions. Various other Nodite groups that had settled in the Levant were, in general, absorbed by the later expanding violet race.
3. *The earliest tribes* maintained five or six fairly representative settlements to the north and east of the northern headquarters. They were also scattered throughout Turkestan, while isolated islands of them persisted throughout Eurasia, especially in mountainous regions. These aborigines still held the northlands of the Eurasian continent, together with Iceland and Greenland, but they had long ago been driven from the plains of Europe by the blue race and from the river valleys of farther Asia by the expanding yellow race.
4. *The red race* occupied the Americas, having been driven out of Asia over fifty thousand years before the arrival of the Biologic Uplifters.
5. *The yellow race*. The Chinese peoples were well established in control of eastern Asia. Their most advanced settlements were situated to the northwest of modern China in regions bordering on Tibet.

6. *The blue race.* The blue race was scattered all over Europe, but their better centers of culture were situated in the fertile valleys of the Mediterranean basin and in northwestern Europe. Neanderthal absorption had greatly retarded the culture of the blue race, but they were otherwise the most aggressive, adventurous, and exploratory of all the evolutionary peoples of Eurasia.

7. *Pre-Dravidian India.* The complex mixture of races in India — embracing every race on earth, but especially the green, orange, and black — maintained a culture slightly above that of the outlying regions.

8. *The Sahara civilization.* The superior elements of the indigo race had their most progressive settlements in what is now the great Sahara desert. This indigo-black group carried extensive strains of the submerged orange and green races.

9. *The Mediterranean basin.* The most highly blended race outside of India occupied what is now the Mediterranean basin. Here blue people from the north and Saharans from the south met and mingled with Nodites and Edenites from the east.

This was the picture of the world prior to the beginnings of the great expansions of the violet race, about twenty-five thousand years ago. The hope of future civilization lay in the second garden between the rivers of Mesopotamia. Here in southwestern Asia the potential of a great civilization existed, with the possibility of the spread to the world of the ideas and ideals which had been salvaged from the days of Dalamatia and the times of Eden.

The Edenic rulers had left behind a limited but potent progeny, and the celestial observers on Urantia waited anxiously to find out how these descendants of the erring Biologic Uplifters would acquit themselves.

2. The Edenites in the Second Garden

For thousands of years the descendants of the Edenic rulers labored along the rivers of Mesopotamia, working out their irrigation and flood-control problems to the south, perfecting their defenses to the north, and attempting to preserve their traditions of the glory of the first Eden.

The heroism displayed in the leadership of the second garden constitutes one of the amazing and inspiring epics of Urantia's history. These splendid souls never wholly lost sight of the purpose of the Edenic mission, and therefore they valiantly fought off the influences of the surrounding and inferior tribes while they willingly sent their choicest progeny in a steady stream as emissaries to the races of earth. Sometimes this expansion was depleting to the home culture, but these superior peoples would always rehabilitate themselves.

The civilization, society, and cultural status of the Edenites were far above the general level of the evolutionary races of Urantia. Only among the old settlements was there a civilization in any way comparable. But the civilization of the second Eden was an artificial structure — *it had not been evolved* — and was therefore doomed to deteriorate until it reached a natural evolutionary level.

The Edenic rulers left a great intellectual and spiritual culture behind them, but it was not advanced in mechanical appliances since every civilization is limited by available natural resources, inherent genius, and sufficient leisure to insure inventive fruition. The civilization of the violet race was predicated on the presence of the Biologic Uplifters and on the traditions of the first Eden. After the death of the Uplifters, and as these traditions grew dim through the passing millenniums, the cultural level of the Edenites steadily deteriorated until it reached a state of reciprocal balance with the status of the surrounding peoples and the naturally evolving cultural capacities of the violet race.

But the Edenites were a real nation around 19,000 B.C.E., numbering four and a half million, and they had already poured millions of their progeny into the surrounding peoples.

3. Early Expansions of the Edenites

The violet race retained the Edenic traditions of peacefulness for many millenniums, which explains their long delay in making territorial conquests. When they suffered from population pressure, instead of making war to secure more territory they sent forth their excess inhabitants as teachers to the other races. The cultural effect of these earlier migrations was not enduring, but the absorption of the Edenite teachers, traders, and explorers was biologically invigorating to the surrounding peoples.

Some of the Edenites journeyed westward to the valley of the Nile; others penetrated eastward into Asia, but these were a minority. The mass movement of the later days was extensively northward and from there westward. It was, in the main, a gradual but unremitting northward push, the greater number making their way north and then circling westward around the Caspian Sea into Europe.

About twenty-five thousand years ago many of the purer elements of the Edenites were well on their northern trek. And as they penetrated northward, they became less and less Edenic until, by the times of their occupation of Turkestan, they had become thoroughly mixed with the other races, particularly the Nodites. Very few of the pure-line violet peoples ever penetrated far into Europe or Asia.

From about 30,000 to 10,000 B.C.E. epoch-making racial mixtures were taking place throughout southwestern Asia. The highland inhabitants of Turkestan were a virile and vigorous people. To the northwest of India much of the culture of the days of Van persisted. Still to the north of these settlements the best of the early tribes had been preserved. And both of these superior races of culture and character were absorbed by the northward-moving Edenites. This amalgamation led to the adoption of many new ideas; it facilitated the progress of civilization and greatly advanced all phases of art, science, and social culture.

As the period of the early Edenic migrations ended, about 15,000 B.C.E., there were already more descendants of the Edenic rulers in Europe and central Asia than anywhere else in the world, even than in Mesopotamia. The European blue races had been largely infiltrated. The lands now called Russia and Turkestan were occupied throughout their southern stretches by a great reservoir of the Edenites mixed with Nodites, Aborigines, and red and yellow Sangiks. Southern Europe and the Mediterranean fringe were occupied by a mixed race of the earliest tribes and Sangik peoples — orange, green, and indigo — with a sprinkling of the Edenic stock. Asia Minor and the central-eastern European lands were held by tribes that were predominantly aboriginal.

A blended colored race, about this time greatly reinforced by arrivals from Mesopotamia, settled in Egypt and prepared to take over the disappearing culture of the Euphrates valley. The black peoples were moving farther south in Africa and, like the red race, were virtually isolated.

The Saharan civilization had been disrupted by drought and that of the Mediterranean basin by flood. The blue races had, as yet, failed to develop an advanced culture. The Aborigines were still scattered over the Arctic and central Asian regions. The green and orange races had been exterminated as such. The indigo race was moving south in Africa.

The peoples of India lay stagnant, with a civilization that was unprogressing; the yellow race was consolidating its holdings in central Asia; the brown race had not yet begun its civilization on the near-by islands of the Pacific.

These racial distributions, associated with extensive climatic changes, set the world stage for the inauguration of the Andite era of Urantia civilization. These early migrations extended over a period of ten thousand years, from 25,000 to 15,000 B.C.E. The later or Andite migrations extended from about 15,000 to 6,000 B.C.E.

It took so long for the earlier waves of Edenites to pass over Eurasia that their culture was largely lost in transit. Only the later Andites moved with sufficient speed to retain the Edenic culture at any great distance from Mesopotamia.

4. The Andites

The Andite races were the primary blends of the pure-line violet race and the Nodites plus the evolutionary peoples. In general, Andites should be thought of as having a far greater percentage of Edenic blood than the modern races. In the main, the term Andite is used to designate those peoples whose racial inheritance was from one-eighth to one-sixth violet. Modern Urantians, even the northern white races, contain much less than this percentage of the Edenic stock.

The earliest Andite peoples took origin in the regions adjacent to Mesopotamia more than twenty-five thousand years ago and consisted of a blend of the Edenites and Nodites. The second garden was surrounded by concentric circles of diminishing violet blood, and it was on the periphery of this racial melting pot that the Andite race was born. Later on, when the migrating Edenites and Nodites entered the then fertile regions of Turkestan, they soon blended with the superior inhabitants, and the resultant race mixture extended the Andite type northward.

The Andites were the best all-round human stock to appear on Urantia since the days of the pure-line violet peoples. They embraced most of the highest types of the surviving remnants of the Edenite and Nodite races and, later, some of the best strains of the yellow, blue, and green races.

These early Andites were not Aryan; they were pre-Aryan. They were not white; they were pre-white. They were neither an Occidental nor an Oriental people. But it is Andite inheritance that gives to the polyglot mixture of the so-called white races that generalized homogeneity which has been called Caucasoid.

The purer strains of the violet race had retained the Edenic tradition of peace-seeking, which explains why the earlier race movements had been more in the nature of peaceful migrations. But as the Edenites united with the Nodite stocks, who were by this time a belligerent race, their Andite descendants became, for their day and age, the most skillful and sagacious militarists ever to live on Urantia. From then on the movements of the Mesopotamians grew increasingly military in character and became more akin to actual conquests.

These Andites were adventurous; they had roving dispositions. An increase of either Sangik or Aboriginal stock tended to stabilize them. But even so, their later descendants never stopped until they had circumnavigated the globe and discovered the last remote continent.

5. The Andite Migrations

For twenty thousand years the culture of the second garden persisted, but it experienced a steady decline until about 15,000 B.C.E, when the regeneration of the Sethite priesthood inaugurated a brilliant era. The massive waves of civilization which later spread over Eurasia immediately followed the great renaissance of the Garden consequent on the extensive union of the Edenites with the surrounding mixed Nodites to form the Andites.

These Andites inaugurated new advances throughout Eurasia and North Africa. From Mesopotamia through Sinkiang the Andite culture was dominant, and the steady migration toward Europe was continuously offset by new arrivals from Mesopotamia. But it is hardly correct to speak of the Andites as a race in Mesopotamia proper until near the beginning of the terminal migrations of the mixed descendants of the Edenic rulers. By this time even the races in the second garden had become so blended that they could no longer be considered Edenites.

The civilization of Turkestan was constantly being revived and refreshed by the newcomers from Mesopotamia, especially by the later Andite militarists. The so-called Aryan mother tongue was in process of formation in the highlands of Turkestan; it was a blend of the dialect of that region with the language of the second garden and later Andites. Many modern languages are derived from this early speech of these central Asian tribes who conquered Europe, India, and the upper stretches of the Mesopotamian plains. This ancient language gave the Occidental tongues all of that similarity which is called Aryan.

By 12,000 B.C.E. three quarters of the Andite stock of the world was resident in northern and eastern Europe, and when the later and final exodus from Mesopotamia took place, sixty-five per cent of these last waves of emigration entered Europe.

The Andites not only migrated to Europe but to northern China and India, while many groups penetrated to the ends of the earth as missionaries, teachers, and traders. They contributed considerably to the northern groups of the Saharan Sangik peoples. But only a few teachers and traders ever penetrated farther south in Africa than the headwaters of the Nile. Later on, mixed Andites and Egyptians followed down both the east and west coasts of Africa well below the equator, but they did not reach Madagascar.

These Andites were the so-called Dravidian and later Aryan conquerors of India; and their presence in central Asia greatly upstepped the ancestors of the Turanians. Many of this race journeyed to China by way of both Sinkiang and Tibet and added desirable qualities to the later Chinese stocks. From time to time small groups made their way into Japan, Taiwan, the East Indies, and southern China, though very few entered southern China by the coastal route.

One hundred and thirty-two of this race, embarking in a fleet of small boats from Japan, eventually reached South America and by intermarriage with the natives of the Andes established the ancestry of the later rulers of the Incas. They crossed the Pacific by easy stages, stopping on the many islands they found along the way. The islands of the Polynesian group were more numerous and larger then than now, and these Andite sailors, together with some who followed them, biologically modified the native groups in transit. Many flourishing centers of civilization grew up on these now submerged lands as a result of Andite expansion. Easter Island was a religious and administrative center of one of these lost groups. But of the Andites who navigated the Pacific of long ago none but the one hundred and thirty-two ever reached the mainland of the Americas.

The migratory conquests of the Andites continued until their final dispersions, from 8,000 to 6,000 B.C.E. As they poured out of Mesopotamia, they continuously depleted the biologic reserves of their homelands while markedly strengthening the surrounding peoples. And to every nation to which they journeyed, they contributed humor, art, adventure, music, and manufacture. They were skillful domesticators of animals and expert agriculturists. For the time being, at least, their presence usually improved the religious beliefs and moral practices of the older races. And so the culture of Mesopotamia quietly spread out over Europe, India, China, northern Africa, and the Pacific Islands.

6. The Last Andite Dispersions

The last three waves of Andites poured out of Mesopotamia between 8,000 and 6,000 B.C.E. These three great waves of culture were forced out of Mesopotamia by the pressure of the hill tribes to the east and the harassment of the plains people of the west. The inhabitants of the Euphrates valley and adjacent territory went out in their final exodus in several directions:

Sixty-five per cent entered Europe by the Caspian Sea route to conquer and amalgamate with the newly appearing white races — the blend of the blue race and the earlier Andites.

Ten per cent, including a large group of the Sethite priests, moved eastward through the Elamite highlands to the Iranian plateau and Turkestan. Many of their descendants were later driven into India with their Aryan cousins from the regions to the north.

Ten per cent of the Mesopotamians turned eastward in their northern trek, entering Sinkiang, where they blended with the Andite-yellow inhabitants. The majority of the able offspring of this racial union later entered China and contributed much to the immediate improvement of the northern division of the yellow race.

Ten per cent of these fleeing Andites made their way across Arabia and entered Egypt.

Five per cent of the Andites, the very superior culture of the coastal district around the mouths of the Tigris and Euphrates, who had kept themselves free from intermarriage with the inferior neighboring tribes, refused to leave their homes. This group represented the survival of many superior Nodite and Edenite strains.

The Andites had almost entirely evacuated this region by 6,000 B.C.E., though their descendants, largely mixed with the surrounding Sangik races and the aboriginals of Asia Minor, were there to give battle to the northern and eastern invaders at a much later date.

The cultural age of the second garden was terminated by the increasing infiltration of the surrounding inferior stocks. Civilization moved westward to the Nile and the Mediterranean islands, where it continued to thrive and advance long after its fountainhead in Mesopotamia had deteriorated. And this unchecked influx of inferior peoples prepared the way for the later conquest of all Mesopotamia by the northern barbarians who drove out the residual strains of ability. Even in later years the cultured residue still resented the presence of these ignorant and uncouth invaders.

7. The Floods in Mesopotamia

The river dwellers were accustomed to rivers overflowing their banks at certain seasons; these periodic floods were annual events in their lives. But new perils threatened the valley of Mesopotamia as a result of progressive geologic changes to the north.

For thousands of years after the submergence of the first Eden, the mountains around the eastern coast of the Mediterranean and those to the northwest and northeast of Mesopotamia continued to rise. This elevation of the highlands was greatly accelerated about 5,000 B.C.E., and this, together with greatly increased snowfall on the northern mountains, caused unprecedented floods each spring throughout the Euphrates valley. These spring floods grew increasingly worse so that eventually the inhabitants of the river regions were driven to the eastern highlands. For almost a thousand years, scores of cities were practically deserted because of these extensive deluges.

Almost five thousand years later, as the Hebrew priests in Babylonian captivity sought to trace the Jewish people back to Eden, they found great difficulty in piecing the story together; and it occurred to one of them to abandon the effort, to let the whole world drown in its wickedness at the time of Noah's flood, and thus to be in a better position to trace Abraham right back to one of the three surviving sons of Noah.

The traditions of a time when water covered the whole of the earth's surface are universal. Many peoples harbor the story of a world-wide flood some time during past ages. The Biblical story of Noah, the ark, and the flood is an invention of the Hebrew priesthood during the Babylonian captivity. There has never been a universal flood since life was established on Urantia. The only time the surface of the earth was completely covered by water was during those Archeozoic ages before the land had begun to appear.

But Noah really lived and was a wine maker of Aram, a river settlement near Erech. Noah kept a written record of the days of the river's rise from year to year, and brought much ridicule on himself by going up and down the river valley advocating that all houses be built of wood, boat fashion, and that the family animals be put on board each night as the flood season approached. Noah would go to the neighboring river settlements every year and warn them that in so many days the floods would come. Finally a year came in which the annual floods were greatly augmented by unusually heavy rainfall so that the sudden rise of the waters wiped out the entire village; only Noah and his immediate family were saved in their houseboat.

These floods completed the disruption of Andite civilization. With the ending of this period of deluge, the second garden was no more. Only in the south and among the Sumerians did any trace of the former glory remain.

The remnants of this, one of the oldest civilizations, are to be found in these regions of Mesopotamia and to the northeast and northwest. But still older vestiges of the days of Dalamatia exist under the waters of the Persian Gulf, and the first Eden lies submerged under the eastern end of the Mediterranean Sea.

8. The Sumerians – Last of the Andites

When the last Andite dispersion broke the biologic backbone of Mesopotamian civilization, a small minority of this superior race remained in their homeland near the mouths of the rivers. These were the Sumerians, and by 6,000 B.C.E. they had become largely Andite in extraction, though their culture was more exclusively Nodite in character, and they clung to the ancient traditions of Dalamatia. Nonetheless, these Sumerians of the coastal regions were the last of the Andites in Mesopotamia. But the races of Mesopotamia were already thoroughly blended by this late date, as is evidenced by the skull types found in the graves of this era.

It was during the floodtimes that Susa so greatly prospered. The first and lower city was inundated so that the second or higher town succeeded the lower as the headquarters for the artcrafts of that day. With the later diminution of these floods, Ur became the center of the pottery industry. About seven thousand years ago Ur was on the Persian Gulf, the river deposits having since built up the land to its present limits. These settlements suffered less from the floods because of better controlling works and the widening mouths of the rivers.

The peaceful grain growers of the Euphrates and Tigris valleys had long been harassed by the raids of the barbarians of Turkestan and the Iranian plateau. But now a concerted invasion of the Euphrates valley was brought about by the increasing drought of the highland pastures. And this invasion was all the more serious because these surrounding herders and hunters possessed large numbers of tamed horses. It was the possession of horses which gave them a tremendous military advantage over their rich neighbors to the

south. In a short time they overran all of Mesopotamia, driving out the last waves of culture which spread over all of Europe, western Asia, and northern Africa.

These conquerors of Mesopotamia carried in their ranks many of the better Andite strains of the mixed northern races of Turkestan, including some of the Edenic stock. These less advanced but more vigorous tribes from the north quickly and willingly assimilated the residue of the civilization of Mesopotamia and presently developed into those mixed peoples found in the Euphrates valley at the beginning of historic annals. They quickly revived many phases of the passing civilization of Mesopotamia, adopting the arts of the valley tribes and much of the culture of the Sumerians. They even sought to build a third tower of Babel and later adopted the term as their national name.

When these barbarian people from the northeast overran the whole Euphrates valley, they did not conquer the remnants of the Andites who dwelt about the mouth of the river on the Persian Gulf. These Sumerians were able to defend themselves because of superior intelligence, better weapons, and their extensive system of military canals, which were an adjunct to their irrigation scheme of interconnecting pools. They were a united people because they had a uniform group religion. They were therefore able to maintain their racial and national integrity long after their neighbors to the northwest were broken up into isolated city-states. No one of these city groups was able to overcome the united Sumerians.

And the invaders from the north soon learned to trust and prize these peace-loving Sumerians as able teachers and administrators. They were greatly respected and sought after as teachers of art and industry, as directors of commerce, and as civil rulers by all peoples to the north and from Egypt in the west to India in the east.

After the breakup of the early Sumerian confederation the later city-states were ruled by the apostate descendants of the Sethite priests. Only when these priests made conquests of the neighboring cities did they call themselves sovereigns. The later city rulers failed to form powerful confederations before the days of Sargon because of deity jealousy. Each city believed its municipal god to be superior to all other gods, and therefore they refused to subordinate themselves to a common leader.

The end of this long period of the weak rule of the city priests was terminated by Sargon, the priest of Kish and self-proclaimed monarch, who started out on the conquest of the whole of Mesopotamia and adjoining lands. And for the time, this ended the city-states, priest-ruled and priest-ridden, each city having its own municipal god and its own ceremonial practices.

After the breakup of this Kish confederation, a long period of constant warfare for supremacy ensued between these valley cities. And the rulership variously shifted between Sumer, Akkad, Kish, Erech, Ur, and Susa.

About 2,500 B.C.E. the Sumerians suffered severe reverses at the hands of the northern Suites and Guites. Lagash, the Sumerian capital built on flood mounds, fell. Erech held out for thirty years after the fall of Akkad. By the time of the establishment of the rule of Hammurabi, the Sumerians had become absorbed into the ranks of the northern Semites, and the Mesopotamian Andites passed from the pages of history.

From 2,500 to 2,000 B.C.E. the nomads were on a rampage from the Atlantic to the Pacific. The Nerites constituted the final eruption of the Caspian group of the Mesopotamian descendants of the blended early tribes and Andite races. What the barbarians failed to do to effect the ruination of Mesopotamia, subsequent climatic changes succeeded in accomplishing.

And this is the story of the violet race after the days of Eden and of the fate of their homeland between the Tigris and Euphrates. Their ancient civilization finally fell due to the emigration of superior peoples and the immigration of their inferior neighbors. But long before the barbarians from Turkestan and the Iranian plateau conquered the valley, much of the Garden culture had spread to Asia, Africa, and Europe, to produce the ferments which have resulted in the twenty-first century civilization of Urantia.

[This paper had been originally presented by an Archangel of Nebadon.]

Paper 79

Andite Expansion in the Orient

Asia is the homeland of the human race. It was on a southern peninsula of this continent that the first twins were born; in the highlands of what is now Afghanistan, their descendant Badonan founded a primitive center of culture that persisted for over one-half million years. Here at this eastern focus of the human race the Sangik peoples differentiated from the original twins' stock, and Asia was their first home, their first hunting ground, their first battlefield. Southwestern Asia witnessed the successive civilizations of Dalamatians, Nodites, Edenites, and Andites, and from these regions the potentials of modern civilization spread to the world.

1. The Andites of Turkestan

For over twenty-five thousand years, to nearly 2,000 B.C.E., the heart of Eurasia was predominantly, though diminishingly, Andite. In the lowlands of Turkestan the Andites turned westward around the inland lakes into Europe, while from the highlands of this region they infiltrated eastward. Eastern Turkestan (Sinkiang) and, to a lesser extent, Tibet were the ancient gateways through which these peoples of Mesopotamia penetrated the mountains to the northern lands of the yellow race. The Andite infiltration of India proceeded from the Turkestan highlands into the Punjab and from the Iranian grazing lands through Baluchistan. These earlier migrations were in no sense conquests; they were, rather, the continual drifting of the Andite tribes into western India and China.

For almost fifteen thousand years, centers of mixed Andite culture persisted in the basin of the Tarim River in Sinkiang and to the south in the highland regions of Tibet, where the Andites and Aborigines had extensively mingled. The Tarim valley was the easternmost outpost of the true Andite culture. Here they built their settlements and entered into trade relations with the progressive Chinese to the east and with the Aborigines to the north. In those days the Tarim region was a fertile land; the rainfall was plentiful. To the east the Gobi was an open grassland where the herders were gradually turning to agriculture. This civilization perished when the rain winds shifted to the southeast, but in its day it rivaled Mesopotamia itself.

By 8,000 B.C.E. the slowly increasing aridity of the highland regions of central Asia began to drive the Andites to the river bottoms and the seashores. This increasing drought not only drove them to the valleys of the Nile, Euphrates, Indus, and Yellow rivers, but it produced a new development in Andite civilization. A new class of people, the traders, began to appear in large numbers.

When climatic conditions made hunting unprofitable for the migrating Andites, they did not follow the evolutionary course of the older races by becoming herders. Commerce and urban life made their appearance. From Egypt through Mesopotamia and Turkestan to the rivers of China and India, the more highly civilized tribes began to assemble in cities devoted to manufacture and trade. Adonia became the central Asian commercial metropolis, being located near the present city of Ashkhabad. Commerce in stone, metal, wood, and pottery was accelerated on both land and water.

But ever-increasing drought gradually brought about the great Andite exodus from the lands south and east of the Caspian Sea. The tide of migration began to veer from northward to southward, and the Babylonian horse soldiers began to push into Mesopotamia.

Increasing aridity in central Asia further operated to reduce population and to render these people less warlike; and when the diminishing rainfall to the north forced the nomadic Aborigines southward, there

was a tremendous exodus of Andites from Turkestan. This is the terminal movement of the so-called Aryans into the Levant and India. It culminated that long dispersal of the mixed descendants of Eden, during which every Asiatic and most of the island peoples of the Pacific were to some extent improved by these superior races.

While they dispersed over the Eastern Hemisphere, the Andites were dispossessed of their homelands in Mesopotamia and Turkestan, for it was this extensive southward movement of Aborigines that diluted the Andites in central Asia nearly to the vanishing point.

But even in the twenty-first century after Jesus there are traces of Andite blood among the Turanian and Tibetan peoples, as is witnessed by the blond types occasionally found in these regions. The early Chinese annals record the presence of the red-haired nomads to the north of the peaceful settlements of the Yellow River, and paintings still remain which faithfully record the presence of both the blond-Andite and the brunet-Mongolian types in the Tarim basin of long ago.

The last great manifestation of the submerged military genius of the central Asiatic Andites was in C.E. 1,200, when the Mongols under Genghis Khan began the conquest of the greater portion of the Asiatic continent. And like the Andites of old, these warriors proclaimed the existence of "one god in heaven." The breakup of their empire long delayed cultural exchanges between Occident and Orient and greatly handicapped the growth of the monotheistic concept in Asia.

2. The Andite Conquest of India

India is the only locality where all the Urantia races were blended, the Andite invasion adding the last stock. In the highlands northwest of India the Sangik races came into existence, and without exception members of each race penetrated the subcontinent of India in their early days, leaving behind them the most heterogeneous mixture ever to exist on Urantia. Ancient India acted as a catch basin for the migrating races. The base of the peninsula was formerly somewhat narrower than now, much of the deltas of the Ganges and Indus being the work of the last fifty thousand years.

The earliest race mixtures in India were a blending of the migrating red and yellow races with the Aborigines. This group later absorbed the greater portion of the extinct eastern green peoples as well as large numbers of the orange race, had a limited mixture with the blue race, and assimilated large numbers of the indigo race. But the so-called aborigines of India are hardly representative of these early people; they are rather the southern and eastern fringe, which was never fully absorbed by either the early Andites or their later appearing Aryan cousins.

By 20,000 B.C.E. the population of western India had already become tinged with the Edenic blood, and never in the history of Urantia did one people combine so many different races. But it was unfortunate that the secondary Sangik strains predominated, and it was a real calamity that both the blue and the red race were so largely missing from this racial melting pot of long ago; more of the primary Sangik strains would have contributed very much toward the enhancement of what might have been an even greater civilization. As it developed, the red race was destroying itself in the Americas, the blue race was disporting itself in Europe, and the early descendants of Eden (and most of the later ones) exhibited little desire to mix with the secondary races whether in India, Africa, or elsewhere.

About 15,000 B.C.E. increasing population pressure throughout Turkestan and Iran occasioned the first really extensive Andite movement toward India. For over fifteen centuries these superior peoples poured in through the highlands of Baluchistan, spreading out over the valleys of the Indus and Ganges and slowly moving southward into the Deccan. This Andite pressure from the northwest drove many of the southern

and eastern peoples into Burma and southern China but not sufficiently to save the invaders from racial obliteration.

The failure of India to achieve the hegemony of Eurasia was largely a matter of topography; population pressure from the north only crowded the majority of the people southward into the decreasing territory of the Deccan, surrounded on all sides by the sea. Had there been adjacent lands for emigration, then the inhabitants would have been crowded out in all directions, and the superior stocks would have achieved a higher civilization.

As it was, these earlier Andite conquerors made a desperate attempt to preserve their identity and stem the tide of racial engulfment by the establishment of rigid restrictions regarding intermarriage. Nonetheless, the Andites had become submerged by 10,000 B.C.E., but the whole mass of the people had been markedly improved by this absorption.

Race mixture is always advantageous in that it favors versatility of culture and makes for a progressive civilization.

Had the numbers of Andite conquerors been three times what they were, or had they driven out or destroyed the least desirable third of the mixed orange-green-indigo inhabitants, then India would have become one of the world's leading centers of cultural civilization and undoubtedly would have attracted more of the later waves of Mesopotamians that flowed into Turkestan and northward to Europe.

3. Dravidian India

The blending of the Andite conquerors of India with the native stock eventually resulted in that mixed people which has been called Dravidian. The earlier and purer Dravidians possessed a great capacity for cultural achievement, which was continuously weakened as their Andite inheritance became progressively attenuated. And this is what doomed the budding civilization of India almost twelve thousand years ago. But the infusion of even this small amount of the Edenic stock produced a marked acceleration in social development. This composite stock immediately produced the most versatile civilization then on earth.

Not long after conquering India, the Dravidian Andites lost their racial and cultural contact with Mesopotamia, but the later opening up of the sea lanes and the caravan routes re-established these connections; and at no time within the last ten thousand years has India ever been entirely out of touch with Mesopotamia on the west and China to the east, although the mountain barriers greatly favored western interchange.

The superior culture and religious leanings of the peoples of India date from the early times of Dravidian domination and are due, in part, to the fact that so many of the Sethite priesthood entered India, both in the earlier Andite and in the later Aryan invasions. The thread of monotheism running through the religious history of India stems from the teachings of the Edenites in the second garden.

As early as 16,000 B.C.E. a company of one hundred Sethite priests entered India and very nearly achieved the religious conquest of the western half of those people. But their religion did not persist. Within five thousand years their doctrines of the Paradise Trinity had degenerated into the triune symbol of the fire god.

But for more than seven thousand years, down to the end of the Andite migrations, the religious status of the inhabitants of India was far above that of the world at large. During these times India promised to produce the leading cultural, religious, philosophic, and commercial civilization of the world. And but for

the complete submergence of the Andites by the peoples of the south, this destiny would probably have been realized.

The Dravidian centers of culture were located in the river valleys, principally of the Indus and Ganges, and in the Deccan along the three great rivers flowing through the Eastern Ghats to the sea. The settlements along the seacoast of the Western Ghats owed their prominence to maritime relationships with Sumeria.

The Dravidians were among the earliest peoples to build cities and to engage in an extensive export and import business, both by land and sea. By 7,000 B.C.E. camel trains were making regular trips to distant Mesopotamia; Dravidian shipping was pushing along the coast of the Arabian Sea to the Sumerian cities of the Persian Gulf and was venturing on the waters of the Bay of Bengal as far as the East Indies. An alphabet, together with the art of writing, was imported from Sumeria by these seafarers and merchants.

These commercial relationships greatly contributed to the further diversification of a cosmopolitan culture, resulting in the appearance of many of the refinements and even luxuries of urban life. When the later appearing Aryans entered India, they did not recognize the Dravidians as their Andite cousins submerged in the Sangik races, but they did find a well-advanced civilization. Despite biologic limitations, the Dravidians founded a superior civilization. It was well diffused throughout all India and has survived until modern times in the Deccan.

4. The Aryan Invasion of India

The second Andite penetration of India was the Aryan invasion during a period of almost five hundred years in the middle of the third millennium B.C.E. This migration marked the terminal exodus of the Andites from their homelands in Turkestan.

The early Aryan centers were scattered over the northern half of India, notably in the northwest. These invaders never completed the conquest of the country and subsequently met their undoing in this neglect since their lesser numbers made them vulnerable to absorption by the Dravidians of the south, who subsequently overran the entire peninsula except for the Himalayan provinces.

The Aryans made very little racial impression on India except in the northern provinces. In the Deccan their influence was cultural and religious more than racial. The greater persistence of the so-called Aryan blood in northern India is not only due to their presence in these regions in greater numbers but also because they were reinforced by later conquerors, traders, and missionaries. Up to the first century B.C.E. there was a continuous infiltration of Aryan blood into the Punjab, the last influx being attendant on the campaigns of the Hellenistic peoples.

On the Gangetic plain, Aryan and Dravidian eventually mingled to produce a high culture, and this center was later reinforced by contributions from the northeast, coming from China.

In India many types of social organizations flourished from time to time, from the semidemocratic systems of the Aryans to despotic and monarchical forms of government. But the most characteristic feature of society was the persistence of the great social castes that were instituted by the Aryans in an effort to perpetuate racial identity. This elaborate caste system has been preserved right up to the present time.

Of the four great castes, all but the first were established in the futile effort to prevent racial amalgamation of the Aryan conquerors with their subjects. But the premier caste, the teacher-priests, stems from the Sethites; the Brahmans of the twenty-first century are the lineal cultural descendants of the priests of the second garden, although their teachings differ greatly from those of their illustrious predecessors.

When the Aryans entered India, they brought with them their concepts of Deity as they had been preserved in the lingering traditions of the religion of the second garden. But the Brahman priests were never able to withstand the pagan momentum built up by the sudden contact with the religions of the Deccan after the racial obliteration of the Aryans. Thus the vast majority of the population fell into the bondage of the enslaving superstitions of primitive religions; and so it was that India failed to produce the high civilization which had been foreshadowed in earlier times.

The spiritual awakening of the sixth century B.C.E. did not persist in India, having died out even before the Islamic invasion. But someday a greater religious leader may arise to lead all India in the search for the living Creator, and then the world will observe the fruition of the cultural potentialities of a versatile people so long comatose under the benumbing influence of an unprogressing spiritual vision.

Culture does rest on a biologic foundation, but caste alone could not perpetuate the Aryan culture, for religion, true religion, is the indispensable source of that higher energy which drives people to establish a superior civilization based on the family of humanity.

5. Red Race and Yellow Race

While the story of India is that of Andite conquest and eventual submergence in the older evolutionary peoples, the narrative of eastern Asia is more properly that of the primary Sangiks, particularly the red race and the yellow race. These two races largely escaped that mixture with the Neanderthal strain which so greatly retarded the blue race in Europe, thereby preserving the superior potential of the primary Sangik type.

While the early Neanderthals were spread out over the entire breadth of Eurasia, the eastern wing was more contaminated with animal strains. These subhuman types were pushed south by the fifth glacier, the same ice sheet which so long blocked Sangik migration into eastern Asia. And when the red race moved northeast around the highlands of India, they found northeastern Asia free from these subhuman types. The tribal organization of the red races was formed earlier than that of any other peoples, and they were the first to migrate from the central Asian focus of the Sangiks. The inferior Neanderthal strains were destroyed or driven off the mainland by the later migrating yellow tribes. But the red race had reigned supreme in eastern Asia for almost one hundred thousand years before the yellow tribes arrived.

More than three hundred thousand years ago the main body of the yellow race entered China from the south as coastal migrants. Each millennium they penetrated farther and farther inland, but they did not make contact with their migrating Tibetan cousins until comparatively recent times.

Growing population pressure caused the northward-moving yellow race to begin to push into the hunting grounds of the red race. This encroachment, coupled with natural racial antagonism, culminated in increasing hostilities, and the crucial struggle for the fertile lands of farther Asia began.

The story of this agelong contest between the red and yellow races is an epic of Urantia history. For over two hundred thousand years these two superior races waged bitter and unremitting warfare. In the earlier struggles the red race was generally successful, their raiding parties spreading havoc among the yellow settlements. But the yellow people were apt pupils in the art of warfare, and they manifested a marked ability to live peaceably with their compatriots; the Chinese were the first to learn that in union there is strength. The red tribes continued their internecine conflicts, and presently they began to suffer repeated defeats at the aggressive hands of the relentless Chinese, who continued their inexorable march northward.

One hundred thousand years ago the decimated tribes of the red race were fighting with their backs to the retreating ice of the last glacier, and when the land passage to the West, over the Bering isthmus, became passable, these tribes were not slow in forsaking the inhospitable shores of the Asiatic continent. It is eighty-five thousand years since the last of the pure red race departed from Asia, but the long struggle left its genetic imprint on the victorious yellow race. The northern Chinese peoples, together with the Aboriginal Siberians, assimilated much of the red stock and were benefited in considerable measure.

The North American Indians never came in contact with even the Andite offspring of the Edenic rulers, having been dispossessed of their Asiatic homelands some fifty thousand years before the coming of the Biologic Uplifters. During the age of Andite migrations the pure red strains were spreading out over North America as nomadic tribes, hunters who practiced agriculture to a small extent. These races and cultural groups remained almost completely isolated from the rest of the world from their arrival in the Americas until the end of the first millennium C.E., when they were discovered by the white races of Europe. Up to that time the Eskimos were the nearest to the white race the northern tribes of the red race had ever seen.

The red and the yellow races are the only human stocks that ever achieved a high degree of civilization apart from the influences of the Andites. The oldest Amerindian culture was the Onamonalonton center in California, but this had vanished by 35,000 B.C.E. In Mexico, Central America, and in the mountains of South America the later and more enduring civilizations were founded by a race predominantly red but containing a considerable mixture of the yellow, orange, and blue.

These civilizations were evolutionary products of the Sangiks, notwithstanding that traces of Andite blood reached Peru. Except for the Eskimos in North America and a few Polynesian Andites in South America, the peoples of the Western Hemisphere had no contact with the rest of the world until the end of the first millennium C.E. In the original Melchizedek plan for the improvement of the Urantia races it had been stipulated that one million of the pure-line descendants of Eden should go to upstep the red race of the Americas.

6. Dawn of Chinese Civilization

Sometime after driving the red race across to North America, the expanding Chinese cleared the Aborigines from the river valleys of eastern Asia, pushing them north into Siberia and west into Turkestan, where they were soon to come in contact with the superior culture of the Andites.

In Burma and the peninsula of Indo-China the cultures of India and China mixed and blended to produce the successive civilizations of those regions. Here the vanished green race has persisted in larger proportion than anywhere else in the world.

Many different races occupied the islands of the Pacific. In general, the southern and at that time more extensive islands were occupied by peoples carrying a heavy percentage of green and indigo blood. The northern islands were held by Aborigines and, later on, by races embracing large proportions of the yellow and red stocks. The ancestors of the Japanese people were not driven off the mainland until 12,000 B.C.E., when they were dislodged by a powerful southern-coastwise thrust of the northern Chinese tribes. Their final exodus was not so much due to population pressure as to the initiative of a chieftain whom they came to regard as a divine personage.

Like the peoples of India and the Levant, victorious tribes of the yellow race established their earliest centers along the coast and up the rivers. The coastal settlements fared poorly in later years as the increasing floods and the shifting courses of the rivers made the lowland cities untenable.

Twenty thousand years ago the ancestors of the Chinese had built up a dozen strong centers of primitive culture and learning, especially along the Yellow River and the Yangtze. And now these centers began to be reinforced by the arrival of a steady stream of superior blended peoples from Sinkiang and Tibet. The migration from Tibet to the Yangtze valley was not as extensive as in the north, neither were the Tibetan centers as advanced as those of the Tarim basin. But both movements carried a certain amount of Andite blood eastward to the river settlements.

The superiority of the ancient yellow race was due to four great factors:

1. *Genetic.* Unlike their blue cousins in Europe, both the red and yellow races had largely escaped mixture with primitive human stocks. The northern Chinese, already strengthened by small amounts of the superior red and Aboriginal strains, were soon to benefit by a considerable influx of Andite blood. The southern Chinese did not fare as well in this regard, and they had suffered from absorption of the green race, while later on they were to be further weakened by the infiltration of the swarms of primitive peoples crowded out of India by the Dravidian-Andite invasion. And today in China there is a definite difference between the northern and southern races.

2. *Social.* The yellow race soon learned the value of peace among themselves. Their internal peaceableness so contributed to population increase as to insure the spread of their civilization among many millions. From 25,000 to 5,000 B.C.E. the highest mass civilization on Urantia was in central and northern China. The yellow race was first to achieve a racial solidarity — the first to attain a large-scale cultural, social, and political civilization.

The Chinese of 15,000 B.C.E. were aggressive militarists; they had not been weakened by an overreverence for the past, and numbering less than twelve million, they formed a compact body speaking a common language. During this age they built up a real nation, much more united and homogeneous than their political unions of historic times.

3. *Spiritual.* During the age of Andite migrations the Chinese were among the more spiritual peoples of earth. Long adherence to the worship of the One Truth proclaimed by Singlangton kept them ahead of most of the other races. The stimulus of a progressive and advanced religion is often a decisive factor in cultural development; as India languished, China forged ahead under the invigorating stimulus of a religion in which truth was enshrined as the supreme Deity.

This worship of truth was provocative of research and fearless exploration of the laws of nature and the potentials of humankind. The Chinese of even six thousand years ago were still keen students and aggressive in their pursuit of truth.

4. *Geographic.* China is protected by the mountains to the west and the Pacific to the east. Only in the north is the way open to attack, and from the days of the red race to the coming of the later descendants of the Andites, the north was not occupied by any aggressive race.

And but for the mountain barriers and the later decline in spiritual culture, the yellow race undoubtedly would have attracted the larger part of the Andite migrations from Turkestan and unquestionably would have quickly dominated world civilization.

7. The Andites Enter China

About fifteen thousand years ago the Andites, in considerable numbers, were traversing the pass of Ti Tao and spreading out over the upper valley of the Yellow River among the Chinese settlements of Kansu.

Presently they penetrated eastward to Honan, where the most progressive settlements were situated. This infiltration from the west was about half Aboriginal and half Andite.

The northern centers of culture along the Yellow River had always been more progressive than the southern settlements on the Yangtze. Within a few thousand years after the arrival of even the small numbers of these superior mortals, the settlements along the Yellow River had forged ahead of the Yangtze villages and had achieved an advanced position over their counterparts in the south which has been maintained ever since.

It was not that there were so many of the Andites, nor that their culture was so superior, but amalgamation with them produced a more versatile stock. The northern Chinese received just enough of the Andite strain to mildly stimulate their innately able minds but not enough to fire them with the restless, exploratory curiosity so characteristic of the northern white races. This more limited infusion of Andite inheritance was less disturbing to the innate stability of the Sangik type.

The later waves of Andites brought with them certain of the cultural advances of Mesopotamia; this is especially true of the last waves of migration from the west. They greatly improved the economic and educational practices of the northern Chinese; and while their influence on the religious culture of the yellow race was short-lived, their later descendants contributed much to a subsequent spiritual awakening. But the Andite traditions of the beauty of Eden and Dalamatia did influence Chinese traditions; early Chinese legends place “the land of the gods” in the west.

The Chinese people did not begin to build cities and engage in manufacture until after 10,000 B.C.E., subsequent to the climatic changes in Turkestan and the arrival of the later Andite immigrants. The infusion of this new blood did not add to the civilization of the yellow race so much as it stimulated the further and rapid development of the latent tendencies of the superior Chinese stocks. From Honan to Shensi the potentials of an advanced civilization were coming to fruit. Metalworking and all the arts of manufacture date from these days.

The similarities between certain of the early Chinese and Mesopotamian methods of time reckoning, astronomy, and governmental administration were due to the commercial relationships between these two remotely situated centers. Chinese merchants traveled the overland routes through Turkestan to Mesopotamia even in the days of the Sumerians. Nor was this exchange one-sided — the valley of the Euphrates benefited considerably, as did the peoples of the Gangetic plain. But the climatic changes and the nomadic invasions of the third millennium B.C.E. greatly reduced the volume of trade passing over the caravan trails of central Asia.

8. Later Chinese Civilization

While the red race suffered from too much warfare, it is not altogether amiss to say that the development of statehood among the Chinese was delayed by the thoroughness of their conquest of Asia. They had a great potential of racial solidarity, but it failed to develop properly because the continuous driving stimulus of the ever-present danger of external aggression was lacking.

With the completion of the conquest of eastern Asia the ancient military state gradually disintegrated — past wars were forgotten. Of the epic struggle with the red race only the hazy tradition of an ancient contest with the archer peoples persisted. Early on the Chinese turned to agricultural pursuits, which contributed further to their pacific tendencies, while a population well below the land-person ratio for agriculture still further contributed to the growing peacefulness of the country.

Consciousness of past achievements (somewhat diminished in the present), the conservatism of an overwhelmingly agricultural people, and a well-developed family life equaled the birth of ancestor veneration, culminating in the custom of honoring the people of the past to the point of bordering on worship. A very similar attitude prevailed among the white races in Europe for some five hundred years following the disruption of Greco-Roman civilization.

The belief in, and worship of, the “One Truth” as taught by Singlangton never entirely died out; but as time passed, the search for new and higher truth became overshadowed by a growing tendency to venerate that which was already established. Slowly the genius of the yellow race became diverted from the pursuit of the unknown to the preservation of the known. And this is the reason for the stagnation of what had been the world’s most rapidly progressing civilization.

Between 4,000 and 500 B.C.E. the political reunification of the yellow race was consummated, but the cultural union of the Yangtze and Yellow river centers had already been effected. This political reunification of the later tribal groups was not without conflict, but the societal opinion of war remained low; ancestor worship, increasing dialects, and no call for military action for thousands on thousands of years had rendered this people ultra-peaceful.

Despite failure to fulfill the promise of an early development of advanced statehood, the yellow race did progressively move forward in the realization of the arts of civilization, especially in the realms of agriculture and horticulture. The hydraulic problems faced by the agriculturists in Shensi and Honan demanded group co-operation for solution. Such irrigation and soil-conservation difficulties contributed in no small measure to the development of interdependence, with the consequent promotion of peace among farming groups.

Soon developments in writing, together with the establishment of schools, contributed to the dissemination of knowledge on a previously unequaled scale. But the cumbersome nature of the ideographic writing system placed a numerical limit on the learned classes despite the early appearance of printing. And above all else, the process of social standardization and religio-philosophic dogmatization continued apace. The religious development of ancestor veneration became further complicated by a flood of superstitions involving nature worship, but lingering vestiges of a real concept of the Creator remained preserved in the imperial worship of Shang-ti.

The great weakness of ancestor veneration is that it promotes a backward-looking philosophy. However wise it may be to glean wisdom from the past, it is folly to regard the past as the exclusive source of truth. Truth is relative and expanding; it always *lives* in the present, achieving new expression in each generation of mortals — even in each human life.

The great strength in a veneration of ancestry is the value that such an attitude places on the family. The amazing stability and persistence of Chinese culture is a consequence of the paramount position accorded the family, for civilization is directly dependent on the effective functioning of the family; and in China the family attained a social importance, even a religious significance, approached by few other peoples.

The filial devotion and family loyalty exacted by the growing cult of ancestor worship insured the building up of superior family relationships and of enduring family groups, all of which facilitated the following factors in the preservation of civilization:

1. Conservation of property and wealth.
2. Pooling of the experience of more than one generation.

3. Efficient education of children in the arts and sciences of the past.
4. Development of a strong sense of duty, the enhancement of morality, and the augmentation of ethical sensitivity.

The formative period of Chinese civilization, opening with the coming of the Andites, continues right up to the great ethical, moral, and semireligious awakening of the sixth century B.C.E. And Chinese tradition preserves the hazy record of the evolutionary past; the establishment of agriculture, the development of architecture, the initiation of industry — all these are successively narrated. And this story presents, with greater accuracy than any other similar account, the picture of the magnificent ascent of a superior people from the levels of barbarism. During this time they passed from a primitive agricultural society to a higher social organization embracing cities, manufacture, metalworking, commercial exchange, government, writing, mathematics, art, science, and printing.

And so the ancient civilization of the yellow race has persisted through the centuries. It is almost forty thousand years since the first important advances were made in Chinese culture, and though there have been many retrogressions, the Han civilization comes the nearest of all to presenting an unbroken picture of continual progression right up to the times of the twenty-first century. The mechanical and religious developments of the white races have been of a high order, but they have never excelled the Chinese in family loyalty, group ethics, or personal morality.

This ancient culture has contributed much to human happiness; millions of human beings have lived and died, blessed by its achievements. For centuries this great civilization has rested on the laurels of the past, but it is even now reawakening to envision anew the transcendent goals of mortal existence, once again to take up the unremitting struggle for never-ending progress.

[This paper had been originally presented by an Archangel of Nebadon.]

Paper 80

Andite Expansion in the Occident

Although the European blue race did not achieve a great cultural civilization, it did supply the biologic foundation which, when its Edenic strains were blended with the later Andite invaders, produced one of the most potent stocks for the attainment of aggressive civilization ever to appear on Urantia since the times of the violet race and their Andite successors.

The modern white peoples incorporate the surviving strains of the Edenic stock which became mixed with the Sangik races, some red and yellow but more especially the blue. There is a considerable percentage of the original Aboriginal stock in all the white races and still more of the early Nodite strains.

1. The Edenites Enter Europe

Before the last Andites were driven out of the Euphrates valley, many others had entered Europe as adventurers, teachers, traders, and warriors. During the earlier days of the violet race the Mediterranean trough was protected by the Gibraltar isthmus and the Sicilian land bridge. Some of the very early maritime commerce was established on these inland lakes, where the blue race from the north and the Saharans from the south met Nodites and Edenites from the east.

In the eastern trough of the Mediterranean the Nodites had established one of their most extensive cultures, and from these centers had penetrated somewhat into southern Europe but more especially into northern Africa. The broad-headed Nodite-Aboriginal Syrians introduced pottery and agriculture in connection with their settlements on the slowly rising Nile delta. They also imported sheep, goats, cattle, and other domesticated animals and brought in greatly improved methods of metalworking, Syria being the center of that industry.

For more than thirty thousand years Egypt received a steady stream of Mesopotamians, who brought along their art and culture to enrich that of the Nile valley. But the ingress of large numbers of the Sahara peoples greatly deteriorated the early civilization along the Nile, so that Egypt reached its lowest cultural level some fifteen thousand years ago.

But during earlier times there was little to hinder the westward migration of the Edenites. The Sahara was an open grazing land overspread by herders and agriculturists. These Saharans never engaged in manufacture, nor were they city builders. They were an indigo-black group which carried extensive strains of the extinct green and orange races. But they received a very limited amount of the violet inheritance before the upthrust of land and the shifting water-laden winds dispersed the remnants of this prosperous and peaceful civilization.

Edenic blood has been shared with most of the human races, but some secured more than others. The Edenites would have mixed freely with the red race had they not been far removed in the Americas, and they were kindly disposed toward the yellow race, who were similarly difficult to access in faraway Asia. Therefore, when actuated by either adventure or altruism, or when driven out of the Euphrates valley, they very naturally chose union with the blue races of Europe.

The blue race, then dominant in Europe, had no religious practices which were repulsive to the earlier migrating Edenites, and there was great sex attraction between the violet and the blue races. The best of the blue race deemed it a high honor to be permitted to mate with the Edenites. Every member of the blue race entertained the ambition of becoming so skillful and artistic as to win the affection of an Edenite.

Slowly these migrating people of Eden united with the higher types of the blue race, invigorating their cultural practices while exterminating the lingering strains of Neanderthal stock. This technique of race blending produced a dozen or more virile and progressive groups of the superior blue race, one of which you have denominated the Cro-Magnons.

For these and other reasons, not the least of which was more favorable paths of migration, the early waves of Mesopotamian culture made their way almost exclusively to Europe. And it was these circumstances that determined the antecedents of modern European civilization.

2. Climatic and Geologic Changes

The expansion of the violet race into Europe was cut short by certain rather sudden climatic and geologic changes. With the retreat of the northern ice fields the water-laden winds from the west shifted to the north, gradually turning the great open pasture regions of Sahara into a barren desert. This drought dispersed the smaller-statured brunets, dark-eyed but long-headed dwellers of the great Sahara plateau.

The purer indigo elements moved southward to the forests of central Africa, where they have remained ever since. The more mixed groups spread out in three directions: The superior tribes to the west migrated to Spain and from there to adjacent parts of Europe, forming the nucleus of the later Mediterranean long-headed brunet races. The least progressive division to the east of the Sahara plateau migrated to Arabia and from there through northern Mesopotamia and India to faraway Ceylon. The central group moved north and east to the Nile valley and into Palestine.

It is this secondary Sangik substratum that suggests a certain degree of kinship among the modern peoples scattered from the Deccan through Iran, Mesopotamia, and along both shores of the Mediterranean Sea.

About the time of these climatic changes in Africa, England separated from the continent, and Denmark rose from the sea, while the isthmus of Gibraltar, protecting the western basin of the Mediterranean, gave way as the result of an earthquake, quickly raising this inland lake to the level of the Atlantic Ocean. Presently the Sicilian land bridge submerged, creating one sea of the Mediterranean and connecting it with the Atlantic Ocean. This cataclysm of nature flooded scores of human settlements and occasioned the greatest loss of life by flood in all the world's history.

This engulfment of the Mediterranean basin immediately curtailed the westward movements of the Edenites, while the great influx of Saharans led them to seek outlets for their increasing numbers to the north and east of Eden. As the descendants of the Edenic rulers journeyed northward from the valleys of the Tigris and Euphrates, they encountered mountainous barriers and the expanded Caspian Sea. And for many generations the Edenites hunted, herded, and tilled the soil around their settlements scattered throughout Turkestan. Slowly this magnificent people extended their territory into Europe. But now the Edenites enter Europe from the east and find the culture of the blue race thousands of years behind that of Asia since this region has been almost entirely out of touch with Mesopotamia.

3. The Cro-Magnoid Blue Race

The ancient centers of the culture of the blue race were located along all the rivers of Europe, but only the Somme now flows in the same channel which it followed during preglacial times.

While we speak of the blue race as pervading the European continent, there were scores of racial types. Even thirty-five thousand years ago the European blue races were already a highly blended people carrying strains of both red and yellow, while on the Atlantic coastlands and in the regions of present-day Russia

they had absorbed a considerable amount of Aboriginal blood and to the south were in contact with the Saharan peoples. But it would be fruitless to attempt to enumerate the many racial groups.

The European civilization of this early post-Edenic period was a unique blend of the vigor and art of the blue race with the creative imagination of the Edenites. The blue people were a race of great vigor, but they greatly deteriorated the cultural and spiritual status of the Edenites. It was very difficult for the latter to impress their religion on the Cro-Magnoids. For ten thousand years religion in Europe was at a low ebb as compared with the developments in India and Egypt.

Members of the blue race were perfectly honest in all their dealings and were wholly free from the sexual vices of the mixed Edenites. They respected sexual mores, only practicing polygamy when war produced a shortage of males.

These Cro-Magnon peoples were a brave and farseeing race. They maintained an efficient system of child culture. Both parents participated in these labors, and the services of the older children were fully utilized. Each child was carefully trained in the care of the caves, in art, and in flint making.

Members of the blue race were hunters, fishers, and food gatherers; they were expert boatbuilders. They made stone axes, cut down trees and erected log huts, partly below ground and roofed with hides. And there are peoples who still build similar huts in Siberia. The southern Cro-Magnons generally lived in caves and grottoes.

It was not uncommon during the rigors of winter for their sentinels standing on night guard at cave entrances to freeze to death. They had courage, but above all they were artists; the Edenic mixture suddenly accelerated creative imagination. The height of the blue race's art was about fifteen thousand years ago.

At that time the Alpine forests were spreading extensively. The European hunters were being driven to the river valleys and to the seashores by the same climatic coercion that had turned the world's hunting grounds into dry and barren deserts. As the rain winds shifted to the north, the great open grazing lands of Europe became covered by forests. These relatively sudden climatic modifications drove the races of Europe to change from open-space hunters to herders, and in some measure to fishers and tillers of the soil.

These changes, while resulting in cultural advances, produced certain biologic retrogressions. During the previous hunting era the superior tribes had intermarried with the higher types of war captives and had unvaryingly destroyed those whom they deemed inferior. But as they commenced to establish settlements and engage in agriculture and commerce, they began to save many of the mediocre captives as slaves. And it was the progeny of these slaves that subsequently so greatly deteriorated the whole Cro-Magnon type. This retrogression of culture continued until it received a fresh impetus from the east when the final and en masse invasion of the Mesopotamians swept over Europe, quickly absorbing the Cro-Magnon type and culture and initiating the civilization of the white races.

4. The Andite Invasions of Europe

While the Andites poured into Europe in a steady stream, there were seven major invasions, the last arrivals coming on horseback in three great waves. Some entered Europe by way of the islands of the Aegean and up the Danube valley, but the majority of the earlier and purer strains migrated to northwestern Europe by the northern route across the grazing lands of the Volga and the Don.

Between the third and fourth invasions a horde of Aborigines entered Europe from the north, having come from Siberia by way of the Russian rivers and the Baltic. They were immediately assimilated by the northern Andite tribes.

The earlier expansions of the purer violet race were far more pacific than those of their later semimilitary and conquest-loving Andite descendants. The Edenites were pacific; the Nodites were belligerent. The union of these stocks, as later mingled with the Sangik races, produced the able, aggressive Andites who made actual military conquests.

But the horse was the evolutionary factor which determined the dominance of the Andites in the Occident. The horse gave the dispersing Andites the previously nonexistent advantage of mobility, enabling the last groups of Andite cavalry to progress quickly around the Caspian Sea to overrun all of Europe. All earlier waves of Andites had moved so slowly that they tended to disintegrate at any great distance from Mesopotamia. But these later waves moved so rapidly that they reached Europe as coherent groups, still retaining some measure of higher culture.

The whole inhabited world, outside of China and the Euphrates region, had made very limited cultural progress for ten thousand years when the hard-riding Andites made their appearance in the sixth and seventh millenniums B.C.E. As they moved westward across the Russian plains, absorbing the best of the blue race and exterminating the worst, they became blended into one people. These were the ancestors of the so-called Nordic races, the ancestors of the Scandinavian, German, and Anglo-Saxon peoples.

It was not long before the superior blue strains had been fully absorbed by the Andites throughout all northern Europe. Only in Lapland (and to a certain extent in Brittany) did the older Aborigines retain even a semblance of identity.

5. The Andite Conquest of Northern Europe

The tribes of northern Europe were being continuously reinforced and upstepped by the steady stream of migrants from Mesopotamia through the Turkestan-south Russian regions, and when the last waves of Andite cavalry swept over Europe, there were already more people with Andite inheritance in that region than were to be found in all the rest of the world.

For three thousand years the military headquarters of the northern Andites was in Denmark. From this central point the successive waves of conquest went out, growing decreasingly Andite and increasingly white as the passing centuries witnessed the final blending of the Mesopotamian conquerors with the conquered peoples.

While the blue race had been absorbed in the north and eventually succumbed to the white cavalry raiders who penetrated the south, the advancing tribes of the mixed white race met with stubborn and protracted resistance from the Cro-Magnons, but superior intelligence and ever-augmenting biologic reserves enabled them to wipe the older race out of existence.

The decisive struggles between the white race and the blue race were fought in the valley of the Somme. Here, the flower of the blue race bitterly contested the southward-moving Andites, and for over five hundred years these Cro-Magnoids successfully defended their territories before succumbing to the superior military strategy of the white invaders. Thor, the victorious commander of the armies of the north in the final battle of the Somme, became the hero of the northern white tribes and later on was revered as a god by some of them.

The strongholds of the blue race which persisted longest were in southern France, but the last great military resistance was overcome along the Somme. The later conquest progressed by commercial inroads, population pressure along the rivers, and by continued intermarriage with the superior strains, coupled with the extermination of the weaker.

The white invaders of Europe exterminated all peoples encountered who were not quickly absorbed into their own ranks, and so the blue race came to an end — and quickly.

The Cro-Magnoid blue race constituted the biologic foundation for the modern European races, but they have survived only as absorbed by the later and virile conquerors of their homelands. The blue strain contributed many sturdy traits and much physical vigor to the white races of Europe, but the humor and imagination of the blended European peoples were derived from the Andites. This Andite-blue union, resulting in the northern white races, produced an immediate lapse of Andite civilization, a retardation of a transient nature. Eventually, the latent superiority of these northern barbarians manifested itself and culminated in present-day European civilization.

By 5,000 B.C.E. the evolving white races were dominant throughout all of northern Europe, including northern Germany, northern France, and the British Isles. Central Europe was for some time controlled by the blue race and the round-headed Aborigines. The latter were mainly situated in the Danube valley and were never entirely displaced by the Andites.

6. The Andites Along the Nile

From the times of the terminal Andite migrations, culture declined in the Euphrates valley, and the immediate center of civilization shifted to the valley of the Nile. Egypt became the successor of Mesopotamia as the headquarters of the most advanced group on earth.

The Nile valley began to suffer from floods shortly before the Mesopotamian valleys but fared much better. This early setback was more than compensated for by the continuing stream of Andite immigrants, so that the culture of Egypt, though really derived from the Euphrates region, seemed to forge ahead. But in 5,000 B.C.E., during the flood period in Mesopotamia, there were seven distinct groups of human beings in Egypt; all of them, except one, came from Mesopotamia.

When the last exodus from the Euphrates valley occurred, Egypt was fortunate in gaining so many of the most skillful artists and artisans. These Andite artisans found themselves quite at home in that they were thoroughly familiar with river life, its floods, irrigations, and dry seasons. They enjoyed the sheltered position of the Nile valley; there they were much less subject to hostile raids and attacks than along the Euphrates. And they added greatly to the metalworking skill of the Egyptians. Here they worked iron ores coming from Mount Sinai instead of from the Black Sea regions.

The Egyptians assembled their municipal deities into an elaborate national system of gods. They developed an extensive theology and had an equally extensive but burdensome priesthood. Several different leaders sought to revive the remnants of the religious teachings of the Sethites, but these endeavors were short-lived. The Andites built the first stone structures in Egypt. The first and most exquisite of the stone pyramids was erected by Imhotep, an Andite architectural genius, while serving as prime minister. Previous buildings had been constructed of brick, and while many stone structures had been erected in different parts of the world, this was the first in Egypt. But the art of building steadily declined from the days of this great architect.

This brilliant epoch of culture was cut short by internal warfare along the Nile, and the country was soon overrun, as Mesopotamia had been, by the tribes from inhospitable Arabia and from the south. As a result, social progress steadily declined for more than five hundred years.

7. Andites of the Mediterranean Isles

For some time during the decline of culture in Mesopotamia a superior civilization on the islands of the eastern Mediterranean persisted.

About 12,000 B.C.E. a brilliant tribe of Andites migrated to Crete. This was the only island settled so early by such a superior group, and it was almost two thousand years before the descendants of these mariners spread to the neighboring isles. This group were the narrow-headed, smaller-statured Andites who had intermarried with the Vanite division of the northern Nodites. They were all under six feet in height and had been literally driven off the mainland by their larger neighbors. These emigrants to Crete were highly skilled in textiles, metals, pottery, plumbing, and the use of stone for building material. They engaged in writing and carried on as herders and agriculturists.

Almost two thousand years after the settlement of Crete a group of the tall descendants of Eden made their way over the northern islands to Greece, coming almost directly from their highland home north of Mesopotamia.

The group which finally settled in Greece consisted of three hundred and seventy-five of the selected and superior people comprising the end of the second civilization of the northern tribes. These later children of Eden carried the most valuable strains of the emerging white races. They were of a high intellectual order and, physically regarded, the most beautiful since the days of the first Eden.

Presently Greece and the Aegean Islands region succeeded Mesopotamia and Egypt as the Occidental center of trade, art, and culture. But as it was in Egypt, practically all of the art and science of the Aegean world was derived from Mesopotamia except for the culture of the forerunners of the Greeks. All the art and genius of these latter people is a direct legacy of the posterity of Eden. No wonder the Greeks had mythological traditions that they were directly descended from gods and superhuman beings.

The Aegean region passed through five distinct cultural stages, each less spiritual than the preceding, and before long the last glorious era of art perished beneath the weight of the rapidly multiplying descendants of the Danubian slaves who had been imported by the later generations of Greeks.

It was during this age in Crete that the cult of the descendants of Cain attained its greatest vogue. Thousands of public shrines were erected throughout Crete and Asia Minor. And this cult persisted until the times of Jesus, becoming later incorporated into the early Christian religion.

By about 6,500 B.C.E. a great decline in the spiritual heritage of the Andites had occurred. The descendants of Eden were widely dispersed and had been virtually swallowed up in the older and more numerous human races. And this decadence of Andite civilization, together with the disappearance of their religious standards, left the spiritually impoverished races of the world in a deplorable condition.

By 5,000 B.C.E. the three purest strains of the Biologic Uplifters' descendants were in Sumeria, northern Europe, and Greece. The whole of Mesopotamia was being slowly deteriorated by the stream of mixed races which filtered in from Arabia. And the coming of these peoples contributed further to the scattering abroad of the biologic and cultural residue of the Andites. From all over the fertile crescent the more

adventurous peoples poured westward to the islands. These migrants cultivated both grain and vegetables, and they brought domesticated animals with them.

About 5,000 B.C.E. a mighty host of progressive Mesopotamians moved out of the Euphrates valley and settled on the island of Cyprus; this civilization was wiped out about two thousand years later by the barbarian hordes from the north.

Another great colony settled on the Mediterranean near the later site of Carthage. And from north Africa large numbers of Andites entered Spain and later mingled in Switzerland with their cousins who had come earlier to Italy from the Aegean Islands.

When Egypt followed Mesopotamia in cultural decline, many of the more able and advanced families fled to Crete, greatly augmenting this already advanced civilization. And when the arrival of other groups from Egypt later threatened the civilization of Crete, the more cultured families moved west to Greece.

The Greeks were not only great teachers and artists, they were also the world's greatest traders and colonizers. Before succumbing to the diminishment which eventually engulfed their art and commerce, they succeeded in planting so many outposts of culture to the west that a great many of the advances in early Greek civilization persisted in the later peoples of southern Europe, and many of the mixed descendants of these Edenites became incorporated in the tribes of the adjacent mainlands.

8. The Danubian Aboriginals

The Andite peoples of the Euphrates valley migrated north to Europe to mingle with the blue race and west into the Mediterranean regions to mix with the remnants of the commingled Saharans and the southern blue race. And these two branches of the white race were, and now are, widely separated by the broad-headed mountain survivors of the earlier Aboriginal tribes which had long inhabited these central regions.

These descendants of the early twins were dispersed through most of the mountainous regions of central and southeastern Europe. They were often reinforced by arrivals from Asia Minor, which they occupied in considerable strength. The ancient Hittites stemmed directly from the Aboriginal stock; their pale skins and broad heads were typical of that race. This strain was carried in Abraham's ancestry and contributed much to the characteristic facial appearance of the later Jewish descendants who, while having a culture and religion derived from the Andites, spoke a very different language. Their tongue was distinctly Aboriginal.

The tribes that dwelt in houses erected on piles or log piers over the lakes of Italy, Switzerland, and southern Europe were the expanding fringes of the African, Aegean, and, more especially, the Danubian migrations.

The Danubians were Aboriginals, farmers and herders who had entered Europe through the Balkan peninsula and were moving slowly northward by way of the Danube valley. They made pottery and tilled the land, preferring to live in the valleys. The most northerly settlement of the Danubians was at Liege in Belgium. These tribes deteriorated rapidly as they moved away from the center and source of their culture. The best pottery is the product of the earlier settlements.

The Danubians became worshipers as the result of the work of the missionaries from Crete. These tribes later amalgamated with groups of Aboriginal sailors who came by boats from the coast of Asia Minor, and who had a similar religion. Much of central Europe was settled by these mixed types of the broad-headed white races which practiced the religious rite of cremating the dead, for it was the custom of these cultists to burn their dead in stone huts.

9. The Three White Races

The racial blends in Europe toward the close of the Andite migrations became generalized into the three white races as follows:

1. *The northern white race.* This so-called Nordic race consisted primarily of the blue race plus the Andite but also contained a considerable amount of Aboriginal blood, together with smaller amounts of the red and yellow Sangik. The northern white race encompassed these four most desirable human stocks. But the largest inheritance was from the blue race. The typical early Nordic was long-headed, tall, and blond. But long ago this race became thoroughly mixed with all of the branches of the white peoples.

The primitive culture of Europe, which was encountered by the invading Nordics, was that of the retrograding Danubians blended with the blue race. The Nordic-Danish and the Danubian-Aboriginal cultures met and mingled on the Rhine as is witnessed by the existence of two racial groups in Germany today.

The Nordics continued the trade in amber from the Baltic coast, building up a great commerce with the broadheads of the Danube valley via the Brenner Pass. This extended contact with the Danubians led these northerners to adopt their forms of worship, and for several thousands of years cremation of the dead was almost universal throughout Scandinavia. This explains why remains of the earlier white races, although buried all over Europe, are not to be found — only their ashes in stone and clay urns. These people also built dwellings; they never lived in caves. And again this explains why there are so few evidences of the white race's early culture, although the preceding Cro-Magnon type is well preserved where it has been securely sealed up in caves and grottoes. As it were, one day in northern Europe there is a primitive culture of the retrogressing Danubians and the blue race and the next that of a suddenly appearing and vastly superior white race.

2. *The central white race.* While this group includes strains of blue, yellow, and Andite, it is predominantly Aboriginal. These people are broad-headed, swarthy, and stocky. They are driven like a wedge between the Nordic and Mediterranean races, with the broad base resting in Asia and the apex penetrating eastern France.

For almost twenty thousand years the Aborigines had been pushed farther and farther to the north of central Asia by the Andites. By 3,000 B.C.E. increasing aridity was driving these Aborigines back into Turkestan. This Aboriginal push southward continued for over a thousand years and, splitting around the Caspian and Black seas, penetrated Europe by way of both the Balkans and the Ukraine. This invasion included the remaining groups of Edenic descendants and, during the latter half of the invasion period, carried with it considerable numbers of the Iranian Andites as well as many of the descendants of the Sethite priests.

By 2,500 B.C.E. the westward thrust of the Aborigines reached Europe. And this overrunning of all Mesopotamia, Asia Minor, and the Danube basin by the barbarians of the hills of Turkestan constituted the most serious and lasting of all cultural setbacks up to that time. These invaders definitely aboriginized the character of the central European races, which have ever since remained characteristically Alpine.

3. *The southern white race.* This brunet Mediterranean race consisted of a blend of the Andite and the blue race, with a smaller Aboriginal strain than in the north. This group also absorbed a considerable amount of secondary Sangik blood through the Saharans. In later times this southern division of the white race was infused by strong Andite elements from the eastern Mediterranean.

The Mediterranean coastlands did not, however, become permeated by the Andites until the times of the great nomadic invasions of 2,500 B.C.E. Land traffic and trade were nearly suspended during these centuries when the nomads invaded the eastern Mediterranean districts. This interference with land travel brought about the great expansion of sea traffic and trade; Mediterranean sea-borne commerce was in full swing about forty-five hundred years ago. And this development of marine traffic resulted in the sudden expansion of the descendants of the Andites throughout the entire coastal territory of the Mediterranean basin.

These racial mixtures laid the foundations for the southern European race, the most highly mixed of all. And since those days this race has undergone still further mixture, notably with the blue-yellow-Andite peoples of Arabia. This Mediterranean race is, in fact, so freely mixed with the surrounding peoples as to be virtually indiscernible as a separate type, but in general its members are short, long-headed, and brunet.

In the north the Andites, through warfare and marriage, obliterated the blue race, which survived in greater numbers in the south. The Basques and the Berbers represent the survival of two branches of this race, but even these peoples have been thoroughly mixed with the Saharans.

This was the picture of race mixture presented in central Europe about 3,000 B.C.E. In spite of the partial Edenic default, the higher types did blend.

These were the times of the New Stone Age overlapping the oncoming Bronze Age. In southern France and Spain it was the New Stone Age associated with sun worship. This was the time of the building of the circular and roofless sun temples. The European white races were energetic builders, delighting to set up great stones as tokens to the sun, much as their later-day descendants at Stonehenge did. The vogue of sun worship indicates that this was a great period of agriculture in southern Europe.

The superstitions of this comparatively recent sun-worshiping era persist even now in the folkways of Brittany. The Bretons never mingled with the Scandinavian Nordics. They are survivors of the original Aboriginal inhabitants of western Europe, mixed with the Mediterranean stock.

But it is a fallacy to presume to classify the white peoples as Nordic, Alpine, and Mediterranean. There has been altogether too much blending to permit such a grouping. At one time there was a fairly well-defined division of the white race into such classes, but widespread intermingling has since occurred, and it is no longer possible to identify these distinctions with any clarity. Even in 3,000 B.C.E. the ancient social groups were no more of one race than the present inhabitants of North America.

This European culture continued to grow for five thousand years and to some extent intermingle. But the barrier of language prevented the full reciprocation of the various Occidental nations. During the past century this culture has been experiencing its best opportunity for blending in the cosmopolitan population of North America; and the future of that continent will be determined by the quality of the racial factors which are permitted to enter into its present and future populations, as well as by the level of the social culture which is maintained.

[This paper had been originally presented by an Archangel of Neadon.]

Paper 81

Development of Modern Civilization

Regardless of the ups and downs of the miscarriage of the plans for world betterment projected in the missions of Caligastia and the Edenic rulers, the basic organic evolution of the human species continued to carry the races forward in the scale of human progress and racial development. Evolution can be delayed but it cannot be stopped.

The influence of the violet race, though smaller in numbers than had been planned, produced an advance in civilization which, since the days of Eden, has far exceeded the progress of humankind throughout its entire previous existence of almost a million years.

1. The Cradle of Civilization

For about thirty-five thousand years after the days of Eden, the cradle of civilization was in southwestern Asia, extending from the Nile valley eastward and slightly to the north across northern Arabia, through Mesopotamia, and into Turkestan. And *climate* was the decisive factor in the establishment of civilization in that area.

It was the great climatic and geologic changes in northern Africa and western Asia that terminated the early migrations of the Edenites, barring them from Europe by the expanded Mediterranean and diverting the stream of migration north and east into Turkestan. By the time of the completion of these land elevations and associated climatic changes, about 15,000 B.C.E., civilization had settled down to a world-wide stalemate except for the cultural ferments and biologic reserves of the Andites still confined by mountains to the east in Asia and by the expanding forests in Europe to the west.

Climatic evolution is now about to accomplish what all other efforts had failed to do, that is, to compel the Eurasian peoples to abandon hunting for the more advanced callings of herding and farming. Evolution may be slow, but it is terribly effective.

Since slaves were so generally employed by the earlier agriculturists, the farmer was formerly looked down on by both the hunter and the herder. For ages it was considered menial to till the soil. Even in the days of Cain and Abel the sacrifices of the pastoral life were held in greater esteem than the offerings of agriculture.

Humans ordinarily evolved into farmers from hunters by transition through the era of the herder, and this was also true among the Andites, but more often the evolutionary coercion of climatic necessity would cause whole tribes to pass directly from hunters to successful farmers. But this phenomenon of passing immediately from hunting to agriculture only occurred in those regions where there was a high degree of race mixture with the violet stock.

The evolutionary peoples (notably the Chinese) learned to plant seeds and to cultivate crops through observation of the sprouting of seeds accidentally moistened or which had been put in graves as food for the departed. But throughout southwest Asia, along the fertile river bottoms and adjacent plains, the Andites were carrying out the improved agricultural techniques inherited from their ancestors, who had made farming and gardening the chief pursuits within the boundaries of the second garden.

For thousands of years the descendants of Eden had grown wheat and barley, as improved in the Garden, throughout the highlands of the upper border of Mesopotamia. The descendants of the Edenites met here, traded, and socially mingled.

It was these enforced changes in living conditions which caused such a large proportion of the human race to become omnivorous in dietetic practice. And the combination of the wheat, rice, and vegetable diet with the flesh of the herds marked a great forward step in the health and vigor of these ancient peoples.

2. The Tools of Civilization

The growth of culture is predicated on the development of the tools of civilization. And the tools which people utilized in their ascent from savagery were effective only to the extent that they released human power for the accomplishment of higher tasks.

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

The first four great advances in human civilization were:

1. The taming of fire.
2. The domestication of animals.
3. The enslavement of captives.
4. Private property.

While fire, the first great discovery, eventually unlocked the doors of the scientific world, it was of little value in this regard to primitive humans. They refused to recognize natural causes as explanations for commonplace phenomena.

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

In the premachine age, the only way in which people could accomplish work without doing it themselves was to use an animal. Domestication of animals placed living tools in their hands, the intelligent use of which prepared the way for both agriculture and transportation. And without these animals people could not have risen from their primitive estate to the levels of subsequent civilization.

Most of the animals best suited to domestication were found in Asia, especially in the central to southwest regions. This was one reason why civilization progressed faster in that locality than in other parts of the world. Many of these animals had been domesticated twice before, and in the Andite age they were retamed once again. But the dog had remained with the hunters ever since being adopted by the blue race long, long before.

The Andites of Turkestan were the first peoples to extensively domesticate the horse, and this is another reason why their culture was predominant for so long. By 5,000 B.C.E. the Mesopotamian, Turkestan, and

Chinese farmers had begun the raising of sheep, goats, cows, camels, horses, fowls, and elephants. They employed the ox, camel, horse, and yak as beasts of burden. People were themselves at one time the beasts of burden. One ruler of the blue race once had one hundred thousand people in a colony of burden bearers.

The institutions of slavery and private ownership of land came with agriculture. Slavery raised the master's standard of living and provided more leisure for social culture.

The savage is a slave to nature, but scientific civilization is slowly conferring increasing liberty on humankind. Through animals, fire, wind, water, electricity, and other undiscovered sources of energy, people have liberated, and will continue to liberate, themselves from the necessity for unremitting toil. Regardless of the transient trouble produced by the prolific invention of machinery, the ultimate benefits to be derived from such mechanical inventions are inestimable. Civilization can never flourish, much less be established, until people have *leisure* to think, to plan, to imagine new and better ways of doing things.

People first simply appropriated their shelters, lived under ledges or dwelt in caves. Next they adapted such natural materials as wood and stone to the creation of family huts. Finally they entered the creative stage of home building, learned to manufacture brick and other building materials.

The peoples of the Turkestan highlands were the first to build their homes of wood, houses not at all unlike the early log cabins of the American pioneer settlers. Throughout the plains human dwellings were made of brick; later on, of burned bricks.

The older river communities made their huts by setting tall poles in the ground in a circle; the tops were then brought together, making the skeleton frame for the hut, which was interlaced with transverse reeds, the whole creation resembling a huge inverted basket. This structure could then be daubed over with clay and, after drying in the sun, would make a very serviceable weatherproof habitation.

It was from these early huts that the subsequent idea of all sorts of basket weaving independently originated. Among one group the idea of making pottery arose from observing the effects of smearing these pole frameworks with moist clay. The practice of hardening pottery by baking was discovered when one of these clay-covered primitive huts accidentally burned. The arts of olden days were often derived from the accidental occurrences attendant on the daily life of early peoples. At least, this was almost wholly true of the evolutionary progress of humankind up to the coming of the Biologic Uplifters.

While pottery had been first introduced by the staff of the Planetary Administrator about one-half million years ago, the making of clay vessels had practically ceased for over one hundred and fifty thousand years. Only the gulf coast pre-Sumerian Nodites continued to make clay vessels. The art of pottery making was revived during the time of Eden. The dissemination of this art was simultaneous with the extension of the desert areas of Africa, Arabia, and central Asia, and it spread in successive waves of improving technique from Mesopotamia over the Eastern Hemisphere.

These civilizations of the Andite age cannot always be traced by the stages of their pottery or other arts. The smooth course of human evolution was tremendously complicated by the regimes of both Dalamatia and Eden. The later vases and implements are often inferior to the earlier products of the purer Andite peoples.

3. Cities, Manufacture, and Commerce

The climatic destruction of the rich, open grassland hunting and grazing grounds of Turkestan, beginning about 12,000 B.C.E., compelled the people of those regions to resort to new forms of industry and crude

manufacturing. Some turned to the cultivation of domesticated flocks, others became agriculturists or collectors of water-borne food, but the higher type of Andite intellects chose to engage in trade and manufacture. It even became the custom for entire tribes to dedicate themselves to the development of a single industry. From the valley of the Nile to the Hindu Kush and from the Ganges to the Yellow River, the chief business of the superior tribes became the cultivation of the soil, with commerce as a side line.

The increase in trade and in the manufacture of raw materials into various articles of commerce was directly instrumental in producing those early and semipeaceful communities which were so influential in spreading the culture and the arts of civilization. Before the era of extensive world trade, social communities were tribal — expanded family groups. Trade brought different sorts of human beings into association, contributing to a more speedy cross-fertilization of culture.

About twelve thousand years ago the era of the independent cities was dawning. And these primitive trading and manufacturing cities were always surrounded by zones of agriculture and cattle raising. While it is true that industry was promoted by the elevation of the standards of living, you should have no misconception regarding the refinements of early urban life. The early peoples were not overly neat and clean, and the average primitive community rose from one to two feet every twenty-five years as the result of the mere accumulation of dirt and trash. Certain of these olden cities also rose above the surrounding ground very quickly because their unbaked mud huts were short-lived, and it was the custom to build new dwellings directly on top of the ruins of the old.

The widespread use of metals was a feature of this era of the industrial and trading cities. You have already found a bronze culture in Turkestan dating before 9,000 B.C.E., and the Andites learned to work in iron, gold, and copper, as well. But conditions were very different away from the more advanced centers of civilization. There were no distinct periods, such as the Stone, Bronze, and Iron Ages; all three existed at the same time in different localities.

Gold was the first metal to be sought by humans; it was easy to work and, at first, was used only as an ornament. Copper was employed next but not extensively until it was mixed with tin to make the harder bronze. The discovery of mixing copper and tin to make bronze was made by one of the Northern tribes of Turkestan whose highland copper mine happened to be located alongside a tin deposit.

With the appearance of crude manufacture and beginning industry, commerce quickly became the most potent influence in the spread of cultural civilization. The opening of the trade channels by land and by sea greatly facilitated travel and the mixing of cultures as well as the blending of civilizations. By 5,000 B.C.E. the horse was in general use throughout civilized and semicivilized lands. These later peoples not only had the domesticated horse but also various sorts of wagons and chariots. Ages before, the wheel had been used, but now vehicles so equipped became universally employed both in commerce and war.

The traveling trader and the roving explorer did more to advance historic civilization than all other influences combined. Military conquests, colonization, and missionary enterprises fostered by the later religions were also factors in the spread of culture; but these were all secondary to the trading relations, which were accelerated by the rapidly developing arts and sciences of industry.

Infusion of the Edenic stock into the human races not only quickened the pace of civilization, but it also greatly stimulated their proclivities toward adventure and exploration to the end that most of Eurasia and northern Africa was presently occupied by the rapidly multiplying mixed descendants of the Andites.

4. The Mixed Races

As contact is made with the dawn of historic times, all of Eurasia, northern Africa, and the Pacific Islands is overspread with the composite races of humankind. And these races of today have resulted from a blending and reblending of the five basic human stocks of Urantia.

Each of the Urantia races was identified by certain distinguishing physical characteristics. The Edenites and Nodites were long-headed; the Aborigines were broad-headed. The Sangik races were medium-headed, with the yellow and blue races tending to broad-headedness. The blue races, when mixed with the Aboriginal stock, were decidedly broad-headed. The secondary Sangiks were medium- to long-headed.

Although these skull dimensions are serviceable in deciphering racial origins, the skeleton as a whole is far more dependable. In the early development of the Urantia races there were originally five distinct types of skeletal structure:

1. Urantia aborigines.
2. Primary Sangik, red, yellow, and blue.
3. Secondary Sangik, orange, green, and indigo.
4. Nodites, descendants of the Dalamatians.
5. Edenites, the violet race.

As these five great racial groups extensively intermingled, continual mixture tended to obscure the Aboriginal type by Sangik hereditary dominance. The Lapps and the Eskimos are blends of Aboriginal and Sangik-blue races. Their skeletal structures come the nearest to preserving the aboriginal type. But the Edenites and the Nodites have become so mixed with the other races that they can be detected only as a generalized Caucasoid order.

In general, therefore, as the human remains of the last twenty thousand years are unearthed, it will be impossible to clearly distinguish the five original types. Study of such skeletal structures will disclose that humankind is now divided into approximately three classes:

1. *The Caucasoid* — the Andite blend of the Nodite and Edenic stocks, further modified by primary and (some) secondary Sangik mixture and by considerable Aboriginal crossing. The Occidental white races, together with some Indian and Turanian peoples, are included in this group. The unifying factor in this division is the greater or lesser proportion of Andite inheritance.
2. *The Mongoloid* — the primary Sangik type, including the original red, yellow, and blue races. The Chinese and Amerinds belong to this group. In Europe the Mongoloid type has been modified by secondary Sangik and Aboriginal mixture; still more by Andite infusion. The Malayan and other Indonesian peoples are included in this classification, though they contain a high percentage of secondary Sangik blood.
3. *The Negroid* — the secondary Sangik type, which originally included the orange, green, and indigo races. This is the type best illustrated by the darker-skinned races, and it will be found through Africa, India, and Indonesia wherever the secondary Sangik races located.

In North China there is a certain blending of Caucasoid and Mongoloid types; in the Levant the Caucasoid and Negroid have intermingled; in India, as in South America, all three types are represented. And the skeletal characteristics of the three surviving types still persist and help to identify the later ancestry of present-day human races.

5. Cultural Society

Biologic evolution and cultural civilization are not necessarily correlated; organic evolution in any age may proceed unhindered in the very midst of cultural decadence. But when lengthy periods of human history are surveyed, it will be observed that eventually evolution and culture become related as cause and effect. Evolution may advance in the absence of culture, but cultural civilization does not flourish without an adequate background of antecedent biologic progression. The Edenic rulers introduced no art of civilization foreign to the progress of human society, but the Edenic blood did augment the inherent ability of the races and did accelerate the pace of economic development and industrial progression. The bestowal of the Biologic Uplifters improved the brain power of the races, thereby greatly hastening the processes of natural evolution.

Through agriculture, animal domestication, and improved architecture, humankind gradually escaped the worst of the incessant struggle to live, and began to cast about to find ways to sweeten the process of living; and this was the beginning of the striving for higher and ever higher standards of material comfort. Through manufacture and industry people are gradually augmenting the pleasure content of mortal life.

But cultural society is no great and beneficent club of inherited privilege into which all people are born with free membership and entire equality. It is rather an exalted and ever-advancing guild of earth workers, admitting to its ranks only the nobility of those toilers who strive to make the world a better place in which their children and their children's children may live and advance in subsequent ages. And this guild of civilization exacts costly admission fees, imposes strict and rigorous disciplines, visits heavy penalties on all dissenters and nonconformists, while it confers few personal licenses or privileges except those of enhanced security against common dangers and racial perils.

Social association is a form of survival insurance which human beings have learned is profitable; therefore most individuals are willing to pay those premiums of self-sacrifice and personal-liberty curtailment which society exacts from its members in return for this enhanced group protection. In short, the present-day social mechanism is a trial-and-error insurance plan designed to afford some degree of assurance and protection against a return to the terrible and antisocial conditions which characterized the early experiences of the human race.

Society thereby becomes a co-operative scheme for securing civil freedom through institutions, economic freedom through capital and invention, social liberty through culture, and freedom from violence through police regulation.

Might does not make right, but it does enforce the commonly recognized rights of each succeeding generation. The prime mission of government is the definition of the right, the just and fair regulation of class differences, and the enforcement of equality of opportunity under the rules of law. Every human right is associated with a social duty; group privilege is an insurance mechanism which unfailingly demands the full payment of the exacting premiums of group service. And group rights, as well as those of the individual, must be protected, including the regulation of the sex propensity.

Liberty subject to group regulation is the legitimate goal of social evolution. Liberty without restrictions is the vain and fanciful dream of unstable and flighty human minds.

6. The Maintenance of Civilization

While biologic evolution has always proceeded upward, much of cultural evolution went out from the Euphrates valley in waves, which successively weakened as time passed until finally the whole of the pure-line Edenic posterity had left to enrich the civilizations of Asia and Europe. The races did not fully blend, but their civilizations did mix to a considerable extent. Culture slowly spread throughout the world. And this civilization must be maintained and fostered, for no new sources of culture exist today, no Andites to invigorate and stimulate the slow progress of the evolution of civilization.

The civilization which is now evolving on Urantia grew out of, and is predicated on, the following factors:

1. *Natural circumstances.* The nature and extent of a material civilization is in large measure determined by the natural resources available. Climate, weather, and numerous physical conditions are factors in the evolution of culture.

At the opening of the Andite era there were only two extensive and fertile open hunting areas in all the world. One was in North America and was overspread by the Amerinds; the other was to the north of Turkestan and was partly occupied by an Aboriginal-yellow race. The decisive factors in the evolution of a superior culture in southwestern Asia were race and climate. The Andites were a great people, but the crucial factor in determining the course of their civilization was the increasing aridity of Iran, Turkestan, and Sinkiang, which *forced* them to invent and adopt new and advanced methods of wresting a livelihood from their decreasingly fertile lands.

The configuration of continents and other land-arrangement situations are very influential in determining peace or war. Very few Urantians have ever had such a favorable opportunity for continuous and unmolested development as has been enjoyed by the peoples of North America — protected on practically all sides by vast oceans.

2. *Capital goods.* Culture is never developed under conditions of poverty; leisure is essential to the progress of civilization. Individual character of moral and spiritual value may be acquired in the absence of material wealth, but a cultural civilization is only derived from those conditions of material prosperity which foster leisure combined with ambition.

During primitive times life on Urantia was a serious and sober business. And it was to escape this incessant struggle and interminable toil that humankind constantly tended to drift toward the salubrious climate of the tropics. While these warmer zones of habitation afforded some remission from the intense struggle for existence, the races and tribes who sought ease seldom utilized their unearned leisure for the advancement of civilization. Social progress has invariably come from the thoughts and plans of those races that have, by their intelligent toil, learned how to wrest a living from the land with lessened effort and shortened days of labor and have thereby been able to enjoy a well-earned and profitable margin of leisure.

3. *Scientific knowledge.* The material aspects of civilization must always await the accumulation of scientific data. It was a long time after the discovery of the bow and arrow and the utilization of animals for power purposes before people learned how to harness wind and water, to be followed by the employment of steam and electricity. But slowly the tools of civilization improved. Weaving, pottery, the domestication of animals, and metalworking were followed by an age of writing and printing.

Knowledge is power. Invention always precedes the acceleration of cultural development on a world-wide scale. Science and invention benefited most of all from the printing press, and the interaction of all these cultural and inventive activities has enormously accelerated the rate of cultural advancement.

Science teaches people to speak the new language of mathematics and trains their thoughts along lines of exacting precision. And science also stabilizes philosophy through the elimination of error, while it purifies religion by the destruction of superstition.

4. *Human resources.* Human power is indispensable to the spread of civilization. All things being equal, a numerous people will dominate the civilization of a smaller race. Therefore failure to increase in numbers up to a certain point prevents the full realization of national destiny, but there comes a point in population increase where further growth is suicidal. Multiplication of numbers beyond the optimum of the normal people-land ratio means either a lowering of the standards of living or an immediate expansion of territorial boundaries by peaceful penetration or by military conquest, forcible occupation.

You are sometimes shocked at the ravages of war, but you should recognize the necessity for producing large numbers of mortals so as to afford ample opportunity for social and moral development; with such planetary fertility the serious problem of overpopulation soon occurs. Most of the inhabited worlds are small. Urantia is average, perhaps a trifle undersized. The optimum stabilization of national population enhances culture and prevents war. And it is a wise nation which knows when to cease growing.

But the continent richest in natural deposits and the most advanced mechanical equipment will make little progress if the intelligence of its people is on the decline. Knowledge can be had by education, but wisdom, which is indispensable to true culture, can be secured only through experience and by people who are innately intelligent. Such a people are able to learn from experience; they may become truly wise.

5. *Effectiveness of material resources.* Much depends on the wisdom displayed in the utilization of natural resources, scientific knowledge, capital goods, and human potentials. The chief factor in early civilization was the *force* exerted by wise social masters; primitive people had civilization literally thrust on them by their superior contemporaries. Well-organized and superior minorities have largely ruled this world.

Might does not make right, but might does make what is and what has been in history. Urantia has only recently reached that point where society is willing to debate the ethics of might and right.

6. *Effectiveness of language.* The spread of civilization depends on language. Live and growing languages insure the expansion of civilized thinking and planning. During the early ages important advances were made in language. Today, there is great need for further linguistic development to facilitate the expression of evolving thought.

Language evolved out of group associations, each local group developing its own system of word exchange. Language grew through gestures, signs, cries, imitative sounds, intonation, and accent to the vocalization of subsequent alphabets. Language is humanity's greatest and most serviceable thinking tool, but it never flourished until social groups acquired some leisure. The tendency to play with language develops new words — slang. If the majority adopt the slang, then usage constitutes it language. The origin of dialects is illustrated by the indulgence in "baby talk" in a family group.

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

While very little progress has been made on Urantia toward developing an international language, much has been accomplished by the establishment of international commercial exchange. And all these

international relations should be fostered, whether they involve language, trade, art, science, competitive play, or religion.

7. *Effectiveness of mechanical devices.* The progress of civilization is directly related to the development and possession of tools, machines, and channels of distribution. Improved tools, ingenious and efficient machines, determine the survival of contending groups in the arena of advancing civilization.

In the early days the only energy applied to land cultivation was human power. It was a long struggle to substitute oxen for people since this put people out of employment. More recently, machines have begun to displace people, and every such advance is directly contributory to the progress of society because it liberates human power for the accomplishment of more valuable tasks.

Science, guided by wisdom, may become humanity's great social liberator. A mechanical age can only prove disastrous to a nation whose intellectual level is too low to discover those wise methods and sound techniques for successfully adjusting to the transition difficulties arising from the sudden loss of employment by large numbers as a consequence of the too rapid invention of new types of laborsaving machinery.

8. *Character of torchbearers.* Social inheritance enables humans to stand on the shoulders of all who have preceded them, and who have contributed to the sum of culture and knowledge. In this work of passing on the cultural torch to the next generation, the home will always be the basic institution. The play and social life comes next, with the school last but equally indispensable in a complex and highly organized society.

Insects are born fully educated and equipped for life — a very narrow and purely instinctive existence. The human baby is born without an education; therefore people possess the power, by controlling the educational training of the younger generation, to greatly modify the evolutionary course of civilization.

The greatest contemporary influences contributing to the furtherance of civilization and the advancement of culture are the marked increase in world travel and the unparalleled improvements in methods of communication. But the improvement in education has not kept pace with the expanding social structure; neither has the modern appreciation of ethics developed in correspondence with growth along more purely intellectual and scientific lines. And modern civilization is at a standstill in spiritual development and the safeguarding of the home institution.

9. *The social ideals.* The ideals of one generation carve out the channels of destiny for immediate posterity. The *quality* of the social torchbearers will determine whether civilization goes forward or backward. The homes, religious institutions, and schools of one generation predetermine the character trend of the succeeding generation. The moral and spiritual momentum of a people largely determines the cultural velocity of that civilization.

Ideals elevate the source of the social stream. And no stream will rise any higher than its source no matter what technique of pressure or directional control may be employed. The driving power of even the most material aspects of a cultural civilization is resident in the least material of society's achievements. Intelligence may control the mechanism of civilization, wisdom may direct it, but spiritual idealism is the energy which really uplifts and advances human culture from one level of attainment to another.

At first life was a struggle for existence; now, for a standard of living; next it will be for quality of thinking, the coming earthly goal of human existence.

10. *Co-ordination of specialists.* Civilization has been enormously advanced by the division of labor and by its later corollary of specialization. Civilization is now dependent on the effective co-ordination of specialists. As society expands, some method of drawing together the various specialists must be found.

Social, artistic, technical, and industrial specialists will continue to multiply and increase in skill and dexterity. And this diversification of ability and dissimilarity of employment will eventually weaken and disintegrate human society if effective means of co-ordination and co-operation are not developed. But the intelligence which is capable of such inventiveness and such specialization should be wholly competent to devise adequate methods of control and adjustment for all problems resulting from the rapid growth of invention and the accelerated pace of cultural expansion.

11. *Place-finding devices.* The next age of social development will be embodied in a better and more effective co-operation and co-ordination of ever-increasing and expanding specialization. And as labor diversifies more and more, some technique for directing individuals to suitable employment must be devised. Machinery is not the only cause for unemployment among the civilized peoples of Urantia. Economic complexity and the steady increase of industrial and professional specialism add to the problems of labor placement.

It is not enough to train people for work; in a complex society efficient methods of place finding must also be provided. Before training citizens in the highly specialized techniques of earning a living, they should be trained in one or more methods of commonplace labor, trades or callings which could be utilized when they were transiently unemployed in their specialized work. No civilization can survive the long-time harboring of large classes of unemployed. In time, even the best of citizens will become distorted and demoralized by accepting support from the public treasury. Even private charity becomes pernicious when long extended to able-bodied citizens.

Such a highly specialized society will not take kindly to the ancient communal and feudal practices of olden peoples. True, many common services can be acceptably and profitably socialized, but highly trained and ultraspecialized human beings can best be managed by some technique of intelligent co-operation. Modernized co-ordination and regulation will be productive of longer-lived co-operation than the older and more primitive methods of communism or dictatorial regulative institutions based on force.

12. *The willingness to co-operate.* One of the great hindrances to the progress of human society is the conflict between the interests and welfare of the larger, more socialized human groups and of the smaller, contrary-minded asocial associations of humankind, not to mention antisocially-minded single individuals.

No national civilization endures very long unless its educational methods and religious ideals inspire a high type of intelligent patriotism and national devotion. Without this sort of intelligent patriotism and cultural solidarity, all nations tend to disintegrate as a result of provincial jealousies and local self-interests.

The maintenance of world-wide civilization is dependent on human beings learning how to live together in peace and harmony. Without effective co-ordination, contemporary civilization is jeopardized by the dangers of ultraspecialization: monotony, narrowness, and the tendency to breed distrust and jealousy.

13. *Effective and wise leadership.* In civilization much, very much, depends on an enthusiastic and effective load-pulling spirit. Ten people are of little more value than one person in lifting a great load unless they lift together — all at the same moment. And such teamwork — social co-operation — is dependent on leadership. The cultural civilizations of the past and the present have been based on the intelligent co-operation of the citizenry with wise and progressive leaders; and until humanity evolves to higher levels, civilization will continue to be dependent on wise and vigorous leadership.

High civilizations are born of the sagacious correlation of material wealth, intellectual greatness, moral worth, social cleverness, and cosmic insight.

14. *Social changes.* Society is not a divine institution; it is a phenomenon of progressive evolution; and advancing civilization is always delayed when its leaders are slow in making those changes in the social organization which are essential to keeping pace with the scientific developments of the age. For all that, things must not be despised just because they are old, neither should an idea be unconditionally embraced just because it is novel and new.

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

15. *The prevention of transitional breakdown.* Society is the offspring of ages of trial and error; it is what survived the selective adjustments and readjustments in the successive stages of humankind's age-long rise from animal to human levels of planetary status. The great danger to any civilization — at any one moment — is the threat of breakdown during the time of transition from the established methods of the past to those new and better, but untried, procedures of the future.

Leadership is vital to progress. Wisdom, insight, and foresight are indispensable to the endurance of nations. Civilization is never really jeopardized until able leadership begins to vanish. And the quantity of such wise leadership has never exceeded one per cent of the population.

And it was by these rungs on the evolutionary ladder that civilization climbed to that place where those mighty influences could be initiated which have culminated in the rapidly expanding culture of the twenty-first century. And only by adherence to these essentials can people hope to maintain present-day civilizations while providing for their continued development and certain survival.

This is the basis of the long, long struggle of the peoples of earth to establish civilization since the age of Eden. Present-day culture is the net result of this strenuous evolution. Before the discovery of printing, progress was relatively slow since one generation could not rapidly benefit from the achievements of its predecessors. But now human society is plunging forward under the force of the accumulated momentum of all the ages through which civilization has struggled.

[This paper had been originally sponsored by an Archangel of Nebadon.]

Paper 82

The Evolution of Marriage

Marriage — mating — grows out of bisexuality. Marriage is humanity's reactional adjustment to such bisexuality, while the family life is the sum total resulting from all such evolutionary and adaptative adjustments. Marriage is enduring; it is not inherent in biologic evolution, but it is the basis of all social evolution and is therefore certain to continually exist in some form. Marriage has given humankind the home, and the home is the crowning glory of the whole long and arduous evolutionary struggle.

While religious, social, and educational institutions are all essential to the survival of cultural civilization, *the family is the master civilizer*. A child learns most of the essentials of life from family and neighbors.

The humans of olden times did not possess a very rich social civilization, but they faithfully and effectively passed on what they had to the next generation. And you should recognize that most of these civilizations of the past continued to evolve with a bare minimum of other institutional influences because the home was effectively functioning. Today humanity possesses a rich social and cultural heritage, and it should be wisely and effectively passed on to succeeding generations. The family as an educational institution must be maintained.

1. The Mating Instinct

Notwithstanding the personality gulf between genders, the sex urge is sufficient to ensure their coming together for the reproduction of the species. This instinct operated effectively long before humans experienced much of what was later called love, devotion, and marital loyalty. Mating is an innate propensity, and marriage is its evolutionary social repercussion.

Sex interest and desire were not dominating passions in primitive peoples; they simply took them for granted. The entire reproductive experience was free from imaginative embellishment. The all-absorbing sex passion of the more highly civilized peoples is chiefly due to early race mixtures, especially where the evolutionary nature has been stimulated by the associative imagination and beauty appreciation of the Nodites and Edenites. But this Andite inheritance was absorbed by the evolutionary races in such limited amounts as to fail to provide sufficient self-control for the animal passions quickened and aroused by the endowment of keener sex consciousness and stronger mating urges. Of the evolutionary races, the red race had the highest sex code.

The regulation of sex in relation to marriage indicates:

1. The relative progress of civilization. Civilization has increasingly demanded that sex be gratified in useful channels and in accordance with the mores.
2. The amount of aboriginal stock in any people. Among such groups sex has become expressive of both the highest and the lowest in both the physical and emotional natures.

The Sangik races had normal animal passion, but they displayed little imagination or appreciation of the beauty and physical attractiveness of the opposite sex. What is called sex appeal is virtually absent even in present-day primitive races; these unmixed peoples have a definite mating instinct but insufficient sex attraction to create serious problems requiring social control.

The mating instinct is one of the dominant physical driving forces of human beings; it is the one emotion which, in the guise of individual gratification, effectively tricks selfish people into putting race welfare and perpetuation high above individual ease and personal freedom from responsibility.

As an institution, marriage, from its early beginnings until modern times, depicts the social evolution of the biologic propensity for self-perpetuation. The perpetuation of the evolving human species is made certain by the presence of this mating impulse, an urge which is loosely called sex attraction. This great biologic urge becomes the impulse hub for all sorts of associated instincts, emotions, and usages — physical, intellectual, moral, and social.

With the savage, the food supply was the impelling motivation, but when civilization ensures plentiful food, the sex urge often becomes a dominant impulse and therefore always stands in need of social regulation. In animals, instinctive periodicity checks the mating propensity, but since people are so largely self-controlled beings, sex desire is not altogether periodic; therefore it becomes necessary for society to impose self-control on the individual.

No human emotion or impulse, when unbridled and overindulged, can produce so much harm and sorrow as this powerful sex urge. Intelligent submission of this impulse to the regulations of society is the supreme test of the actuality of any civilization. Self-control, more and more self-control, is the ever-increasing demand of advancing humankind. Secrecy, insincerity, and hypocrisy may obscure sex problems, but they do not provide solutions, nor do they advance ethics.

2. The Restrictive Taboos

The story of the evolution of marriage is simply the history of sex control through the pressure of social, religious, and civil restrictions. Nature hardly recognizes individuals; it takes no cognizance of so-called morals; it is only and exclusively interested in the reproduction of the species. Nature compellingly insists on reproduction but indifferently leaves the consequential problems to be solved by society, creating an ever-present and major problem for evolutionary humankind. This social conflict consists in the unending war between basic instincts and evolving ethics.

Among the early races there was little or no regulation of the relations of the sexes. Because of this sex license, no prostitution existed. Today's primitive peoples have no marriage institution; a study of these peoples reveals the simple mating customs followed by primitive races. But all ancient humans should always be studied and judged in the light of the moral standards of the mores of their own times.

Free love, however, has never been in good standing above the scale of rank savagery. The moment societal groups began to form, marriage codes and marital restrictions began to develop. Mating has progressed through a multitude of transitions from a state of almost complete sex license to the twenty-first century standards of relative sex restriction.

In the earliest stages of tribal development the mores and restrictive taboos were very crude, but they did keep the sexes apart — this favored quiet, order, and industry — and the long evolution of marriage and the home had begun. The sex customs of dress, adornment, and religious practices had their origin in these early taboos which defined the range of sex liberties and eventually created concepts of vice, crime, and sin. But it was long the practice to suspend all sex regulations on high festival days, especially May Day.

3. Early Marriage Mores

Marriage is the institutional response of the social organism to the ever-present biologic tension of humans' unremitting urge to reproduction — self-propagation. Mating is universally natural, and as society evolved from the simple to the complex, there was a corresponding evolution of the mating mores, the genesis of the marital institution. Wherever social evolution has progressed to the stage at which mores are generated, marriage will be found as an evolving institution.

There always have been and always will be two distinct realms of marriage: the mores, the laws regulating the external aspects of mating, and the otherwise secret and personal relations of people. The individual has always been rebellious against the sex regulations imposed by society; and this is the reason for this age-long sex problem: Self-maintenance is individual but is carried on by the group; self-perpetuation is social but is secured by individual impulse.

The mores, when respected, have ample power to restrain and control the sex urge, as has been shown among all humans. Marriage standards have always been a true indicator of the current power of the mores and the functional integrity of the civil government. But the early sex and mating mores were a mass of inconsistent and crude regulations. Parents, children, relatives, and society all had conflicting interests in the marriage regulations. But in spite of all this, those groups which exalted and practiced marriage naturally evolved to higher levels and survived in increased numbers.

In primitive times marriage was the price of social standing. In one age, marriage has been viewed as a social duty; in another, as a religious obligation; and in still another, as a political requirement to provide citizens for the state.

Many early tribes required feats of stealing as a qualification for marriage; later peoples substituted athletic contests and competitive games for such raiding forays. The winners in these contests were awarded the first prize — choice of a mate. Among the head-hunters a youth might not marry until possessing at least one head, although such skulls were sometimes purchasable. As the buying of mates declined, they were won by riddle contests.

The fact that ancient peoples regarded it as a disgrace, or even a sin, to not be married, explains the origin of child marriages; since one must be married, the earlier the better. It was also a general belief that unmarried persons could not enter spiritland, and this was a further incentive to child marriages even at birth and sometimes before birth, contingent on sex. The ancients believed that even the dead must be married. The original matchmakers were employed to negotiate marriages for deceased individuals. One parent would arrange for these intermediaries to effect the marriage of a dead child to a dead child of another family.

Among later peoples, puberty was the common age of marriage, but this has advanced in direct proportion to the progress of civilization. Early in social evolution peculiar and celibate orders of both genders arose; they were started and maintained by individuals more or less lacking normal sex urge.

Some tribes limited mating to similar age groups. It was the limitation of marriage to certain age groups that first gave origin to ideas of incest.

In olden days many practices now regarded as immoral were encouraged. Chastity was a great hindrance to marriage; the bearing of a child before marriage greatly increased the certainty of having more children.

These primitive trial marriages were entirely free from all semblance of license; they were simply sincere tests of fecundity. The contracting individuals married permanently just as soon as fertility was established. When modern couples marry with the thought of convenient divorce in the background of their minds if they are not wholly pleased with their married life, they are in reality entering a form of trial marriage and one that is far beneath the status of the honest adventures of their less civilized ancestors.

4. Marriage Under the Property Mores

Marriage has always been closely linked with both property and religion. Property has been the stabilizer of marriage; religion, the moralizer.

Primitive marriage was an investment, an economic speculation; it was more a matter of business than an affair of flirtation. The ancients married for the advantage and welfare of the group; therefore their marriages were planned and arranged by the group, their parents and elders. And that the property mores were effective in stabilizing the marriage institution is borne out by the fact that marriage was more permanent among the early tribes than it is among many modern peoples.

As civilization advanced and private property gained further recognition in the mores, stealing became the great crime. Adultery was recognized as a form of stealing, an infringement of the property rights, and all legalized sex relations grew out of these pre-existent property rights.

Modern sex jealousy is not innate; it is a product of the evolving mores.

5. Endogamy and Exogamy

Very early the savage observed that race mixture improved the quality of the offspring. It was not that inbreeding was always bad, but that outbreeding was always comparatively better; therefore the mores tended to crystallize in restriction of sex relations among near relatives. It was recognized that outbreeding greatly increased the selective opportunity for evolutionary variation and advancement. The outbred individuals were more versatile and had greater ability to survive in a hostile world; the inbreeders, together with their mores, gradually disappeared. This was all a slow development; the savage did not consciously reason about such problems. But the later and advancing peoples did, and they also made the observation that general weakness sometimes resulted from excessive inbreeding.

While the inbreeding of good stock sometimes resulted in the upbuilding of strong tribes, the spectacular cases of the bad results of the inbreeding of inferior stock more forcibly impressed the attitudes of people, with the result that the advancing mores increasingly formulated taboos against all marriages among near relatives.

Religion has long been an effective barrier against outmarriage; many religious teachings have proscribed marriage outside the faith. Property has always influenced marriage, and sometimes, in an effort to conserve property within a clan, mores have arisen compelling young people to choose mates within their tribes. Rulings of this sort led to a great multiplication of cousin marriages. In-mating was also practiced in an effort to preserve craft secrets; skilled workers sought to keep the knowledge of their craft within the family.

Superior groups, when isolated, always reverted to consanguineous mating. The Nodites for over one hundred and fifty thousand years were one of the great in-marriage groups. The later-day in-marriage mores were tremendously influenced by the traditions of the violet race, in which, at first, matings were, perforce, between siblings. And sibling marriages were common in early Egypt, Syria, Mesopotamia, and throughout the lands once occupied by the Andites. The Egyptians practiced sibling marriages in an effort to keep the

royal blood pure, a custom which persisted in Persia. Among the Mesopotamians, before the days of Abraham, cousin marriages were obligatory; cousins had prior marriage rights to cousins. Abraham married a half-sibling, but such unions were not allowed under the later mores of the Jews.

There is no biologic instinct against any degree of in-marriage; such restrictions are wholly a matter of taboo.

Outmarriage finally dominated. Familiarity breeds contempt; so, as the element of individual choice began to dominate mating, it became the custom to choose partners from outside the tribe.

Many tribes finally forbade marriages within the clan; others limited mating to certain castes. The taboo against marriage with someone of one's own totem gave impetus to the custom of stealing mates from neighboring tribes. Later on, marriages were regulated more in accordance with territorial residence than with kinship. There were many steps in the evolution of in-marriage into the modern practice of outmarriage. Even after the taboo rested on in-marriages for the common people, chiefs and rulers were permitted to marry those of close kin in order to keep the royal blood concentrated and pure. The mores have usually permitted sovereign rulers certain licenses in sex matters.

The presence of the later Andite peoples had much to do with increasing the desire of the Sangik races to mate outside their own tribes. But it was not possible for out-mating to become prevalent until neighboring groups had learned to live together in relative peace.

Outmarriage itself was a peace promoter; marriages between the tribes lessened hostilities. Outmarriage led to tribal co-ordination and to military alliances; it became dominant because it provided increased strength; it was a nation builder. Outmarriage was also greatly favored by increasing trade contacts; adventure and exploration contributed to the extension of the mating bounds and greatly facilitated the cross-fertilization of racial cultures.

The otherwise inexplicable inconsistencies of the racial marriage mores are largely due to this outmarriage custom with its accompanying mate stealing and buying from foreign tribes, all of which resulted in a compounding of the separate tribal mores. That these taboos respecting in-marriage were sociologic, not biologic, is well illustrated by the taboos on kinship marriages, which embraced many degrees of in-law relationships, cases representing no blood relation whatsoever.

6. Racial Mixtures

There are no pure races in the world today. The early and original evolutionary peoples of color have only two representative races persisting in the world, the yellow race and the black race; and even these two races are mixed with the extinct colored peoples. While the so-called white race is predominantly descended from the ancient blue race, it is mixed more or less with all other races as is the red race of the Americas.

Of the six colored Sangik races, three were primary and three were secondary. Though the primary races — blue, red, and yellow — were in many respects superior to the three secondary peoples, it should be remembered that these secondary races had many desirable traits which would have considerably enhanced the primary peoples if their better strains could have been absorbed.

Present-day prejudice against "half-castes," "hybrids," and "mongrels" arises because modern racial crossbreeding is, for the greater part, between the less desirable strains of the races concerned.

If the present-day races of Urantia could be freed from the burden of their underdeveloped members, there would be little objection to a limited race amalgamation. And if such racial mixtures could take place between the highest types of the several races, still less objection could be offered.

Hybridization of superior and dissimilar stocks is the secret of the creation of new and more vigorous strains. And this is true of plants, animals, and the human species. Hybridization augments vigor and increases fertility. Race mixtures of the average or superior strata of various peoples greatly increase *creative* potential.

Race blending greatly contributes to the sudden appearance of *new* characteristics, and if such hybridization is the union of superior strains, then these new characteristics will also be *superior* traits.

Hybridization makes for species improvement because of the role of the *dominant genes*. Racial intermixture increases the likelihood of a larger number of the desirable *dominants* being present in the hybrid.

For the past hundred years more racial hybridization has been taking place on Urantia than has occurred in thousands of years. The danger of gross disharmonies as a result of crossbreeding of human stocks has been greatly exaggerated. The chief troubles of “half-breeds” are due to social prejudices. Interbreeding between the highest types of the white, red, and yellow races would immediately bring into existence many new and biologically effective characteristics. These three peoples belong to the primary Sangik races. Mixtures of the white and black races produce mulatto offspring that are not so objectionable as social and racial prejudice would seek to make them appear. Such white-black hybrids are excellent specimens of humanity.

When a primary Sangik race amalgamates with a secondary Sangik race, the latter is considerably improved at the expense of the former. And on a small scale — extending over long periods of time — there can be little serious objection to such a sacrificial contribution by the primary races to the betterment of the secondary groups. Biologically considered, the secondary Sangiks were in some respects superior to the primary races.

After all, the real jeopardy of the human species is to be found in the unrestrained multiplication of the inferior strains of the various civilized peoples rather than in any supposed danger of their racial interbreeding.

[This paper had been originally presented by the Chief of Seraphim stationed on Urantia.]

Paper 83

The Marriage Institution

This is the recital of the early beginnings of the institution of marriage. It has progressed steadily from the loose and promiscuous matings of the herd through many variations and adaptations, even to the appearance of those marriage standards which eventually culminated in the realization of pair matings to establish a home of the highest social order.

Marriage has been in jeopardy many times, and the marriage mores have drawn heavily on both property and religion for support; but the real influence which forever safeguards marriage and the resultant family is the simple and innate biologic fact that people positively will not live without each other, whether they are the most primitive savages or the most cultured mortals.

It is because of the sex urge that selfish people are lured into making something better than animals of themselves. The self-regarding and self-gratifying sex relationship entails the certain consequences of self-denial and ensures the assumption of altruistic duties and numerous benefiting home responsibilities. Sex has been the unrecognized and unsuspected civilizer of the savage; for this same sex impulse automatically and unerringly *compels people to think* and eventually *leads them to love*.

1. Marriage as a Societal Institution

Marriage is society's mechanism designed to regulate and control those many human relations which arise out of the physical fact of sexuality. As such an institution, marriage functions in two directions:

1. In the regulation of personal sex relations.
2. In the regulation of descent, inheritance, succession, and social order, this being its older and original function.

The family, which grows out of marriage, is itself a stabilizer of the marriage institution together with the property mores. Other potent factors in marriage stability are pride, vanity, chivalry, duty, and religious convictions. But while marriages may be approved or disapproved on high, they are hardly made in heaven. The human family is a distinctly human institution, an evolutionary development. Marriage is an institution of society, not a function of religion. True, religion should mightily influence it but should not undertake to exclusively control and regulate it.

Primitive marriage was primarily industrial; and even in modern times it is often a social or business affair. Through the influence of the mixture of the Andite stock and as a result of the mores of advancing civilization, marriage is slowly becoming mutual, romantic, parental, poetical, affectionate, ethical, and even idealistic. Selection and so-called romantic love, however, were at a minimum in primitive mating. During early times couples were not together much; they did not even eat together very often. But among the ancients, personal affection was not strongly linked to sex attraction; they became fond of one another largely because of living and working together.

2. Courtship and Betrothal

Primitive marriages were always planned by the parents of the couple. The transition stage between this custom and the times of free choosing was occupied by the marriage broker or professional matchmaker. These matchmakers were at first the barbers; later, the priests. Marriage was originally a group affair; then a family matter; only recently has it become an individual endeavor.

Coercion, not attraction, was the approach to primitive marriage. As raiding preceded trading, so marriage by capture preceded marriage by contract. A pseudo elopement was the transition stage between capture by force and subsequent courtship by charming.

An early type of wedding ceremony was the mimic flight, a sort of elopement rehearsal which was once a common practice. Later, mock capture became a part of the regular wedding ceremony.

Increasing love, romance, and personal selection in premarital courtship are an Andite contribution to the world races. Sex relations are evolving favorably; many advancing peoples are gradually substituting somewhat idealized concepts of sex attraction for those older motives of utility and ownership. Sex impulse and feelings of affection are beginning to displace cold calculation in the choosing of life partners.

The betrothal was originally equivalent to marriage; and among early peoples sex relations were conventional during the engagement.

3. Purchase and Dowry

The ancients mistrusted love and promises; they thought that abiding unions must be guaranteed by some tangible security, property. For this reason, the purchase price of a mate was regarded as a forfeit or deposit which was doomed to be lost in case of divorce or desertion.

An otherwise desirable person who could not pay for a marriage could be adopted by the prospective mate's family and then could marry. And if someone could not meet the price demanded by a grasping family, the elders would often bring pressure to bear upon the family which would result in a modification of their demands, or else there might be an elopement.

As civilization progressed, families did not like to appear to sell their children, and so, while continuing to accept the purchase price, they initiated the custom of giving the pair valuable presents which about equaled the purchase money. And on the later discontinuance of payment, these presents became the dowry.

The idea of a dowry was to convey the impression of a mate's independence, to suggest far removal from the times of slaves and property companions. A divorce required that the dowry be paid back in full. Among some tribes a mutual deposit was made with the parents of both members of the couple, to be forfeited in case either deserted the other, in reality a marriage bond.

4. The Wedding Ceremony

The wedding ceremony grew out of the fact that marriage was originally a community affair, not just the culmination of a decision of two individuals. Mating was of group concern as well as a personal function.

Magic, ritual, and ceremony surrounded the entire life of the ancients, and marriage was no exception. As civilization advanced, as marriage became more seriously regarded, the wedding ceremony became increasingly pretentious. Early marriage was a factor in property interests, even as it is today, and therefore required a legal ceremony, while the social status of subsequent children demanded the widest possible publicity. Primitive people had no records; therefore the marriage ceremony must be witnessed by many persons.

At first the wedding ceremony was more on the order of a betrothal and consisted only in public notification of intention of living together; later it consisted in formal eating together. Among some tribes the parents simply brought the couple together; in other cases the only ceremony was the formal exchange of presents, after which the couple were officially engaged. Among many Levantine peoples it was the custom to dispense with all formality, marriage being consummated by sex relations. The red race was the first to develop the more elaborate celebration of weddings.

Childlessness was greatly dreaded, and since barrenness was attributed to spirit machinations, efforts to insure fecundity also led to the association of marriage with certain magical or religious ceremonials. And in this effort to ensure a happy and fertile marriage, many charms were employed; even the astrologers were consulted to ascertain the birth stars of the contracting parties. At one time the human sacrifice was a regular feature of all weddings among well-to-do people.

Lucky days were sought out, Thursday being most favorably regarded, and weddings celebrated at the full of the moon were thought to be exceptionally fortunate. It was the custom of many Near Eastern peoples to throw grain on the newlyweds; this was a magical rite which was supposed to ensure fecundity. Certain Oriental peoples used rice for this purpose.

Fire and water were always considered the best means of resisting ghosts and evil spirits; hence altar fires and lighted candles, as well as the baptismal sprinkling of holy water, were usually in evidence at weddings. For a long time it was customary to set a false wedding day and then suddenly postpone the event so as to put the ghosts and spirits off the track.

The teasing of newlyweds and the pranks played on honeymooners are all relics of those far-distant days when it was thought best to appear miserable and ill at ease in the sight of the spirits so as to avoid arousing their envy.

One of the most ancient forms of the wedding ceremony was to have a priest bless the wedding bed to insure the fertility of the union; this was done long before any formal wedding ritual was established. During this period in the evolution of the marriage mores the wedding guests were expected to file through the bedchamber at night, thus constituting legal witness to the consummation of marriage.

The luck element, that in spite of all premarital tests certain marriages turned out bad, led primitive people to seek insurance protection against marriage failure; led them to go in quest of priests and magic. And this movement culminated directly in modern religious weddings. But for a long time marriage was generally recognized as consisting in the decisions of the contracting parents — later of the pair — while for the last five hundred years both religious institutions and the state have assumed jurisdiction and now presume to make pronouncements of marriage.

5. Plural Marriages

The practice of having one mate at a time was the first step away from the promiscuity of the herd. These loosely regulated associations were the first step toward living pairwise in distinction to living herdwise.

The next step in mating evolution was the *group marriage*. This communal phase of marriage had to intervene in the unfolding of family life because the marriage mores were not yet strong enough to make pair associations permanent. Sibling marriages belonged to this group; five children of one family would marry five children of another. All over the world the looser forms of communal marriage gradually evolved into various types of group marriage. And these group associations were largely regulated by the totem mores. Family life slowly and surely developed because sex and marriage regulation favored the survival of the tribe itself by insuring the survival of larger numbers of children.

Group marriages gradually gave way before the emerging practices of polygamy — polygyny and polyandry — among the more advanced tribes. But polyandry was never general.

6. True Monogamy – Pair Marriage

Monogamy is monopoly; it is good for those who attain this desirable state, but it tends to work a biologic hardship on those who are not so fortunate. But quite regardless of the effect on the individual, monogamy is decidedly best for the children.

The earliest monogamy was due to force of circumstances, poverty. Monogamy is cultural and societal, artificial and unnatural, that is, unnatural to evolutionary humanity. It was wholly natural to the purer Nodites and Edenites and has been of great cultural value to all advanced races.

The Chaldean tribes recognized the right to impose a premarital pledge on a spouse not to take a second mate; both the Greeks and the Romans favored monogamous marriage. Ancestor worship has always fostered monogamy, as has the Christian error of regarding marriage as a sacrament. Even the elevation of the standard of living has consistently militated against plural mates. By the time of Michael's advent on Urantia practically all of the civilized world had attained the level of theoretical monogamy. But this passive monogamy did not mean that humanity had become habituated to the practice of real pair marriage.

While pursuing the monogamic goal of the ideal pair marriage, which is, after all, something of a monopolistic sex association, society must not overlook the unenviable situation of those unfortunate people who fail to find a place in this new and improved social order, even when having done their best to co-operate with, and enter into, its requirements. Failure to gain mates in the social arena of competition may be due to insurmountable difficulties or multitudinous restrictions which the current mores have

imposed. Truly, monogamy is ideal for those who are in, but it must inevitably work great hardship on those who are left out in the cold of solitary existence.

The unfortunate few have always had to suffer that the majority might advance under the developing mores of evolving civilization; but the favored majority should always look with kindness and consideration on their less fortunate associates who must pay the price of failure to attain membership in the ranks of those ideal sex partnerships which afford the satisfaction of all biologic urges under the sanction of the highest mores of advancing social evolution.

Monogamy always has been, now is, and forever will be the idealistic goal of human sex evolution. This ideal of true pair marriage entails self-denial, and therefore it so often fails just because one or both of the contracting parties are deficient in that acme of all human virtues, rugged self-control.

Monogamy is the yardstick which measures the advance of social civilization as distinguished from purely biologic evolution. Monogamy is not necessarily biologic or natural, but it is indispensable to the immediate maintenance and further development of social civilization. It contributes to a delicacy of sentiment, a refinement of moral character, and a spiritual growth which are utterly impossible in polygamy.

Pair marriage favors and fosters that intimate understanding and effective co-operation which is best for parental happiness, child welfare, and social efficiency. Marriage, which began in crude coercion, is gradually evolving into a magnificent institution of self-culture, self-control, self-expression, and self-perpetuation.

7. The Dissolution of Wedlock

In the early evolution of the marital mores, marriage was a loose union which could be terminated at will.

As the mores evolved, certain tribes developed two forms of marriage: the ordinary, which permitted divorce, and the priest marriage, which did not allow for separation. The inauguration of mate purchase and dowry, by introducing a property penalty for marriage failure, did much to lessen separation. And many modern unions are stabilized by this ancient property factor.

The social pressure of community standing and property privileges has always been potent in the maintenance of the marriage taboos and mores. Down through the ages marriage has made steady progress and stands on advanced ground in the modern world, notwithstanding that it is threateningly assailed by widespread dissatisfaction among those peoples where individual choice — a new liberty — figures most largely. While these upheavals of adjustment appear among the more progressive peoples as a result of suddenly accelerated social evolution, among the less advanced groups marriage continues to thrive and slowly improve under the guidance of the older mores.

The new and sudden substitution of the more ideal but extremely individualistic love motive in marriage for the older and long-established property motive, has unavoidably caused the marriage institution to become temporarily unstable. People's marriage motives have always far transcended actual marriage morals, and in the nineteenth and twentieth centuries the Occidental ideal of marriage suddenly far outran

self-centered and but partially controlled sex impulses. The presence of large numbers of unmarried persons in any society indicates the temporary breakdown or the transition of the mores.

The real test of marriage, all through the ages, has been that continuous intimacy which is inescapable in all family life. Two pampered and spoiled youths, educated to expect every indulgence and full gratification of vanity and ego, can hardly hope to make a great success of marriage and home building — a lifelong partnership of self-effacement, compromise, devotion, and unselfish dedication to child culture.

The high degree of imagination and fantastic romance entering into courtship is largely responsible for the increasing divorce tendencies among modern Occidental peoples, all of which is further complicated by the greater personal freedom and increased economic liberty of the individual. Easy divorce, when the result of lack of self-control or failure of normal personality adjustment, only leads directly back to those crude societal stages from which humanity has emerged so recently and as the result of so much personal anguish and suffering.

But just as long as society fails to properly educate children and youths, as long as the social order fails to provide adequate premarital training, and as long as unwise and immature youthful idealism is to be the arbiter of the entrance into marriage, to that extent divorce will remain prevalent. And in so far as the social group falls short of providing marriage preparation for youths, to that extent divorce must function as the social safety valve which prevents still worse situations during the ages of the rapid growth of the evolving mores.

The ancients seem to have regarded marriage just about as seriously as some present-day people do. And it does not appear that many of the hasty and unsuccessful marriages of modern times are much of an improvement over the ancient practices of qualifying young people for mating. The great inconsistency of modern society is to exalt love and to idealize marriage while disapproving of the fullest examination of both.

8. The Idealization of Marriage

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

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

Neither can marriage be truly compared to the relation of the Adjuster to an individual nor to the relationship of Michael with the human family. At scarcely any point are such relationships comparable to the association of a married couple. And it is most unfortunate that the human misconception of these relationships has produced so much confusion as to the status of marriage.

It is also unfortunate that certain groups of mortals have conceived of marriage as being consummated by divine action. Such beliefs lead directly to the concept of the indissolubility of the marital state regardless of the circumstances or wishes of the contracting parties. But the very fact of marriage dissolution itself indicates that Deity is not a conjoining party to such unions. If the Creator has once joined any two things or persons together, they will remain joined until such a time as the divine will decrees their separation. But, regarding marriage, which is a human institution, who will presume to sit in judgment, to say which marriages are unions that might be approved by the universe supervisors in contrast with those which are purely human in nature and origin?

Nevertheless, there is an ideal of marriage on the spheres on high. On the capital of each local system the Material Biologic Uplifters do portray the height of the ideals of the union of a couple in the bonds of marriage and for the purpose of procreating and rearing offspring. After all, the ideal mortal marriage is *humanly* sacred.

Marriage always has been and still is humanity's supreme dream of temporal ideality. Though this beautiful dream is seldom realized in its entirety, it endures as a glorious ideal, luring progressing humankind on to greater strivings for human happiness. But young people should be taught something of the realities of marriage before they are plunged into the exacting demands of the interassociations of family life; youthful idealization should be tempered with some degree of premarital disillusionment.

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

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

Twenty-first century marriages stand high in comparison with those of past ages, notwithstanding that the home institution is now undergoing a serious testing because of the problems so suddenly thrust on the social organization by the precipitate augmentation of individual liberties, rights so long denied in the tardy evolution of the mores of past generations.

[This paper had been originally presented by the Chief of Seraphim stationed on Urantia.]

Paper 84

Marriage and Family Life

Material necessity founded marriage, sex hunger embellished it, religion sanctioned and exalted it, the state demanded and regulated it, while in later times evolving love is beginning to justify and glorify marriage as the ancestor and creator of civilization's most useful and sublime institution, the home. And home building should be the center and essence of all educational effort.

Mating is purely an act of self-perpetuation associated with varying degrees of self-gratification; marriage, home building, is largely a matter of self-maintenance, and it implies the evolution of society. Society itself is the aggregated structure of family units. Individuals are very temporary as planetary factors — only families are continuing agencies in social evolution. The family is the channel through which the river of culture and knowledge flows from one generation to another.

The home is basically a sociologic institution. Marriage grew out of co-operation in self-maintenance and partnership in self-perpetuation, the element of self-gratification being largely incidental. Nevertheless, the home does embrace all three of the essential functions of human existence, while life propagation makes it the fundamental human institution, and sex sets it off from all other social activities.

1. Primitive Pair Associations

Marriage was not founded on sex relations; they were incidental to it. Marriage was not needed by primitive people, who indulged their sex appetites freely without encumbering themselves with the responsibilities of children and home.

No direct biologic urge led people into marriage — much less held them in. It was not love that made marriage attractive to people, but food hunger which first attracted savage couples to each other.

Marriage was not even brought about by the conscious realization of the obligations of sex relations. Primitive people comprehended no connection between sex indulgence and the subsequent birth of a child. Both diet and the evil eye were believed to be capable of causing pregnancy, while later beliefs connected the beginnings of life with the breath and with sunlight.

People have since discovered that both parents are equal contributors of the living inheritance factors which initiate offspring.

All mammalian parent love is the inherent endowment of the adjutant mind-spirits of the local universe and is always directly proportional in strength and devotion to the length of the helpless infancy of the species.

The parent-child relation is natural, strong, and instinctive, and one which, therefore, constrained primitive parents to submit to many strange conditions and to endure untold hardships. Parental instinct in the human species is not overpowering; it may be thwarted by ambition, selfishness, and religious conviction.

While the parent-child association is neither marriage nor home, it was the nucleus from which both sprang. The great advance in the evolution of mating came when these temporary partnerships lasted long enough to rear the resultant offspring, for that was homemaking.

Regardless of the antagonisms of these early pairs, notwithstanding the looseness of the association, the chances for survival were greatly improved by these partnerships. This pairing of the genders enhanced survival and was the very beginning of human society. The gender division of labor also made for comfort and increased happiness.

2. Gender Partnership

The reproductive urge unfailingly brings both genders together for self-perpetuation but, alone, does not ensure their remaining together in mutual co-operation — the founding of a home.

Every successful human institution embraces antagonisms of personal interest which have been adjusted to practical working harmony, and homemaking is no exception. Marriage, the basis of home building, is the highest manifestation of that antagonistic co-operation which so often characterizes the contacts of nature and society. The conflict is inevitable. Mating is inherent; it is natural. But marriage is not biologic; it is sociologic. Passion ensures that the genders will come together

The genders are, practically regarded, two distinct varieties of the same species living in close and intimate association. Their viewpoints and entire life reactions are essentially different; they are wholly incapable of full and real comprehension of each other. Complete understanding between the genders is not attainable.

The differences of nature, reaction, viewpoint, and thinking between both genders, far from occasioning concern, should be regarded as highly beneficial to humanity. Many orders of universe creatures are created in dual phases of personality manifestation. Among mortals, Material Uplifters, and midsoniters, this difference is described as gender difference; among seraphim, cherubim, and Morontia Companions, it has been denominated positive or aggressive and negative or retiring. Such dual associations greatly multiply versatility and overcome inherent limitations, even as certain triune associations in the Paradise-Havona system do.

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

While the genders can never hope to fully understand each other, they are effectively complementary, and though co-operation is often more or less personally difficult, it is capable of maintaining and reproducing society. Marriage is an institution designed to compose gender differences, meanwhile effecting the continuation of civilization and ensuring the reproduction of the species.

Marriage is the foundation of all human institutions, for it leads directly to home founding and home maintenance, which is the structural basis of society. The family is vitally linked to the mechanism of self-maintenance; it is the sole hope of human perpetuation under the mores of civilization, while at the same time it most effectively provides certain highly satisfactory forms of self-gratification. The family is humanity's greatest purely human achievement, combining as it does the evolution of the biologic relations of the genders with the social relations of married couples.

3. The Ideals of Family Life

Sex mating is instinctive, children are the natural result, and the family automatically comes into existence. As are the families of a nation, so is its society. If the families are good, the society is also good.

Sex association is natural, but marriage is social and has always been regulated by the mores. The mores (religious, moral, and ethical), together with property, pride, and chivalry, stabilize the institutions of marriage and family. Whenever the mores fluctuate, there is fluctuation in the stability of the home-marriage institution. New mores are now emerging designed to stabilize the marriage-home institution:

1. The new role of religion — the teaching that parental experience is essential, the idea of procreating cosmic citizens, the enlarged understanding of the privilege of procreation — giving children to the Creator.
2. The new role of science — procreation is becoming more and more voluntary, subject to people's control. In ancient times lack of understanding insured the appearance of children in the absence of all desire for them.
3. The new function of pleasure lures — this introduces a new factor into racial survival; ancient people exposed undesired children to die; moderns refuse to bear them.

But the home as an institution, a partnership, dates more specifically from the days of Dalamatia, about one-half million years ago, the monogamous practices of the Aborigines and their immediate descendants having been abandoned long before. Family life, however, was not much to boast of before the days of the Nodites and the later Edenites. The Biologic Uplifters exerted a lasting influence on all humankind; for the first time in the history of the world both genders were observed working side by side in the Garden. The Edenic ideal, the whole family as gardeners, was a new idea on Urantia.

The early family embraced a related working group, including the slaves, all living in one dwelling. Marriage and family life have not always been identical but have of necessity been closely associated.

Love of offspring is almost universal and is of distinct survival value. The ancients always sacrificed the parents' interests for the welfare of the child. Enduring and continuous human associations have never been founded on biologic affection alone. The animals love their children; people — civilized people — love their children's children. The higher the civilization, the greater the joy of parents in the children's advancement and success; thus the new and higher realization of *name* pride comes into existence.

The large families among ancient peoples were not necessarily affectional. Many children were desired because:

1. They were valuable as laborers.
2. They were old-age insurance.
3. Children were salable.
4. Family pride required extension of name.
5. Children afforded protection and defense.

6. Ghost fear produced a dread of being alone.

7. Certain religions required offspring.

Ancestor worshipers view the failure to have children as the supreme calamity for all time and eternity. They desire above all else to have children to officiate in the post-mortem feasts, to offer the required sacrifices for the ghost's progress through spiritland.

Among ancient savages, discipline of children was begun very early; and the child soon realized that disobedience meant failure or even death just as it did to the animals. It is civilization's protection of the child from the natural consequences of foolish conduct that contributes so much to modern insubordination.

In races containing the Andite inheritance, children are not placid; these more imaginative and adventurous youths require more training and discipline. Modern problems of child culture are rendered increasingly difficult by:

1. Artificial and superficial education.

2. Inability of the child to gain culture by imitating parents — the parents are absent from the family picture so much of the time.

The olden ideas of family discipline were biologic, growing out of the realization that parents were creators of the child's being. The advancing ideals of family life are leading to the concept that bringing a child into the world, instead of conferring certain parental rights, entails the supreme responsibility of human existence.

Civilization regards the parents as assuming all duties, the child as having all the rights. Respect of children for their parents arises, not in knowledge of the obligation implied in parental procreation, but naturally grows as a result of the care, training, and affection which are lovingly displayed in assisting children to win the battle of life. The true parent is engaged in a continuous service-ministry which the wise child comes to recognize and appreciate.

In the present era the marriage institution is evolving along new economic lines. Family life has become more and more costly, while children, who used to be an asset, have become economic liabilities. But the security of civilization itself still rests on the growing willingness of one generation to invest in the welfare of the next and future generations. And any attempt to shift parental responsibility to state or religious institutions will prove suicidal to the welfare and advancement of civilization.

Marriage, with children and consequent family life, is stimulative of the highest potentials in human nature and simultaneously provides the ideal avenue for the expression of these quickened attributes of mortal personality. The family provides for the biologic perpetuation of the human species. The home is the natural social arena in which the ethics of the family may be grasped by the growing children. The family is the fundamental unit in which parents and children learn those lessons of patience, altruism, tolerance, and forbearance which are so essential to the realization of the family of humanity.

Human society would be greatly improved if the civilized nations would more generally return to the family-council practices of the Andites. They did not maintain the autocratic form of family government. They were very family centered and associative, freely and frankly discussing every proposal and regulation of a family nature. They were ideally familial in all their government. In an ideal family, filial and parental

affection are both augmented by devotion.

Family life is the progenitor of true morality, the ancestor of the consciousness of loyalty to duty. The enforced associations of family life stabilize personality and stimulate its growth through the compulsion of necessitous adjustment to other and diverse personalities. But even more, a true family — a good family — reveals to the parental procreators the attitude of the Creator to all universe children, while at the same time such true parents portray to their children the first of a long series of ascending disclosures of the love of the Paradise parent for all universe children.

4. Dangers of Self-Gratification

The great threat against family life is the menacing rising tide of self-gratification, the modern pleasure mania. The prime incentive to marriage used to be economic; sex attraction was secondary. Marriage, founded on self-maintenance, led to self-perpetuation and concomitantly provided one of the most desirable forms of self-gratification. It is the only institution of human society which embraces all three of the great incentives for living.

Originally, property was the basic institution of self-maintenance, while marriage functioned as the unique institution of self-perpetuation. Although food satisfaction, play, and humor, along with periodic sex indulgence, were means of self-gratification, it remains a fact that the evolving mores have failed to build any distinct institution of self-gratification. And it is due to this failure to evolve specialized techniques of pleasurable enjoyment that all human institutions are so completely shot through with this pleasure pursuit. Property accumulation is becoming an instrument for augmenting all forms of self-gratification, while marriage is often viewed only as a means of pleasure. And this overindulgence, this widely spread pleasure mania, now constitutes the greatest threat that has ever been leveled at the social evolutionary institution of family life, the home.

The violet race introduced a new and only imperfectly realized characteristic into the experience of humankind — the play instinct coupled with the sense of humor. It was there in part in the Sangiks and the Aborigines, but the Edenic strain elevated this primitive propensity into the *potential of pleasure*, a new and glorified form of self-gratification. The basic type of self-gratification, aside from appeasing hunger, is sex gratification, and this form of sensual pleasure was enormously heightened by the blending of the Sangiks and the Andites.

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

Advancing celestial beings all enjoy rest and the ministry of the reversion directors. All efforts to obtain wholesome diversion and to engage in uplifting play are sound; refreshing sleep, rest, recreation, and all pastimes which prevent the boredom of monotony are worthwhile. Competitive games, storytelling, and even the taste of good food may serve as forms of self-gratification. (When you use salt to savor food, pause to consider that, for almost a million years, humans could obtain salt only by dipping their food in ashes.)

Let people enjoy themselves; let the human race find pleasure in a thousand and one ways; let evolutionary humankind explore all forms of legitimate self-gratification, the fruits of the long upward biologic struggle. Humans have well earned some of their present-day joys and pleasures. But look carefully at the goal of

destiny! Pleasures are suicidal if they succeed in destroying property, which has become the institution of self-maintenance; and self-gratifications have cost a fatal price if they bring about the collapse of marriage, the decadence of family life, and the destruction of the home — humanity's supreme evolutionary acquirement and civilization's only hope of survival.

[This paper had been originally presented by the Chief of Seraphim stationed on Urantia.]

Paper 85

The Origins of Worship

Primitive religion had a biologic origin, a natural evolutionary development, aside from moral associations and apart from all spiritual influences. The higher animals have fears but no illusions, hence no religion. Humans create their primitive religions out of their fears and by means of their illusions.

In the evolution of the human species, worship in its primitive manifestations appears long before the minds of mortals are capable of formulating the more complex concepts of life now and in the hereafter which deserve to be called religion. Early religion was wholly intellectual in nature and was entirely predicated on associational circumstances. The objects of worship were altogether suggestive; they consisted of the things of nature which were close at hand, or which loomed large in the commonplace experience of the simple-minded primitive Urantians.

When religion evolved beyond nature worship, it acquired roots of spirit origin but was nevertheless always conditioned by the social environment. As nature worship developed, people's concepts envisioned a division of labor in the supermortal world; there were nature spirits for lakes, trees, waterfalls, rain, and hundreds of other ordinary terrestrial phenomena.

At one time or another mortals have worshiped everything on the face of the earth, including themselves. They have also worshiped about everything imaginable in the sky and beneath the surface of the earth. Primitive humans feared all manifestations of power; they worshiped every natural phenomenon they could not comprehend. The observation of powerful natural forces, such as storms, floods, earthquakes, landslides, volcanoes, fire, heat, and cold, greatly impressed the expanding minds of mortals. The inexplicable things of life are still called mysterious dispensations of Providence.

1. Worship of Stones and Hills

The first object to be worshiped by evolving mortals was a stone.

Stones first impressed early mortals as being out of the ordinary because of the manner in which they would so suddenly appear on the surface of a cultivated field or pasture. People failed to take into account either erosion or the results of the overturning of soil. Stones also greatly impressed early peoples because of their frequent resemblance to animals. The attention of civilized mortals is arrested by numerous stone formations in the mountains which resemble the faces of animals and even people. But the most profound influence was exerted by meteoric stones which primitive humans observed hurtling through the atmosphere in flaming grandeur. The shooting star was awesome to early humans, and they easily believed that such blazing streaks marked the passage of a spirit on its way to earth. No wonder people were led to worship such phenomena, especially when they subsequently discovered the meteors. And this led to greater reverence for all other stones.

All ancient clans and tribes had their sacred stones, and most modern people manifest a degree of veneration for certain types of stones — their jewels. A group of five stones was revered in India; in Greece it was a cluster of thirty; among the red race it was usually a circle of stones. The Romans always threw a stone into the air when invoking Jupiter. In India a stone was used as a witness. In some regions a stone may be employed as a talisman of the law, and by its prestige an offender can be brought into court. But simple mortals do not always identify Deity with an object of reverent ceremony. Such fetishes are often symbols of the real object of worship.

The ancients had a peculiar regard for holes in stones. Such porous rocks were supposed to be unusually efficacious in curing diseases. Ears were not perforated to carry stones, but the stones were put in to keep the ear holes open. Even in modern times superstitious persons make holes in coins. In Africa some natives revere their fetish stones. In fact, among all backward tribes and peoples, stones are still held in superstitious veneration. Even now, stone worship is widespread all over the world. The tombstone is a surviving symbol of images and idols which were carved in stone in connection with beliefs in ghosts and the spirits of departed beings.

Hill worship followed stone worship, and the first hills to be venerated were large stone formations. It presently became the custom to believe that the gods inhabited the mountains, so that high elevations of land were worshiped for this additional reason. As time passed, certain mountains were associated with certain gods and therefore became holy. The ignorant and superstitious aborigines believed that caves led to the underworld, with its evil spirits and demons, in contrast with the mountains, which were identified with the later evolving concepts of good spirits and deities.

2. Worship of Plants and Trees

Plants were first feared and then worshiped because of the intoxicating liquors which were derived from them. Primitive people believed that intoxication rendered one divine. There was supposed to be something unusual and sacred about such an experience. Even in modern times alcohol is known as “spirits.”

Early humans viewed sprouting grain with dread and superstitious awe.

The cults of tree worship are among the oldest religious groups. Many plants and trees were venerated because of their real or fancied medicinal powers. The savage believed that all chemical effects were due to the direct activity of supernatural forces.

Ideas about tree spirits varied greatly among different tribes. Some trees were indwelt by kindly spirits; others harbored the deceptive and cruel. The Finns believed that most trees were occupied by kind spirits. The Swiss mistrusted the trees, believing they contained tricky spirits. The inhabitants of India and eastern Russia regard the tree spirits as being cruel. The Patagonians still worship trees, as did the early Semites. Long after the Hebrews ceased tree worship, they continued to venerate their various deities in the groves. Except in China, there once existed a universal cult of the *tree of life*.

The belief that water or precious metals beneath the earth’s surface can be detected by a wooden divining rod is a relic of the ancient tree cults. The Maypole, the Christmas tree, and the superstitious practice of knocking on wood perpetuate certain of the ancient customs of tree worship and the later-day tree cults.

Many of these earliest forms of nature veneration became blended with the later evolving techniques of worship, but the earliest mind-adjutant-activated types of worship were functioning long before the newly awakening religious nature of humankind became fully responsive to the stimulus of spiritual influences.

3. The Worship of Animals

Primitive people had a peculiar feeling for the higher animals. Their ancestors had lived with animals and even mated with them. In southern Asia it was believed that the souls of mortals came back to earth in animal form. This belief was a survival of the still earlier practice of worshipping animals.

Early humans revered the animals for their power and their cunning. They thought the keen scent and the farseeing eyes of certain creatures indicated spirit guidance. The animals have all been worshiped by one

race or another at one time. Among such objects of worship were creatures that were regarded as half human and half animal, such as centaurs and mermaids.

The Hebrews worshiped serpents until the days of King Hezekiah, and some people of India had friendly relations with their house snakes. The Chinese worship of the dragon is a survival of the snake cults. The wisdom of the serpent was a symbol of Greek medicine and is still employed as an emblem by modern physicians. The art of snake charming has been handed down from the days of the shamans of the *snake love cult*, who, as the result of daily snake bites, became immune, in fact, became genuine venom addicts and could not get along without this poison.

The worship of insects and other animals was promoted by a later misinterpretation of the golden rule — doing to others (every form of life) as you would be done by. The ancients once believed that all winds were produced by the wings of birds and therefore they both feared and worshiped all winged creatures. The early Nordics thought that eclipses were caused by a wolf that devoured a portion of the sun or moon. The Hindus often showed Vishnu with a horse's head. Many times an animal symbol stands for a forgotten god or a vanished cult. Early in evolutionary religion the lamb became the typical sacrificial animal and the dove the symbol of peace and love.

In religion, symbolism may be either good or bad just to the extent that the symbol does or does not displace the original worshipful idea. And symbolism must not be confused with direct idolatry in which the material object is directly and actually worshiped.

4. Worship of the Elements

Humankind has worshiped earth, air, water, and fire. The primitive races venerated springs and worshiped rivers. In Mongolia an influential river cult flourished. Baptism became a religious ceremonial in Babylon, and the Greeks practiced the annual ritual bath. It was easy for the ancients to imagine that the spirits dwelled in the bubbling springs, gushing fountains, flowing rivers, and raging torrents. Moving waters vividly impressed these simple minds with beliefs of spirit animation and supernatural power. Sometimes a drowning person would be refused rescue for fear of offending some river god.

Many things and numerous events have functioned as religious stimuli to different peoples in different ages. A rainbow was worshiped by many of the hill tribes of India. In both India and Africa the rainbow were thought to be a gigantic celestial snake. Likewise, influences regarded as beneficent in one part of the world may be seen as malignant in other regions. The east wind is a deity in South America, for it brings rain; in India it is a devil because it brings dust and causes drought. The ancient Bedouins believed that a nature spirit produced the sand whirls, and even in the times of Moses, belief in nature spirits was strong enough to insure their perpetuation in Hebrew theology as angels of fire, water, and air.

Clouds, rain, and hail have all been feared and worshiped by numerous primitive tribes and by many of the early nature cults. Windstorms with thunder and lightning overawed early humans. They were so impressed with these elemental disturbances that thunder was regarded as the voice of an angry god. The worship of fire and the fear of lightning were linked together and were widespread among many early groups.

Fire was mixed with magic in the minds of primitive fear-ridden mortals. Devotees of magic will vividly remember one positive chance result in the practice of their magic formulas, while they nonchalantly forget a score of negative results, out-and-out failures. Fire reverence reached its height in Persia, where it long persisted. Some tribes worshiped fire as a deity itself; others revered it as the flaming symbol of the purifying and purging spirit of their venerated deities.

5. Worship of the Heavenly Bodies

The worship of rocks, hills, trees, and animals naturally developed from fearful veneration of the elements to the deification of the sun, moon, and stars. In India and elsewhere the stars were regarded as the glorified souls of great people who had departed from the mortal life. The Chaldean star cultists considered themselves to be the children of the sky and earth deities.

Moon worship preceded sun worship. Veneration of the moon was at its height during the hunting era, while sun worship became the chief religious ceremony of the subsequent agricultural ages. Solar worship first took extensive root in India, and it persisted there the longest. In Persia, sun veneration gave rise to the later Mithraic cult. Among many peoples the sun was regarded as the ancestor of their rulers. The Chaldeans put the sun in the center of “the seven circles of the universe.” Later civilizations honored the sun by giving its name to the first day of the week.

The sun god was supposed to be the mystic parent of the virgin-born children of destiny who were thought to be bestowed as saviors on favored races. These supernatural infants were always put adrift on some sacred river to be rescued in an extraordinary manner, after which they would grow up to become miraculous personalities and the deliverers of their peoples.

6. Worship of Humans

Having worshiped everything else on the face of the earth and in the heavens above, people have not hesitated to honor themselves with such adoration. The simple-minded savage makes no clear distinction between beasts, mortals, and gods.

Early humans regarded all unusual persons as superhuman, and they so feared such beings as to hold them in reverential awe; to some degree literally worshiped them. Even having twins was regarded as being either very lucky or very unlucky. Lunatics, epileptics, and the feeble-minded were often worshiped by the normal-minded, who believed that such abnormal beings were indwelt by the gods. Priests, rulers, and prophets were worshiped; the holy ones of old were considered to be inspired by the deities.

Tribal chiefs died and were *deified*. Later, distinguished souls passed on and were *sainted*. Unaided evolution never originated gods higher than the glorified, exalted, and evolved spirits of deceased humans. In early evolution religion creates its own gods. In the course of revelation the Deities formulate religion. Evolutionary religion creates its gods in the image and likeness of mortals; revelatory religion seeks to evolve and transform mortals into the image and likeness of the Creator.

The ghost gods, who are of supposed human origin, should be distinguished from the nature gods, for nature worship did evolve a pantheon — nature spirits elevated to the position of gods. The nature cults continued to develop along with the later appearing ghost cults, and each exerted an influence on the other. Many religious systems embraced a dual concept of deity, nature gods and ghost gods; in some theologies these concepts are confusingly intertwined, as is illustrated by Thor, a ghost hero who was also master of the lightning.

But the worship of humans by humans reached its height when temporal rulers commanded such veneration from their subjects and, in substantiation of such demands, claimed to have descended from deity.

7. The Adjutants of Worship and Wisdom

Nature worship may seem to have arisen naturally and spontaneously in the minds of primitive people, and so it did; but the sixth adjutant spirit, which had been bestowed on these peoples as a directing influence of this phase of human evolution, was operating all this time in these same primitive minds. And this spirit was constantly stimulating the worship urge of the human species, no matter how primitive its first manifestations might be. The spirit of worship gave definite origin to the human impulse to worship, notwithstanding that animal fear motivated the expression of worshipfulness, and that its early practice became centered on objects of nature.

You must remember that feeling, not thinking, was the guiding and controlling influence in all evolutionary development. To the primitive mind there is little difference between fearing, shunning, honoring, and worshiping.

When the worship urge is admonished and directed by wisdom — meditative and experiential thinking — it then begins to develop into the phenomenon of real religion. When the seventh adjutant spirit, the spirit of wisdom, achieves effective ministrations, then in worship mortals begin to turn away from nature and natural objects to the eternal Creator of all things natural.

[This paper had been originally presented by a Brilliant Evening Star of Nebadon.]

Paper 86

Early Evolution of Religion

The evolution of religion from the preceding and primitive worship urge is not dependent on revelation. The normal functioning of the human mind under the directive influence of the sixth and seventh mind-adjutants of universal spirit bestowal is wholly sufficient to ensure such development.

Humanity's earliest prereligious fear of the forces of nature gradually became religious as nature became personalized, spiritized, and eventually deified in human consciousness. Religion of a primitive type was therefore a natural biologic consequence of the psychologic inertia of evolving animal minds after such minds had once entertained concepts of the supernatural.

1. Chance: Good Luck and Bad Luck

Aside from the natural worship urge, early evolutionary religion had its roots of origin in the human experiences of chance — so-called luck, commonplace happenings. Primitive people were food hunters. The results of hunting inevitably vary, and this gives origin to those experiences which people interpret as *good luck* and *bad luck*. Mischance was a great factor in the lives of people who lived constantly on the ragged edge of a precarious and harassed existence.

The limited intellectual horizon of savages concentrates the attention on chance to the extent that luck becomes a constant factor in their lives. Primitive Urantians struggled for existence, not for a standard of living; they lived lives of peril in which chance played an important role. The constant dread of unknown and unseen calamity hung over these savages as a cloud of despair which effectively eclipsed every pleasure; they lived in constant dread of doing something that would bring bad luck. Superstitious savages always feared a run of good luck; they viewed such good fortune as a certain harbinger of calamity.

This ever-present dread of bad luck was paralyzing. Why work hard and reap bad luck — nothing for something — when one might drift along and encounter good luck — something for nothing? Unthinking people forget good luck — take it for granted — but they painfully remember bad luck.

Early humans lived in uncertainty and in constant fear of chance — bad luck. Life was an exciting game of chance; existence was a gamble. It is no wonder that partially civilized people still believe in chance and evince lingering predispositions to gambling. Primitive people alternated between two potent interests: the passion of getting something for nothing and the fear of getting nothing for something. And this gamble of existence was the main interest and the supreme fascination of the early savage mind.

The later herders held the same views of chance and luck, while the still later agriculturists were increasingly conscious that crops were immediately influenced by many things over which people had little or no control. Farmers found themselves the victims of drought, floods, hail, storms, pests, and plant diseases, as well as heat and cold. And as all of these natural influences affected individual prosperity, they were regarded as good luck or bad luck.

This notion of chance and luck strongly pervaded the philosophy of all ancient peoples.

2. The Personification of Chance

Anxiety was a natural state of the savage mind. When people fall victim to excessive anxiety, they are simply reverting to the natural estate of their far-distant ancestors; and when anxiety becomes actually

painful, it inhibits activity and unfailingly institutes evolutionary changes and biologic adaptations. Pain and suffering are essential to progressive evolution.

The struggle for life is so painful that certain backward tribes still howl and lament over each new sunrise. Primitive people constantly asked, "Who is tormenting me?" Not finding a material source for their miseries, they settled on a spirit explanation. And so religion was born of the fear of the mysterious, the awe of the unseen, and the dread of the unknown. Nature fear became a factor in the struggle for existence first because of chance and then because of mystery.

The primitive mind was logical but contained few ideas for intelligent association; the savage mind was uneducated, wholly unsophisticated. If one event followed another, the savage considered them to be cause and effect. What civilized people regard as superstition was just plain ignorance in the savage. Humanity has been slow to learn that there is not necessarily any relationship between purposes and results. Human beings are just beginning to realize that the reactions of existence appear between acts and their consequences. The savage strives to personalize everything intangible and abstract, so both nature and chance become personalized as ghosts — spirits — and later on as gods.

Humans naturally tend to believe that which they deem best for themselves, that which is in their immediate or remote interest; self-interest largely obscures logic. The difference between the minds of savage and civilized people is more one of content than of nature, of degree rather than of quality.

But to continue to ascribe things that are difficult of comprehension to supernatural causes is nothing less than a lazy and convenient way of avoiding all forms of intellectual hard work. Luck is merely a term coined to cover the inexplicable in any age of human existence; it designates those phenomena which people are unable or unwilling to understand. Chance is a word which signifies that humans are too ignorant or too indolent to determine causes. Mortals regard a natural occurrence as an accident or as bad luck only when they are destitute of curiosity and imagination, when they lack initiative and adventure. Exploration of the phenomena of life sooner or later destroys the belief in chance, luck, and so-called accidents, substituting a universe of law and order in which all effects are preceded by definite causes. Thus the fear of existence is replaced by the joy of living.

The savage viewed all nature as alive, as possessed by something. Civilized humans still kick and curse those inanimate objects which get in their way and bump them. Primitive humans never regarded anything as accidental; everything was always intentional. To primitive humans the domain of fate, the function of luck, the spirit world, was just as unorganized and haphazard as primitive society was. Luck was seen as the whimsical and temperamental reaction of the spirit world; later on, as the humor of the gods.

But all religions did not develop from animism. Other concepts of the supernatural were contemporaneous with animism, and these beliefs also led to worship. Naturalism is not a religion — it is the offspring of religion.

3. Death – The Inexplicable

Death was the supreme shock to evolving mortals, the most baffling combination of chance and mystery. The shock of death, not the sanctity of life, inspired fear and effectively fostered religion. Among savage peoples death was ordinarily due to violence, so that nonviolent death became increasingly mysterious. Death as a natural and expected end of life was not clear to the consciousness of primitive people, and it has required ages for mortals to realize its inevitability.

Early humans accepted life as a fact, while they regarded death as a visitation of some sort. All peoples have their legends of those who did not die, vestigial traditions of the early attitude toward death. In the human mind the nebulous concept of a hazy and unorganized spirit world already existed, a domain from which all that is inexplicable in human life came, and death was added to this long list of unexplained phenomena.

All human disease and natural death was at first believed to be due to spirit influence. Even at the present time, some civilized races regard disease as having been produced by “the enemy” and depend on religious ceremonies to produce healing. Later and more complex systems of theology still ascribe death to the action of the spirit world, all of which has led to such doctrines as original sin and the fall of humanity.

It was the realization of impotency before the mighty forces of nature, together with the recognition of human weakness before the visitations of sickness and death, that impelled savages to seek for help from the supermaterial world, which they vaguely visualized as the source of these mysterious vicissitudes of life.

4. The Death Survival Concept

The concept of a supermaterial phase of mortal personality was born from the unconscious and purely accidental association of the occurrences of everyday life plus the ghost dream. The simultaneous dreaming about a departed chief by several members of the tribe seemed to constitute convincing evidence that the old chief had really returned in some form. It was all very real to the savage who would awaken from such dreams reeking with sweat, trembling, and screaming.

The dream origin of the belief in a future existence explains the tendency to always imagine unseen things in terms of things seen. And presently this new dream-ghost-future-life concept began to effectively antidote the death fear associated with the biologic instinct of self-preservation.

Early humans were also much concerned about their breath, especially in cold climates, where it appeared as a cloud when exhaled. The *breath of life* was regarded as the one phenomenon which differentiated the living and the dead. They knew the breath could leave the body, and their dreams of doing all sorts of queer things while asleep convinced them that there was something immaterial about a human being. The most primitive idea of the human soul, the ghost, was derived from the breath-dream idea-system.

Eventually savages conceived of themselves as a double — body and breath. The breath minus the body equaled a spirit, a ghost. While having a very definite human origin, ghosts, or spirits, were regarded as superhuman. And this belief in the existence of disembodied spirits seemed to explain the occurrence of the unusual, the extraordinary, the infrequent, and the inexplicable.

The primitive doctrine of survival after death was not necessarily a belief in immortality. Beings who could not count over twenty could hardly conceive of infinity and eternity; they rather thought of recurring incarnations.

The orange race was especially inclined to believe in transmigration and reincarnation. This idea of reincarnation originated in the observance of hereditary and trait resemblance of offspring to ancestors. The custom of naming children after grandparents and other ancestors was due to belief in reincarnation. Some later-day races believed that people died from three to seven times. This belief (residual from the teachings of Eden about the mansion worlds), and many other remnants of revealed religion, can be found among the otherwise absurd doctrines of twenty-first century religion.

Early humans entertained no ideas of hell or future punishment. The savage looked at the future life as just like this one, minus all ill luck. Later on, a separate destiny for good ghosts and bad ghosts — heaven and hell — was conceived. But since many primitive groups believed that people entered the next life just as they left this one, they did not relish the idea of becoming old and decrepit. The aged much preferred to be killed before becoming too infirm.

Almost every group had a different idea regarding the destiny of the ghost soul. The Greeks believed that weak people must have weak souls; so they invented Hades as a fit place for the reception of such anemic souls; these unrobust specimens were also supposed to have shorter shadows. The early Andites thought their ghosts returned to the ancestral homelands. The Chinese and Egyptians once believed that soul and body remained together. Among the Egyptians this led to careful tomb construction and efforts at body preservation. Even modern peoples seek to arrest the decay of the dead. The Hebrews conceived that a phantom replica of the individual went down to Sheol; it could not return to the land of the living. They did make that important advance in the doctrine of the evolution of the soul.

5. The Ghost-Soul Concept

The nonmaterial parts of mortals have been variously termed ghost, spirit, shade, phantom, specter, and later *soul*. The soul was early humans' dream double; it was in every way exactly like the person themselves except that it was not responsive to touch. The belief in dream doubles led directly to the notion that all things animate and inanimate, as well as mortals, had souls. This concept tended to perpetuate the nature-spirit beliefs.

The ghost soul could be heard and seen, but not touched. Gradually the dream life developed and expanded the activities of this evolving spirit world so that death was finally regarded as "giving up the ghost." All primitive tribes, except those little above animals, have developed some concept of the soul. As civilization advances, this superstitious concept of the soul is destroyed, and people are wholly dependent on revelation and personal religious experience for their new idea of the soul as the joint creation of the Creator-knowing mortal mind and its indwelling divine spirit, the Thought Adjuster.

Early mortals usually failed to differentiate the concepts of an indwelling spirit and a soul of evolutionary nature. The savage was confused as to whether the ghost soul was native to the body or was an external agency in possession of the body. The absence of reasoned thought in the presence of confusion explains the gross inconsistencies of the savage view of souls, ghosts, and spirits.

The soul was thought of as being related to the body as the perfume to the flower. The ancients believed that the soul could leave the body in various ways, as in:

1. Ordinary and transient fainting.
2. Sleeping, natural dreaming.
3. Coma and unconsciousness associated with disease and accidents.
4. Death, permanent departure.

The savage viewed sneezing as an abortive attempt of the soul to escape from the body. Being awake and on guard, the body was able to thwart the soul's attempted escape.

Early in evolution sleep was regarded as proving that the ghost soul could be absent from the body, and it was believed that it could be called back by speaking or shouting the sleeper's name. In other forms of unconsciousness the soul was thought to be farther away, perhaps trying to escape for good — impending death. Dreams were seen as the experiences of the soul during sleep while temporarily absent from the body. Savages believe their dreams to be just as real as any part of their waking experience. The ancients made a practice of awaking sleepers gradually so that the soul might have time to get back into the body.

All through the ages people have stood in awe of the apparitions of the night, and the Hebrews were no exception. They truly believed that spirits spoke to them in dreams, despite the injunctions of Moses against this idea. And Moses was right, for ordinary dreams are not the methods employed by the personalities of the spiritual world when they seek to communicate with material beings.

The ancients believed that souls could enter animals or even inanimate objects. This culminated in the werewolf ideas of animal identification. People could be law-abiding citizens by day, but when they fell asleep, their soul could enter a wolf or some other animal to prowl about on nocturnal depredations.

Primitive people thought that the soul was associated with the breath, and that its qualities could be imparted or transferred by the breath. The brave chief would breathe on the newborn child, thereby imparting courage.

The shadow came, later on, to be feared and revered equally with the breath. The reflection of oneself in the water was also sometimes seen as proof of the double self, and mirrors were regarded with superstitious awe. Even now many civilized persons turn the mirror to the wall in the event of death. Some backward tribes still believe that the making of pictures, drawings, models, or images removes all or a part of the soul from the body, and are therefore forbidden.

The soul was generally thought of as being identified with the breath, but it was also located by various peoples in the head, hair, heart, liver, blood, and fat. The Semites taught that the soul resided in the bodily fat, and among many the eating of animal fat was taboo. Head hunting was a method of capturing an enemy's soul, as was scalping. In recent times the eyes have been regarded as the windows of the soul.

Those who held the doctrine of three or four souls believed that the loss of one soul meant discomfort, two illness, three death. One soul lived in the breath, one in the head, one in the hair, one in the heart. The sick were advised to stroll about in the open air with the hope of recapturing their strayed souls. The greatest of the shamans were supposed to exchange the sick soul of a diseased person for a new one, the "new birth."

The children of Badonan developed a belief in two souls, the breath and the shadow. The early Nodite races regarded humans as consisting of two persons, soul and body. This philosophy of human existence was later reflected in the Greek viewpoint. The Greeks themselves believed in three souls; the vegetative resided in the stomach, the animal in the heart, the intellectual in the head.

6. The Ghost-Spirit Environment

Humans inherited a natural environment, acquired a social environment, and imagined a ghost environment. The state is mortals' reaction to their natural environment, the home to their social environment, the religious institution to their illusory ghost environment.

Very early in the history of humankind the realities of the imaginary world of ghosts and spirits became universally believed, and this newly imagined spirit world became a power in primitive society. The mental

and moral life of all humanity was modified for all time by the appearance of this new factor in human thinking and acting.

Into this major premise of illusion and ignorance, mortal fear has packed all of the subsequent superstition and religion of primitive peoples. This was mortals' only religion up to the times of revelation, and today many of the world's peoples have only this crude religion of evolution.

As evolution progressed, good luck became associated with good spirits and bad luck with bad spirits. The discomfort of enforced adaptation to a changing environment was regarded as ill luck, the displeasure of the spirit ghosts. Primitive people slowly evolved religion out of their innate worship urge and misconception of chance. Civilized people provide schemes of insurance to overcome these chance occurrences; modern science puts an actuary with mathematical calculation in the place of fictitious spirits and whimsical gods.

Each passing generation smiles at the foolish superstitions of its ancestors while it goes on entertaining those fallacies of thought and worship which will give cause for further smiling on the part of enlightened posterity.

But at last the minds of primitive people were occupied with thoughts which transcended all of their inherent biologic urges; at last humans were about to evolve an art of living based on something more than response to material stimuli. The beginnings of a primitive philosophic life policy were emerging. A supernatural standard of living was about to appear, for, if the spirit ghost in anger visits ill luck and in pleasure good fortune, then human conduct must be regulated accordingly. The concept of right and wrong had finally evolved; and all of this long before the times of any revelation on earth.

The emergence of these concepts initiated the long and wasteful struggle to appease the ever-displeased spirits, the slavish bondage to evolutionary religious fear, that long waste of human effort on tombs, temples, sacrifices, and priesthoods. It was a terrible and frightful price to pay, but it was worth all it cost, for humans finally achieved a natural consciousness of relative right and wrong; human ethics was born!

7. The Function of Primitive Religion

Savages felt the need of insurance, and therefore willingly paid the burdensome premiums of fear, superstition, dread, and priest gifts toward their policy of magic insurance against ill luck. Primitive religion was simply the payment of premiums on insurance against the perils of the forests; civilized people pay material premiums against accidents and the exigencies of modern modes of living.

Modern society is removing the business of insurance from the realm of priests and religion and placing it in the domain of economics. Religion is concerning itself increasingly with the insurance of life beyond the grave. Modern people, at least those who think, no longer pay wasteful premiums to control luck. Religion is slowly ascending to higher philosophic levels in contrast with its former function as a scheme of insurance against bad luck.

But these ancient ideas of religion prevented people from becoming fatalistic and hopelessly pessimistic; they believed they could at least do something to influence fate. The religion of ghost fear impressed humans that they must *regulate their conduct*, that there was a supermaterial world which was in control of human destiny.

Modern civilization is just emerging from ghost fear as an explanation of luck and the commonplace inequalities of existence. Humankind is achieving emancipation from the bondage of the ghost-spirit

explanation of ill luck. But while people are giving up the erroneous doctrine of a spirit cause of the vicissitudes of life, they exhibit a surprising willingness to accept an almost equally fallacious teaching which bids them attribute all human inequalities to political misadaptation, social injustice, and corporate competition. But new legislation, increasing philanthropy, and more corporate reorganization, however good in and of themselves, will not remedy the facts of birth and the accidents of living. Only comprehension of facts and wise manipulation within the laws of nature will enable people to get what they want and to avoid what they do not want. Scientific knowledge, leading to scientific action, is the only antidote for so-called accidental ills.

Industry, war, slavery, and civil government arose in response to the social evolution of mortals in their natural environment; religion similarly arose as a response to the illusory environment of the imaginary ghost world. Religion was an evolutionary development of self-maintenance, and it has worked, notwithstanding that it was originally erroneous in concept and utterly illogical.

Primitive religion prepared the soil of the human mind, by the powerful and awesome force of false fear, for the bestowal of a bona fide spiritual force of supernatural origin, the Thought Adjuster. And the divine Adjusters have ever since labored to transmute deity-fear into Creator-love. Evolution may be slow, but it is unerringly effective.

[This paper had been originally presented by an Evening Star of Nebadon.]

Paper 87

The Ghost Cults

The ghost cult evolved as an offset to the hazards of bad luck; its primitive religious observances were the outgrowth of anxiety about bad luck and of the inordinate fear of the dead. None of these early religions had much to do with the recognition of Deity or with reverence for the superhuman; their rites were mostly negative, designed to avoid, expel, or coerce ghosts. The ghost cult was nothing more nor less than insurance against disaster; it had nothing to do with investment for higher and future returns.

Humankind has had a long and bitter struggle with the ghost cult. Nothing in human history is designed to excite more pity than this picture of abject slavery to ghost-spirit fear. With the birth of this very fear humanity started on the upgrade of religious evolution. Human imagination cast off from the shores of self and will not again find anchor until it arrives at the concept of a true Deity, a real Creator.

1. Ghost Fear

Death was feared because death meant the liberation of another ghost from its physical body. The ancients did their best to prevent death, to avoid the trouble of having to contend with a new ghost. They were always anxious to induce the ghost to leave the scene of death, to embark on the journey to deadland. The ghost was feared most of all during the supposed transition period between its emergence at the time of death and its later departure for the ghost homeland, a vague and primitive concept of an after life.

Though savages credited ghosts with supernatural powers, they hardly conceived of ghosts as having supernatural intelligence. Many tricks and stratagems were practiced in an effort to deceive the ghosts; civilized people still pin much faith on the hope that an outward manifestation of piety will in some manner deceive even an omniscient Deity.

The primitives feared sickness because they observed it was often a harbinger of death. If the tribal shaman failed to cure an afflicted individual, the sick person was usually removed from the family hut, being taken to a smaller one or left in the open air to die alone. A house in which death had occurred was usually destroyed; if not, it was always avoided, and this fear prevented early mortals from building substantial dwellings. It also militated against the establishment of permanent villages and cities.

The savages sat up all night and talked when a member of the clan died; they feared they too would die if they fell asleep in the vicinity of a corpse. Contagion from the corpse substantiated the fear of the dead, and all peoples, at one time or another, have employed elaborate purification ceremonies designed to cleanse an individual after contact with the dead. The ancients believed that light must be provided for a corpse; a dead body was never permitted to remain in the dark. In the twenty-first century, candles are still burned in death chambers, and people still sit up with the dead. So-called civilized people have hardly yet completely eliminated the fear of dead bodies from their philosophy of life.

But despite all this fear, people still sought to trick the ghost. If the death hut was not destroyed, the corpse was removed through a hole in the wall, never by way of the door. These measures were taken to confuse the ghost, to prevent its tarrying, and to ensure against its return. Mourners also returned from a funeral by a different road, lest the ghost follow. Backtracking and scores of other tactics were practiced to ensure that the ghost would not return from the grave. People often exchanged clothes in order to deceive the ghost. Mourning costumes were designed to disguise survivors; later on, to show respect for the dead and thus appease the ghosts.

2. Ghost Placation

In religion the negative program of ghost placation long preceded the positive program of spirit coercion and supplication. The first acts of human worship were phenomena of defense, not reverence. Modern people deem it wise to ensure against fire; the savage thought it the better part of wisdom to provide insurance against ghost bad luck. The effort to secure this protection constituted the techniques and rituals of the ghost cult.

It was once thought that the great desire of a ghost was to be quickly buried so that it might proceed undisturbed to deadland. Any error of commission or omission in the acts of the living in the ritual of burying the ghost was sure to delay its progress to ghostland. This was believed to be displeasing to the ghost, and an angered ghost was supposed to be a source of calamity, misfortune, and unhappiness.

The funeral service originated in the effort to induce the ghost soul to depart for its future home, and the funeral sermon was originally designed to instruct the new ghost as to how to get there. It was the custom to provide food and clothes for the ghost's journey, these articles being placed in or near the grave. The savage believed that it required from three days to a year to "lay the ghost" — to get it away from the vicinity of the grave.

Silence or mourning was observed after a death so that the ghost would not be attracted back home. Self-torture — wounds — was a common form of mourning. Many advanced teachers tried to stop this, but they failed. Fasting and other forms of self-denial were thought to be pleasing to the ghosts, who took pleasure in the discomfort of the living during the transition period of lurking about before their actual departure for deadland.

Long and frequent periods of mourning inactivity were one of the great obstacles to civilization's advancement. Weeks and even months of each year were literally wasted in this nonproductive and useless mourning. The fact that professional mourners were hired for funeral occasions indicates that mourning was a ritual, not an evidence of sorrow. Moderns may mourn the dead out of respect and because of bereavement, but the ancients did this because of *fear*.

The names of the dead were never spoken. In fact, they were often banished from the language. These names became taboo, and in this way the languages were constantly impoverished. This eventually produced a multiplication of symbolic speech and figurative expression, such as "the name or day one never mentions."

The ancients were so anxious to get rid of a ghost that they offered it everything which it might have desired during life.

It was customary to dispatch a large number of subjects to accompany a dead chief; slaves were killed when their master died. Some present-day tribes still provide a courier companion; a slave is speared to death to make the ghost journey with the deceased master. Ghosts of murdered persons were believed to be delighted to have the ghosts of their murderers as slaves; this notion led to head hunting.

Ghosts supposedly enjoyed the smell of food; food offerings at funeral feasts were once universal. The primitive method of saying grace was, before eating, to throw a bit of food into the fire for the purpose of appeasing the spirits, while mumbling a magic formula.

The dead were supposed to use the ghosts of the tools and weapons that were theirs in life. To break an article was to "kill it," releasing its ghost to pass on for service in ghostland. Property sacrifices were also

made by burning or burying. Ancient funeral wastes were enormous. Later peoples made paper models and substituted drawings for real objects and persons in these death sacrifices. It was a great advance in civilization when inheritance replaced the burning and burying of property. The Iroquois Indians made many reforms in funeral waste. And this conservation of property enabled them to become the most powerful of the northern red race. Modern people are not supposed to fear ghosts, but custom is strong, and much terrestrial wealth is still consumed on funeral rituals and death ceremonies.

3. Ancestor Worship

The advancing ghost cult made ancestor worship inevitable since it became the connecting link between common ghosts and the higher spirits, the evolving gods. The early gods were simply glorified departed humans.

Ancestor worship was originally more of a fear than a worship, but such beliefs definitely contributed to the further spread of ghost fear and worship. Devotees of the early ancestor-ghost cults even feared to yawn lest a malignant ghost enter their bodies at such a time.

The custom of adopting children was to make sure that someone would provide offerings after death for the peace and progress of the soul. Savages lived in fear of ghosts and spent their spare time planning for the safe conduct of their own ghosts after death.

Most tribes instituted an all-souls' feast at least once a year. The Romans had twelve ghost feasts and accompanying ceremonies each year. Half the days of the year were dedicated to some sort of ceremony associated with these ancient cults. One Roman emperor tried to reform these practices by reducing the number of feast days to 135 a year.

The ghost cult was in continuous evolution. As ghosts were envisioned as passing from the incomplete to the higher phase of existence, so the cult eventually progressed to the worship of spirits, and even gods. But regardless of varying beliefs in more advanced spirits, all early people once believed in ghosts.

4. Good and Bad Spirit Ghosts

Ghost fear was the fountainhead of all world religion; and for ages many tribes clung to the old belief in one class of ghosts. They taught that people had good luck when the ghost was pleased, bad luck when it was angered.

As the cult of ghost fear expanded, the recognition of higher types of spirits developed, spirits not definitely identifiable with any individual human. They were graduate or glorified ghosts who had progressed beyond the domain of ghostland to the higher realms of spiritland.

The notion of two kinds of spirit ghosts made slow but sure progress throughout the world. This new dual spiritism did not have to spread from tribe to tribe; it sprang up independently all over the world. In influencing the expanding evolutionary mind, the power of an idea lies not in its reality or reasonableness but rather in its *vividness* and the universality of its ready and simple application.

Still later the imagination of people envisioned the concept of both good and bad supernatural agencies; some ghosts never evolved to the level of good spirits. The early monospiritism of ghost fear was gradually evolving into a dual spiritism, a new concept of the invisible control of earthly affairs. At last good luck and bad luck were pictured as having their respective controllers. And of the two classes, the group that brought bad luck were believed to be the more active and numerous. When the doctrine of good and bad

spirits finally matured, it became the most widespread and persistent of all religious beliefs. This dualism represented a great religio-philosophic advance because it enabled humans to account for both good luck and bad luck while at the same time believing in supermortal beings who were to some extent consistent in their behavior. The spirits could be counted on to be either good or bad; they were not thought of as being completely temperamental as the early ghosts of the monospiritism of most primitive religions had been conceived to be. People were at last able to conceive of supermortal forces that were consistent in behavior, and this was one of the most momentous discoveries of truth in the entire history of the evolution of religion and in the expansion of human philosophy.

Evolutionary religion has, however, paid a terrible price for the concept of dual spiritism. Humanity's early philosophy was able to reconcile spirit constancy with the vicissitudes of temporal fortune only by postulating two kinds of spirits, one good and the other bad. And while this belief did enable people to reconcile the variables of chance with a concept of unchanging supermortal forces, this doctrine has made it difficult for religionists to conceive of cosmic unity ever since. The gods of evolutionary religion have generally been opposed by the forces of darkness.

The tragedy of all this lies in the fact that, when these ideas were taking root in the primitive minds of humans, there really were no bad or disharmonious spirits in all the world. Such an unfortunate situation did not develop until after the Caligastic rebellion and only persisted until Pentecost. The concept of good and evil as cosmic co-ordinates is, even in the twenty-first century, very much alive in human philosophy; many of the world's religions still carry this cultural birthmark of the long-gone days of the emerging ghost cults.

5. The Advancing Ghost Cult

Primitive people viewed the spirits and ghosts as having almost unlimited rights but no duties; the spirits were thought to regard humans as having manifold duties but no rights. The spirits were believed to look down on mortals as constantly failing in the discharge of their spiritual duties. It was the general belief that ghosts levied a continuous tribute of service as the price of noninterference in human affairs, and the least mischance was laid to ghost activities. Early humans were so afraid they might overlook some honor due the gods that, after they had sacrificed to all known spirits, they did another turn to the "unknown gods," just to be thoroughly safe.

And now the simple ghost cult is followed by the practices of the more advanced and relatively complex spirit-ghost cult, the service and worship of the higher spirits as they evolved in people's primitive imagination. Religious ceremonial must keep pace with spirit evolution and progress. The expanded cult was the art of self-maintenance practiced in relation to belief in supernatural beings, self-adjustment to spirit environment. Industrial and military organizations were adjustments to natural and social environments. And as marriage rose to meet the demands of bisexuality, religious organizations evolved in response to the belief in higher spirit forces and spiritual beings. Religion represents humanity's adjustment to illusions of the mystery of chance. Spirit fear and subsequent worship were adopted as insurance against misfortune, as prosperity policies.

The savage visualizes the good spirits as going about their business, requiring little from human beings. It is the bad ghosts and spirits who must be kept in good humor. Accordingly, primitive peoples paid more attention to their malevolent ghosts than to their benign spirits.

Human prosperity was supposed to be especially provocative of the envy of evil spirits, and their method of retaliation was to strike back through a human agency and by the technique of the *evil eye*. That phase

of the cult which had to do with spirit avoidance was much concerned with the machinations of the evil eye. The fear of it became almost world-wide.

The Koran contains references to the evil eye and magic spells, and the early Jews fully believed in them. The whole phallic cult grew up as a defense against the evil eye. The organs of reproduction were thought to be the only fetish which could render it powerless. The evil eye gave origin to the first superstitions respecting prenatal marking of children, and the cult was at one time almost universal.

Envy is a deep-seated human trait; therefore primitive people ascribed it to the early gods. And since humans had once practiced deception on the ghosts, they soon began to deceive the spirits. Early humility was not, therefore, debasement of ego but rather an attempt to foil and deceive the envious spirits.

The method adopted to prevent the spirits from becoming jealous of human prosperity was to heap vituperation on some lucky or much loved thing or person. The custom of depreciating complimentary remarks regarding oneself or family had its origin in this way, and it eventually evolved into civilized modesty, restraint, and courtesy. In keeping with the same motive, it became the fashion to look ugly. Beauty aroused the envy of spirits; it represented sinful human pride. The savage sought for an ugly name. This feature of the cult was a great handicap to the advancement of art, and it long kept the world somber and ugly.

Under the spirit cult, life was at best a gamble, the result of spirit control. One's future was not the result of effort, industry, or talent except as they might be utilized to influence the spirits. The ceremonies of spirit propitiation constituted a heavy burden, rendering life tedious and virtually unendurable. From age to age and from generation to generation, people have sought to improve this superghost doctrine, but no generation has ever yet dared to wholly reject it.

The intention and will of the spirits were studied by means of omens, oracles, and signs. And these spirit messages were interpreted by divination, soothsaying, magic, ordeals, and astrology. The whole cult was a scheme designed to placate, satisfy, and buy off the spirits through this disguised bribery.

And so a new and expanded world philosophy emerged that consisted in:

1. *Duty* — those things which must be done to keep the spirits favorably disposed, at least neutral.
2. *Right* — the correct conduct and ceremonies designed to win the spirits actively to one's interests.
3. *Truth* — the correct understanding of, and attitude toward, spirits, and therefore toward life and death.

It was not merely out of curiosity that the ancients sought to know the future; they wanted to dodge ill luck. Divination was simply an attempt to avoid trouble. During these times, dreams were regarded as prophetic, while everything out of the ordinary was considered an omen. And even today civilized peoples are cursed with the belief in signs, tokens, and other superstitious remnants of the advancing ghost cult of old. People are very slow to abandon those methods by which they so gradually and painfully ascended the evolutionary scale of life.

6. Coercion and Exorcism

When humans believed in ghosts, religious ritual was more personal, less organized, but the recognition of higher spirits necessitated the employment of "higher spiritual methods" in dealing with them. This attempt

to improve on, and to elaborate, the technique of spirit propitiation led directly to the creation of defenses against the spirits. Mortals felt helpless before the uncontrollable forces operating in terrestrial life, and their feeling of inferiority drove them to attempt to find some compensating adjustment, some technique for evening the odds in the one-sided struggle of humanity versus the cosmos.

In the early days of the cult, efforts to influence ghost action were confined to propitiation, attempts by bribery to buy off ill luck. As the evolution of the ghost cult progressed to the concept of good as well as bad spirits, these ceremonies turned toward attempts of a more positive nature, efforts to win good luck. Religion was no longer completely negativistic, nor did people stop with the effort to win good luck; they shortly began to devise schemes by which they could compel spirit co-operation. Religionists no longer stand defenseless before the unceasing demands of the spirit phantasms of their own devising; savages are beginning to invent weapons with which they may coerce spirit action and compel spirit assistance.

People's first efforts at defense were directed against the ghosts. As the ages passed, the living began to devise methods of resisting the dead. Many techniques were developed for frightening ghosts and driving them away, among which the following may be cited:

1. Cutting off the head and tying up the body in the grave.
2. Stoning the death house.
3. Castration or breaking the legs of the corpse.
4. Burying under stones, one origin of the modern tombstone.
5. Cremation, a later-day invention to prevent ghost trouble.
6. Casting the body into the sea.
7. Exposure of the body to be eaten by wild animals.

Ghosts were supposed to be disturbed and frightened by noise; shouting, bells, and drums drove them away from the living; and these ancient methods are still in vogue at "wakes" for the dead. Foul-smelling concoctions were utilized to banish unwelcome spirits. Hideous images of the spirits were constructed so that they would flee in haste when they saw themselves. It was believed that dogs could detect the approach of ghosts, and that they gave warning by howling; that roosters would crow when they were near. The use of a rooster as a weather vane is in perpetuation of this superstition.

Water was regarded as the best protection against ghosts. Holy water was superior to all other forms, water in which the priests had washed their feet. Both fire and water were believed to constitute impassable barriers to ghosts. The Romans carried water three times around the corpse; in some twenty-first century religions the body is sprinkled with holy water, and hand washing at the cemetery is still a Jewish ritual. Baptism was a feature of the later water ritual; primitive bathing was a religious ceremony. Bathing has become a sanitary practice only in recent times.

But people did not stop with ghost coercion; through religious ritual and other practices they were soon attempting to compel spirit action. Exorcism was the employment of one spirit to control or banish another, and these tactics were also utilized for frightening ghosts and spirits. The dual-spiritism concept of good and bad forces offered people ample opportunity to attempt to pit one agency against another, for, if a

powerful person could vanquish a weaker one, then certainly a strong spirit could dominate an inferior ghost. Primitive cursing was a coercive practice designed to overawe minor spirits. Later this custom expanded into the pronouncing of curses on enemies.

It was long believed that by reverting to the usages of the more ancient mores the spirits and demigods could be forced into desirable action. Modern people are guilty of the same procedure. You address one another in common, everyday language, but when you engage in prayer, some resort to the older style of another generation, the so-called solemn style.

This doctrine also explains many religious-ritual reversions of a sex nature, such as temple prostitution. These reversions to primitive customs were considered sure guards against many calamities. And with these simple-minded peoples all such performances were entirely free from what moderns would call promiscuity.

Next came the practice of ritual vows, soon to be followed by religious pledges and sacred oaths. Most of these oaths were accompanied by self-torture and self-mutilation; later on, by fasting and prayer. Self-denial was subsequently seen as being a sure coercive; this was especially true in the matter of sex suppression. And so primitive people developed a decided austerity in their religious practices, a belief in the efficacy of self-torture and self-denial as rituals capable of coercing the unwilling spirits to react favorably toward all such suffering and deprivation.

Modern people no longer attempt to openly coerce the spirits, though they still evince a disposition to bargain with Deity. And they still swear, knock on wood, cross their fingers, and follow exhortation with some trite phrase; at one time it was a magical formula.

7. Nature of Religious Institutions

Religious social groups persisted because they provided a symbolism for the preservation and stimulation of moral sentiments and religious loyalties. These groups grew out of the traditions of “old families” and were perpetuated as established institutions. Every inspiring ideal grasps for some perpetuating symbolism — seeks some technique for cultural manifestation which will insure survival and augment realization — and the religious group achieves this end by fostering and gratifying emotion.

From the dawn of civilization every appealing movement in social culture or religious advancement has developed a ritual, a symbolic ceremonial. The more this ritual has been an unconscious growth, the stronger it has gripped its devotees. Religious institutions preserved sentiments and satisfied emotions, but they have always been the greatest obstacle to social reconstruction and spiritual progress.

Notwithstanding that religious institutions have always retarded social progress, it is regrettable that so many modern believers in moral standards and spiritual ideals have no adequate symbolism — no body of mutual support — nothing to *belong* to. But religious institutions cannot be manufactured; they must grow. And no two such institutions will be identical unless their rituals are arbitrarily standardized by authority.

The early Christian tradition was the most effective, appealing, and enduring of any ritual ever conceived or devised, but much of its value has been destroyed in a scientific age by the destruction of so many of its original underlying tenets. The Christian tradition has been devitalized by the loss of many fundamental ideas.

In the past, truth has grown rapidly and expanded freely when the tradition has been elastic, the symbolism expansile. Abundant truth and an adjustable tradition have favored rapidity of social progression. A

meaningless tradition vitiates religion when it attempts to supplant philosophy and to enslave reason; a genuine religious tradition grows.

Regardless of the drawbacks and handicaps, every new revelation of truth has given rise to a new religious tradition, and even the restatement of the religion of Jesus must develop a new and appropriate symbolism. Modern people must find some adequate symbolism for their new and expanding ideas, ideals, and loyalties. This enhanced symbol must arise out of religious living, spiritual experience. And this higher symbolism of a higher civilization must be predicated on the concept of the parenthood of the Creator and be filled with the mighty ideal of the family of humanity.

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

Religious institutions cannot endure and contribute to the progress of social civilization and individual spiritual attainment unless they are based on the biologic, sociologic, and religious significance of the *home*. A surviving tradition must symbolize that which is permanent in the presence of unceasing change; it must glorify that which unifies the stream of ever-changing social metamorphosis. It must recognize true meanings, exalt beautiful relations, and glorify the good values of real nobility.

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

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

[This paper had been originally presented by a Brilliant Evening Star of Nebadon.]

Paper 88

Fetishes, Charms, and Magic

The concept of a spirit's entering into an inanimate object, an animal, or a human being, is a very ancient and honorable belief, having prevailed since the beginning of the evolution of religion. This doctrine of spirit possession is nothing more nor less than *fetishism*. The savage does not necessarily worship the fetish but very logically worships and reverences the spirit that resides in it.

At first, the spirit of a fetish was believed to be the ghost of a dead person; later on, the higher spirits were supposed to reside in fetishes. And so the fetish cult eventually incorporated all of the primitive ideas of ghosts, souls, spirits, and demon possession.

1. Belief in Fetishes

Primitive people always wanted to make anything extraordinary into a fetish; chance therefore gave origin to many. A person is sick, something happens, and they get well. The same thing is true of the reputation of many medicines and the chance methods of treating disease. Objects connected with dreams were likely to be converted into fetishes. Volcanoes, but not mountains, became fetishes; comets, but not stars. Early humans regarded shooting stars and meteors as indicating the arrival on earth of special visiting spirits.

The first fetishes were peculiarly marked pebbles, and "sacred stones" have ever since been sought; a string of beads was once a collection of sacred stones, a battery of charms. Many tribes had fetish stones, but few have survived as have the Kaaba and the Stone of Scone. Fire and water were also among the early fetishes, and fire worship, together with belief in holy water, still survives.

Tree fetishes were a later development, but among some tribes the persistence of nature worship led to belief in charms indwelt by some sort of nature spirit. When plants and fruits became fetishes, they were taboo as food. The apple was among the first to fall into this category; it was never eaten by the Levantine peoples.

If an animal ate human flesh, it became a fetish. In this way the dog came to be the sacred animal of the Parsees. If the fetish is an animal and the ghost is permanently resident in it, then fetishism may impinge on reincarnation. In many ways the savages envied the animals; they did not feel superior to them and were often named after their favorite beasts.

When animals became fetishes, the taboos on eating the flesh of the fetish animal ensued. Because of resemblance to humans, apes and monkeys became fetish animals; later, snakes, birds, and swine were similarly regarded. At one time the cow was a fetish, the milk being taboo while the excreta were highly esteemed. The serpent was revered in Palestine, especially by the Phoenicians, who, along with the early Jews, considered it to be the mouthpiece of evil spirits. Even many moderns believe in the charm powers of reptiles. From Arabia through India to the snake dance of the Moqui tribe in North America, the serpent has been revered.

Certain days of the week were fetishes. For ages Friday has been regarded as an unlucky day and the number thirteen as an evil numeral. The lucky numbers three and seven came from later revelations; four was the lucky number of primitive humans and was derived from the early recognition of the four points of the compass. It was held unlucky to count cattle or other possessions; the ancients always opposed the taking of a census.

Primitive people did not make an undue fetish out of sex; the reproductive function received only a limited amount of attention. The savage was natural minded, not obscene or prurient.

Saliva was a potent fetish; devils could be driven out by spitting on a person. For an elder or superior to spit on one was the highest compliment. Parts of the human body were seen as potential fetishes, particularly the hair and nails. The long-growing fingernails of the chiefs were highly prized, and their trimmings were a powerful fetish. Belief in skull fetishes accounts for much of later-day head-hunting. The umbilical cord was a highly prized fetish. Humanity's first toy was a preserved umbilical cord. Set with pearls, as was often done, it was the first necklace.

Hunchbacked and crippled children were regarded as fetishes; lunatics were believed to be moon-struck. Primitives could not distinguish between genius and insanity; idiots were either beaten to death or revered as fetish personalities. Hysteria increasingly confirmed the popular belief in witchcraft; epileptics often were priests and shamans. Drunkenness was viewed as a form of spirit possession; when savages went on a spree, they put a leaf in their hair for the purpose of disavowing responsibility for their acts. Poisons and intoxicants became fetishes; they were deemed to be possessed.

Many people saw geniuses as fetish personalities possessed by a wise spirit. And these talented humans soon learned to resort to fraud and trickery for the advancement of their selfish interests. Fetish people were thought to be more than human; they were divine, even infallible, and so chiefs, rulers, priests, prophets, and religious authorities eventually wielded great power.

2. Evolution of the Fetish

It was a supposed preference of ghosts to indwell some object which had belonged to them when alive. This belief explains the efficacy of many modern relics. The ancients always revered the bones of their leaders, and the skeletal remains of saints and heroes are still regarded with superstitious awe by many. Even today, pilgrimages are made to the tombs of great people.

Belief in relics is an outgrowth of the ancient fetish cult. The relics of modern religions represent an attempt to rationalize the fetish of the savage and elevate it to a place of dignity and respectability in the modern religious systems. It is heathenish to believe in fetishes and magic but supposedly all right to accept relics and miracles.

The hearth — fireplace — became more or less of a fetish, a sacred spot. The shrines and temples were at first fetish places because the dead were buried there. The fetish hut of the Hebrews was elevated by Moses to that place where it harbored a superfetish, the then existent concept of divine law. But the Israelites never gave up the peculiar Canaanite belief in the stone altar. They truly believed that the spirit of their deity dwelt in such stone altars, which were in reality fetishes.

The earliest images were made to preserve the appearance and memory of the illustrious dead; they were really monuments. Idols were a refinement of fetishism. The primitives believed that a ceremony of consecration caused the spirit to enter the image; likewise, when certain objects were blessed, they became charms.

Moses, in the addition of the second commandment to the ancient Dalamatian moral code, made an effort to control fetish worship among the Hebrews. Moses carefully directed that they should make no sort of image that might become consecrated as a fetish. While this commandment did much to retard art among the Jews, it did lessen fetish worship. But Moses was too wise to attempt to suddenly displace the olden

fetishes, and therefore consented to the putting of certain relics alongside the law in the combined war altar and religious shrine which was the ark.

Words eventually became fetishes, more especially those which were regarded as the words of deity; in this way the sacred books of many religions have become fetishistic prisons incarcerating the spiritual imagination of humans. Moses' very effort against fetishes became a supreme fetish; this commandment was later used to stultify art and to retard the enjoyment and adoration of the beautiful.

In olden times the fetish word of authority was a fear-inspiring *doctrine*, the most terrible of all tyrants which enslave people. A doctrinal fetish will lead people to betray themselves into the clutches of bigotry, fanaticism, superstition, intolerance, and the most atrocious of barbarous cruelties. Modern respect for wisdom and truth is only the recent escape from the fetish-making tendency up to the higher levels of thinking and reasoning. Concerning the accumulated fetish writings which various religionists hold as *sacred books*, it is not only believed that what is in the book is true, but also that every truth is contained in the book. If one of these sacred books happens to speak of the earth as being flat, then, for long generations, otherwise sane people will refuse to accept positive evidence that the planet is round.

The practice of opening one of these sacred books to let the eye happen to fall on a passage, the following of which may determine important life decisions or projects, is nothing more nor less than arrant fetishism. To take an oath on a "holy book" or to swear by some object of supreme veneration is a form of refined fetishism.

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

To become fetishes, words had to be considered inspired, and the invocation of supposed divinely inspired writings led directly to the establishment of the *authority* of the religious institution, while the evolution of civil forms led to the fruition of the *authority* of the state.

3. Totemism

Fetishism ran through all the primitive cults from the earliest belief in sacred stones, through idolatry, cannibalism, and nature worship, to totemism.

Totemism is a combination of social and religious observances. Originally it was thought that respect for the totem animal of supposed biologic origin insured the food supply. Totems were at one and the same time symbols of the group and their god. Such a god was the clan personified. Totemism was one phase of the attempted socialization of otherwise personal religion. The totem eventually evolved into the flag, or national symbol, of the various modern peoples.

A fetish bag, a medicine bag, was a pouch containing a reputable assortment of ghost-impregnated articles, and the shaman of old never allowed the bag, the symbol of power, to touch the ground. Civilized peoples in the twenty-first century see to it that their flags, emblems of national consciousness, likewise never touch the ground.

The insignia of religious and governing offices were eventually regarded as fetishes, and the fetish of the state supreme has passed through many stages of development, from clans to tribes, from suzerainty to sovereignty, from totems to flags. Fetish sovereigns have ruled by "divine right," and many other forms of

government have been created. People have also made a fetish of democracy, the exaltation and adoration of the common person's ideas when collectively called "public opinion." One person's opinion, when taken by itself, is not regarded as worth much, but when many people are collectively functioning as a democracy, this same mediocre judgment is held to be the arbiter of justice and the standard of righteousness.

4. Magic

Civilized people attack the problems of a real environment through science; savages attempted to solve the real problems of an illusory ghost environment by magic. Magic was the technique of manipulating the conjectured spirit environment whose machinations endlessly explained the inexplicable; it was the art of obtaining voluntary spirit co-operation and of coercing involuntary spirit aid through the use of fetishes or other and more powerful spirits.

The object of magic, sorcery, and necromancy was twofold:

1. To secure insight into the future.
2. To favorably influence environment.

The objects of science are identical with those of magic. Humanity is progressing from magic to science, not by meditation and reason, but rather through long experience, gradually and painfully. People are slowly backing into the truth, beginning in error, progressing in error, and finally attaining the threshold of truth. Only with the arrival of the scientific method have they faced forward. But primitives had to experiment or perish.

The fascination of early superstition was the origin of the later scientific curiosity. There was progressive dynamic emotion — fear plus curiosity — in these primitive superstitions; there was progressive driving power in the olden magic. These superstitions represented the emergence of the human desire to know and to control planetary environment.

Magic gained such a strong hold on savages because they could not grasp the concept of natural death. The later idea of original sin helped to weaken the grip of magic in that it accounted for natural death. It was at one time not at all uncommon for ten innocent persons to be put to death because of supposed responsibility for one natural death. This is one reason why ancient peoples did not increase faster. The accused individual usually confessed guilt, even when facing death.

Magic is natural to savages. They believe that an enemy can actually be killed by practicing sorcery on a strand of hair or fingernail trimmings. The fatality of snake bites was attributed to the magic of the sorcerer. The difficulty in combating magic arises from the fact that fear can kill. Primitive peoples so feared magic that it actually did kill, and such results were sufficient to substantiate this erroneous belief. In case of failure there was always some plausible explanation; the cure for defective magic was more magic.

5. Magical Charms

Since anything connected with the body could become a fetish, the earliest magic had to do with hair and nails. Secrecy attendant on body elimination grew out of fear that an enemy might get possession of something derived from the body and employ it in detrimental magic; all excreta of the body were therefore carefully buried. Public spitting was refrained from because of the fear that saliva would be used in deleterious magic; spittle was always covered. Even food remnants, clothing, and ornaments could become instruments of magic. Savages never left any remnants of their meals on the table. And all this was done

through fear that one's enemies might use these things in magical rites, not from any appreciation of the hygienic value of such practices.

Magical charms were concocted from a great variety of things: human flesh, tiger claws, crocodile teeth, poison plant seeds, snake venom, and human hair. The bones of the dead were very magical. Even the dust from footprints could be used in magic. The ancients were great believers in love charms. Blood and other forms of bodily secretions were able to insure the magic influence of love.

Images were supposed to be effective in magic. Effigies were made, and when treated ill or well, the same effects were believed to influence the real person. When making purchases, superstitious persons would chew a bit of hard wood in order to soften the heart of the seller.

The milk of a black cow was highly magical; so were black cats. The staff or wand was magical, along with drums, bells, and knots. All ancient objects were magical charms. The practices of a new or higher civilization were viewed with disfavor because of their supposedly evil magical nature. Writing, printing, and pictures were long regarded in that way.

Primitive people believed that names must be treated with respect, especially names of the gods. The name was regarded as an entity, an influence distinct from the physical personality; it was esteemed equally with the soul and the shadow. Names were pawned for loans; people could not use their names until they had been redeemed by payment of the loan. Nowadays people sign their name to a note. An individual's name soon became important in magic. Savages had two names; the important one was regarded as too sacred to use on ordinary occasions, hence the second or everyday name — a nickname. They never told their real name to strangers. Any experience of an unusual nature caused them to change their name; sometimes it was in an effort to cure disease or to stop bad luck. Savages could get a new name by buying it from the tribal chief. People still invest in titles and degrees. But among the most primitive tribes, individual names do not exist.

6. The Practice of Magic

Magic was practiced through the use of wands, "medicine" ritual, and incantations, and it was customary for the practitioner to work unclothed. In magic, "medicine" means mystery, not treatment. Savages never doctored themselves; they never used medicines except on the advice of the specialists in magic.

There was both a public and a private phase to magic. Magic performed by the shaman or priest was supposed to be for the good of the whole tribe. Witches, sorcerers, and wizards dispensed private magic, personal and selfish magic which was employed as a coercive method of bringing evil on one's enemies. The concept of dual spiritism, good and bad spirits, gave rise to the later beliefs in white and black magic. And as religion evolved, magic was the term applied to spirit operations outside of one's own cult, and it also referred to older ghost beliefs.

Word combinations, the ritual of chants and incantations, were highly magical. Some early incantations finally evolved into prayers. Presently, imitative magic was practiced; prayers were acted out; magical dances were nothing but dramatic prayers. Prayer gradually displaced magic as the associate of sacrifice.

Gesture, being older than speech, was the more holy and magical, and mimicry was believed to have strong magical power. The red people often staged a buffalo dance in which one of their number would play the part of a buffalo and, in being caught, would insure the success of the impending hunt. The sex festivities of May Day were simply imitative magic, a suggestive appeal to the sex passions of the plant world.

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

But a world so filled with charms did much to destroy all personal ambition and initiative. The fruits of extra labor or of diligence were regarded as magical. If someone had more grain than a neighbor, they might be brought before the chief and charged with enticing this extra grain from the indolent neighbor's field. In the days of barbarism it was dangerous to know very much; there was always the chance of being executed as a black artist.

Gradually science is removing the gambling element from life. But if modern methods of education should fail, there would be an almost immediate reversion to the primitive beliefs in magic. These superstitions still linger in the minds of many so-called civilized people. Language contains many fossils which testify that humanity has long been steeped in magical superstition, such words as spellbound, ill-starred, possessions, inspiration, spirit away, ingenuity, entrancing, thunderstruck, and astonished. And intelligent human beings still believe in good luck, the evil eye, and astrology.

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

[This paper had been originally presented by a Brilliant Evening Star of Nebadon.]

Paper 89

Sin, Sacrifice, and Atonement

Primitive people regarded themselves as being in debt to the spirits, as standing in need of redemption. As the savages looked at it, in justice the spirits might have visited much more bad luck upon them. As time passed, this concept developed into the doctrine of sin and salvation. The soul was viewed as coming into the world under forfeit — original sin. The soul must be ransomed; a scapegoat must be provided. The head-hunters, in addition to practicing the cult of skull worship, were able to provide a substitute for their own lives.

Savages were possessed with the notion that spirits derive supreme satisfaction from the sight of human misery, suffering, and humiliation. At first, people were only concerned with sins of commission, but later they became exercised over sins of omission. And the whole subsequent sacrificial system grew up around these two ideas. This new ritual had to do with the observance of the propitiation ceremonies of sacrifice. Primitive people believed that something special must be done to win the favor of the gods; only advanced civilization recognizes a consistently even-tempered and benevolent Creator. Propitiation was insurance against immediate ill luck rather than investment in future bliss. And the rituals of avoidance, exorcism, coercion, and propitiation all merge into one another.

1. The Taboo

Observance of a taboo was people's effort to dodge ill luck, to keep from offending the spirit ghosts by the avoidance of something. The taboos were at first nonreligious, but they acquired ghost or spirit sanction, and when reinforced, they became lawmakers and institution builders. The taboo is the source of ceremonial standards and the ancestor of primitive self-control. It was the earliest form of societal regulation and for a long time the only one; it is still a basic unit of the social regulative structure.

The respect which these prohibitions commanded in the mind of savages exactly equaled their fear of the powers who were supposed to enforce them. Taboos first arose because of chance experience with ill luck; later they were proposed by chiefs and shamans, who were thought to be directed by a spirit ghost, even by a god. The fear of spirit retribution is so great in the minds of primitives that they sometimes die of fright when they have violated a taboo, and this dramatic episode enormously strengthens the hold of the taboo on the minds of the survivors.

As religion began to play a larger part in the evolution of the taboo, the article resting under ban was regarded as unclean, subsequently as unholy. The records of the Hebrews are full of the mention of things clean and unclean, holy and unholy, but their beliefs along these lines were far less cumbersome and extensive than were those of many other peoples.

The seven commandments of Dalamatia and Eden, as well as the ten injunctions of the Hebrews, were definite taboos, all expressed in the same negative form as the most ancient prohibitions. But these newer codes were truly emancipating in that they took the place of thousands of pre-existent taboos. And more than this, these later commandments definitely promised something in return for obedience.

The early food taboos originated in fetishism and totemism. The swine was sacred to the Phoenicians, the cow to the Hindus. The Egyptian taboo on pork has been perpetuated by the Hebraic and Islamic faiths.

Methods of eating soon became taboo, and so ancient and modern table etiquette originated. Caste systems and social levels are vestigial remnants of olden prohibitions. The taboos were highly effective in

organizing society, but they were terribly burdensome; the negative-ban system not only maintained useful and constructive regulations but also obsolete, outworn, and useless taboos.

There would, however, be no civilized society to sit in criticism on primitive people except for these multifarious taboos, and the taboo would never have endured but for the upholding sanctions of primitive religion. Many of the essential factors in humanity's evolution have been highly expensive, have cost vast treasure in effort, sacrifice, and self-denial, but these achievements of self-control were the rungs on which people climbed civilization's ascending ladder.

2. The Concept of Sin

The fear of chance and the dread of bad luck literally drove people into the invention of primitive religion as supposed insurance against these calamities. From magic and ghosts, religion evolved through spirits and fetishes to taboos. Every primitive tribe had its tree of forbidden fruit, literally the apple but figuratively consisting of a thousand branches hanging heavy with all sorts of taboos. And the forbidden tree always said, "Thou shalt not."

As the savage mind evolved to that point where it envisaged both good and bad spirits, and when the taboo received the solemn sanction of evolving religion, the stage was set for the appearance of the new conception of *sin*. The idea of sin was universally established in the world before revealed religion ever made its entry. It was only by the concept of sin that natural death became logical to the primitive mind. Sin was the transgression of taboo, and death was the penalty for sin.

Sin was ritual, not rational; an act, not a thought. And this entire concept of sin was fostered by the lingering traditions of Dilmun and the days of a little paradise on earth. The tradition of Eden also lent substance to the dream of a onetime "golden age" of the dawn of the races. And all this confirmed the ideas later expressed in the belief that mortals had their origin in a special creation, that they started their career in perfection, and that transgression of the taboos — sin — brought them down to their later sorry plight.

The habitual violation of a taboo became a vice; primitive law made vice a crime; religion made it a sin. Among the early tribes the violation of a taboo was a combined crime and sin. Community calamity was always regarded as punishment for tribal sin. To those who believed that prosperity and righteousness went together, the apparent prosperity of the wicked occasioned so much worry that it was necessary to invent hells for the punishment of taboo violators; the numbers of these places of future punishment have varied from one to five.

The idea of confession and forgiveness appeared early in primitive religion. People would ask forgiveness at a public meeting for sins they intended to commit the following week. Confession was merely a rite of remission, also a public notification of defilement, a ritual of crying "unclean, unclean!" Then all the ritualistic schemes of purification followed. All ancient peoples practiced these meaningless ceremonies. Many apparently hygienic customs of the early tribes were largely ceremonial.

3. Renunciation and Humiliation

Renunciation came as the next step in religious evolution; fasting was a common practice. Soon it became the custom to forgo many forms of physical pleasure, especially of a sexual nature. The ritual of the fast was deeply rooted in many ancient religions and has been handed down to practically all modern theologic systems of thought.

Just about the time barbarians were recovering from the wasteful practice of burning and burying property with the dead, just as the economic structure was beginning to take shape, this new religious doctrine of renunciation appeared, and tens of thousands of earnest souls began to court poverty. Property was regarded as a spiritual handicap. These notions of the spiritual dangers of material possession were widespread in the times of Philo and Paul, and they have markedly influenced European philosophy ever since.

Poverty was just a part of the ritual of the mortification of the flesh which, unfortunately, became incorporated into the writings and teachings of many religions, notably Christianity. Penance is the negative form of this often foolish ritual of renunciation. But all this taught the early people *self-control*, and that was a worth-while advancement in social evolution. Self-denial and self-control were two of the greatest social gains from early evolutionary religion. Self-control gave people a new philosophy of life; it taught them the art of augmenting life's fraction by lowering the denominator of personal demands instead of always attempting to increase the numerator of selfish gratification.

These olden ideas of self-discipline embraced flogging and all sorts of physical torture. The priests of an early cult were especially active in teaching the virtue of physical suffering, setting the example by submitting themselves to castration. The early Hebrews, Hindus, and Buddhists were earnest devotees of this doctrine of physical humiliation.

All through the olden times people sought in these ways for extra credits on the self-denial ledgers of their gods. It was once customary, when under some emotional stress, to make vows of self-denial and self-torture. In time these vows assumed the form of contracts with the gods and, in that sense, represented true evolutionary progress in that the gods were supposed to do something definite in return for this self-torture and mortification of the flesh. Vows were both negative and positive.

It was only natural that the cult of renunciation and humiliation should have paid attention to sexual gratification. The continence cult originated as a ritual among soldiers prior to engaging in battle; in later days it became the practice of "saints." This cult tolerated marriage only as an evil lesser than fornication. Many of the world's great religions have been adversely influenced by this ancient cult, but none more markedly than Christianity. The Apostle Paul was a devotee of this cult, and the pity of it all is that Paul's personal opinions have long influenced the teachings of a great world religion. If the advice of the tentmaker-teacher were to be literally and universally obeyed, then the human race would come to a sudden and inglorious end. Furthermore, the involvement of a religion with the ancient continence cult leads directly to a war against marriage and the home, society's veritable foundation and the basic institution of human progress. And it is not strange that all such beliefs fostered the formation of celibate priesthoods in the many religions of various peoples.

Someday mortals should learn how to enjoy liberty without license, nourishment without gluttony, and pleasure without debauchery. Self-control is a better human policy of behavior regulation than extreme self-denial. Nor did Jesus ever teach these unreasonable views.

4. Origins of Sacrifice

Sacrifice as a part of religious devotions, like many other worshipful rituals, did not have a simple and single origin. The tendency to bow down before power and to prostrate oneself in worshipful adoration in the presence of mystery is foreshadowed in the fawning of the dog before its master. It is but one step from the impulse of worship to the act of sacrifice. Primitives gauged the value of sacrifice by the pain which they suffered. When the idea of sacrifice first attached itself to religious ceremonial, no offering was contemplated which was not productive of pain. The first sacrifices were such acts as plucking hair, cutting the flesh, mutilations, knocking out teeth, and cutting off fingers. As civilization advanced, these crude

concepts of sacrifice were elevated to the level of the rituals of self-abnegation, asceticism, fasting, deprivation, and the later doctrine of sanctification through sorrow, suffering, and the mortification of the flesh.

Early in the evolution of religion two conceptions of the sacrifice existed: the idea of the gift sacrifice, which connoted the attitude of thanksgiving, and the debt sacrifice, which embraced the idea of redemption. The notion of substitution developed later.

Still later, mortals conceived that their sacrifice of whatever nature might function as a message bearer to the gods; it might be as a sweet savor in the nostrils of deity. This brought incense and other aesthetic features of sacrificial rituals which developed into sacrificial feasting, in time becoming increasingly elaborate and ornate.

As religion evolved, the sacrificial rites of conciliation and propitiation replaced the older methods of avoidance, placation, and exorcism.

The earliest idea of the sacrifice was that of a neutrality assessment levied by ancestral spirits; only later the idea of atonement developed. As people got away from the notion of the evolutionary origin of the human race, as the traditions of the days of the Planetary Administrator and the sojourn of the Biologic Uplifters filtered down through time, the concept of sin and of original sin became widespread, so that sacrifice for accidental and personal sin evolved into the doctrine of sacrifice for the atonement of the sin of humanity. The atonement of the sacrifice was a blanket insurance device which covered the resentment and jealousy of an unknown god.

Surrounded by so many sensitive spirits and grasping gods, primitives were face to face with such a host of creditor deities that it required all the priests, ritual, and sacrifices throughout an entire lifetime to get them out of spiritual debt. The doctrine of original sin started every person out in serious debt to the spirit powers.

Gifts and bribes are given to humans; but when tendered to the gods, they are described as being dedicated, made sacred, or are called sacrifices. Renunciation was the negative form of propitiation; sacrifice became the positive form. The act of propitiation included praise, glorification, flattery, and even entertainment. And it is the remnants of these positive practices of the olden propitiation cult that constitute the modern forms of divine worship. Present-day forms of worship are simply the ritualization of these ancient sacrificial techniques of positive propitiation.

Animal sacrifice meant much more to primitive people than it could ever mean to moderns. These barbarians regarded the animals as their actual and near kin. As time passed, people became shrewd in their sacrificing, ceasing to offer up their work animals. At first they sacrificed the *best* of everything, including their domesticated animals.

Sheer necessity eventually drove these semisavages to eat the material part of their sacrifices, the gods having enjoyed the soul. And this custom found justification under the pretense of the ancient sacred meal, a communion service according to modern usage.

5. Sacrifices and Cannibalism

Modern ideas of early cannibalism are entirely wrong; it was a part of the mores of early society. While cannibalism is traditionally horrible to modern civilization, it was a part of the social and religious structure of primitive society. Group interests dictated the practice of cannibalism. It grew through the urge of

necessity and persisted because of the slavery of superstition and ignorance. It was a social, economic, religious, and military custom.

Early humans were cannibals; they enjoyed human flesh, and therefore they offered it as a food gift to the spirits and their primitive gods. Since ghost spirits were merely modified humans, and since food was mortals' greatest need, then food must likewise be a spirit's greatest need.

Cannibalism was once practically universal among the evolving races. The Sangiks were all cannibalistic, but the early Aborigines were not, nor were the Nodites and Edenites; neither were the Andites until after they had become grossly mixed with the evolutionary races.

The taste for human flesh grows. Having been started through hunger, friendship, revenge, or religious ritual, the eating of human flesh goes on to habitual cannibalism. Human flesh-eating has arisen through food scarcity, though this has seldom been the underlying reason. The Eskimos and early Aborigines, however, seldom were cannibalistic except in times of famine. Members of the red race, especially in Central America, were cannibals. At one time cannibalism had been deliberately resorted to by many African tribes as a war measure, a sort of frightfulness with which to terrorize their neighbors.

Some cannibalism resulted from the degeneration of once superior stocks, but it was mostly prevalent among the evolutionary races. Human flesh-eating came at a time when people experienced intense and bitter emotions regarding their enemies. Eating human flesh became part of a solemn ceremony of revenge; it was believed that an enemy's ghost could, in this way, be destroyed or fused with that of the eater. It was once a widespread belief that wizards attained their powers by eating human flesh.

Certain groups of human flesh-eaters would consume only members of their own tribes, a pseudospiritual inbreeding which was supposed to accentuate tribal solidarity. But they also ate enemies for revenge with the idea of appropriating their strength. It was considered an honor to the souls of friends if their bodies were eaten, while it was no more than just punishment to enemies to devour them. The savage mind made no pretensions to being consistent.

Among some tribes aged parents would seek to be eaten by their children; among others it was customary to refrain from eating near relations; their bodies were sold or exchanged for those of strangers. When disease or war failed to control population, the surplus was unceremoniously eaten.

Cannibalism has been gradually disappearing because of the following influences:

1. It sometimes became a communal ceremony, the assumption of collective responsibility for inflicting the death penalty on a member of the tribe. The blood guilt ceases to be a crime when participated in by all, by society. The last of cannibalism was this eating of executed criminals.
2. It very early became a religious ritual, but the growth of ghost fear did not always operate to reduce cannibalism.
3. Eventually it progressed to the point where only certain parts or organs of the body were eaten, those parts supposed to contain the soul or portions of the spirit. Blood drinking became common, and it was customary to mix the "edible" parts of the body with medicines.
4. It was next limited to the chiefs, priests, and shamans.

5. Then it became taboo among the higher tribes. The taboo on cannibalism originated in Dalamatia and slowly spread over the world. The Nodites encouraged cremation as a means of combating cannibalism since it was once a common practice to dig up buried bodies and eat them.

6. Human sacrifice sounded the death knell of cannibalism. Human flesh having become the food of the chiefs, it was eventually reserved for the still more superior spirits; and the offering of human sacrifices effectively put a stop to cannibalism, except among the lowest tribes. When human sacrifice was fully established, cannibalism became taboo; human flesh was food only for the gods; people could eat only a small ceremonial bit, a sacrament.

Finally animal substitutes came into general use for sacrificial purposes, and even among the more backward tribes dog-eating greatly reduced cannibalism. The dog was the first domesticated animal and was held in high esteem both as such and as food.

6. Evolution of Human Sacrifice

Human sacrifice was an indirect result of cannibalism as well as its cure. Providing spirit escorts to the spirit world also led to the lessening of cannibalism as it was never the custom to eat these death sacrifices. No people have been entirely free from the practice of human sacrifice in some form and at some time, even though the Aborigines, Nodites, and Edenites were the least addicted to cannibalism.

Human sacrifice has been virtually universal. It persisted even to recent times. The Chaldeans were among the first to abandon the sacrificing of humans for ordinary occasions, substituting animals. About two thousand years ago a tenderhearted Japanese emperor introduced clay images to take the place of human sacrifices, but it was less than a thousand years ago that these sacrifices died out in northern Europe.

In olden times, when a new building of any importance was started, it was customary to slay a human being as a "foundation sacrifice." This provided a ghost spirit to watch over and protect the structure.

It was long the practice of many groups to build slaves alive into important walls. In later times the northern European tribes substituted the walling in of the shadow of a passerby for this custom of entombing living persons in the walls of new buildings.

The modern ceremony of depositing trinkets and keepsakes in the cornerstone of a new building is reminiscent of the primitive foundation sacrifices.

It was long the custom of many peoples to dedicate the first fruits to the spirits. And these observances, now more or less symbolic, are all survivals of the early ceremonies involving human sacrifice. The idea of offering the first-born as a sacrifice was widespread among the ancients, especially among the Phoenicians, who were the last to give it up.

There once existed a world-wide and profound belief that it was necessary to offer a human sacrifice when anything extraordinary or unusual happened.

7. Modifications of Human Sacrifice

Moses attempted to end human sacrifices by inaugurating the ransom as a substitute and establishing a systematic schedule which enabled the people to escape the worst results of their rash and foolish vows. Lands, properties, and children could be redeemed according to the established fees, which were payable to the priests. Those groups which ceased to sacrifice their first-born children soon possessed great

advantages over less advanced neighbors who continued these atrocious acts. Many such backward tribes were not only greatly weakened by this loss of children, but even the succession of leadership was often broken.

An outgrowth of the passing child sacrifice was the custom of smearing blood on the house doorposts for the protection of the first-born. This was often done in connection with one of the sacred feasts of the year, and this ceremony once existed over most of the world from Mexico to Egypt.

Even after most groups had ceased the ritual killing of children, it was the custom to put an infant away by itself, off in the wilderness or in a little boat on the water. If the child survived, it was thought that the gods had intervened to preserve it, as in the traditions of Sargon, Moses, Cyrus, and Romulus. Then came the practice of dedicating the first-born children as sacred or sacrificial, allowing them to grow up and then exiling them in lieu of death; this was the origin of colonization. The Romans adhered to this custom in their scheme of colonization.

Many of the associations of sex laxity with primitive worship had their origin in connection with human sacrifice. The mores always lag behind in the evolutionary advance of civilization, providing sanction for the earlier and more savagelike sex practices of the evolving races.

8. Redemption and Covenants

People eventually conceived the idea that the offering of some part of the body could take the place of the older and complete human sacrifice. Physical mutilation was also considered to be an acceptable substitute. Hair, nails, blood, and even fingers and toes were sacrificed. The later and almost universal ancient rite of circumcision was an outgrowth of the cult of partial sacrifice; it was purely sacrificial, no thought of hygiene being attached to it.

Subsequently it became the custom to bind fingers together instead of cutting them off. Shaving the head and cutting the hair were likewise forms of religious devotion. The making of eunuchs was at first a modification of the idea of human sacrifice. Nose and lip piercing is still practiced, and tattooing is an artistic evolution of the earlier crude scarring of the body.

The custom of sacrifice eventually became associated, as a result of advancing teachings, with the idea of the covenant. At last, the gods were conceived of as entering into real agreements with mortals; and this was a major step in the stabilization of religion. Law, a covenant, takes the place of luck, fear, and superstition.

Mortals could never even dream of entering into a contract with Deity until their concept of Deity had advanced to the level where the universe controllers were envisioned as dependable. And peoples' early idea of Deity was so anthropomorphic that they were unable to conceive of a dependable Deity until they themselves became relatively dependable, moral, and ethical.

But the idea of making a covenant with the gods did finally arrive. *Evolutionary mortals eventually acquired such moral dignity that they dared to bargain with their gods.* And so the business of offering sacrifices gradually developed into the game of philosophic bargaining with Deity. And all this represented a new device for insuring against bad luck or, rather, an enhanced technique for the more definite purchase of prosperity. Do not entertain the mistaken idea that these early sacrifices were a free gift to the gods, a spontaneous offering of gratitude or thanksgiving; they were not expressions of true worship.

Primitive forms of prayer were nothing more nor less than bargaining with the spirits, an argument with the gods. It was a kind of bartering in which pleading and persuasion were substituted for something more tangible and costly. The developing commerce of the tribes had inculcated the spirit of trade and had developed the shrewdness of barter; and now these traits began to appear in worship methods. And as some people were better traders than others, so some were regarded as better prayers than others. The prayer of a just person was held in high esteem. A just person was one who had paid all accounts to the spirits, had fully discharged every ritual obligation to the gods.

Early prayer was hardly worship; it was a bargaining petition for health, wealth, and life. And in many respects prayers have not changed much with the passing of the ages. They are still read out of books, recited formally, and written out for emplacement on wheels and for hanging on trees, where the blowing of the winds will save people the trouble of expending their own breath.

9. Sacrifices and Sacraments

The human sacrifice, throughout the course of the evolution of Urantian rituals, has advanced from the bloody business of cannibalism to higher and more symbolic levels. The early rituals of sacrifice bred the later ceremonies of sacrament. In more recent times the priest alone would partake of a bit of the cannibalistic sacrifice or a drop of human blood, and then all would partake of the animal substitute. These early ideas of ransom, redemption, and covenants have evolved into the later-day sacramental services. And all this ceremonial evolution has exerted a mighty socializing influence.

A sacrament of cakes and wine was eventually utilized in lieu of the flesh and blood of the older human sacrifices.

And so, after long ages the cult of the sacrifice has evolved into the cult of the sacrament. The sacraments of modern religions are the legitimate successors of those shocking early ceremonies of human sacrifice and the still earlier cannibalistic rituals. Many still depend on blood for salvation, but it has at least become figurative, symbolic, and mystic.

10. Forgiveness of Sin

Ancient mortals only attained consciousness of favor with Deity through sacrifice. Modern people must develop new techniques of achieving the self-consciousness of salvation. The consciousness of sin persists in the mortal mind, but the thought patterns of salvation have become outworn and antiquated. The reality of the spiritual need persists, but intellectual progress has destroyed the olden ways of securing peace and consolation for mind and soul.

Sin must be redefined as deliberate disloyalty to Deity. There are degrees of disloyalty: the partial loyalty of indecision; the divided loyalty of conflict; the dying loyalty of indifference; and the death of loyalty exhibited in devotion to godless ideals.

The sense or feeling of guilt is the consciousness of the violation of the mores; it is not necessarily sin. There is no real sin in the absence of conscious disloyalty to Deity.

The possibility of the recognition of the sense of guilt is a badge of transcendent distinction for humanity. It does not mark people as mean but rather sets them apart as creatures of potential greatness and ever-ascending glory. Such a sense of unworthiness is the initial stimulus that should lead quickly and surely to those faith conquests which translate the mortal mind to the superb levels of moral nobility, cosmic insight,

and spiritual living; in this way all the meanings of human existence are changed from the temporal to the eternal, and all values are elevated from the human to the divine.

The confession of sin is a repudiation of disloyalty, but it in no way mitigates the time-space consequences of such disloyalty. But confession — sincere recognition of the nature of sin — is essential to religious growth and spiritual progress.

The forgiveness of sin by Deity is the renewal of loyalty relations following a period of the human consciousness of the lapse of such relations as the consequence of conscious rebellion. The forgiveness does not have to be sought, only received as the consciousness of re-establishment of loyalty relations between the creature and the Creator. And all the loyal children of the Creator are happy, service-loving, and ever-progressive in the Paradise ascent.

[This paper had been originally presented by a Brilliant Evening Star of Nebadon.]

Paper 90

Shamanism and Priests

The evolution of religious observances progressed from placation, avoidance, exorcism, coercion, conciliation, and propitiation to sacrifice, atonement, and redemption. The technique of religious ritual passed from the forms of the primitive cult through fetishes to magic and miracles; and as ritual became more complex in response to the increasingly complex concept of the supermaterial realms, it was inevitably dominated by shamans and priests.

In the advancing concepts of primitive people, the spirit world was eventually regarded as being unresponsive to the ordinary mortal. Only the exceptional among humans could catch the ear of the gods; only the extraordinary mortals would be heard by the spirits. Religion now enters a new phase, a stage in which it gradually becomes secondhand; a shaman or a priest always intervenes between the religionist and the object of worship. And today most Urantia systems of organized religious belief are passing through this level of evolutionary development.

Evolutionary religion is born of a simple and all-powerful fear, the fear which surges through the human mind when confronted with the unknown, the inexplicable, and the incomprehensible. Religion eventually achieves the profoundly simple realization of an all-powerful love, the love which sweeps irresistibly through the human soul when awakened to the conception of the limitless affection of the Universal Creator for the children of the universe. But in between the beginning and the consummation of religious evolution intervene the long ages of the shamans, who presume to stand between mortals and Deity as intermediaries, interpreters, and intercessors.

1. The First Shamans

The shaman was the ranking religious leader and the focus personality for all the practices of evolutionary religion. In many groups the shaman outranked the war chief, marking the beginning of the religious domination of the state. The shaman sometimes functioned as a priest and even as a priest-sovereign. Some of the later tribes had both the earlier shamans (seers) and the later appearing shaman-priests. And in many cases the office of shaman became hereditary.

Since in olden times anything abnormal was ascribed to spirit possession, any striking mental or physical abnormality constituted qualification for being a shaman. Many of these shamans were epileptic or hysteric, and these two types accounted for a good deal of ancient inspiration as well as spirit and devil possession. Quite a few of these earliest priests were of a class which has since been denominated paranoiac.

While they may have practiced deception in minor matters, the great majority of the shamans believed in the fact of their spirit possession.

But not all shamans were self-deceived; many were shrewd and able tricksters. As the profession developed, a novice was required to serve an apprenticeship of ten years of hardship and self-denial to qualify as a shaman. The shamans developed a professional mode of dress and affected a mysterious conduct. They frequently employed drugs to induce certain physical states which would impress and mystify the tribe. Sleight-of-hand feats were regarded as supernatural by the common folk, and ventriloquism was first used by shrewd priests. Many of the olden shamans unwittingly stumbled onto hypnotism; others induced autohypnosis by prolonged staring at their navels.

While many resorted to these tricks and deceptions, their reputation as a class, after all, stood on apparent achievement. When shamans failed in their undertakings, if they could not advance a plausible alibi, they were either demoted or killed. The honest shamans perished; only the shrewd actors survived.

It was shamanism that took the exclusive direction of tribal affairs out of the hands of the old and the strong and lodged it in the hands of the shrewd, the clever, and the farsighted.

2. Shamanistic Practices

Spirit conjuring was a very precise and highly complicated procedure, comparable to present-day religious rituals conducted in an ancient tongue. The human race very early sought for superhuman help, for *revelation*; and people believed that the shaman actually received such revelations. While the shamans utilized the great power of suggestion in their work, it was almost invariably negative suggestion; only in very recent times has the technique of positive suggestion been employed. In the early development of their profession the shamans began to specialize in such vocations as rain making, disease healing, and crime detecting. To heal diseases was not, however, the chief function of a shaman, it was, rather, to know and to control the hazards of living.

Ancient black art, both religious and secular, was called white art when practiced by either priests, seers, or shamans. The practitioners of the black art were called sorcerers, magicians, wizards, witches, enchanters, necromancers, conjurers, and soothsayers. As time passed, all such purported contact with the supernatural was classified either as witchcraft or shamancraft.

Witchcraft embraced the *magic* performed by earlier, irregular, and unrecognized spirits; shamancraft had to do with *miracles* performed by regular spirits and recognized gods of the tribe. In later times the witch became associated with the devil, and the stage was set for the many comparatively recent exhibitions of religious intolerance. Witchcraft was a religion with many primitive tribes.

The shamans were great believers in the mission of chance as revelatory of the will of the spirits; they frequently cast lots to arrive at decisions. Modern survivals of this proclivity for casting lots are illustrated, not only in the many games of chance, but also in the well-known "counting-out" rhymes. Once, the person counted out must die; but now is only *it* in some childish game. That which was serious business to primitives has survived as a diversion of the modern child.

The shamans put great trust in signs and omens. Very early in the history of the human race the shamans turned their attention to the stars. Primitive astrology was a world-wide belief and practice; dream interpreting also became widespread. All this was soon followed by the appearance of those temperamental shamans who professed to be able to communicate with the spirits of the dead.

Though of ancient origin, the rain makers, or weather shamans, have persisted through the ages. A severe drought meant death to the early agriculturists; weather control was the object of much ancient magic. Civilized humans still make the weather the common topic of conversation. The olden peoples all believed in the power of the shaman as a rain maker, but it was customary to kill the shaman when it failed to rain, unless a plausible excuse could be offered to account for the failure.

Again and again the Caesars banished the astrologers, but they invariably returned because of the popular belief in their powers. Thousands of supposedly intelligent people still believe that one may be born under the domination of a lucky or an unlucky star; that the juxtaposition of the stars determines the outcome of various terrestrial adventures. Fortunetellers are still patronized by the credulous.

The early Greeks believed in the efficacy of oracular advice, the early Chinese used magic as protection against demons, shamanism flourished in India, and it still openly persists in some parts of the world. It is an only recently abandoned practice throughout much of the world.

Constantly, true prophets and teachers arose to denounce and expose shamanism. Even the vanishing red race had such a prophet within the past hundred years, the Shawnee Tenskwatawa, who predicted the eclipse of the sun in 1806 and denounced the vices of the white race. Many true teachers have appeared among the various tribes and races all through the long ages of evolutionary history. And they will continue to appear to challenge the shamans or priests of any age who oppose general education and attempt to thwart scientific progress.

In many ways and by devious methods, the olden shamans established their reputations as voices of the gods and custodians of providence. They sprinkled the newborn with water and conferred names on them. They presided over all burial ceremonies and announced the safe arrival of the dead in spiritland.

The shamanic priests often became very wealthy through the accretion of their various fees which were ostensibly offerings to the spirits. Not infrequently a shaman would accumulate practically all the material wealth of the tribe. On the death of a wealthy person it was customary to divide their property equally with the shaman and some public enterprise or charity.

The shamans dressed well; they were the original aristocracy, being exempt from all tribal restrictions. They were very often of low-grade mind and morals. They suppressed their rivals by denominating them witches or sorcerers and very frequently rose to such positions of influence and power that they were able to dominate the chiefs or rulers.

Primitives regarded the shaman as a necessary evil; they feared but did not love the shaman. Early people respected knowledge; they honored and rewarded wisdom. The shaman was mostly fraud, but the veneration for shamanism illustrates the premium placed on wisdom in the evolution of the human race.

3. The Shamanic Theory of Disease and Death

Since ancient people regarded themselves and their material environment as being directly responsive to the whims of the ghosts and the fancies of the spirits, it is not strange that their religion should have been so exclusively concerned with material affairs. Modern people attack their material problems directly; they recognize that matter is responsive to the intelligent manipulation of mind. Primitives also desired to modify and even to control the life and energies of the physical domains; and since their limited comprehension of the cosmos led them to the belief that ghosts, spirits, and gods were personally and immediately concerned with the detailed control of life and matter, they logically directed their efforts to winning the favor and support of these superhuman agencies.

Viewed in this light, much of the inexplicable and irrational in the ancient cults is understandable. The ceremonies of the cult were primitive people's attempt to control the material world in which they found themselves. And many of their efforts were directed to the end of prolonging life and insuring health. Since all diseases and death itself were originally regarded as spirit phenomena, it was inevitable that the shamans, while functioning as priests, should also have served as doctors and surgeons.

The primitive mind may be handicapped by lack of facts, but it is logical. When thoughtful people observe disease and death, they try to determine the causes of these visitations, and in accordance with their understanding, the shamans and the scientists have propounded the following theories of affliction:

1. *Ghosts — direct spirit influences.* The earliest hypothesis advanced in explanation of disease and death was that spirits caused disease by enticing the soul out of the body; if it failed to return, death ensued. The ancients so feared the malevolent action of disease-producing ghosts that ailing individuals would often be deserted without even food or water. Regardless of the erroneous basis for these beliefs, they did effectively isolate afflicted individuals and prevent the spread of contagious disease.

2. *Violence — obvious causes.* The causes for some accidents and deaths were so easy to identify that they were soon removed from the category of ghost action. Fatalities and wounds attendant on war, animal encounters, and other readily identifiable agencies were considered as natural occurrences. But it was long believed that the spirits were still responsible for delayed healing or for the infection of wounds of even “natural” causation. If no observable natural agent could be discovered, the spirit ghosts were still held responsible for disease and death.

Today, in some parts of the world, primitive peoples may be found who kill someone every time a nonviolent death occurs. Their shamans indicate the guilty parties.

3. *Magic — the influence of enemies.* Much sickness was thought to be caused by bewitchment, the action of the evil eye and the magic pointing bow. At one time it was really dangerous to point a finger at anyone; it is still regarded as ill-mannered to point. In cases of obscure disease and death the ancients would hold a formal inquest, dissect the body, and settle on some finding as the cause of death; otherwise the death would be laid to witchcraft, necessitating the execution of the witch responsible. These ancient coroner’s inquests saved many a supposed witch’s life. Among some it was believed that people could die as a result of their own witchcraft, in which event no one was accused.

4. *Sin — punishment for taboo violation.* In comparatively recent times it has been believed that sickness is a punishment for sin, personal or communal. Among peoples traversing this level of evolution the prevailing theory is that one cannot be afflicted unless one has violated a taboo. The early Chinese and Mesopotamians regarded disease as the result of the action of evil demons, although the Chaldeans also regarded the stars as the cause of suffering. This theory of disease as a consequence of divine wrath is still prevalent among many reputedly civilized groups of Urantians.

5. *Natural causation.* Humanity has been very slow to learn the material secrets of the interrelationship of cause and effect in the physical domains of energy, matter, and life. The ancient Greeks, having preserved the traditions of the Edenic teachings, were among the first to recognize that all disease is the result of natural causes. Slowly and certainly the unfolding of a scientific era is destroying age-old theories of sickness and death. Fever was one of the first human ailments to be removed from the category of supernatural disorders, and the era of science has progressively broken the fetters of ignorance which so long imprisoned the human mind. An understanding of old age and contagion is gradually obliterating fear of ghosts, spirits, and gods as the personal perpetrators of human misery and mortal suffering.

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

4. Medicine Under the Shamans

The entire life of ancient humans was prophylactic; their religion was in no small measure a technique for disease prevention. And regardless of the error in their theories, they were wholehearted in putting them into effect; they had unbounded faith in their methods of treatment, and that, in itself, is a powerful remedy.

The faith required to get well under the foolish ministrations of one of these ancient shamans was, after all, not materially different from that which is required to experience healing at the hands of some later-day successors who engage in the nonscientific treatment of disease.

The more primitive tribes greatly feared the sick, and for long ages they were carefully avoided, shamefully neglected. It was a great advance in humanitarianism when the evolution of shamancraft produced priests who consented to treat disease. Then it became customary for the entire clan to crowd into the sickroom to assist the shaman in howling the disease ghosts away. The usual method of diagnosing disease was to examine the entrails of an animal.

Disease was treated by chanting, howling, laying on of hands, breathing on the patient, and many other techniques. In later times the resort to temple sleep, during which healing supposedly took place, became widespread. The shamans eventually employed actual surgery in connection with temple slumber; among the first operations was that of trephining the skull to allow a headache spirit to escape. The shamans learned to treat fractures and dislocations and to open boils and abscesses.

It was a common method of treatment to rub something magical on an infected or blemished spot on the body, throw the charm away, and supposedly experience a cure. If anyone should chance to pick up the discarded charm, it was believed they would immediately acquire the infection or blemish. It was a long time before herbs and other real medicines were introduced. Massage was developed in connection with incantation, rubbing the spirit out of the body, and was preceded by efforts to rub medicine in, even as moderns attempt to rub liniments in. Cupping and sucking the affected parts, together with bloodletting, were thought to be of value in getting rid of a disease-producing spirit.

Since water was a potent fetish, it was utilized in the treatment of many ailments. For a long time it was believed that the spirit causing the sickness could be eliminated by sweating. Vapor baths were highly regarded; natural hot springs soon blossomed as primitive health resorts. Early humans discovered that heat would relieve pain; they used sunlight, fresh animal organs, hot clay, and hot stones, and many of these methods are still employed. Rhythm was practiced in an effort to influence the spirits; drumming was universal.

Among some people disease was thought to be caused by a wicked conspiracy between spirits and animals. This gave rise to the belief that a beneficent plant remedy existed for every animal-caused disease. The red race was especially devoted to the plant theory of universal remedies; they always put a drop of blood in the root hole left when the plant was pulled up.

Fasting, dieting, and counterirritants were often used as remedial measures. Human secretions, being definitely magical, were highly regarded; blood and urine were among the earliest medicines and were soon augmented by roots and various salts. The shamans believed that disease spirits could be driven out of the body by foul-smelling and bad-tasting medicines. Purging very early became a routine treatment, and the values of raw cocoa and quinine were among the earliest pharmaceutical discoveries.

The Greeks were the first to evolve truly rational methods of treating the sick. Both the Greeks and the Egyptians received their medical knowledge from the Euphrates valley. Oil and wine was a very early

medicine for treating wounds; castor oil and opium were used by the Sumerians. Many of these ancient and effective secret remedies lost their power when they became known; secrecy has always been essential to the successful practice of fraud and superstition. Only facts and truth court the full light of comprehension and rejoice in the illumination and enlightenment of scientific research.

5. Priests and Rituals

The essence of the ritual is the perfection of its performance; among savages it must be practiced with exact precision. It is only when the ritual has been correctly carried out that the ceremony possesses compelling power over the spirits. If the ritual is faulty, it only arouses the anger and resentment of the gods. Therefore, since mortals' slowly evolving minds conceived that the *technique of ritual* was the decisive factor in its efficacy, it was inevitable that the early shamans should sooner or later evolve into a priesthood trained to direct the meticulous practice of the ritual. And so for tens of thousands of years, endless rituals have hampered society and cursed civilization, have been an intolerable burden to every act of life, every undertaking.

Ritual is the technique of sanctifying custom; ritual creates and perpetuates myths as well as contributing to the preservation of social and religious customs. Again, ritual itself has been fostered by myths. Rituals are often at first social, later becoming economic and finally acquiring the sanctity and dignity of religious ceremonial. Ritual may be personal or group in practice — or both — as illustrated by prayer, dancing, and drama.

Words become a part of ritual. The habit of swearing, profanity, represents a degradation of former ritualistic repetition of holy names. The making of pilgrimages to sacred shrines is a very ancient ritual. The ritual next grew into elaborate ceremonies of purification, cleansing, and sanctification. The initiation ceremonies of the primitive tribal secret societies were in reality a crude religious rite. The worship technique of the olden mystery cults was just one long performance of accumulated religious ritual. Ritual finally developed into the modern types of social ceremonials and religious worship, services embracing prayer, song, responsive reading, and other individual and group spiritual devotions.

The priests evolved from shamans through oracles, diviners, singers, dancers, weathermakers, guardians of religious relics, temple custodians, and foretellers of events, to the status of actual directors of religious worship. Eventually the office became hereditary; a continuous priestly caste arose.

As religion evolved, priests began to specialize according to their innate talents or special predilections. Some became singers, others prayers, and still others sacrificers; later came the orators — preachers.

The priests have always sought to impress and awe the common people by conducting the religious ritual in an ancient tongue and by sundry magical passes to mystify the worshipers in order to enhance their own piety and authority. The great danger in all this is that the ritual tends to become a substitute for religion.

The priesthoods have done much to delay scientific development and to hinder spiritual progress, but they have contributed to the stabilization of civilization and to the enhancement of certain kinds of culture. But many modern priests have ceased to function as directors of the ritual of the worship of Deity, having turned their attention to theology — the attempt to define Deity.

It is not denied that the priests have been a millstone about the necks of the people, but the true religious leaders have been invaluable in pointing the way to higher and better realities.

[This paper had been originally presented by a Melchizedek of Nebadon.]

Paper 91

The Evolution of Prayer

Prayer, as an agency of religion, evolved from previous nonreligious monologue and dialogue expressions. With the attainment of self-consciousness by primitive people came the inevitable corollary of other-consciousness, the dual potential of social response and Deity recognition.

The earliest prayer forms were not addressed to Deity. These expressions were much like what you would say to a friend as you began some important undertaking, "Wish me luck." Primitives were enslaved to magic; luck, good and bad, entered into all the affairs of life. At first, these luck petitions were monologues — just a kind of thinking out loud by the magic server. Next, these believers in luck would enlist the support of their friends and families, and presently some form of ceremony would be performed which included the whole clan or tribe.

When the concepts of ghosts and spirits evolved, these petitions became addressed to the superhuman, and with the consciousness of gods, such expressions attained the levels of genuine prayer. As an illustration of this, among certain Australian tribes primitive religious prayers antedated their belief in spirits and superhuman personalities.

The Toda tribe of India observes this practice of praying to no one in particular, just as the early peoples did before the times of religious consciousness. Only, among the Todas, this represents a regression of their degenerating religion to this primitive level. The present-day rituals of the priests of the Todas do not represent a religious ceremony since these impersonal prayers do not contribute anything to the conservation or enhancement of any social, moral, or spiritual values.

Prereligious praying was part of the mana practices of the Melanesians, the oudah beliefs of the African Pygmies, and the manitou superstitions of the North American Indians. The Baganda tribes of Africa have only recently emerged from the mana level of prayer. In this early evolutionary confusion people pray to gods — local and national — to fetishes, amulets, ghosts, rulers, and to ordinary people.

1. Primitive Prayer

The function of early evolutionary religion is to conserve and augment the essential social, moral, and spiritual values which are slowly taking form. This mission of religion is not consciously observed, but it is chiefly effected by the function of prayer. The practice of prayer represents the unintended, but nonetheless personal and collective, effort of any group to secure (to actualize) this conservation of higher values. If it were not for the safeguarding of prayer, all holy days would speedily revert to the status of mere holidays.

Religion and its agencies, the chief of which is prayer, are allied only with those values which have general social recognition, group approval. Therefore, when primitive people attempted to gratify the baser emotions or to achieve unmitigated selfish ambitions, they were deprived of the consolation of religion and the assistance of prayer. If individuals sought to accomplish anything antisocial, they were obliged to seek the aid of nonreligious magic, resort to sorcerers, and be deprived of the assistance of prayer. Prayer, therefore, very early became a mighty promoter of social evolution, moral progress, and spiritual attainment.

But the primitive mind was neither logical nor consistent. Early humans did not perceive that material things were not the province of prayer. These simple-minded souls reasoned that food, shelter, rain, game, and

other material goods enhanced the social welfare, and therefore they began to pray for these physical blessings. While this constituted a perversion of prayer, it encouraged the effort to realize these material objectives by social and ethical actions. Such a perversion of prayer, while debasing the spiritual values of a people, nevertheless directly elevated their economic, social, and ethical mores.

Prayer is only monologous in the most primitive type of mind. It soon becomes a dialogue and rapidly expands to the level of group worship. Prayer signifies that the premagical incantations of primitive religion have evolved to that level where the human mind recognizes the reality of beneficent powers or beings who are able to enhance social values and to augment moral ideals, and further, that these influences are superhuman and distinct from the ego of the self-conscious humans. True prayer does not, therefore, appear until the agency of religious ministry is visualized as *personal*.

Prayer is not associated much with animism, but such beliefs may exist alongside emerging religious sentiments. Many times, religion and animism have had entirely separate origins.

With those mortals who have not been delivered from the primitive bondage of fear, there is a real danger that all prayer may lead to a morbid sense of sin, unjustified convictions of guilt, real or fancied. But in modern times it is not likely that many will spend sufficient time at prayer to lead to this harmful brooding over their unworthiness or sinfulness. The dangers related to the distortion and perversion of prayer consist in ignorance, superstition, crystallization, devitalization, materialism, and fanaticism.

2. Evolving Prayer

The first prayers were merely verbalized wishes, the expression of sincere desires. Prayer next became a technique of achieving spirit co-operation. And then it attained the higher function of assisting religion in the conservation of all worth-while values.

Both prayer and magic arose as a result of people's adjustive reactions to Urantian environment. But aside from this generalized relationship, they have little in common. Prayer has always indicated positive action by the praying ego; it has always been psychic and sometimes spiritual. Magic has usually signified an attempt to manipulate reality without affecting the ego of the manipulator, the practitioner of magic. Despite their independent origins, magic and prayer have often been interrelated in their later stages of development. Magic has sometimes ascended by goal elevation from formulas through rituals and incantations to the threshold of true prayer. Prayer has sometimes become so materialistic that it has degenerated into a pseudomagical technique of avoiding the expenditure of the effort which is requisite for the solution of Urantian problems.

When people learned that prayer could not coerce the gods, it became more of a petition, favor seeking. But the truest prayer is in reality a communion between mortals and their Maker.

The appearance of the sacrifice idea in any religion unfailingly detracts from the higher efficacy of true prayer in that people seek to substitute the offerings of material possessions for the offering of their own consecrated wills to the doing of the will of the Creator.

When religion is divested of a personal Deity, its prayers translate to the levels of theology and philosophy. When the highest concept of a religion is that of an impersonal Deity, such as in pantheistic idealism, although affording the basis for certain forms of mystic communion, it proves fatal to the potency of true prayer, which always stands for communion with a personal and superior being.

During the earlier times of human evolution and even at the present time, in the day-by-day experience of the average mortal, prayer is very much a phenomenon of interaction with the subconscious. But there is also a domain of prayer in which the intellectually alert and spiritually progressing individual attains more or less contact with the superconscious levels of the human mind, the domain of the indwelling Thought Adjuster. In addition, there is a definite spiritual phase of true prayer which concerns its reception and recognition by the spiritual forces of the universe, and which is entirely distinct from all human and intellectual association.

Prayer contributes greatly to the development of the religious sentiment of an evolving human mind. It is a mighty influence working to prevent isolation of personality.

Prayer represents one technique associated with the natural religions of evolution which also forms a part of the experiential values of the higher religions of ethical excellence, the religions of revelation.

3. Prayer and the Alter Ego

Children, when first learning to make use of language, are prone to think out loud, to express their thoughts in words, even if no one is present to hear them. With the dawn of creative imagination they evince a tendency to converse with imaginary companions. In this way a budding ego seeks to hold communion with a fictitious *alter ego*. By this technique children learn to convert their monologue conversations into pseudo dialogues in which this alter ego makes replies to their verbal thinking and wish expression. Very much of an adult's thinking is mentally carried on in conversational form.

The early and primitive form of prayer was much like the semimagical recitations of the present-day Toda tribe, prayers that were not addressed to anyone in particular. But such techniques of praying tend to evolve into the dialogue type of communication by the emergence of the idea of an alter ego. In time the alter-ego concept is exalted to a superior status of divine dignity, and prayer as an agency of religion has appeared. Through many phases and during long ages this primitive type of praying is destined to evolve before attaining the level of intelligent and truly ethical prayer.

As it is conceived by successive generations of praying mortals, the alter ego evolves through ghosts, fetishes, and spirits to polytheistic gods, and eventually to the One Creator, a divine being embodying the highest ideals and the loftiest aspirations of the praying ego. And so prayer functions as the most potent agency of religion in the conservation of the highest values and ideals of those who pray. From the moment of the conceiving of an alter ego to the appearance of the concept of a divine and heavenly Parent, prayer is always a socializing, moralizing, and spiritualizing practice.

The simple prayer of faith evidences a mighty evolution in human experience through which the ancient conversations with the fictitious symbol of the alter ego of primitive religion have become exalted to the level of communion with the spirit of the Infinite and to that of a bona fide consciousness of the reality of the eternal Creator and Paradise Source of all intelligent creation.

Aside from all that is superself in the experience of praying, it should be remembered that ethical prayer is a splendid way to elevate one's ego and reinforce the self for better living and higher attainment. Prayer induces the human ego to look both ways for help: for material aid to the subconscious reservoir of mortal experience, for inspiration and guidance to the superconscious borders of the contact of the material with the spiritual, with the Mystery Monitor.

Prayer has always been and ever will be a twofold human experience: a psychologic procedure interassociated with a spiritual technique. And these two functions of prayer can never be fully separated.

Enlightened prayer must recognize not only an external and personal Deity but also an internal and impersonal Divinity, the indwelling Adjuster. It is altogether fitting that mortals, when they pray, should strive to grasp the concept of the Universal Source on Paradise; but the more effective technique for most practical purposes will be to revert to the concept of a near-by alter ego, just as the primitive mind was inclined to do, and then to recognize that the idea of this alter ego has evolved from a mere fiction to the truth of the Creator's indwelling mortals in the factual presence of the Adjuster so that people can talk directly, as it were, with a real and genuine and divine alter ego that indwells them and is the very presence and essence of the living Creator, the Universal Source.

4. Ethical Praying

No prayer can be ethical when petitioners seek for selfish advantage over others. Selfish and materialistic praying is incompatible with the ethical religions which are predicated on unselfish and divine love. All such unethical praying reverts to the primitive levels of pseudo magic and is unworthy of advancing civilizations and enlightened religions. Selfish praying transgresses the spirit of all ethics founded on loving justice.

Prayer must never be so perverted as to become a substitute for action. All ethical prayer is a stimulus to action and a guide to the progressive striving for idealistic goals of super-self-attainment.

In all your praying be *fair*; do not expect the Creator to show partiality, to love you more than others; your friends, neighbors, even enemies. But the prayer of the natural or evolved religions is not at first ethical, as it is in the later revealed religions. All praying, whether individual or communal, may be either egoistic or altruistic. That is, the prayer may be centered on the self or on others. When the prayer seeks nothing for the one who prays nor anything for others, then such attitudes of the soul tend to the levels of true worship. Egoistic prayers involve confessions and petitions and often consist in requests for material favors. Prayer is somewhat more ethical when it deals with forgiveness and seeks wisdom for enhanced self-control.

While the nonselfish type of prayer is strengthening and comforting, materialistic praying is destined to bring disappointment and disillusionment as advancing scientific discoveries demonstrate that humans live in a physical universe of law and order. The childhood of an individual is characterized by primitive, selfish, and materialistic praying. And, to a certain extent, all such petitions are efficacious in that they unvaryingly lead to those efforts and exertions which are contributory to achieving the answers to such prayers. The real prayer of faith always contributes to the augmentation of the technique of living, even if such petitions are not worthy of spiritual recognition. But the spiritually advanced person should exercise great caution in attempting to discourage the primitive or immature mind regarding such prayers.

Remember, even if prayer does not change the Creator, it very often effects great and lasting changes in the one who prays in faith and confident expectation. Prayer has been the ancestor of much peace of mind, cheerfulness, calmness, courage, self-mastery, and fair-mindedness in the members of the evolving human race.

5. Social Repercussions of Prayer

In ancestor worship, prayer leads to the cultivation of ancestral ideals. But prayer, as a feature of Deity worship, transcends all other such practices since it leads to the cultivation of divine ideals. As the concept of the alter ego of prayer becomes supreme and divine, humanity's ideals are accordingly elevated from mere human toward supernal and divine levels, and the result of all such praying is the enhancement of human character and the profound unification of human personality.

But prayer need not always be individual. Group or congregational praying is very effective in that it is highly socializing in its repercussions. When a group engages in community prayer for moral enhancement and spiritual uplift, such devotions are reactive on the individuals composing the group; they are all made better because of participation. Even a whole city or an entire nation can be helped by such prayer devotions. Confession, repentance, and prayer have led individuals, cities, and nations to mighty efforts of reform and courageous deeds of valorous achievement.

If you truly desire to overcome the habit of criticizing some friend, the quickest and surest way of achieving such a change of attitude is to establish the habit of praying for that person every day of your life. But the social repercussions of such prayers are dependent largely on two conditions:

1. The people who are prayed for should know that they are being prayed for.
2. People who pray should come into intimate social contact with the person for whom they are praying.

Prayer is the technique by which, sooner or later, every religion becomes institutionalized. And in time prayer becomes associated with numerous secondary agencies, some helpful, others decidedly deleterious, such as priests, holy books, worship rituals, and ceremonials.

But the minds of greater spiritual illumination should be patient with, and tolerant of, those less endowed intellects that crave symbolism for the mobilization of their immature spiritual insight. The strong must not look with disdain on the weak. Those who are Creator-conscious without symbolism must not deny the grace-ministry of the symbol to those who find it difficult to worship Deity and to revere truth, beauty, and goodness without form and ritual. In prayerful worship, most mortals envision some symbol of the object-goal of their devotions.

6. The Province of Prayer

Prayer, unless in liaison with the will and actions of the personal spiritual forces and material supervisors of a realm, can have no direct effect on one's physical environment. While there is a very definite limit to the province of the petitions of prayer, such limits do not apply equally to the *faith* of those who pray.

Prayer is not a technique for curing real and organic diseases, but it has contributed enormously to the enjoyment of abundant health and to the cure of numerous mental, emotional, and nervous ailments. And even in actual bacterial disease, prayer has many times added to the efficacy of other remedial procedures. Prayer has turned many irritable and complaining invalids into paragons of patience and made them an inspiration to all other human sufferers.

No matter how difficult it may be to reconcile the scientific doubtings regarding the efficacy of prayer with the ever-present urge to seek help and guidance from divine sources, never forget that the sincere prayer of faith is a mighty force for the promotion of personal happiness, individual self-control, social harmony, moral progress, and spiritual attainment.

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

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

Prayer has been an indispensable factor in the progress and preservation of religious civilization, and it still has mighty contributions to make to the further enhancement and spiritualization of society if those who pray will only do so in the light of scientific facts, philosophic wisdom, intellectual sincerity, and spiritual faith. Pray as Jesus taught his disciples — honestly, unselfishly, with fairness, and without doubting.

But the efficacy of prayer in the personal spiritual experience of the one who prays is in no way dependent on such a worshiper's intellectual understanding, philosophic acumen, social level, cultural status, or other mortal acquirements. The psychic and spiritual concomitants of the prayer of faith are immediate, personal, and experiential. There is no other technique by which everyone, regardless of all other mortal accomplishments, can so effectively and immediately approach the threshold of that realm where they can communicate with their Maker, where the creature makes contact with the reality of the Creator, with the indwelling Thought Adjuster.

7. Mysticism, Ecstasy, and Inspiration

Mysticism, as the technique of the cultivation of the consciousness of the presence of the Creator, is altogether praiseworthy, but when such practices lead to social isolation and culminate in religious fanaticism, they are all but reprehensible. Altogether too frequently, that which overwrought mystics evaluate as divine inspiration is the uprisings of their own deep minds. The contact of the mortal mind with its indwelling Adjuster, while often favored by devoted meditation, is more frequently facilitated by wholehearted and loving service in unselfish ministry to others.

The great religious teachers and the prophets of past ages were not extreme mystics. They were Creator-knowing people who best served by unselfish ministry to others. Jesus often took the apostles away by themselves for short periods to engage in meditation and prayer, but for the most part kept them in service-contact with the multitudes. The soul requires spiritual exercise as well as spiritual nourishment.

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

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

The practical test of all these strange religious experiences of mysticism, ecstasy, and inspiration is to observe whether these phenomena cause individuals:

1. To enjoy better and more complete physical health.
2. To function more efficiently and practically in their mental life.

3. To socialize their religious experience more fully and joyfully.
4. To spiritualize their day-by-day living more completely while faithfully discharging the commonplace duties of routine mortal existence.
5. To enhance their love for, and appreciation of, truth, beauty, and goodness.
6. To conserve currently recognized social, moral, ethical, and spiritual values.
7. To increase their spiritual insight — Creator-consciousness.

But prayer has no real association with these exceptional religious experiences. When prayer becomes overly aesthetic, when it consists almost exclusively in beautiful and blissful contemplation of paradisiacal divinity, it loses much of its socializing influence and tends toward mysticism and the isolation of its devotees. There is a certain danger associated with too much private praying which is corrected and prevented by group praying, community devotions.

8. Praying as a Personal Experience

There is a truly spontaneous aspect to prayer, for primitives found themselves praying long before they had any clear concept of divinity. Early humans were inclined to pray in two diverse situations: When in dire need, they experienced the impulse to reach out for help; and when jubilant, they indulged the impulsive expression of joy.

Prayer is not an evolution of magic; they each arose independently. Magic was an attempt to adjust Deity to conditions; prayer is the effort to adjust the personality to the will of Deity. True prayer is both moral and religious; magic is neither.

Prayer may become an established custom; many pray because others do. Still others pray because they fear something direful may happen if they do not offer their regular supplications.

To some individuals prayer is the calm expression of gratitude; to others, a group expression of praise, social devotions; sometimes it is the imitation of another's religion, while in true praying it is the sincere and trusting communication of the spiritual nature of the creature with the presence of the spirit of the Creator.

Prayer may be a spontaneous expression of Creator-consciousness or a meaningless recitation of theologic formulas. It may be the ecstatic praise of a Creator-knowing soul or the slavish obeisance of a fear-ridden mortal. It is sometimes the pathetic expression of spiritual craving and sometimes the blatant shouting of pious phrases. Prayer may be joyous praise or a humble plea for forgiveness.

Prayer may be the childlike request for the impossible or the mature entreaty for moral growth and spiritual power. A petition may be for daily bread or may embody a wholehearted yearning to find and do the will of the Creator. It may be a wholly selfish appeal or a true and magnificent gesture toward the realization of unselfish love.

Prayer may be an angry cry for vengeance or a merciful intercession for one's enemies. It may be the expression of a hope of changing Deity or the powerful technique of changing one's self. It may be the

cringing plea of a lost sinner before a supposedly stern Judge or the joyful expression of a liberated child of the living and merciful heavenly Parent.

Modern people are perplexed by the thought of talking things over with the Creator in a purely personal way. Many have abandoned regular praying; they only pray when under unusual pressure — in emergencies. People should be unafraid to talk to their heavenly Parent, but only an immature child would undertake to persuade, or presume to change, the Creator.

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

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

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

Words are irrelevant to prayer; they are merely the intellectual channel in which the river of spiritual supplication may happen to flow. The word value of a prayer is purely autosuggestive in private devotions and sociosuggestive in group devotions. The Creator answers the soul's attitude, not the words.

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

9. Conditions of Effective Prayer

If you would engage in effective praying, you should bear in mind the laws of prevailing petitions:

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

7. And you must have faith — living faith.

[This paper had been originally presented by the Chief of the Urantia Midwayers.]

Paper 92

The Later Evolution of Religion

Humans possessed a religion of natural origin as a part of their evolutionary experience long before any systematic revelations were made on Urantia. But this religion of *natural* origin was, in itself, the product of superanimal endowments. Evolutionary religion arose slowly throughout the millenniums of humankind's experiential career through the ministry of the following influences operating within, and impinging on, savage, barbarian, and civilized people:

1. *The adjutant of worship* — the appearance in animal consciousness of superanimal potentials for reality perception. This might be termed the primordial human instinct for Deity.
2. *The adjutant of wisdom* — the manifestation in a worshipful mind of the tendency to direct its worship in higher channels of expression and toward ever-expanding concepts of Deity reality.
3. *The Holy Spirit* — this is the initial supermind bestowal, and it unfailingly appears in all bona fide human personalities. This ministry to a worship-craving and wisdom-desiring mind creates the capacity to self-realize the postulate of human survival, both in theologic concept and as an actual and factual personality experience.

The co-ordinate functioning of these three divine ministrations is quite sufficient to initiate and promote the growth of evolutionary religion. These influences are later augmented by Thought Adjusters, seraphim, and the Spirit of Truth, all of which accelerate the rate of religious development. These agencies have long functioned on Urantia, and they will continue here as long as this planet remains an inhabited sphere. Much of the potential of these divine agencies has never yet had opportunity for expression; much will be revealed in the ages to come as mortal religion ascends, level by level, toward the supernal heights of morontia value and spirit truth.

1. The Evolutionary Nature of Religion

The evolution of religion has been traced from early fear and ghosts through many successive stages of development, including those efforts first to coerce and then to cajole the spirits. Tribal fetishes grew into totems and tribal gods; magic formulas became modern prayers. Circumcision, at first a sacrifice, became a hygienic procedure.

Religion progressed from nature worship through ghost worship to fetishism throughout the savage childhood of the human race. With the dawn of civilization, humans espoused the more mystic and symbolic beliefs, while now, with approaching maturity, humankind is ripening for the appreciation of real religion, even a beginning of the revelation of truth itself.

Religion arises as a biologic reaction of mind to spiritual beliefs and the environment; it is the last thing to perish or change. Religion is society's adjustment, in any age, to that which is mysterious. As a social institution it embraces rites, symbols, cults, scriptures, altars, shrines, and temples. Holy water, relics, fetishes, charms, vestments, bells, drums, and priesthoods are common to all religions. And it is impossible to entirely divorce purely evolved religion from either magic or sorcery.

Mystery and power have always stimulated religious feelings and fears, while emotion has functioned as a powerful conditioning factor in their development. Fear has always been the basic religious stimulus. Fear fashions the gods of evolutionary religion and motivates the religious ritual of the primitive believers. As

civilization advances, fear becomes modified by reverence, admiration, respect, and sympathy and is further conditioned by remorse and repentance.

One Asiatic people taught that “Deity is a great fear”; that is the outgrowth of purely evolutionary religion. Jesus, the revelation of the highest type of religious living, proclaimed that “the Creator is love.”

2. Religion and the Mores

Religion is the most rigid and unyielding of all human institutions, but it does tardily adjust to changing society. Eventually, evolutionary religion reflects the changing mores, which, in turn, may have been affected by revealed religion. Slowly, surely, but grudgingly, religion (worship) follows in the wake of wisdom — knowledge directed by experiential reason and illuminated by divine revelation.

Religion clings to the mores; that which *was* is ancient and supposedly sacred. For this reason and no other, stone implements persisted long into the age of bronze and iron. Even today, some groups kindle their altar fires by using a primitive tool. In the course of evolutionary religion, novelty has always been regarded as sacrilege. The sacrament must consist, not of new and manufactured food, but of the most primitive foods. All types of social usage and even legal procedures cling to the old forms.

When modern people wonder at the presentation of so much in the scriptures of different religions that may be regarded as obsolete, they should pause to consider that passing generations have feared to eliminate what their ancestors deemed to be holy and sacred. A great deal that one generation might regard as obsolete, preceding generations have considered a part of their accepted mores, even as approved religious rituals. A considerable amount of religious controversy has been occasioned by the never-ending attempts to reconcile olden practices with newly advanced reason, to find plausible theories in justification of credal perpetuation of ancient and outworn customs.

But it is only foolish to attempt the too sudden acceleration of religious growth. Human society can only assimilate from any advanced religion that which is reasonably consistent and compatible with its current evolutionary status, plus its genius for adaptation. Social, climatic, political, and economic conditions are all influential in determining the course and progress of religious evolution. Social morality is not determined by religion, that is, by evolutionary religion; rather the forms of religion are dictated by morality.

People only superficially accept a strange and new religion; they actually adjust it to their mores and old ways of believing.

Religion has at one time or another sanctioned all sorts of contrary and inconsistent behavior, has at some time approved of practically all that is now regarded as immoral or sinful. Conscience, untaught by experience and unaided by reason, never has been, and never can be, a safe and unerring guide to human conduct. Conscience is not a divine voice speaking to the human soul. It is merely the sum total of the moral and ethical content of the mores of any current stage of existence; it simply represents the humanly conceived ideal of reaction in any given set of circumstances.

3. The Nature of Evolutionary Religion

The study of human religion is the examination of the fossil-bearing social strata of past ages. The mores of the anthropomorphic gods are a truthful reflection of the morals of the people who first conceived such deities. Ancient religions and mythology faithfully portray the beliefs and traditions of peoples long since lost in obscurity. These olden cult practices persist alongside newer economic customs and social evolutions

and, of course, appear grossly inconsistent. The remnants of the cult present a true picture of the religions of the past. Always remember, the cults are formed, not to discover truth, but rather to promulgate their creeds.

Religion has always been largely a matter of rites, rituals, observances, ceremonies, and dogmas. It has usually become tainted with that persistently mischief-making error, the chosen-people delusion. The cardinal religious ideas of incantation, inspiration, revelation, propitiation, repentance, atonement, intercession, sacrifice, prayer, confession, worship, survival after death, sacrament, ritual, ransom, salvation, redemption, covenant, uncleanness, purification, prophecy, original sin — they all go back to the early times of primordial ghost fear.

Primitive religion is nothing more nor less than the struggle for material existence extended to embrace existence beyond the grave. The observances of such a creed represented the extension of the self-maintenance struggle into the domain of an imagined ghost-spirit world. But when tempted to criticize evolutionary religion, be careful. Remember, that is *what happened*; it is a historical fact. And further recall that the power of any idea lies, not in its certainty or truth, but rather in the vividness of its human appeal.

Evolutionary religion makes no provision for change or revision; unlike science, it does not provide for its own progressive correction. Evolved religion commands respect because its followers believe it is *The Truth*; religion must, in theory, be both final and infallible. The cult resists development because real progress is certain to modify or destroy the cult itself; therefore revision must always be forced on it.

Only two influences can modify and uplift the dogmas of natural religion: the pressure of the slowly advancing mores and the periodic illumination of epochal revelation. And it is not strange that progress was slow; in ancient days, to be progressive or inventive meant to be killed as a sorcerer. The cult advances slowly in generation epochs and age-long cycles. But it does move forward. Evolutionary belief in ghosts laid the foundation for a philosophy of revealed religion which will eventually destroy the superstition of its origin.

Religion has handicapped social development in many ways, but without religion there would have been no enduring morality nor ethics, no worth-while civilization. Religion fostered much nonreligious culture: Sculpture originated in idol making, architecture in temple building, poetry in incantations, music in worship chants, drama in the acting for spirit guidance, and dancing in the seasonal worship festivals.

But while calling attention to the fact that religion was essential to the development and preservation of civilization, it should be recorded that natural religion has also done much to cripple and handicap the very civilization which it otherwise fostered and maintained. Religion has hampered industrial activities and economic development; it has been wasteful of labor and has squandered capital; it has not always been helpful to the family; it has not adequately fostered peace and good will; it has sometimes neglected education and retarded science; it has unduly impoverished life for the pretended enrichment of death. Evolutionary religion, human religion, has indeed been guilty of all these and many more mistakes, errors, and blunders; nevertheless, it did maintain cultural ethics, civilized morality, and social coherence, and made it possible for later revealed religion to compensate for these many evolutionary shortcomings.

Evolutionary religion has been humanity's most expensive but incomparably effective institution. Human religion can be justified only in the light of evolutionary civilization. If humans were not the ascendant product of animal evolution, then such a course of religious development would stand without justification.

Religion facilitated the accumulation of capital; it fostered work of certain kinds; the leisure of the priests promoted art and knowledge; the human race, in the end, gained much as a result of all these early errors

in ethical technique. The shamans, honest and dishonest, were terribly expensive, but they were worth all they cost. The learned professions and science itself emerged from the parasitical priesthoods. Religion fostered civilization and provided societal continuity; it has been the moral police force of all time. Religion provided the human discipline and self-control which made *wisdom* possible. Religion is the efficient scourge of evolution which ruthlessly drives indolent and suffering humanity from its natural state of intellectual inertia forward and upward to the higher levels of reason and wisdom.

And this sacred heritage of animal ascent, evolutionary religion, must continue to be refined and ennobled by the continuous censorship of revealed religion and by the fiery furnace of genuine science.

4. The Gift of Revelation

Revelation is evolutionary but always progressive. Down through the ages of a world's history, the revelations of religion are ever-expanding and successively more enlightening. It is the mission of revelation to sort and censor the successive religions of evolution. But if revelation is to exalt and upstep the religions of evolution, then such divine visitations must portray teachings which are not too far removed from the thought and reactions of the age in which they are presented. Revelation must and does always keep in touch with evolution. The religion of revelation must always be limited by people's capacity of receptivity.

But regardless of apparent connection or derivation, the religions of revelation are always characterized by a belief in some Deity of final value and in some concept of the survival of personality identity after death.

Evolutionary religion is sentimental, not logical. It is a reaction to belief in a hypothetical ghost-spirit world — the human belief-reflex, excited by the realization and fear of the unknown. Revelatory religion is propounded by the real spiritual world; it is the response of the superintellectual cosmos to the mortal hunger to believe in, and depend on, the universal Deities. Evolutionary religion pictures the circuitous gropings of humanity in quest of truth; revelatory religion *is* that very truth.

There have been many events of religious revelation but only five of epochal significance. These were as follows:

1. *The Dalamatian teachings.* The true concept of the First Source and Center was first promulgated on Urantia by the one hundred corporeal members of Caligastia's staff. This expanding revelation of Deity went on for more than three hundred thousand years until it was suddenly terminated by the planetary secession and the disruption of the teaching regime. Except for the work of Van, the influence of the Dalamatian revelation was practically lost to the whole world. Even the Nodites had forgotten this truth by the time of the establishment of the Edenic garden. Of all who received the teachings of the one hundred, the red race held them longest, but the idea of the Great Spirit was a hazy concept in American indigenous religion when contact with Christianity greatly clarified and strengthened it.

2. *The Edenic teachings.* The Biologic Uplifters again portrayed the concept of a Creator Parent of all to the evolutionary peoples. The disruption of the first Eden halted the course of their revelation before it had ever fully started. But the aborted teachings of Eden were carried on by the Sethite priests, and some of these truths have never been entirely lost to the world. The entire trend of Levantine religious evolution was modified by the teachings of the Sethites. But by 2,500 B.C.E. humanity had largely lost sight of the revelation sponsored in the days of Eden.

3. *Melchizedek of Salem.* This emergency Melchizedek of Nebadon inaugurated the third revelation of truth on Urantia. The cardinal precepts of those teachings were *trust* and *faith*. Melchizedek taught trust in the

omnipotent beneficence of the Creator and proclaimed that faith was the act by which people earned the Creator's favor. Melchizedek's teachings gradually commingled with the beliefs and practices of various evolutionary religions and finally developed into those theologic systems present on Urantia at the opening of the first millennium after the life of Jesus.

4. *Jesus of Nazareth*. The bestowal of Michael presented for the fourth time to Urantia the concept of the Creator as the Universal Parent, and this teaching has generally persisted ever since. The essence of this teaching was *love* and *service*, the loving worship which a creature voluntarily gives in recognition of, and response to, the loving ministry of the Creator, and the freewill service which such creatures bestow on their siblings in the joyous realization that in this service they are likewise serving our Universal Parent.

5. *The Urantia Papers*. The papers, of which this is one, constitute the most recent presentation of truth to the mortals of Urantia. These papers differ from all previous revelations, for they are not the work of a single universe personality but a composite presentation by many beings. But no revelation short of the attainment of the Universal Source can ever be complete. All other celestial ministrations are no more than partial, transient, and practically adapted to local conditions in time and space. While such admissions as this may possibly detract from the immediate force and authority of all revelations, the time has arrived on Urantia when it is advisable to make such frank statements, even at the risk of weakening the future influence and authority of this, the most recent of the revelations of truth to the mortals of Urantia.

5. The Great Religious Leaders

In evolutionary religion, the gods are conceived to exist in the likeness of the human image; in revelatory religion, mortals are taught that they are the children of the Creator — even fashioned in the finite image of divinity; in the synthesized beliefs compounded from the teachings of revelation and the products of evolution, the Creator concept is a blend of:

1. The pre-existent ideas of the evolutionary cults.
2. The sublime ideals of revealed religion.
3. The personal viewpoints of the great religious leaders, the prophets and teachers.

Most great religious epochs have been inaugurated by the life and teachings of some outstanding personality; leadership has originated a majority of the worth-while moral movements of history. And people have always tended to venerate leaders, even at the expense of their teachings; to revere their personalities, even though losing sight of the truths which they proclaimed. And this is not without reason; there is an instinctive longing in the heart of evolutionary mortals for help from above and beyond. This craving is designed to anticipate the appearance on earth of the Planetary Administrator and the later Biologic Uplifters. On Urantia, mortals have been deprived of these superhuman leaders and rulers, and therefore they constantly seek to make good this loss by enshrouding their human leaders with legends pertaining to supernatural origins and miraculous careers.

Many religious groups have conceived of their leaders as being born of virgins; their careers are liberally sprinkled with miraculous episodes, and their return is always expected.

But regardless of the superstitious awe in which they were often held, it remains a fact that these teachers were the temporal personality fulcrums on which the levers of revealed truth depended for the advancement of morality, philosophy, and religion.

There have been hundreds on hundreds of religious leaders in the million-year human history of Urantia. During this time there have been many ebbs and flows of the tide of religious truth and spiritual faith, and each renaissance of Urantian religion has, in the past, been identified with the life and teachings of some religious leader. In considering the teachers of recent times, it may prove helpful to group them into the seven major religious epochs of post-Edenic Urantia:

1. *The Sethite period.* The Sethite priests became the great post-Edenic teachers. They functioned throughout the lands of the Andites, and their influence persisted longest among the Greeks, Sumerians, and Hindus. Among the latter they have continued to the present time as the Brahmans of the Hindu faith. The Sethites and their followers never entirely lost the Trinity concept revealed in Eden.

2. *Era of the Melchizedek missionaries.* Urantia religion was in no small measure regenerated by the efforts of those teachers who were commissioned by Machiventa Melchizedek, who lived and taught at Salem almost two thousand years before the bestowal of Michael. These missionaries proclaimed faith as the price of favor with the Creator, and their teachings, though unproductive of any immediately appearing religions, nevertheless formed the foundations on which later teachers of truth were to build the religions of Urantia.

3. *The post-Melchizedek era.* Though Amenemope and Ikhnaton both taught in this period, the outstanding religious genius of the post-Melchizedek era was the leader of a group of Levantine Bedouins and the founder of the Hebrew religion — Moses. Moses taught monotheism. Moses persistently sought to uproot the remnants of the ghost cult among the people, even prescribing the death penalty for its practitioners. The monotheism of Moses was adulterated, but in later times there was a return to many of these teachings. The greatness of Moses lies in wisdom and sagacity. Others have had greater concepts of Deity, but no one was ever so successful in inducing large numbers of people to adopt such advanced beliefs.

4. *The sixth century before the bestowal of Michael.* Many teachers arose to proclaim truth in this, one of the greatest centuries of religious awakening ever witnessed on Urantia. Among these should be recorded Gautama, Confucius, Lao-tse, Zoroaster, and the Jainist teachers. Gautama has been revered as the Buddha, whose teachings have become widespread. Confucius was to Chinese morality what Plato was to Greek philosophy, and while there were religious repercussions to the teachings of both, strictly speaking, neither was a religious teacher; Lao-tse envisioned more of Deity in Tao than Confucius did in humanity or Plato in idealism. Zoroaster, while much affected by the prevalent concept of dual spiritism, the good and the bad, at the same time definitely exalted the idea of one eternal Deity and of the ultimate victory of light over darkness.

5. *The first century after the life of Jesus.* As a religious teacher, Jesus of Nazareth started out with the cult which had been established by John the Baptist and progressed as far as possible away from fasts and forms. Aside from Jesus, Paul of Tarsus and Philo of Alexandria were the most influential teachers of this era. Their concepts of religion have played a dominant part in the evolution of the subsequent Christian tradition.

6. *The sixth century after Jesus.* Mohammed founded a religion which was superior to many of the creeds of that time. This religion was a protest against the social demands of the faiths of foreigners and against the incoherence of the prevailing religious life.

7. *The fifteenth century after Jesus.* This period witnessed two religious movements: the disruption of the unity of Christianity in the Occident and the synthesis of a new religion in the Orient. In Europe, institutionalized Christianity had attained that degree of inelasticity which rendered further growth incompatible with unity. In the Orient the combined teachings of Islam, Hinduism, and Buddhism were synthesized by Nanak into Sikhism, one of the most advanced religions of Asia.

The future of Urantia will doubtless be characterized by the appearance of teachers of religious truth. But it is to be hoped that the ardent and sincere efforts of these future teachers will be directed less toward the strengthening of interreligious barriers and more toward the augmentation of the religious unity of spiritual worship among the many followers of the differing intellectual theologies which so characterize Urantia of Satania.

6. The Composite Religions

Twenty-first century Urantia religions present an interesting study of the social evolution of the worship impulse. Many faiths have progressed very little since the days of the ghost cult. The basic belief of primitive religion was survival after death. The idea of worshipping a personal Creator indicates advanced evolutionary development, even the first stage of revelation. But some groups have long held to the idea of monotheism, like the onetime Thracians, who also believed in immortality.

On Urantia, evolutionary and revelatory religion are progressing side by side while they blend and coalesce into the diversified theologic systems found in the world in the times of the inditement of these papers

The most advanced religions of ancient times were Judaism and Hinduism, and each respectively has greatly influenced the course of religious development in Orient and Occident. Both Hindus and Hebrews believed that their religions were inspired and revealed.

The Christian religion is the religion about the life and teachings of Jesus based on the theology of Judaism, modified further through the assimilation of certain Zoroastrian teachings and Greek philosophy, and formulated primarily by three individuals: Philo, Peter, and Paul. It has passed through many phases of evolution since the time of Paul and has become so thoroughly Occidentalized that many non-European peoples very naturally view Christianity as a strange revelation of a strange Deity and for strangers.

It is always difficult to induce evolutionary minds to *suddenly* accept advanced revealed truth. Humans are evolutionary creatures and in the main must get their religion by evolutionary techniques.

Ancestor worship once constituted a decided advance in religious evolution, but it is both amazing and regrettable that this primitive concept persists in some places amid so much that is relatively more advanced. In the Occident, ancestor worship developed into the veneration of national gods and respect for racial heroes. In the twenty-first century this hero-venerating nationalistic religion makes its appearance in the various radical and nationalistic secularisms which characterize many nations of the Occident. Much of this same attitude is also found in the great universities and the larger corporate communities of the English-speaking peoples. Not very different from these concepts is the idea that religion is but “a shared quest of the good life.” The “national religions” are nothing more than a reversion to the early Roman emperor worship.

7. The Further Evolution of Religion

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

New religions cannot be invented; they are either evolved, or else they are *suddenly revealed*. All new evolutionary religions are merely advancing expressions of the old beliefs, new adaptations and adjustments. The old does not cease to exist; it is merged with the new, even as Sikhism budded and blossomed out of the soil and forms of Hinduism, Buddhism, Islam, and other contemporary traditions.

Primitive religion was very democratic; the savage was quick to borrow or lend. Only with revealed religion did autocratic and intolerant theologic egotism appear.

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

All these religions have arisen as a result of variable intellectual response to identical spiritual leading. People can never hope to attain a uniformity of creeds, dogmas, and rituals — these are intellectual; but they can, and some day will, realize a unity in true worship of the Creator of all, for this is spiritual, and it is forever true, in the spirit all are equal.

Primitive religion was largely a material-value consciousness, but civilization elevates religious values, for true religion is the devotion of the self to the service of meaningful and supreme values. As religion evolves, ethics becomes the philosophy of morals, and morality becomes the discipline of self by the standards of highest meanings and supreme values — divine and spiritual ideals. And so religion becomes a spontaneous and exquisite devotion, the living experience of the loyalty of love.

The quality of a religion is indicated by:

1. Level of values — loyalties.
2. Depth of meanings — the sensitization of the individual to the idealistic appreciation of these highest values.
3. Consecration intensity — the degree of devotion to these divine values.
4. The unfettered progress of the personality in this cosmic path of idealistic spiritual living, realization of a relationship with the Creator and never-ending progressive citizenship in the universe.

Religious meanings progress in self-consciousness when the child transfers ideas of omnipotence from its parents to the Creator. And the entire religious experience of such a child is largely dependent on whether fear or love has dominated the parent-child relationship. Civilization, science, and advanced religions must deliver humanity from those fears born of the dread of natural phenomena. And so greater enlightenment should deliver educated mortals from all dependence on intermediaries in communion with Deity.

These intermediate stages of idolatrous hesitation in the transfer of veneration from the human and the visible to the divine and invisible are inevitable, but they should be shortened by the consciousness of the facilitating ministry of the indwelling divine spirit. Nevertheless, people have been profoundly influenced, not only by their concepts of Deity, but also by the character of the heroes whom they have chosen to honor. It is most unfortunate that the Christian tradition which has come to venerate the divine and risen Christ should have overlooked the person — the valiant and courageous hero — Joshua ben Joseph.

Modern people are adequately self-conscious of religion, but their worshipful customs are confused and discredited by their accelerated social metamorphosis and unprecedented scientific developments. Thinking people want religion redefined, and this demand will compel religion to re-evaluate itself.

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

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

[This paper had been originally presented by a Melchizedek of Nebadon.]

Paper 93

Machiventa Melchizedek

The Melchizedeks are widely known as emergency Beings, for they engage in an amazing range of activities on the worlds of a local universe. When any extraordinary problem arises, or when something unusual is to be attempted, it is quite often a Melchizedek who accepts the assignment. The ability of the Melchizedeks to function in emergencies and on widely divergent levels of the universe, even on the physical level of personality manifestation, is unique to their order. Only the Life Carriers share to any degree this metamorphic range of personality function.

The Melchizedek order has been exceedingly active on Urantia. A corps of twelve served in conjunction with the Life Carriers. A later corps of twelve became receivers for your world shortly after the Caligastia secession and continued in authority until the time of the Garden of Eden. These twelve Melchizedeks returned to Urantia on the default of the Biologic Uplifters, and they continued as planetary receivers until the day when Jesus of Nazareth became the titular Planetary Administrator of Urantia.

1. The Machiventa Incarnation

Revealed truth was threatened with extinction during the millenniums which followed the miscarriage of the Edenic mission on Urantia. Though making progress intellectually, the human races were slowly losing ground spiritually. About 3,000 B.C.E. the concept of a Creator had grown very hazy in the minds of mortals.

The twelve Melchizedek receivers knew of Michael's impending bestowal on their planet, but they did not know how soon it would occur; therefore they convened in solemn council and petitioned the Most Highs of Edentia that some provision be made for maintaining the light of truth on Urantia. This plea was dismissed with the mandate that "the conduct of affairs on 606 of Satania is fully in the hands of the Melchizedek custodians." The receivers then appealed to the original Melchizedek for help but only received word that they should continue to uphold truth in the manner of their own election "until the arrival of a Bestowal Being," who "would rescue the planetary titles from forfeiture and uncertainty."

And it was in consequence of having been thrown so completely on their own resources that Machiventa Melchizedek, one of the twelve planetary receivers, volunteered to do that which had been done only six times in all the history of Nebadon: to personalize on earth as a temporary human of the realm, to be bestowed as an emergency Being of world ministry. Permission was granted for this adventure by the Salvington authorities, and the actual incarnation of Machiventa Melchizedek was consummated near what was to become the city of Salem, in Palestine. The entire transaction of the materialization of this Melchizedek was completed by the planetary receivers with the co-operation of the Life Carriers, certain of the Master Physical Controllers, and other celestial personalities resident on Urantia.

2. The Sage of Salem

It was 1,973 years before the birth of Jesus that Machiventa was bestowed on the human races of Urantia. Machiventa's coming was unspectacular; the materialization was not witnessed by human eyes. Machiventa was first observed by mortals when entering the tent of a Chaldean herder of Sumerian extraction. And the proclamation of this mission was embodied in the simple statement made to this shepherd, "I am Melchizedek, priest of El Elyon, the Most High, the one and only Deity."

The astonished herder, on recovering and plying this stranger with many questions, asked Melchizedek to eat, and this was the first time in a long universe career that Machiventa had partaken of material food, the nourishment which was to provide sustenance for ninety-four years of life as a material being.

And that night, as they talked out under the stars, Melchizedek began the mission of the revelation of the truth of the reality of the Creator, turning to the shepherd with a sweep of an arm and saying, “El Elyon, the Most High, is the divine creator of the stars of the firmament and even of this very earth on which we live.”

Within a few years Melchizedek had gathered a group of pupils, disciples, and believers who formed the nucleus of the later community of Salem. Melchizedek was soon known throughout Palestine as the priest of El Elyon, the Most High, as the sage of Salem, and among some of the surrounding tribes was often referred to as the sheik, or ruler, of Salem. Salem was the site which after the disappearance of Melchizedek became the city of Jebus, subsequently being called Jerusalem.

In personal appearance, Melchizedek resembled the blended Nodite and Sumerian peoples, being almost six feet in height and possessing a commanding presence. Melchizedek spoke Chaldean and a half dozen other languages and dressed much as the Canaanite priests did except for wearing an emblem of three concentric circles, the Satania symbol of the Paradise Trinity. This insignia of three concentric circles became regarded as so sacred that followers never dared to use it, and it was soon forgotten with the passing of a few generations.

Machiventa lived after the manner of the people of the realm, but never married, nor left any offspring on earth. Machiventa’s physical body, while resembling that of the human male, was in reality on the order of those specially constructed bodies used by the one hundred materialized members of Caligastia’s staff except that it did not carry the life plasm of any human race. Nor was the tree of life available on Urantia. Had Machiventa remained for any long period on earth, the physical mechanism would have gradually deteriorated; as it was, Machiventa terminated the bestowal mission in ninety-four years, long before the material body had begun to disintegrate.

This incarnated Melchizedek received a Thought Adjuster, who indwelt this superhuman personality as the monitor of time and the mentor of the material, gaining that experience and practical introduction to Urantian problems and to the technique of indwelling an incarnated Being which enabled this spirit of the Creator to function so valiantly in the human mind of Michael when the Local Universe Creator appeared on earth in the likeness of a mortal. And this is the only Thought Adjuster who ever functioned in two minds on Urantia, but both minds were divine as well as human.

During the incarnation Machiventa was in full contact with the eleven members of the corps of planetary custodians, but could not communicate with other orders of celestial personalities. Aside from the Melchizedek receivers, there was no more contact with superhuman intelligences.

3. Melchizedek’s Teachings

With the passing of a decade, Melchizedek organized schools at Salem, patterning them on the olden system which had been developed by the Sethite priests of the second Eden. Even the idea of a tithing system, which was introduced by Abraham, was also derived from the lingering traditions of the methods of the ancient Sethites.

Melchizedek taught the concept of one Creator, a universal Deity, but allowed the people to associate this teaching with the Constellation Ruler of Norlatiadek, El Elyon — the Most High. Melchizedek remained

all but silent as to the status of Lucifer and the state of affairs on Jerusem. Lanaforge, the System Sovereign, had little to do with Urantia until after the completion of Michael's bestowal.

The symbol of the three concentric circles, which Melchizedek adopted as an insignia, a majority of the people interpreted as standing for the three realms of mortals, angels, and Deity. And they were allowed to continue in that belief; very few followers ever knew that these three circles were emblematic of the infinity, eternity, and universality of the Paradise Trinity of divine maintenance and direction; even Abraham regarded this symbol as standing for the three Most Highs of Edentia, after having been instructed that the three Most Highs functioned as one. To the extent that Melchizedek taught the Trinity concept, it was usually associated with the three Vorondadek rulers of the constellation of Norlatiadek.

To the rank and file of followers Melchizedek made no effort to present teaching beyond the fact of the rulership of the Most Highs of Edentia. But to some, Melchizedek taught advanced truth, embracing the conduct and organization of the local universe, while to a brilliant disciple and a band of earnest students Melchizedek taught the truths of the superuniverse and even of Havona.

The members of a family with whom Melchizedek lived for more than thirty years knew many of these higher truths and perpetuated them in their family, even to the days of their illustrious descendant Moses, who thereby had a compelling tradition of Melchizedek.

Melchizedek taught people all they had capacity to receive and assimilate. Even many modern religious ideas about humanity and of the Creator and angels, are not far removed from these teachings of Melchizedek. But this great teacher subordinated everything to the doctrine of one Source, a universe Deity, an original Creator, a divine Parent. Emphasis was placed on this teaching for the purpose of appealing to mortals' worship and of preparing the way for the subsequent appearance of Michael as the child of this same Universal Parent.

Melchizedek taught that at some future time another bestowal Being would be born as a mortal, and that is why numerous later teachers held that Jesus was a priest, or minister, "forever after the order of Melchizedek."

And in this way Melchizedek prepared the way and set the monotheistic stage for the bestowal of an actual Paradise Bestowal Child of the one Creator, who was so vividly portrayed as the Parent of all, represented to Abraham as a Deity who would accept mortals on the simple terms of personal faith. And Michael, when on earth, confirmed all that Melchizedek had taught concerning the Paradise Parent.

4. The Salem Religion

The ceremonies of the Salem worship were very simple. Every person who signed or marked the clay-tablet rolls of the Melchizedek community committed to memory, and subscribed to, the following belief:

1. I believe in El Elyon, the Most High, the only Universal Creator of all things.
2. I accept the Melchizedek covenant with the Most High, which bestows the favor of the Creator on my faith, not on sacrifices and burnt offerings.
3. I promise to obey the seven commandments of Melchizedek and to spread the news of this covenant.

And that was the whole of the creed of the Salem colony. But even such a short and simple declaration of faith was too much and too advanced for the people of those days. They simply could not grasp the idea of getting divine favor for nothing — by faith. They were too deeply confirmed in the belief that mortals were born under forfeit to the gods. They had sacrificed and made gifts to the priests too long and too earnestly to be able to comprehend the news that salvation, divine favor, was a free gift to all who would believe in the Melchizedek covenant. But Abraham did believe halfheartedly.

The seven commandments promulgated by Melchizedek were patterned along the lines of the ancient Dalamatian supreme law and very much resembled the seven commands taught in the first and second Edens. These commands of the Salem religion were:

1. You shall not serve any Deity but the Most High Creator.
2. You shall not doubt that faith is the only requirement for eternal life.
3. You shall not bear false witness.
4. You shall not kill.
5. You shall not steal.
6. You shall not commit adultery.
7. You shall not show disrespect for your parents and elders.

While no sacrifices were permitted within the colony, Melchizedek knew how difficult it is to suddenly uproot long-established customs and accordingly had wisely offered these people the substitute of a sacrament of bread and wine for the older sacrifice of flesh and blood. But even this cautious innovation was not altogether successful; the various tribes all maintained auxiliary centers on the outskirts of Salem where they offered sacrifices and burnt offerings. Even Abraham resorted to this barbarous practice after a military victory; Abraham simply did not feel quite at ease until offering a conventional sacrifice. And Melchizedek never did succeed in fully eradicating this proclivity to sacrifice from the religious practices of the community, even of Abraham.

Like Jesus, Melchizedek attended strictly to the fulfillment of the mission of the bestowal. Melchizedek did not attempt to reform the mores, to change the habits of the world, nor to promulgate even advanced sanitary practices or scientific truths, but came to achieve two tasks: to keep alive on earth the truth of the one Creator and to prepare the way for the subsequent mortal bestowal of a Paradise Child of that Universal Parent.

Melchizedek taught elementary revealed truth at Salem for ninety-four years, and during this time Abraham attended the Salem school three different times. Abraham finally became a convert to the Salem teachings, becoming one of Melchizedek's most brilliant pupils and chief supporters.

5. The Selection of Abraham

Although it may be an error to speak of "chosen people," it is not a mistake to refer to Abraham as a chosen individual. Melchizedek did confer on Abraham the responsibility of keeping alive the truth of one Creator as distinguished from the prevailing belief in plural deities.

The choice of Palestine as the site for Machiventa's activities was in part predicated on the desire to establish contact with some human family embodying the potentials of leadership. At the time of the incarnation of Melchizedek there were many families on earth just as well prepared to receive the doctrine of Salem as that of Abraham. There were equally endowed families among the red race, the yellow race, and the descendants of the Andites to the west and north. But, again, none of these localities were so favorably situated for Michael's subsequent appearance on earth as the eastern shore of the Mediterranean Sea. The Melchizedek mission in Palestine and the subsequent appearance of Michael among the Hebrew people were in no small measure determined by geography, by the fact that Palestine was centrally located with reference to the existent trade, travel, and civilization of the world.

For some time the Melchizedek receivers had been observing the ancestors of Abraham, and they confidently expected offspring in a certain generation who would be characterized by intelligence, initiative, sagacity, and sincerity. The children of the parents of Abraham in every way met these expectations. It was this possibility of contact with these versatile children that had to do with the appearance of Machiventa at Salem, rather than in Egypt, China, India, or among the northern tribes.

Abraham's whole family were halfhearted converts to the Salem religion, which had been preached in Chaldea; they learned of Melchizedek through the preaching of a Phoenician teacher who proclaimed the Salem doctrines in Ur. They left Ur intending to go directly to Salem, but were persuaded instead to wait at Haran. And it was a long time after they arrived in Palestine before they were willing to destroy *all* of the household gods they had brought with them; they were slow to give up the many gods of Mesopotamia for the one Deity of Salem.

A few weeks after the death of Abraham's remaining parent, Melchizedek sent a student to extend this invitation to Abraham and Nahor, Abraham's sibling: "Come to Salem, where you will hear our teachings of the truth of the eternal Creator, and in the enlightened offspring of you two siblings all the world will be blessed." Now Nahor had not wholly accepted the Melchizedek gospel; and remained behind and built up a strong city-state; but Lot, Abraham's younger relative, decided to go to Salem with Abraham.

On arriving at Salem, Abraham and Lot chose a hilly fastness near the city where they could defend themselves against the many surprise attacks of northern raiders. At this time the Hittites, Assyrians, Philistines, and other groups were constantly raiding the tribes of central and southern Palestine. From their stronghold in the hills Abraham and Lot made frequent pilgrimages to Salem.

Not long after they had established themselves near Salem, Abraham and Lot journeyed to the valley of the Nile to obtain food supplies as there was then a drought in Palestine. During a brief sojourn in Egypt Abraham found a distant relative on the Egyptian throne, and served as the commander of two very successful military expeditions for this ruler. During the latter part of this sojourn on the Nile Abraham lived at court, and when leaving Egypt, was given a share of the spoils of the military campaigns.

It required great determination for Abraham to forgo the honors of the Egyptian court and return to the more spiritual work sponsored by Machiventa. But Melchizedek was revered even in Egypt, and when the full story was laid before Pharaoh, Abraham was strongly urged to return to Salem.

Abraham had royal ambitions, and on the way back from Egypt laid plans before Lot to subdue all Canaan and bring its people under the rule of Salem. Lot was more bent on business, and after a disagreement went to Sodom to engage in trade and animal husbandry. Lot liked neither a military nor a herder's life.

On returning to Salem, Abraham began to mature the military projects and was soon recognized as the civil ruler of the Salem territory. Abraham had confederated seven near-by tribes. It was with great difficulty

that Melchizedek restrained Abraham, who was fired with a zeal to round up the neighboring tribes with the sword that they might more quickly be brought to a knowledge of the Salem truths.

Melchizedek maintained peaceful relations with all the surrounding tribes, was not militaristic and was never attacked by any of the armies as they moved back and forth. Melchizedek was entirely willing that Abraham should formulate a defensive policy for Salem such as was subsequently put into effect, but would not approve of the ambitious schemes for conquest; so a friendly severance of relationship occurred, Abraham going over to Hebron to establish a military capital.

Abraham, because of the close connection with the illustrious Melchizedek, possessed great advantage over the surrounding petty rulers; they all revered Melchizedek and unduly feared Abraham. Abraham knew of this fear and only waited for an opportune occasion to mount an attack, and this excuse came when some of these rulers presumed to raid the property of Lot, who dwelt in Sodom. On hearing of this, Abraham, at the head of seven confederated tribes, moved on the enemy. Abraham's own bodyguard of 318 officered the army, numbering more than 4,000, which struck at this time.

Melchizedek heard of Abraham's declaration of war and went out to try to interfere with the plan but only caught up when Abraham was returning victorious from the battle. Abraham insisted that the "God of Salem" had bestowed victory, and persisted in giving a tenth of the spoils to the Salem treasury. The other ninety per cent was removed to Abraham's capital at Hebron.

After this battle of Siddim, Abraham became leader of a second confederation of eleven tribes and not only paid tithes to Melchizedek but saw to it that all others in that vicinity did the same. Abraham's diplomatic dealings with the ruler of Sodom, together with the fear in which Abraham was so generally held, resulted in the ruler of Sodom and others joining the Hebron military confederation; Abraham was really well on the way to establishing a powerful state in Palestine.

6. Melchizedek's Covenant with Abraham

Abraham envisaged the conquest of all Canaan with a determination that was only weakened by the fact that Melchizedek would not sanction the undertaking. Abraham arranged another conference with Melchizedek; and it was in the course of this interview that the priest of Salem persuaded Abraham to abandon the scheme of material conquest and temporal rule in favor of the spiritual concept of the realm of the Creator.

Melchizedek explained the futility of contending with the Amorite confederation but made it equally clear that these backward clans were certainly committing suicide by their foolish practices, so that in a few generations they would be so weakened that the descendants of Abraham, meanwhile greatly increased, could easily overcome them.

And Melchizedek made a formal covenant with Abraham at Salem.

This covenant of Melchizedek with Abraham represents the great Urantian agreement between divinity and humanity whereby Deity agrees to do *everything*; mortals only agree to *believe the* Creator's promises and follow instructions. Until then it had been believed that eternal life could be secured only by works — sacrifices and offerings; now, Melchizedek again brought to Urantia the news that life eternal, favor with the Divine, is to be had by *faith*. But this concept of simple faith in Deity was too advanced; the Semitic tribes subsequently preferred to go back to the older sacrifices and atonement for sin by the shedding of blood.

It was not long after the establishment of this covenant that Isaac, the child of Abraham, was born in accordance with the promise of Melchizedek. After the birth of Isaac, Abraham took a very solemn attitude toward the covenant with Melchizedek, going to Salem to have it stated in writing.

Most of the Salem believers had practiced circumcision, though it had never been made obligatory by Melchizedek. Abraham had always opposed circumcision but on this occasion, decided to solemnize the event by formally accepting this rite in token of the ratification of the Salem covenant.

It was following this real and public surrender of Abraham's personal ambitions on behalf of the larger plans of Melchizedek that the three celestial beings appeared on the plains of Mamre. This was an appearance of fact, notwithstanding its association with the subsequently fabricated narratives relating to the natural destruction of Sodom and Gomorrah. And these legends of the happenings of those days indicate how retarded the morals and ethics were of even so recent a time.

With the consummation of the solemn covenant, the reconciliation between Abraham and Melchizedek was complete. Abraham again assumed the civil and military leadership of the Salem colony, which at its height carried over one hundred thousand regular tithing payers on the rolls of the Melchizedek community. Abraham greatly improved the Salem temple, provided new tents for the entire school, and not only extended the tithing system but also instituted many improved methods of conducting the business of the school, contributing greatly to the better handling of the department of missionary teaching and also doing much to effect improvement of the herds and the reorganization of the Salem dairying projects. Abraham was shrewd and efficient in business and wealthy for that time; while not overly pious, Abraham was thoroughly sincere and did believe in Melchizedek.

7. The Melchizedek Missionaries

Melchizedek continued for some years to instruct students and to train the Salem missionaries, who penetrated to all the surrounding tribes, especially to Egypt, Mesopotamia, and Asia Minor. And as the decades passed, these teachers journeyed farther and farther from Salem, carrying with them Melchizedek's teachings of belief and faith in the Creator.

The Edenic descendants, clustered about the shores of the lake of Van, were willing listeners to the Hittite teachers of the Salem cult. From this onetime Andite center, teachers were dispatched to the remote regions of both Europe and Asia. Salem missionaries penetrated all of Europe, even to the British Isles. One group went by way of the Faroes to the Aborigines of Iceland, while another traversed China and reached the Japanese of the eastern islands. The lives and experiences of the missionaries who ventured from Salem, Mesopotamia, and Lake Van to enlighten the tribes of the Eastern Hemisphere present a heroic chapter in the annals of the human race.

But the task was so great and the tribes were so backward that the results were vague and indefinite. From one generation to another the Salem teachings found lodgment here and there, but except in Palestine, the idea of one Deity was never able to claim the continued allegiance of a whole tribe. Long before the coming of Jesus the teachings of the early Salem missionaries had become generally submerged in the older and more universal superstitions and beliefs.

You who today enjoy the advantages of instant communication methods little understand how difficult it was to perpetuate truth during these earlier times; how easy it was to lose sight of a new doctrine from one generation to another. There was always a tendency for the new doctrine to become absorbed into the older body of religious teaching and magical practice. A new revelation is always contaminated by the older evolutionary beliefs.

8. Departure of Melchizedek

It was shortly after the destruction of Sodom and Gomorrah that Machiventa decided to end the emergency bestowal on Urantia. The decision to terminate this sojourn was influenced by numerous conditions, chief of which was the growing tendency of the surrounding tribes, and even of some immediate associates, to regard Melchizedek as a demigod, a supernatural being, and to show undue reverence with a highly superstitious fear. In addition to these reasons, Melchizedek wanted to leave the scene of earthly activities a sufficient length of time before Abraham's death to ensure that the truth of the one and only Creator would become strongly established in the minds of the community. Accordingly, after retiring one night, Machiventa departed from Urantia.

9. After Melchizedek's Departure

It was a great trial for Abraham when Melchizedek so suddenly disappeared. Although the community had been warned, they were not reconciled to the loss of their wonderful leader. The great organization built up at Salem nearly disappeared, though the traditions of these days were what Moses built on when leading the Hebrew slaves out of Egypt.

The loss of Melchizedek produced a sadness in the heart of Abraham that was never fully overcome. Hebron was abandoned when Abraham gave up the ambition of building a material dominion; and now, with the loss of Melchizedek in the building of the spiritual realm, Abraham departed from Salem, going south to live near Gerar.

Abraham was not to be long deterred as the successor of Melchizedek, soon making converts among the people, making a treaty with them, and, in turn, becoming contaminated with many of their superstitions, particularly with their practice of sacrificing their first-born children. Abraham again became a great leader in Palestine, and was held in reverence by all groups and honored by all leaders, was the spiritual leader of all the surrounding tribes, and was influential for some time. During the closing years of life Abraham once more returned to Hebron, the scene of having worked in association with Melchizedek. And Abraham died confident in that faith in the Creator which had been learned from Melchizedek in the vanished schools of Salem.

It was hard for the next generation to comprehend the story of Melchizedek; within five hundred years many regarded the whole narrative as a myth. Isaac held fairly well to the teachings of Abraham and nourished the doctrine of the Salem colony, but it was harder for others to grasp the significance of these traditions.

The teaching of Melchizedek was full and replete, but the records of these days seemed impossible and fantastic to the later Hebrew priests, although many had some understanding of these transactions, at least up to the times of the en masse editing of the Hebrew scriptures in Babylon.

What the Hebrew scriptures describe as conversations between Abraham and God were in reality conferences between Abraham and Melchizedek. Later scribes regarded the term Melchizedek as synonymous with God. The record of so many contacts of Abraham with "the angel of the Lord" refers to the numerous visits with Melchizedek.

The Hebrew narratives of Isaac, Jacob, and Joseph are far more reliable than those about Abraham, although they also contain many diversions from the facts, alterations made intentionally and unintentionally at the time of the compilation of these records by the Hebrew priests during the Babylonian captivity.

The national ego of the early Hebrews was tremendously depressed by the Babylonian captivity. In their reaction against national inferiority they swung to the other extreme of national and racial egotism, in which they distorted and perverted their traditions with the view of exalting themselves above all races as the chosen people; and so they carefully edited all their records for the purpose of raising Abraham and their other national leaders high up above all other persons, not excepting Melchizedek. The Hebrew scribes therefore destroyed every record of these momentous times which they could find, preserving only the narrative of the meeting of Abraham and Melchizedek after the battle of Siddim, which they deemed reflected great honor on Abraham.

And so, in losing sight of Melchizedek, they also lost sight of the teaching of this emergency bestowal regarding the spiritual mission of the promised bestowal Being; lost sight of the nature of this mission so fully and completely that very few of their progeny were able or willing to recognize and receive Michael, whose appearance on earth Machiventa had foretold.

But one of the writers of the Book of Hebrews understood the mission of Melchizedek, for it is written: "This Melchizedek, priest of the Most High, was also sovereign of peace; without parents, without pedigree, having neither beginning of days nor end of life but made like a Child of the Creator, and abides a priest continually." This writer designated Melchizedek as a type of the later bestowal of Michael, affirming that Jesus was "a minister forever on the order of Melchizedek." While this comparison was not altogether fortunate, it was literally true that Michael did receive provisional title to Urantia "on the orders of the twelve Melchizedek receivers" on duty at the time of the world bestowal.

10. Present Status of Machiventa Melchizedek

During the years of Machiventa's incarnation the Urantia Melchizedek receivers functioned as eleven. Machiventa, considering that the emergency mission was finished, signaled this fact to the eleven associates, and they immediately prepared the technique by which Machiventa was to be released from the material body and safely restored to original Melchizedek status. And on the third day after disappearing from Salem, Machiventa appeared among the eleven other Melchizedeks of the Urantia assignment and resumed an interrupted career as one of the planetary receivers of 606 of Satania.

Machiventa terminated the bestowal as a material creature just as suddenly and unceremoniously as it had begun. Neither the appearance nor departure were accompanied by any unusual announcement or demonstration; neither resurrection roll call nor ending of planetary dispensation marked this appearance on Urantia; it was an emergency bestowal. But Machiventa did not end this sojourn as a human being until being duly released by the Original Melchizedek and being informed that the emergency bestowal had received the approval of the chief executive of Nebadon, Gabriel of Salvington.

Machiventa Melchizedek continued to take a great interest in the affairs of the descendants of those who had believed in the teachings of Salem. But the progeny of Abraham through Isaac as intermarried with the Kenites were the only line which continued to nourish any clear concept of the Salem teachings.

This same Melchizedek continued to collaborate throughout the nineteen succeeding centuries with the many prophets and seers, endeavoring to keep alive the truths of Salem until the fullness of the time for Michael's appearance on earth.

Machiventa continued as a planetary receiver up to the times of the triumph of Michael on Urantia and was subsequently attached to the Urantia service on Jerusem as one of the four and twenty directors, only recently having been elevated to the position of personal ambassador on Jerusem of the Local Universe Creator, bearing the title Vicegerent Planetary Administrator of Urantia. It is our belief that, as long as

Urantia remains an inhabited planet, Machiventa Melchizedek will not be fully returned to the duties of the Melchizedek order but will remain, speaking in the terms of time, forever a planetary minister representing Michael.

As this was an emergency bestowal on Urantia, it does not appear from the records what Machiventa's future may be. It may develop that the Melchizedek corps of Nebadon have sustained the permanent loss of one of their number. Recent rulings handed down from the Most Highs of Edentia, and later confirmed by the Ancients of Days of Uversa, strongly suggest that this bestowal Melchizedek is destined to take the place of the fallen Planetary Administrator, Caligastia. If our conjectures in this respect are correct, it is altogether possible that Machiventa Melchizedek may appear again in person on Urantia and in some modified manner resume the role of the dethroned Planetary Administrator, or else appear on earth to function as vicegerent Planetary Administrator representing Michael, who now actually holds the title of Planetary Administrator of Urantia. While it is far from clear to us as to what Machiventa's destiny may be, nevertheless, events which have so recently taken place strongly suggest that the foregoing conjectures are probably not far from the truth.

We well understand how, by this triumph on Urantia, Michael became the successor of both Caligastia and the Edenic rulers; becoming the Planetary Administrator. And now we observe the conferring on this Melchizedek of the title Vicegerent Planetary Administrator of Urantia. Is there a possibility that an unexpected and unprecedented event is to take place, the return to the planet of the Biologic Uplifters or certain of their progeny as representatives of Michael?

And all these speculations associated with the certainty of future appearances of both Magisterials and Trinity Teachers, in conjunction with the explicit promise of the Local Universe Creator to return, make Urantia a planet of future uncertainty and render it one of the most interesting and intriguing spheres in all the universe of Nebadon. It is altogether possible that, in some future age when Urantia is approaching the era of light and life, after the affairs of the Lucifer rebellion and the Caligastia secession have been finally adjudicated, we may witness the presence on Urantia, simultaneously, of Machiventa, the Biologic Uplifters, and Michael, as well as either a Magisterial or even Trinity Teachers.

It has long been the opinion of our order that Machiventa's presence on the Jerusem corps of Urantia directors, the four and twenty counselors, is sufficient evidence to warrant the belief that Machiventa is destined to follow the mortals of Urantia through the universe scheme of progression and ascension even to the Paradise Corps of the Finality. We know that the Biologic Uplifters are destined to accompany their earth companions on the Paradise adventure when Urantia has become settled in light and life.

Less than a thousand years ago this same Machiventa Melchizedek, the onetime sage of Salem, was invisibly present on Urantia for a period of one hundred years, acting as resident governor general of the planet; and if the present system of directing planetary affairs should continue, Machiventa will be due to return in the same capacity in a little over one thousand years.

This is the story of Machiventa Melchizedek, one of the most unique of all characters to ever become connected with the history of Urantia and a personality who may be destined to play an important role in the future experience of your irregular and unusual world.

[This paper had been originally presented by a Melchizedek of Nebadon.]

Paper 94

The Melchizedek Teachings in the Orient

The early teachers of the Salem religion penetrated to the remotest tribes of Africa and Eurasia, presenting Machiventa's statements of faith and trust in the one universal Creator as the only price of obtaining divine favor. Melchizedek's covenant with Abraham was the pattern for all the early teachings that went out from Salem and other centers. Urantia has never had more enthusiastic and aggressive missionaries of any religion than these noble individuals who carried the words of Melchizedek over the entire Eastern Hemisphere. These missionaries were recruited from many peoples and races, and they largely spread their teachings through the medium of native converts. They established training centers in different parts of the world where they taught the natives the Salem religion and then commissioned these pupils to function as teachers among their own people.

1. The Salem Teachings in Vedic India

In the days of Melchizedek, India was a cosmopolitan country which had recently come under the political and religious dominance of the Aryan-Andite invaders from the north and west. At this time only the northern and western portions of the peninsula had been extensively permeated by the Aryans. These Vedic newcomers had brought along with them their many tribal deities. Their religious forms of worship closely followed the ceremonial practices of their earlier Andite ancestors.

The Vedic cult was then in process of growth and metamorphosis under the direction of the Brahman caste of teacher-priests, who were gradually assuming control over the expanding ritual of worship. The amalgamation of the onetime thirty-three Aryan deities was well under way when the Salem missionaries penetrated the north of India.

The polytheism of these Aryans represented a degeneration of their earlier monotheism occasioned by their separation into tribal units, each tribe having its venerated god. This devolution of the original monotheism and trinitarianism of Andite Mesopotamia was in process of resynthesis in the early centuries of the second millennium B.C.E. The many gods were organized into a pantheon under the triune leadership of Dyaus-pitar, the ruler of the spirit world; Indra, the tempestuous god of the atmosphere; and Agni, the three-headed fire god, ruler of the earth and the vestigial symbol of an earlier Trinity concept.

Definite henotheistic developments were paving the way for an evolved monotheism. Agni, the most ancient deity, was often exalted as the head of the entire pantheon. The deity principle, sometimes called Prajapati, sometimes termed Brahma, was submerged in the theologic battle which the Brahman priests later fought with the Salem teachers. *The Brahman* was conceived of as the energy-divinity principle activating the entire Vedic pantheon.

The Salem missionaries preached the one Creator, the Most High. This portrayal was not altogether disharmonious with the emerging concept of Brahma as the source of all gods, but the Salem doctrine was nonritualistic and hence ran directly counter to the dogmas, traditions, and teachings of the Brahman priesthood. The Brahman priests would never accept the Salem teaching of eternal life through faith, favor with the Creator apart from ritualistic observances and sacrificial ceremonials.

The rejection of the Melchizedek teachings marked a vital turning point for India. The Salem missionaries had contributed much to the loss of faith in the ancient Vedic gods, but the leaders, the priests of Vedism, refused to accept the Melchizedek concept of one Creator and one simple faith.

The Brahmans culled the sacred writings of their day in an effort to combat the Salem teachers, and this compilation, as later revised, has come down to modern times as the Rig-Veda, one of the most ancient of sacred books. The second, third, and fourth Vedas followed as the Brahmans sought to crystallize, formalize, and fix their rituals of worship and sacrifice on the peoples of those days. Taken at their best, these writings are the equal of any other body of similar character in beauty of concept and truth of discernment. But as this superior religion became contaminated with the thousands on thousands of superstitions, cults, and rituals of southern India, it progressively metamorphosed into the most variegated system of theology ever developed by mortals. An examination of the Vedas will disclose some of the highest and some of the most primitive concepts of Deity to ever be conceived.

2. Brahmanism

As the Salem missionaries penetrated southward into the Dravidian Deccan, they encountered an increasing caste system, the scheme of the Aryans to prevent loss of racial identity in the face of a rising tide of the secondary Sangik peoples. Since the Brahman priest caste was the very essence of this system, this social order greatly retarded the progress of the Salem teachers. This caste system failed to save the Aryan race, but it did succeed in perpetuating the Brahmans, who, in turn, have maintained their religious hegemony in India.

And now, with the weakening of Vedism through the rejection of higher truth, the cult of the Aryans became subject to increasing inroads from the Deccan. In a desperate effort to stem the tide of racial extinction and religious obliteration, the Brahman caste sought to exalt themselves above all else. They taught that the sacrifice to deity in itself was all-efficacious, that it was all-compelling in its potency. They proclaimed that, of the two essential divine principles of the universe, one was Brahman the deity, and the other was the Brahman priesthood. Among no other Urantia peoples did the priests presume to exalt themselves above even their gods, to relegate to themselves the honors due their gods. But they went so absurdly far with these presumptuous claims that the whole precarious system collapsed before the debasing cults which poured in from the surrounding and less advanced civilizations. The vast Vedic priesthood itself floundered and sank beneath the flood of inertia and pessimism which their own selfish and unwise presumption had brought upon all India.

The undue concentration on self ultimately led to a fear of the nonevolutionary perpetuation of self in an endless round of successive incarnations as human, beast, or weeds. And of all the contaminating beliefs which could have become fastened on what might have been an emerging monotheism, none was so stultifying as this belief in transmigration — the doctrine of the reincarnation of souls — which came from the Dravidian Deccan. This belief in the weary and monotonous round of repeated transmigrations robbed struggling mortals of their long-cherished hope of finding the deliverance and spiritual advancement in death which had been a part of the earlier Vedic faith.

This philosophically debilitating teaching was soon followed by the invention of the doctrine of the eternal escape from self by submergence in the universal rest and peace of absolute union with Brahman, the oversoul of all creation. Mortal desire and human ambition were effectually ravished and virtually destroyed. For more than two thousand years some of the better minds of India have sought to escape from all desire, and the door was opened wide for the entrance of those later cults and teachings which have virtually shackled the souls of many peoples in the chains of spiritual hopelessness. Of all civilizations, the Vedic-Aryan paid the most terrible price for its rejection of the Salem teachings.

Caste alone could not perpetuate the Aryan religio-cultural system, and as the inferior religions of the Deccan permeated the north, an age of despair and hopelessness developed. It was during these dark days that the cult of taking no life arose, and it has persisted ever since. Many of the new cults were frankly

atheistic, claiming that such salvation as was attainable could come only by unaided efforts. But throughout a great deal of all this unfortunate philosophy, distorted remnants of the Melchizedek and even the Edenic teachings can be traced.

These were the times of the compilation of the later scriptures of the Hindu faith, the Brahmanas and the Upanishads. Having rejected the teachings of personal religion through the personal faith experience with the one Creator, and having become contaminated with the flood of debasing and debilitating cults and creeds from the Deccan, with their anthropomorphisms and reincarnations, the Brahmanic priesthood experienced a violent reaction against these vitiating beliefs; there was a definite effort to seek and to find *true reality*. The Brahmins began to de-anthropomorphize the Indian concept of deity, but in so doing they stumbled into the grievous error of depersonalizing the concept of Deity, and they emerged, not with a lofty and spiritual ideal of the Paradise Creator, but with a distant and metaphysical idea of an all-encompassing Absolute.

In their efforts at self-preservation the Brahmins had rejected the one Creator concept of Melchizedek, and now they found themselves with the hypothesis of Brahman, that indefinite and illusive philosophic self, that impersonal and impotent *it*.

It was during the times of the writing of the Upanishads that Buddhism arose in India. But despite its successes of a thousand years, it could not compete with later Hinduism; despite a higher morality, its early portrayal of Deity was even less well-defined than that of Hinduism, which provided for lesser and personal deities. Buddhism finally gave way in northern India before the onslaught of a militant Islam with its clear-cut concept of Allah as the supreme ruler of the universe.

3. Brahmanic Philosophy

While the highest phase of Brahmanism was hardly a religion, it was truly one of the most noble reaches of the mortal mind into the domains of philosophy and metaphysics. Having started to discover final reality, the Indian mind did not stop until it had speculated about almost every phase of theology except the essential dual concept of religion: the existence of the Universal Parent of all universe creatures and the fact of the ascending experience in the universe of these very creatures as they seek to attain the eternal Source.

In the concept of Brahman the minds of those days truly grasped at the idea of some all-pervading Absolute, for this postulate was at one and the same time identified as creative energy and cosmic reaction. Brahman was conceived to be beyond all definition, capable of being comprehended only by the successive negation of all finite qualities. It was definitely a belief in an absolute, even an infinite, being, but this concept was largely devoid of personality attributes and was therefore not experiential by individual religionists.

Brahman-Narayana was conceived as the Absolute, the infinite IT IS, the primordial creative potency of the potential cosmos, the Universal Self existing static and potential throughout all eternity. Had the philosophers of those days been able to make the next advance in deity conception, had they been able to conceive of the Brahman as associative and creative, as a personality approachable by created and evolving beings, then such a teaching might have become the most advanced portraiture of Deity on Urantia since it would have encompassed the first five levels of total deity function and might possibly have envisioned the remaining two.

In certain phases the concept of the One Universal Oversoul as the totality of the summation of all creature existence led the Indian philosophers very close to the truth of the Supreme Being, but this truth escaped them because they failed to evolve any reasonable or rational personal approach to the attainment of their theoretic monotheistic goal of Brahman-Narayana.

The karma principle of causality continuity is, again, very close to the truth of the repercussional synthesis of all time-space actions in the Deity presence of the Supreme; but this postulate never provided for the coordinate personal attainment of Deity by the individual religionist, only for the ultimate engulfment of all personality by the Universal Oversoul.

The philosophy of Brahmanism also came very near to the realization of the indwelling of the Thought Adjusters, only to become diverted through the misconception of truth. The teaching that the soul is the indwelling of the Brahman would have paved the way for an advanced religion had this concept not been completely vitiated by the belief that there is no human individuality apart from this indwelling of the Universal One.

In the doctrine of the merging of the self-soul with the Oversoul, the theologians of India failed to provide for the survival of something human, something new and unique, something born of the union of the will of a mortal and the will of the Creator. The teaching of the soul's return to the Brahman is closely parallel to the truth of the Adjuster's return to the Universal Source, but there is something distinct from the Adjuster which also survives, the morontial counterpart of mortal personality. And this vital concept was fatally absent from Brahmanic philosophy.

Brahmanic philosophy has approximated many of the facts of the universe and has approached numerous cosmic truths, but it has all too often fallen victim to the error of failing to differentiate between the several levels of reality, such as absolute, transcendental, and finite. It has failed to take into account that what may be finite-illusory on the absolute level may be absolutely real on the finite level. And it has also taken no cognizance of the essential personality of the Universal Source, who is personally contactable on all levels from the evolutionary creature's limited experience with the Creator up to the limitless experience of the Eternal Spirit with the Universal Source.

4. The Hindu Religion

With the passing of the centuries in India, the populace returned in measure to the ancient rituals of the Vedas as they had been modified by the teachings of the Melchizedek missionaries and crystallized by the later Brahman priesthood. This, the oldest and most cosmopolitan of the world's religions, has undergone further changes in response to Buddhism and Jainism and to the later appearing influences of Islam and Christianity. But by the time the teachings of Jesus arrived, those teachings had already become so Occidentalized as to be a "white man's religion," therefore strange and foreign to the Hindu mind.

Hindu theology, at present, depicts four descending levels of deity and divinity:

1. *The Brahman*, the Absolute, the Infinite One, the IT IS.
2. *The Trimurti*, the supreme trinity of Hinduism. In this association *Brahma*, the first member, is conceived as being self-created out of the Brahman — infinity. If it were not for close identification with the pantheistic Infinite One, Brahma could constitute the foundation for a concept of the Universal Source. Brahma is also identified with fate.

The worship of the second and third members, Siva and Vishnu, arose in the first millennium B.C.E. *Siva* is lord of life and death, god of fertility, and master of destruction. *Vishnu* is extremely popular due to the belief that this god periodically incarnates in human form. In this way, Vishnu becomes real and living in the imaginations of the Indians. Siva and Vishnu are each regarded by some as supreme over all.

3. *Vedic and post-Vedic deities.* Many of the ancient gods of the Aryans, such as Agni, Indra, and Soma, have persisted as secondary to the three members of the Trimurti. Numerous additional gods have arisen since the early days of Vedic India, and these have also been incorporated into the Hindu pantheon.

4. *The demigods:* super beings, semigods, heroes, demons, ghosts, evil spirits, sprites, monsters, goblins, and saints of the later-day cults.

While Hinduism has failed to vivify the Indian people, at the same time it has usually been a tolerant religion. Its great strength lies in the fact that it has proved to be the most adaptive, amorphous religion to appear on Urantia. It is capable of almost unlimited change and possesses an unusual range of flexible adjustment from the high and semi monotheistic speculations of the intellectual Brahman to the arrant fetishism and primitive cult practices of the ignorant believers.

Hinduism has survived because it is essentially an integral part of the basic social fabric of India. It has no great hierarchy which can be disturbed or destroyed; it is interwoven into the life pattern of the people. It has an adaptability to changing conditions that excels all other traditions, and it displays a tolerant attitude of adoption toward many other religions, Gautama Buddha and even Jesus being claimed as incarnations of Vishnu.

Today, in India, the great need is for the portrayal of the Jesusonian doctrine — the Parenthood of the Creator and the consequent family of all humanity, which is personally realized in loving ministry and social service. In India the philosophical framework is existent, the structure is present; all that is needed is the vitalizing spark of the dynamic love portrayed in the original teachings of Jesus, divested of the Occidental dogmas and doctrines which have tended to make Michael's life bestowal a white person's religion.

5. The Struggle for Truth in China

As the Salem missionaries passed through Asia, spreading the doctrine of the Most High and eternal life through faith, they absorbed much of the philosophy and religious thought of the various countries traversed. But the teachers commissioned by Melchizedek did not default in their trust; they did penetrate to all peoples of the Eurasian continent, and it was in the middle of the second millennium B.C.E. that they arrived in China. At See Fuch, for more than one hundred years, the Salemites maintained their headquarters, training Chinese teachers who taught throughout all the domains of the yellow race.

It was in direct consequence of this teaching that the earliest form of Taoism arose in China, a vastly different religion than the one which bears that name today. Early or proto-Taoism was a compound of the following factors:

1. The lingering teachings of Singlangton, which persisted in the concept of Shang-ti. In the times of Singlangton the Chinese people became virtually monotheistic; they concentrated their worship on the One Truth, later known as the universe ruler. And the yellow race never fully lost this early concept of Deity, although in subsequent centuries many subordinate gods and spirits insidiously crept into their religion.

2. The Salem religion of a Most High Creator Deity who would bestow favor on humanity in response to faith. But it is all too true that, by the time the Melchizedek missionaries had penetrated to the lands of the yellow race, their original message had become considerably changed from the simple doctrines of Salem in the days of Machiventa.

3. The Brahman-Absolute concept of the Indian philosophers, coupled with the desire to escape all evil. Perhaps the greatest extraneous influence in the eastward spread of the Salem religion was exerted by the Indian teachers of the Vedic faith, who injected their conception of the Brahman — the Absolute — into the thought of the Salemites.

This composite belief spread through the lands of the yellow and brown races as an underlying influence in religio-philosophic thought. In Japan this proto-Taoism was known as Shinto, and in that country, far-distant from Salem of Palestine, the peoples learned of the incarnation of Machiventa Melchizedek, who dwelt on earth so that the Creator might not be forgotten by humanity.

In China all of these beliefs were later confused and compounded with the ever-growing cult of ancestor worship. But since the time of Singlangton the Chinese have never fallen into helpless slavery to priest craft. The yellow race was the first to emerge from barbaric bondage into orderly civilization because it was the first to achieve some measure of freedom from the abject fear of the gods, not even fearing the ghosts of the dead as other races feared them. China met defeat because of failure to progress beyond early emancipation from priests, and fell into an almost equally calamitous error, the worship of ancestors.

But the Salemites did not labor in vain. It was on the foundations of their doctrines that the great philosophers of sixth-century China built their teachings. The moral atmosphere and the spiritual sentiments of the times of Lao-tse and Confucius grew out of the teachings of the Salem missionaries of an earlier age.

6. Lao-Tse and Confucius

About six hundred years before the arrival of Michael, it seemed to Melchizedek, long since departed from the mortal life, that the purity of advanced teaching on earth was being unduly jeopardized by general absorption into the older Urantia beliefs. It appeared for a time that Melchizedek's mission as a forerunner of Michael might be in danger of failing. And in the sixth century B.C.E., through an unusual co-ordination of spiritual agencies, not all of which are understood even by the planetary supervisors, Urantia witnessed a most unusual presentation of manifold religious truth. Through the agency of several human teachers the Salem gospel was restated and revitalized, and as it was then presented, much has persisted to the times of this writing.

This unique century of spiritual progress was characterized by great religious, moral, and philosophic teachers all over the civilized world. In China, the two outstanding teachers were Lao-tse and Confucius.

Lao-tse built directly on the concepts of the Salem traditions when declaring Tao to be the One First Cause of all creation. Lao was a person of great spiritual vision, and taught that eternal destiny was "everlasting union with Tao." Lao-tse exhibited discerning comprehension of ultimate causation, writing: "Unity arises out of the Absolute Tao, and from Unity appears cosmic Duality, and from such Duality, Trinity springs into existence, and Trinity is the primal source of all reality." "All reality is in balance between the potentials and the actuals of the cosmos, and these are eternally harmonized by the spirit of divinity."

Lao-tse also made one of the earliest presentations of the doctrine of returning good for evil: "Goodness begets goodness, but to the one who is truly good, evil also begets goodness."

Lao-tse taught the return of the creature to the Creator and pictured life as the emergence of a personality from the cosmic potentials, while death was like the returning home of this creature personality. This concept of true faith was unusual, and likened to the "attitude of a little child."

Lao-tse's teaching about the eternal purpose of the Creator was clear: "The Absolute Deity does not strive but is always victorious; does not coerce mortals but always stands ready to respond to their true desires; the will of the Creator is eternal in patience and eternal in the inevitability of its expression." And of the true religionist Lao-tse said, in expressing the truth that it is more blessed to give than to receive: "The good person seeks not to retain truth but rather attempts to bestow these riches on others, for that is the realization of truth. The will of the Absolute always benefits, never destroys; the purpose of the true believer is always to act but never to coerce."

Lao's teaching of nonresistance and the distinction between *action* and *coercion* later became perverted into the beliefs of "seeing, doing, and thinking nothing." But Lao never taught such error, although this presentation of nonresistance has been a factor in the further development of the pacific predilections of the Chinese peoples.

But the popular Taoism of twenty-first century Urantia has very little in common with the lofty sentiments and the cosmic concepts of the philosopher who taught that faith in the Absolute Creator is the source of the divine energy which will remake the world, and by which mortals ascend to spiritual union with Tao, the Eternal Deity and Creator Absolute of the universes.

Confucius (Kung Fu-tze) was a younger contemporary of Lao in sixth-century China. Confucius's doctrines were based on the better moral traditions of the long history of the yellow race, and were also somewhat influenced by the lingering traditions of the Salem missionaries, the chief work consisting in the compilation of the wise sayings of ancient philosophers. Confucius's writings and teachings have ever since exerted a great influence in China and Japan, setting a new pace for the shamans in that morality was substituted for magic. But Confucius built too well and made a new fetish out of *order*, establishing a respect for ancestral conduct that is still venerated by the Chinese at the time of this writing.

The Confucian preachment of morality was predicated on the theory that the earthly way is the distorted shadow of the heavenly way; that the true pattern of temporal civilization is the mirror reflection of the eternal order of heaven. The potential Deity concept in Confucianism was almost completely subordinated to the emphasis placed on the Way of Heaven, the pattern of the cosmos.

The teachings of Lao have been lost to all but a few in the Orient, but the writings of Confucius have ever since constituted the basis of the moral fabric of the culture of almost a third of Urantians. These Confucian precepts, while perpetuating the best of the past, were somewhat inimical to the very Chinese spirit of investigation that had produced the achievements which were so venerated. The influence of these doctrines was unsuccessfully combated both by the imperial efforts of Ch'in Shih Huang Ti and by the teachings of Mo Ti, who proclaimed a civilization founded not on ethical duty but on the love of the Creator. Mo Ti sought to rekindle the ancient quest for new truth, but these teachings failed before the vigorous opposition of the disciples of Confucius.

Like many other spiritual and moral teachers, both Confucius and Lao-tse were eventually deified by their followers in those spiritually dark ages of China which intervened between the decline of the Taoist faith and the coming of the Buddhist missionaries from India. During these spiritually decadent centuries the religion of the yellow race degenerated into a theology in which devils, dragons, and evil spirits swarmed, all betokening the returning fears of the unenlightened mortal mind. And China, once at the head of human society because of an advanced religion, then fell behind because of temporary failure to progress in the true path of the development of that Creator-consciousness which is indispensable to the true progress, not only of the individual mortal, but also of the intricate and complex civilizations which characterize the advance of culture and society on an evolutionary planet of time and space.

7. Gautama Siddhartha

Contemporary with Lao-tse and Confucius in China, another great teacher of truth arose in India. Gautama Siddhartha was born in the sixth century B.C.E. in the north Indian province of Nepal. Gautama, whom followers later made it appear was the child of a fabulously wealthy ruler, in truth was actually the heir apparent to the throne of a petty chieftain who ruled by sufferance over a small and secluded mountain valley in the southern Himalayas.

Gautama formulated those theories which grew into the philosophy of Buddhism after six years of the futile practice of Yoga. Siddhartha made a determined but unavailing fight against the growing caste system. There was a lofty sincerity and a unique unselfishness about this young prophet that greatly appealed to the people of those days. Gautama taught the practice of seeking individual enlightenment through escape from suffering, and exhorted followers to carry this teaching to all the world.

Amid the confusion and extreme cult practices of India, these saner and more moderate teachings came as a refreshing relief. Gautama denounced gods, priests, and their sacrifices, but failed to perceive the *personality* of the One Universal. Not believing in the existence of individual human souls, Gautama made a valiant fight against the time-honored belief in transmigration of the soul, making a noble effort to deliver people from fear and to feel at ease and at home in the great universe, but failing to show them the pathway to that real and supernal home of ascending mortals — Paradise — and to the expanding service of eternal existence.

Gautama might have aroused all India by the inspiration of the revival of the Salem teachings of salvation by faith but failed to do so.

At Benares Gautama founded a school, and it was during its second year that a pupil imparted to the teacher the traditions of the Salem missionaries about the Melchizedek covenant with Abraham; Siddhartha did not have a very clear concept of the Universal Creator but took an advanced stand on achieving eternal life through faith — simple belief. Declaring this concept before the followers, Siddhartha began sending students out in groups of sixty to proclaim to the people of India “the glad tidings of free survival; that all people, high and low, can attain bliss by faith in righteousness and justice.”

Gautama’s spouse believed this gospel and was the founder of a contemplative order. Gautama’s child became a successor and greatly extended the cult, grasping the new idea of salvation through faith but in later years wavering regarding the Salem gospel of divine favor through faith alone, and in old age telling followers to “Work out your own salvation.”

When proclaimed at its best, Gautama’s teaching of universal survival, free from sacrifice, torture, ritual, and priests, was a revolutionary and amazing doctrine for its time. And it came surprisingly close to being a revival of the Salem doctrines. It brought sustenance to millions of despairing souls, and it still persists as the hope of millions of human beings.

Siddhartha taught far more truth than has survived. Modern Buddhism is no more the teachings of Gautama Siddhartha than is Christianity the teachings of Jesus of Nazareth.

8. The Buddhist Faith

To become a Buddhist, one merely made public profession of the faith by reciting the Refuge: “I take my refuge in the Buddha; I take my refuge in the Doctrine; I take my refuge in the Community.”

Buddhism took origin in a historic person, not in a myth. Gautama was known as Sasta, meaning master or teacher and made no superhuman claims, but the disciples began to refer to Gautama as *the enlightened one*, the Buddha; later on, Sakyamuni Buddha.

The original doctrine of Gautama was based on the four noble truths:

1. The noble truths of suffering.
2. The origins of suffering.
3. The destruction of suffering.
4. The way to the destruction of suffering.

Closely linked to the doctrine of suffering and the escape from it was the philosophy of the Eightfold Path: right views, aspirations, speech, conduct, livelihood, effort, mindfulness, and contemplation. It was not Gautama's intention to attempt to destroy all effort, desire, and affection in the escape from suffering; rather this teaching was designed to portray to mortals the futility of pinning all hope and aspirations entirely on temporal goals and material objectives. It was not so much that love of others should be shunned as that the true believer should also look beyond the associations of this material world to the realities of the eternal future.

The moral commandments of Gautama's preachment were five in number:

1. You shall not kill.
2. You shall not steal.
3. You shall not be unchaste.
4. You shall not lie.
5. You shall not drink intoxicating liquors.

There were several additional or secondary commandments, whose observance was optional with believers.

Siddhartha hardly believed in the immortality of the human personality, but espoused a philosophy that only provided for a sort of functional continuity. Gautama never clearly defined what was included in the doctrine of Nirvana. The fact that it could theoretically be experienced during mortal existence would indicate that it was not viewed as a state of complete annihilation. It implied a condition of supreme enlightenment and supernal bliss in which all fetters binding mortals to the material world had been broken; there was freedom from the desires of mortal life and deliverance from all danger of ever again experiencing incarnation.

According to the original teachings of Gautama, survival is achieved by human effort, apart from divine help; there is no place for faith or prayers to superhuman powers. Gautama, in an attempt to minimize the superstitions of India, endeavored to turn people away from the blatant claims of magical salvation and, in making this effort, left the door wide open for successors to misinterpret this teaching and to proclaim that all human striving for attainment is distasteful and painful. These followers overlooked the fact that the

highest happiness is linked with the intelligent and enthusiastic pursuit of worthy goals, and that such achievements constitute true progress in cosmic self-realization.

The great truth of Siddhartha's teaching was the proclamation of a universe of absolute justice. Gautama taught the best godless philosophy ever invented by mortals; it was the ideal humanism and most effectively removed all grounds for superstition, magical rituals, and fear of ghosts or demons.

The great weakness in the original doctrine of Buddhism was that it did not produce a religion of unselfish social service. The Buddhistic religion was, for a long time, not a community of believers but rather a community of student teachers. Gautama forbade their receiving money and sought to prevent the growth of hierarchal tendencies.

9. The Spread of Buddhism

Buddhism prospered because it offered survival through belief in the Buddha, the enlightened one. It was more representative of the Melchizedek truths than any other religious system to be found throughout eastern Asia. But Buddhism did not become widespread as a religion until it was espoused in self-protection by the low-caste monarch Asoka, who, next to Ikhnaton in Egypt, was one of the most remarkable civil rulers between Melchizedek and Michael. Asoka built a great Indian empire through the teachings of Buddhist missionaries, and during a period of twenty-five years, trained and sent forth more than seventeen thousand missionaries to the farthest frontiers of all the known world. In one generation Buddhism became the dominant religion of one half the world. It soon became established in Tibet, Kashmir, Ceylon, Burma, Java, Siam, Korea, China, and Japan. And generally speaking, it was a religion vastly superior to those which it supplanted or upstepped.

The spread of Buddhism from its homeland in India to all of Asia is one of the thrilling stories of the spiritual devotion and missionary persistence of sincere religionists. The teachers of Gautama's doctrines not only braved the perils of the overland caravan routes but faced the dangers of the China Seas as they pursued their mission over the Asiatic continent, bringing to all peoples the message of their faith. But this Buddhism was no longer the simple doctrine of Gautama; it was the miraculized story which made the Buddha a god. And the farther Buddhism spread from its highland home in India, the more unlike the teachings of Gautama it became, and the more like the religions it supplanted, it grew to be.

Buddhism, later on, was much affected by Taoism in China, Shinto in Japan, and Christianity in Tibet. After a thousand years, in India Buddhism simply withered and expired. It became Brahmanized and later abjectly surrendered to Islam, while throughout much of the rest of the Orient it degenerated into a ritual which Gautama Siddhartha would never have recognized.

In the south the fundamentalist stereotype of the teachings of Siddhartha persisted in Ceylon, Burma, and the Indo-China peninsula. This is the Hinayana division of Buddhism which clings to the early or asocial doctrine.

But even before the collapse in India, the Chinese and north Indian groups of Gautama's followers had begun the development of the Mahayana teaching of the "Great Road" to salvation in contrast with the purists of the south who held to the Hinayana, or "Lesser Road." And these Mahayanists cast loose from the social limitations inherent in the Buddhist doctrine, and this northern division of Buddhism has ever since continued to evolve in China and Japan.

Buddhism is a living, growing religion today because it succeeds in conserving many of the highest moral values of its adherents. It promotes calmness and self-control, augments serenity and happiness, and does

much to prevent sorrow and mourning. Those who believe this philosophy live better lives than many who do not.

10. Religion in Tibet

In Tibet, the strangest association of the Melchizedek teachings combined with Buddhism, Hinduism, Taoism, and Christianity may be found. When the Buddhist missionaries entered Tibet, they encountered a state of primitive savagery very similar to that which the early Christian missionaries found among the northern tribes of Europe.

These early Tibetans would not wholly give up their ancient magic and charms. Examination of the religious ceremonials of present-day Tibetan rituals reveals a community of priests with shaven heads who practice an elaborate ritual embracing bells, chants, incense, processions, rosaries, images, charms, pictures, holy water, gorgeous vestments, and elaborate choirs. They have rigid dogmas and crystallized creeds, mystic rites and special fasts. Their hierarchy embraces monks, nuns, abbots, and the Grand Lama. Their monasteries are extensive and their cathedrals magnificent. They keep up an endless repetition of sacred rituals and believe that such ceremonials bestow salvation. Prayers are fastened to a wheel, and with its turning they believe the petitions become efficacious. Among no other people of modern times can the observance of so much from so many religions be found; and it is inevitable that such a cumulative liturgy would become inordinately cumbersome.

The Tibetans have something of all the leading world religions except the simple teachings of Jesus: the Parenthood of the Creator, the family of humanity, and ever-ascending citizenship in the eternal universe.

11. Buddhist Philosophy

Buddhism entered China in the first millennium B.C.E., and it fitted well into the religious customs of the yellow race. In ancestor worship they had long prayed to the dead; now they could also pray *for* them. Buddhism soon amalgamated with the lingering ritualistic practices of disintegrating Taoism. This new synthetic religion with its temples of worship and definite religious ceremonial soon became the generally accepted cult of the peoples of China, Korea, and Japan.

While in some respects it is unfortunate that Buddhism was not carried to the world until after Gautama's followers had so perverted its traditions and teachings as to make of the Buddha a divine being, nonetheless this myth of Gautama's human life, embellished as it was with a multitude of miracles, proved very appealing to the receivers of the northern or Mahayana school of Buddhism.

Some of Gautama's later followers taught that Sakyamuni Buddha's spirit returned periodically to earth as a living Buddha, opening the way for an indefinite perpetuation of Buddha images, temples, rituals, and impostor "living Buddhas." And so the religion of the great Indian reformer eventually found itself shackled with those very ceremonial practices and ritualistic incantations against which Gautama had so fearlessly fought and so valiantly denounced.

The great advance made in Buddhist philosophy consisted in its comprehension of the relativity of all truth. Through the mechanism of this hypothesis Buddhists have been able to reconcile and correlate the divergencies within their own religious scriptures as well as the differences between their own and many others. It was taught that the small truth was for little minds, the large truth for great minds.

This philosophy also held that the Buddha (divine) nature resided in all; that people, through their own endeavors, could attain to the realization of this inner divinity. And this teaching is one of the clearest presentations of the truth of the indwelling Adjusters ever to be made by a Urantian religion.

But a great limitation in the original doctrine of Siddhartha, as it was interpreted by followers, was that it attempted the complete liberation of the human self from all the limitations of the mortal nature by the technique of isolating the self from objective reality. True cosmic self-realization results from identification with cosmic reality and with the finite cosmos of energy, mind, and spirit, bounded by space and conditioned by time.

But though the ceremonies and outward observances of Buddhism became grossly contaminated with those of the lands to which it traveled, this degeneration was not altogether the case in the philosophical life of the great thinkers who, from time to time, embraced this system of thought and belief. Through more than two thousand years, many of the best minds of Asia have concentrated on the problem of ascertaining absolute truth and the truth of the Absolute.

The evolution of a high concept of the Absolute was achieved through many channels of thought and by diverse paths of reasoning. The upward ascent of this doctrine of infinity was not as clearly defined as the evolution of the Deity concept in Hebrew theology. Nevertheless, there were certain broad levels which the minds of the Buddhists reached and passed through on their way to the envisioning of the Primal Source of universes:

1. *The Gautama legend.* At the base of the concept was the historic fact of the life and teachings of Siddhartha, the prophet of India. This legend grew in myth as it traveled through the centuries and across the broad lands of Asia until it surpassed the status of the idea of Gautama as the enlightened one and began to take on additional attributes.
2. *The many Buddhas.* It was reasoned that, if Gautama had come to the peoples of India, then, in the remote past and in the remote future, humankind must have been, and undoubtedly would be, blessed with other teachers of truth. This gave rise to the teaching that there were many Buddhas, an unlimited and infinite number, even that anyone could aspire to become one — to attain the divinity of a Buddha.
3. *The Absolute Buddha.* By the time the number of Buddhas was approaching infinity, it became necessary for the minds of those days to reunify this unwieldy concept. Accordingly it began to be taught that all Buddhas were the manifestation of some higher essence, some Eternal One of infinite and unqualified existence, some Absolute Source of all reality. From here on, the Deity concept of Buddhism, in its highest form, becomes divorced from the human person of Gautama Siddhartha and casts off from the anthropomorphic limitations which have held it in leash. This final conception of the Buddha Eternal can well be identified as the Absolute, sometimes even as the infinite I AM.

While this idea of Absolute Deity never found great popular favor with the peoples of Asia, it did enable the intellectuals of these lands to unify their philosophy and to harmonize their cosmology. The concept of the Buddha Absolute is at times quasi-personal, at times wholly impersonal — even an infinite creative force. Such concepts, though helpful to philosophy, are not vital to religious development. Even an anthropomorphic Yahweh is of greater religious value than an infinitely remote Absolute of Buddhism or Brahmanism.

At times the Absolute was even thought of as contained within the infinite I AM. But these speculations were chill comfort to the hungry multitudes who craved to hear words of promise, to hear the simple teachings of Salem, that faith in the Creator would assure divine favor and eternal survival.

12. The Deity Concept of Buddhism

The great weakness in the cosmology of Buddhism was twofold: its contamination with many of the superstitions of India and China and its sublimation of Gautama, first as the enlightened one, and then as the Eternal Buddha. Just as Christianity has suffered from the absorption of much erroneous human philosophy, so does Buddhism bear its human birthmark. But the teachings of Gautama have continued to evolve during the past two and one-half millenniums. The concept of Buddha, to an enlightened Buddhist, is no more the human personality of Gautama than the concept of Jehovah is identical with the spirit demon of Horeb to an enlightened Christian. Paucity of terminology, together with the sentimental retention of olden nomenclature, is often provocative of the failure to understand the true significance of the evolution of religious concepts.

Gradually the concept of Deity, as contrasted with the Absolute, began to appear in Buddhism. Its sources are back in the early days of the differentiation of the followers of the Lesser Road and the Greater Road. It was among the latter division of Buddhism that the dual conception of Deity and the Absolute finally matured. Step by step, century by century, the Deity concept has evolved until, with the teachings of Ryonin, Honen Shonin, and Shinran in Japan, this concept finally came to fruit in the belief in Amida Buddha.

Among these believers it is taught that the soul, on experiencing death, may elect to enjoy a sojourn in Paradise prior to entering Nirvana, the ultimate of existence. It is proclaimed that this new salvation is attained by faith in the divine mercies and loving care of Amida, Deity of the Paradise in the west. In their philosophy, the Amidists hold to an Infinite Reality which is beyond all finite mortal comprehension; in their religion they cling to faith in the all-merciful Amida, who loves the world and will not suffer one mortal with true faith and with a pure heart to fail in the attainment of the supernal happiness of Paradise.

The great strength of Buddhism is that its adherents are free to choose truth from all religions; such freedom of choice has seldom characterized a Urantian faith. In this respect the Shin sect of Japan has become one of the most progressive religious groups in the world; it has revived the ancient missionary spirit of Gautama's followers and has begun to send teachers to other peoples. This willingness to appropriate truth from any and all sources is a commendable tendency to appear among religious believers.

Buddhism itself is undergoing a twenty-first century renaissance. Through contact with Christianity the social aspects of Buddhism have been greatly enhanced. The desire to learn has been rekindled in the hearts of the leaders of the community, and the spread of education throughout this faith will certainly be provocative of new advances in religious evolution.

At the time of this writing, much of Asia rests its hope in Buddhism. Will this noble faith, that has so valiantly carried on through the dark ages of the past, once again receive the truth of expanded cosmic realities even as the disciples of the great teacher in India once listened to Gautama's proclamation of new truth? Will this ancient faith respond once more to the invigorating stimulus of the presentation of new concepts of Deity and the Absolute for which it has so long searched?

All Urantia is waiting for the proclamation of the ennobling message of Michael, unencumbered by the accumulated doctrines and dogmas of twenty centuries of contact with the religions of evolutionary origin. The hour is striking for presenting to the peoples of all faiths, not the religion about Jesus, but the living, spiritual reality of the religion of Jesus.

[This paper had been originally presented by a Melchizedek of Nebadon.]

Paper 95

The Melchizedek Teachings in the Levant

As India gave rise to many of the religions and philosophies of eastern Asia, the Levant was the homeland of the faiths of the Occidental world. The Salem missionaries spread out all over southwestern Asia, through Palestine, Mesopotamia, Egypt, Iran, and Arabia, proclaiming the teachings of Machiventa Melchizedek everywhere. In some of these lands their teachings bore fruit; in others they met with varying success. Sometimes their failures were due to lack of wisdom, sometimes to circumstances beyond their control.

1. The Salem Religion in Mesopotamia

By 2,000 B.C.E. the religions of Mesopotamia had just about lost the teachings of the Sethites and were largely under the influence of the primitive beliefs of two groups of invaders, the Bedouin Semites who had filtered in from the western desert and the barbarians who had come down from the north.

But the custom of the early Edenic peoples in honoring the seventh day of the week never completely disappeared in Mesopotamia. Only, during the Melchizedek era, the seventh day was regarded as the worst of bad luck. It was taboo-ridden; it was unlawful to go on a journey, cook food, or make a fire on the evil seventh day. The Jews carried many of the Mesopotamian taboos back to Palestine which they had found resting on the Babylonian observance of the seventh day, the Shabbatum.

Although the Salem teachers did much to refine and uplift the religions of Mesopotamia, they did not succeed in bringing the various peoples to the permanent recognition of one Creator. Such teaching gained the ascendancy for more than one hundred and fifty years and then gradually gave way to the older belief in a multiplicity of deities.

The Salem teachers greatly reduced the number of the gods of Mesopotamia, at one time bringing the chief deities down to seven: Bel, Shamash, Nabu, Anu, Ea, Marduk, and Sin. At the height of the new teaching they exalted three of these gods to supremacy over all others, the Babylonian triad: Bel, Ea, and Anu, the gods of earth, sea, and sky. Still other triads grew up in different localities, all reminiscent of the trinity teachings of the Andites and the Sumerians and based on the belief of the Salemites in Melchizedek's insignia of the three circles.

The Salem teachers never fully overcame the popularity of Ishtar, the spirit of sex fertility. They did much to refine the worship of this deity, but the Babylonians and their neighbors had never completely outgrown their disguised forms of sex worship.

The early progress of the Melchizedek teaching was highly gratifying until the leader of the school at Kish decided to make a concerted attack on the prevalent practices of temple harlotry. But the Salem missionaries failed in their effort to bring about this social reform, and in the wreck of this failure all their more important spiritual and philosophic teachings went down in defeat.

This defeat of the Salem doctrine was immediately followed by a great increase in the cult of Ishtar, a ritual which had already invaded Palestine as Ashtoreth, Egypt as Isis, Greece as Aphrodite, and the northern tribes as Astarte. And it was in connection with this revival of the worship of Ishtar that the Babylonian priests turned to stargazing; astrology experienced its last great Mesopotamian revival, fortunetelling became the vogue, and for centuries the priesthood increasingly deteriorated.

The followers of Melchizedek had been warned to teach about the one Creator and Maker of all, and to teach only about divine favor through faith alone. But it has often been the error of the teachers of new truth to attempt too much, to attempt to supplant slow evolution by sudden revolution. The Melchizedek missionaries in Mesopotamia raised a moral standard too high for the people; they attempted too much, and their noble cause went down in defeat. They had been commissioned to teach a definite religion, to proclaim the truth of the reality of the Universal Creator, but they became entangled in the apparently worthy cause of reforming the mores, and their great mission was sidetracked and virtually lost in frustration and oblivion.

In one generation the Salem headquarters at Kish came to an end, and the doctrine of the belief in one Creator virtually ceased throughout Mesopotamia. But remnants of the Salem schools persisted. Small bands scattered here and there continued their belief in the one Creator and fought against the idolatry and immorality of the Mesopotamian priests.

It was the Salem missionaries of the period following the rejection of their teaching who wrote many of the Hebrew Psalms, inscribing them on stone, where later-day Hebrew priests found them during the captivity and subsequently incorporated them among the collection of hymns ascribed to Jewish authorship. These beautiful psalms from Babylon were not written in the temples of Bel-Marduk; they were the work of the descendants of the earlier Salem missionaries, and they are a striking contrast to the magical conglomerations of the Babylonian priests. The Book of Job is a fairly good reflection of the teachings of the Salem school at Kish and throughout Mesopotamia.

Much of the Mesopotamian religious culture found its way into Hebrew literature and liturgy by way of Egypt through the work of Amenemope and Ikhnoton. The Egyptians remarkably preserved the teachings of social obligation derived from the earlier Andite Mesopotamians and so largely lost by the later Babylonians who occupied the Euphrates valley.

2. Early Egyptian Religion

The original Melchizedek teachings really took their deepest root in Egypt and subsequently spread to Europe. The evolutionary religion of the Nile valley was periodically augmented by the arrival of superior strains of Nodite, Edenite, and later Andite peoples of the Euphrates valley. From time to time, many of the Egyptian civil administrators were Sumerians. As India in these days harbored the highest mixture of the world races, Egypt fostered the most thoroughly blended type of religious philosophy to be found on Urantia, and from the Nile valley it spread to many parts of the world. The Jews received much of their idea of the creation of the world from the Babylonians, but they derived the concept of divine Providence from the Egyptians.

It was political and moral, rather than philosophic or religious, tendencies that rendered Egypt more favorable to the Salem teaching than Mesopotamia. Each tribal leader in Egypt, after winning the throne, sought to perpetuate a dynasty by proclaiming their tribal god the original deity and creator of all other gods. In this way the Egyptians gradually got used to the idea of a supergod, a steppingstone to the later doctrine of a universal creator Deity. The idea of monotheism wavered back and forth in Egypt for many centuries, the belief in one Creator always gaining ground but never quite dominating the evolving concepts of polytheism.

For ages the Egyptian peoples had been committed to the worship of nature gods; more particularly each of the two-score separate tribes had a special group god, one worshipping the bull, another the lion, a third the ram, and so on. Still earlier they had been totem tribes.

In time the Egyptians observed that dead bodies placed in brickless graves were preserved — embalmed — by the action of the soda-impregnated sand, while those buried in brick vaults decayed. These observations led to those experiments which resulted in the later practice of embalming the dead. The Egyptians believed that preservation of the body facilitated one's passage through the future life. In order that the individual might properly be identified in the distant future after the decay of the body, they placed a burial statue in the tomb along with the corpse, carving a likeness on the coffin. The making of these burial statues led to great improvement in Egyptian art.

For centuries the Egyptians placed their faith in tombs as the safeguard of the body and of consequent pleasurable survival after death. The later evolution of magical practices, while burdensome to life from the cradle to the grave, most effectually delivered them from the religion of the tombs. The priests would inscribe the coffins with charm texts. Presently a diverse assortment of these magical texts was collected and preserved as *The Book of the Dead*. But in the Nile valley magical ritual became involved with the realms of conscience and character to a degree not often attained by the rituals of those days. And subsequently these ethical and moral ideals, rather than elaborate tombs, were depended on for survival.

The superstitions of these times are well illustrated by the general belief in the efficacy of spittle as a healing agent, an idea which had its origin in Egypt and spread from there to Arabia and Mesopotamia. In the legendary battle of Horus with Set, the young god lost an eye. But after Set was vanquished this eye was restored by the wise god Thoth, who spat on the wound and healed it.

The Egyptians believed that the stars twinkling in the night sky represented the survival of the souls of the worthy dead; other survivors they thought were absorbed into the sun. During a certain period, solar veneration became a species of ancestor worship. The sloping entrance passage of the great pyramid pointed directly toward the Pole Star so that the soul of the ruler, when emerging from the tomb, could go straight to the stationary and established constellations of the fixed stars, the supposed abode of the sovereigns.

When the oblique rays of the sun were observed penetrating earthward through an aperture in the clouds, it was believed that they indicated the letting down of a celestial stairway on which the ruler and other righteous souls might ascend.

When Melchizedek appeared, the Egyptians had a religion far above that of the surrounding peoples. They believed that a disembodied soul, if properly armed with magic formulas, could evade the intervening evil spirits and make its way to the judgment hall of Osiris, where, if innocent of "murder, robbery, falsehood, adultery, theft, and selfishness," it would be admitted to the realms of bliss. If this soul were weighed in the balances and found wanting, it would be consigned to hell, to the Devourer. And this was, relatively, an advanced concept of a future life in comparison with the beliefs of many surrounding peoples.

The concept of judgment in the hereafter for the sins of one's life on earth was carried over into Hebrew theology from Egypt. The word judgment appears only once in the entire Book of Hebrew Psalms, and that particular psalm was written by an Egyptian.

3. Evolution of Moral Concepts

Although the culture and religion of Egypt were chiefly derived from Andite Mesopotamia and largely transmitted to subsequent civilizations through the Hebrews and Greeks, much, very much, of the social and ethical idealism of the Egyptians arose in the valley of the Nile as a purely evolutionary development. Notwithstanding the importation of much truth and culture of Andite origin, in Egypt more moral culture evolved as a purely human development than appeared by similar natural techniques in any other circumscribed area prior to the bestowal of Michael.

Moral evolution is not wholly dependent on revelation. High moral concepts can be derived from a person's own experience. People can even evolve spiritual values and derive cosmic insight from their personal experiential living because a divine spirit indwells them. Such natural evolutions of conscience and character were also augmented by the periodic arrival of teachers of truth, in ancient times from the second Eden, later on from Melchizedek's headquarters at Salem.

Thousands of years before the Salem teachings penetrated Egypt, its moral leaders taught justice, fairness, and the avoidance of avarice. They taught gentleness, moderation, and discretion. The message of one of the great teachers of this epoch was: "Do right and deal justly with all." The Egyptian triad of this age was Truth-Justice-Righteousness. Of all the purely human religions of Urantia none ever surpassed the social ideals and the moral grandeur of this onetime humanism of the Nile valley.

In the soil of these evolving ethical ideas and moral ideals the surviving doctrines of the Salem religion flourished. The concepts of good and evil found ready response in the hearts of a people who believed that "Life is given to the peaceful and death to the guilty." "The peaceful is one who does what is loved; the guilty is one who does what is hated." For centuries the inhabitants of the Nile valley had lived by these emerging ethical and social standards before they ever entertained the later concepts of right and wrong — good and bad.

Egypt was intellectual and moral but not overly spiritual. In six thousand years only four great prophets arose among the Egyptians. Amenemope they followed for a season; Okhban they murdered; Ikhnaton they accepted but halfheartedly for one short generation; Moses they rejected. Again it was political rather than religious circumstances that made it easy for Abraham and, later on, for Joseph to exert great influence throughout Egypt on behalf of the Salem teachings of one Creator. But when the Salem missionaries first entered Egypt, they encountered this highly ethical culture of evolution blended with the modified moral standards of Mesopotamian immigrants. These early Nile valley teachers were the first to proclaim conscience as the mandate of the Creator, the voice of Deity.

4. The Teachings of Amenemope

In due time a teacher called by many Amenemope grew up in Egypt. This seer exalted conscience to its highest pinnacle of arbitrament between right and wrong, taught punishment for sin, and proclaimed salvation through calling on the solar deity.

Amenemope taught that riches and fortune were the gift of Deity, and this concept thoroughly colored the later appearing Hebrew philosophy. This noble teacher believed that Deity-consciousness was the determining factor in all conduct; that every moment should be lived in the realization of the presence of, and responsibility to, Deity. The teachings of this sage were subsequently translated into Hebrew and became the sacred book of that people long before the Hebrew scriptures were reduced to writing. The chief preachment of this good person had to do with instructing others in uprightness and honesty in governmental positions of trust, and these noble sentiments of long ago would do honor to any modern leader.

This wise teacher of the Nile taught that "riches take themselves wings and fly away" — that all things earthly are evanescent, that the great prayer was to be "saved from fear," and that mortals propose but Deity disposes. These teachings, translated into Hebrew, determined the philosophy of the Hebrew scriptures Book of Proverbs. Translated into Greek, they gave color to all subsequent Hellenic religious philosophy. The later Alexandrian philosopher, Philo, possessed a copy of the Book of Wisdom.

Amenemope functioned to conserve the ethics of evolution and the morals of revelation and passed them on to both the Hebrews and to the Greeks. Amenemope was not the greatest of the religious teachers of this age, but was the most influential through coloring the subsequent thought of two vital links in the growth of Occidental civilization — the Hebrews, among whom evolved the acme of Occidental religious faith, and the Greeks, who developed pure philosophic thought to its greatest European heights.

In the Book of Hebrew Proverbs, chapters fifteen, seventeen, twenty, and chapter twenty-two, verse seventeen, to chapter twenty-four, verse twenty-two, are taken almost verbatim from Amenemope's Book of Wisdom. The first psalm of the Hebrew Book of Psalms was written by Amenemope and is the heart of the teachings of Ikhnaton.

5. The Remarkable Ikhnaton

The teachings of Amenemope were slowly losing their hold on the Egyptian mind when, through the influence of an Egyptian Salemite physician, a member of the royal family espoused the Melchizedek teachings. This person prevailed on Ikhnaton, Pharaoh of Egypt, to accept these doctrines of One Deity.

Since the disappearance of Melchizedek from the earth, no human being up to that time had possessed such an amazingly clear concept of the revealed religion of Salem as Ikhnaton. In some respects this young Egyptian ruler is one of the most remarkable persons in human history. During this time of increasing spiritual depression in Mesopotamia, Ikhnaton kept alive the doctrine of El Elyon, the One Creator, in Egypt, maintaining the philosophic monotheistic channel which was vital to the religious background of the then future bestowal of Michael. And it was in recognition of this exploit, among other reasons, that the young Jesus was taken to Egypt, where some of the spiritual successors of Ikhnaton saw the child and to some extent understood certain phases of Jesus' divine mission to Urantia.

Moses, the greatest character between Melchizedek and Jesus, was the joint gift to the world of the Hebrew race and the Egyptian royal family; and had Ikhnaton possessed the versatility and ability of Moses, and manifested a political genius to match Moses' surprising religious leadership, then Egypt would have become the great monotheistic nation of that age; and if this had happened, it is barely possible that Jesus might have lived in Egypt.

Never in all history did any king so methodically proceed to swing a whole nation from polytheism to monotheism as this extraordinary Ikhnaton. With the most amazing determination this young ruler broke with the past, adopted a new name, abandoned the capital, built an entirely new city, and created a new art and literature for a whole people. But Ikhnaton went too fast, built too much, and failed to provide for the material stability and prosperity of the people, all of which reacted unfavorably against Ikhnaton's religious teachings when the subsequent floods of adversity and oppression swept over the Egyptians.

Had this mortal of amazingly clear vision and extraordinary singleness of purpose had the political sagacity of Moses, the whole history of the evolution of religion and the revelation of truth in the Occidental world would have been changed. During the lifetime of Ikhnaton the activities of the priests were curbed, but they maintained their cults in secret and sprang into action as soon as the young ruler passed from power; and they were not slow to connect all of Egypt's subsequent troubles with the establishment of monotheism during Ikhnaton's reign.

Very wisely Ikhnaton sought to establish monotheism under the guise of the sun-god. This decision to approach the worship of the Universal Creator by absorbing all gods into the worship of the sun was due to the counsel of the Salemite physician. Ikhnaton took the generalized doctrines of the then existent Aton

faith regarding the parenthood of Deity, and created a religion which recognized an intimate worshipful relation between mortals and the Creator.

Ikhnaton was wise enough to maintain the outward worship of Aton, the sun-god, while leading the community in the disguised worship of the One Source, creator of Aton and supreme Parent of all. This young teacher was a prolific writer, being author of the exposition entitled "The One Creator," a book of thirty-one chapters, which the priests, when returned to power, utterly destroyed. Ikhnaton also wrote one hundred and thirty-seven hymns, twelve of which are now preserved in the Book of Psalms, credited to Hebrew authorship.

The supreme word of Ikhnaton's religion in daily life was "righteousness," and the concept of right doing to embrace international as well as national ethics was rapidly expanded. This was a generation of amazing personal piety and was characterized by a genuine aspiration among the more intelligent people to find and to know the Creator. In those days social position or wealth gave no Egyptian any advantage in the eyes of the law. The family life of Egypt did much to preserve and augment moral culture and was the inspiration of the later superb family life of the Jews in Palestine.

The fatal weakness of Ikhnaton's doctrine was its greatest truth, the teaching that Aton was not only the creator of Egypt but also of the "whole world, humans and beasts, and all the foreign lands, even Syria and Kush, besides this land of Egypt. Aton sets all in their place and provides all with their needs." These concepts of Deity were high and exalted, but they were not nationalistic. Such sentiments of internationality in religion failed to augment the morale of the Egyptian army on the battlefield, while they provided effective weapons for the priests to use against the young monarch and this new religion. Ikhnaton had a Deity concept far above that of the later Hebrews, but it was too advanced to serve the purposes of a nation builder.

Though the monotheistic ideal suffered with the passing of Ikhnaton, the idea of one Creator persisted in the minds of many groups. The successor of Ikhnaton went along with the priests, back to the worship of the old gods, adopting the name of Tutankhamen. The capital returned to Thebes, and the priests waxed fat, eventually gaining possession of one seventh of all Egypt; and presently one of this same order of priests boldly attempted to seize the crown.

But the priests could not fully overcome the monotheistic wave. Increasingly they were compelled to combine and hyphenate their gods; more and more the family of gods contracted. Ikhnaton had associated the flaming disc of the heavens with the creator, and this idea continued to flame up in the hearts of the people, even of the priests, long after the young reformer had passed on. The concept of monotheism never did die out of people's hearts in Egypt and in the world. It persisted even to the arrival of the Child of that same divine Creator, the one whom Ikhnaton had so zealously proclaimed for the worship of all Egypt.

The weakness of Ikhnaton's doctrine lay in the proposal of such an advanced religion that only the educated Egyptians could fully comprehend those teachings. The rank and file of the agricultural laborers never really grasped them and were, therefore, ready to return with the priests to the old-time worship of Isis and Osiris, who was supposed to have been miraculously resurrected from a cruel death at the hands of Set, the god of darkness and evil.

The teaching of immortality for all people was too advanced for the Egyptians. Only rulers and the rich were promised a resurrection; therefore they so carefully embalmed and preserved those bodies in tombs against the day of judgment. But the democracy of survival and resurrection as taught by Ikhnaton eventually prevailed, even to the extent that the Egyptians later believed in the survival of animals.

Although the effort of this Egyptian ruler to impose the worship of one Creator on the people appeared to fail, it should be recorded that the repercussions of this work persisted for centuries both in Palestine and Greece, and that Egypt became the agent for transmitting the combined evolutionary culture of the Nile and the revelatory religion of the Euphrates to all of the subsequent peoples of the Occident.

The glory of this great era of moral development and spiritual growth in the Nile valley was rapidly passing at about the time the national life of the Hebrews was beginning, and consequently during their sojourn in Egypt these Bedouins carried away much of these teachings and perpetuated many of Ikhnaton's doctrines in their religion.

6. The Salem Doctrines in Iran

From Palestine some of the Melchizedek missionaries passed through Mesopotamia to the great Iranian plateau. For more than five hundred years the Salem teachers made headway in Iran, and the whole nation was swinging to the Melchizedek religion when a change of rulers precipitated a bitter persecution which practically ended the monotheistic teachings of the Salem cult. The doctrine of the Abrahamic covenant was virtually extinct in Persia when, in that great century of moral renaissance, the sixth B.C.E., Zoroaster appeared to revive the smoldering embers of the Salem doctrine.

This founder of a new religion was a virile and adventurous youth, who, on a pilgrimage to Ur in Mesopotamia, had learned of the traditions of the Caligastia and the Lucifer rebellion — along with many other traditions — all of which were very appealing. Accordingly, as the result of a dream while in Ur, this youth settled on a plan of returning home to undertake a religious reformation that included the Hebraic idea of a god of justice, the Mosaic concept of divinity. The idea of a supreme Deity was clear, and all other gods were set down as devils, consigned to the ranks of the demons which were common in Mesopotamia. Zoroaster had learned of the story of the Seven Master Spirits as the tradition lingered in Ur, and accordingly created a galaxy of seven supreme gods with Ahura-Mazda at its head. These subordinate gods were associated with the idealization of Right Law, Good Thought, Noble Government, Holy Character, Health, and Immortality.

And this new religion was one of action — work — not prayers and rituals. Its Deity was a being of supreme wisdom and the patron of civilization; it was a militant religious philosophy which dared to do battle with evil, inaction, and backwardness.

Zoroaster did not teach the worship of fire but sought to utilize the flame as a symbol of the pure and wise Spirit of universal and supreme dominance. (All too true, later followers did both revere and worship this symbolic fire.) Finally, on the conversion of an Iranian leader, this new religion was spread by the sword. And Zoroaster heroically died in battle.

Zoroastrianism is the only Urantian creed that perpetuates the Dalamatian and Edenic teachings about the Seven Master Spirits. While failing to evolve the Trinity concept, it did in a certain way approach that of the Sevenfold. Original Zoroastrianism was not a pure dualism; though the early teachings did picture evil as a time co-ordinate of goodness, it was definitely eternity-submerged in the ultimate reality of the good. Only in later times did the belief that good and evil contended on equal terms gain credence.

The Jewish traditions of heaven and hell and the doctrine of devils as recorded in the Hebrew scriptures, while founded on the lingering traditions of Lucifer and Caligastia, were principally derived from the Zoroastrians during the times when the Jews were under the political and cultural dominance of the Persians. Zoroaster, like the Egyptians, taught the “day of judgment,” but connected this event with the end of the world.

Even the religion which succeeded Zoroastrianism in Persia was markedly influenced by it. When the Iranian priests sought to overthrow the teachings of Zoroaster, they resurrected the ancient worship of Mithra. And Mithraism spread throughout the Levant and Mediterranean regions, being for some time a contemporary of both Judaism and Christianity. The teachings of Zoroaster successively impressed three great religions: Judaism and Christianity and, through them, Islam.

But it is a far cry from the exalted teachings and noble psalms of Zoroaster to the modern distortions of those doctrines by the Parsees with their great fear of the dead, coupled with the beliefs in sophistries which Zoroaster never accepted.

This great person was one of that unique group that sprang up in the sixth century B.C.E. to keep the light of Salem from being fully and finally extinguished as it so dimly burned to show the darkened world the path of light leading to everlasting life.

7. The Salem Teachings in Arabia

The Melchizedek teachings of the one Creator became established in the Arabian desert at a comparatively recent date. As in Greece, in Arabia the Salem missionaries failed because of their misunderstanding of Machiventa's instructions regarding over-organization. But they were not hindered by their interpretation of the admonition against all efforts to extend the teachings through military force or civil compulsion.

Not even in China or Rome did the Melchizedek teachings fail more completely than in this desert region so very near Salem itself. Long after the majority of the peoples of the Orient and Occident had become respectively Buddhist and Christian, the desert of Arabia continued as it had for thousands of years. Each tribe worshiped its olden fetish, and many individual families had their own household gods. For a long time the struggle continued between Babylonian Ishtar, Hebrew Yahweh, Iranian Ahura, and the Christian God. One concept was never able to fully displace the others.

Here and there throughout Arabia were families and clans that held on to the hazy idea of the one Creator. Such groups treasured the traditions of Melchizedek, Abraham, Moses, and Zoroaster. There were numerous centers that might have responded to the Jesusonian teachings, but the Christian missionaries of the desert lands were an austere and unyielding group in contrast with the compromisers and innovators who functioned as missionaries in the Mediterranean countries. Had the followers of Jesus taken the injunction more seriously to go into all the world and teach, and had they been more gracious in that teaching, less stringent in collateral social requirements of their own devising, then many lands would gladly have received the simple teachings of the carpenter of Nazareth, Arabia among them.

Despite the fact that the great Levantine monotheisms failed to take root in Arabia, this desert land was capable of producing a faith which, though less demanding in its social requirements, was nonetheless monotheistic.

There was only one factor of a tribal, racial, or national nature about the primitive and unorganized beliefs of the desert, and that was the general respect which almost all Arabian tribes were willing to pay to a certain black stone in a certain temple at Mecca. This point of common contact and reverence subsequently led to the establishment of the Islamic religion. What Yahweh, the volcano spirit, was to the Jewish Semites, the Kaaba stone became to their Arabic cousins.

The strength of Islam has been its clear-cut and well-defined presentation of Allah as the one and only Deity; its weakness, the association of military force with its promulgation. But it has steadfastly held to its

presentation of the One Universal Deity of all, “who knows the invisible and the visible, and is the merciful and the compassionate.”

[This paper had been originally presented by a Melchizedek of Neadon.]

Paper 96

Yahweh – Deity of the Hebrews

In conceiving of Deity, mortals first include all gods, then subordinate all foreign gods to their tribal deity, and finally exclude all but the one Deity of final and supreme value. The Jews synthesized all gods into their more sublime concept of the God of Israel. The Hindus likewise combined their multifarious deities into the “one spirituality of the gods” portrayed in the Rig-Veda, while the Mesopotamians reduced their gods to the more centralized concept of Bel-Marduk. These ideas of monotheism matured all over the world not long after the appearance of Machiventa Melchizedek at Salem in Palestine. But the Melchizedek concept of Deity was unlike that of the evolutionary philosophy of inclusion, subordination, and exclusion; it was based entirely on *creative power* and very soon influenced the highest deity concepts of Mesopotamia, India, and Egypt.

The Salem religion was revered as a tradition by the Kenites and several other Canaanite tribes. And this was one of the purposes of Melchizedek’s incarnation: That a religion of one Creator should be fostered to prepare the way for the earth bestowal of a Child of that one Creator. Michael could hardly come to Urantia until a people existed who believed in the Universal Source.

The Salem religion persisted among the Kenites in Palestine as their creed, and this religion, as it was later adopted by the Hebrews was influenced, first, by Egyptian moral teachings; later, by Babylonian theologic thought; and lastly, by Iranian conceptions of good and evil. Factually the Hebrew religion is predicated on the covenant between Abraham and Machiventa Melchizedek, evolutionally it is the outgrowth of many unique situational circumstances, but culturally it has borrowed freely from the religion, morality, and philosophy of the entire Levant. It is through the Hebrew religion that much of the morality and religious thought of Egypt, Mesopotamia, and Iran was transmitted to the Occidental peoples.

1. Deity Concepts Among the Semites

The early Semites regarded everything as being indwelt by a spirit. There were spirits of the animal and vegetable worlds; annual spirits, the lord of progeny; spirits of fire, water, and air; a veritable pantheon of spirits to be feared and worshiped. And the teaching of Melchizedek regarding a Universal Creator never fully destroyed the belief in these subordinate spirits or nature gods.

The progress of the Hebrews from polytheism through henotheism to monotheism was not an unbroken and continuous conceptual development. They experienced many retrogressions in the evolution of their Deity concepts, while during any one epoch, varying ideas of Deity existed among different groups of Semite believers. From time to time numerous terms were applied to their concepts of Deity, and in order to prevent confusion these various Deity titles will be defined as they pertain to the evolution of Jewish theology:

1. *Yahweh* was the god of the southern Palestinian tribes, who associated this concept of deity with Mount Horeb, the Sinai volcano. Yahweh was merely one of the hundreds and thousands of nature gods which held the attention and claimed the worship of the Semitic tribes and peoples.

2. *El Elyon*. For centuries after Melchizedek’s sojourn at Salem the doctrine of one Deity persisted in various versions but was generally connoted by the term El Elyon, the Most High. Many Semites, including the immediate descendants of Abraham, at various times worshiped both Yahweh and El Elyon.

3. *El Shaddai*. It is difficult to explain what El Shaddai stood for. This idea of Deity was a composite derived from the teachings of Amenemope’s Book of Wisdom, modified by Ikhnaton’s doctrine of Aton, and further

influenced by Melchizedek's teachings embodied in the concept of El Elyon. But as the concept of El Shaddai permeated the Hebrew mind, it became thoroughly colored with the Yahweh beliefs of the desert.

One of the dominant ideas of the religion of this era was the Egyptian concept of divine Providence, the teaching that material prosperity was a reward for serving El Shaddai.

4. *El*. Amid all this confusion of terminology and haziness of concept, many devout believers sincerely endeavored to worship all of these evolving ideas of divinity, and the practice of referring to this composite Deity as El grew up. And this term included still other Bedouin nature gods.

5. *Elohim*. In Kish and Ur, Sumerian-Chaldean groups persisted who taught a three-in-one Deity concept founded on the traditions of the days of Eden and Melchizedek. This doctrine was carried to Egypt, where this Trinity was worshiped under the name of Elohim, or in the singular as Eloah. The philosophic circles of Egypt and later Alexandrian teachers of Hebraic extraction taught this unity of pluralistic Deities, and many of Moses' advisers at the time of the exodus believed in this Trinity. But the concept of the trinitarian Elohim never became a real part of Hebrew theology until after they had come under the political influence of the Babylonians.

6. *Sundry names*. The Semites disliked to speak the name of their Deity, and therefore they resorted to numerous appellations from time to time.

Jehovah is a term which in recent times has been employed to designate the completed concept of Yahweh which finally evolved in the long Hebrew experience. But the name Jehovah did not come into use until fifteen hundred years after the times of Jesus.

Up to about 2,000 B.C.E., Mount Sinai was intermittently active as a volcano, occasional eruptions occurring as late as the time of the sojourn of the Israelites in this region. The fire and smoke, together with the thunderous detonations associated with the eruptions of this volcanic mountain, all impressed and awed the Bedouins of the surrounding regions and caused them to greatly fear Yahweh. This spirit of Mount Horeb later became the god of the Hebrew Semites, and they eventually believed this god to be supreme over all other gods.

The Canaanites had long revered Yahweh, and although many of the Kenites believed more or less in El Elyon, the supergod of the Salem religion, a majority of the Canaanites held loosely to the worship of the old tribal deities. They were hardly willing to abandon their national deities in favor of an international, not to say an interplanetary, Deity. They were not universal-deity minded, and therefore these tribes continued to worship their tribal deities, including Yahweh and the silver and golden calves which symbolized the Bedouin herders' concept of the spirit of the Sinai volcano.

The Syrians, while worshiping their gods, also believed in Yahweh of the Hebrews, for their prophets said to the Syrian king: "Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them on the plain, and surely we will be stronger than they."

As humans advance in culture, the lesser gods are subordinated to a supreme deity; the great Jove persists only as an exclamation. The monotheists keep their subordinate gods as spirits, demons, fates, Nereids, fairies, brownies, dwarfs, banshees, and the evil eye. The Hebrews passed through henotheism and long believed in the existence of gods other than Yahweh, but they increasingly held that these foreign deities were subordinate to Yahweh. They conceded the actuality of Chemosh, god of the Amorites, but maintained that this god was subordinate to Yahweh.

The idea of Yahweh has undergone the most extensive development of all the mortal theories of Deity. Its progressive evolution can only be compared with the metamorphosis of the Buddha concept in Asia, which in the end led to the concept of the Universal Absolute even as the Yahweh concept finally led to the idea of the Universal Source. But as a matter of historic fact, it should be understood that, while the Jews changed their views of Deity from the tribal god of Mount Horeb to the loving and merciful Creator of later times, they did not change the name; they continued to call this evolving concept of Deity, Yahweh.

2. The Semitic Peoples

The Semites of the East were well-organized and well-led horse soldiers who invaded the eastern regions of the fertile crescent and united with the Babylonians. The Chaldeans near Ur were among the most advanced of the eastern Semites. The Phoenicians were a superior and well-organized group of mixed Semites who held the western section of Palestine, along the Mediterranean coast. Racially the Semites were among the most blended of Urantia peoples, containing hereditary factors from almost all of the nine world races.

Again and again the Arabian Semites fought their way into the northern Promised Land, the land that “flowed with milk and honey,” but just as often they were ejected by the better-organized and more highly civilized northern Semites and Hittites. Later, during an unusually severe famine, these roving Bedouins entered Egypt in large numbers as contract laborers on the Egyptian public works, only to find themselves undergoing the bitter experience of enslavement at the hard daily toil of the common and downtrodden laborers of the Nile valley.

It was only after the days of Melchizedek and Abraham that certain tribes of Semites, because of their particular religious beliefs, were called the children of Israel and later on Hebrews, Jews, and the “chosen people.” Abraham was not the racial parent of all the Hebrews; and was not even the progenitor of all the Bedouin Semites who were held captive in Egypt. True, Abraham’s offspring, coming out of Egypt, did form the nucleus of the later Jewish people, but the vast majority who became incorporated into the clans of Israel had never sojourned in Egypt. They were merely nomads who chose to follow the leadership of Moses as the children of Abraham and their Semite associates from Egypt journeyed through northern Arabia.

The Melchizedek teaching concerning El Elyon, the Most High, and the covenant of divine favor through faith, had been largely forgotten by the time of the Egyptian enslavement of the Semite peoples who were shortly to form the Hebrew nation. But throughout this period of captivity these Arabian nomads maintained a lingering traditional belief in Yahweh as their racial deity.

Yahweh was worshiped by more than one hundred separate Arabian tribes, and except for the tinge of the El Elyon concept of Melchizedek which persisted among the more educated classes of Egypt, including the mixed Hebrew and Egyptian stocks, the religion of the rank and file of the Hebrew captive slaves was a modified version of the old Yahweh ritual of magic and sacrifice.

3. The Matchless Moses

The beginning of the evolution of the Hebraic concepts and ideals of a Supreme Creator dates from the departure of the Semites from Egypt under that great leader, teacher, and organizer, Moses. Moses was the child of a member of the royal family of Egypt and a Semitic liaison officer between the government and the Bedouin captives, possessing qualities derived from superior racial sources which were so highly blended that they are impossible to classify in any one racial group. Moses, being of this mixed type, displayed that unusual versatility and adaptability which made it possible to manage the diversified horde

which eventually became associated with those Bedouin Semites who fled from Egypt to the Arabian Desert.

Despite the enticements of the culture of the Nile, Moses elected to join his Semitic people. At the time that this great organizer was formulating plans for the eventual freeing of these people, the Bedouin captives hardly had a religion worthy of the name; they were virtually without a true concept of Deity and without hope in the world.

No leader ever undertook to reform and uplift a more forlorn, downcast, dejected, and ignorant group of human beings. But these slaves carried latent possibilities of development in their hereditary strains, and there were a sufficient number of educated leaders who had been coached by Moses in preparation for the day of revolt and the strike for liberty to constitute a corps of efficient organizers. These superior leaders had been employed as native overseers of their people; they had received some education because of Moses' influence with the Egyptian rulers.

Moses endeavored to negotiate diplomatically for the freedom of the Semites, entering into a compact with the ruler of Egypt whereby they were granted permission to peaceably leave the valley of the Nile for the Arabian Desert. They were to receive a modest payment of money and goods in token of their long service in Egypt. The Hebrews for their part entered into an agreement to maintain friendly relations with the Pharaohs and not to join in any alliance against Egypt. But the ruler later saw fit to repudiate this treaty, giving as a reason the excuse that spies had discovered disloyalty among the Bedouin slaves. The ruler claimed that they sought freedom for the purpose of going into the desert to organize the nomads against Egypt.

But Moses was not discouraged, and in less than a year, when the Egyptian military forces were fully occupied in resisting the simultaneous onslaughts of a strong Libyan thrust from the south and a Greek naval invasion from the north, this intrepid organizer led the Semites out of Egypt in a spectacular night flight. This dash for liberty was carefully planned and skillfully executed. And they were successful, notwithstanding that they were hotly pursued by Pharaoh and a small body of Egyptians, who all fell before the fugitives' defense, yielding much booty, all of which was augmented by the loot of the advancing host of escaping slaves as they marched on toward their ancestral desert home.

4. The Proclamation of Yahweh

The evolution and elevation of the Mosaic teaching has influenced almost one half of all the world, and still does even in the twenty-first century. While Moses comprehended the more advanced Egyptian religious philosophy, the Bedouin slaves knew little about such teachings, but they had never entirely forgotten the god of Mount Horeb, whom their ancestors had called Yahweh.

Moses had heard of the teachings of Machiventa Melchizedek from both parents, their commonness of religious belief being the explanation for the unusual union between a person of royal blood and one from a captive race. Moses' parents were believers in El Shaddai. Moses was educated an El Shaddaist; but became an El Elyonist; and by the time of the Hebrew encampment about Mount Sinai after the flight from Egypt, Moses had formulated a new and enlarged concept of Deity and proclaimed it to the Semites as an expanded concept of their olden tribal god, Yahweh.

Moses had endeavored to teach these Bedouins the idea of El Elyon, but before leaving Egypt, had become convinced that they would never fully comprehend this doctrine and therefore deliberately chose the compromise adoption of their tribal god of the desert as the one and only god. Moses did not specifically teach that other peoples and nations might not have other gods, but resolutely maintained that Yahweh was

over and above all, especially to the Hebrews. But Moses was always plagued by the awkward predicament of trying to present this new and higher idea of Deity to these ignorant slaves under the guise of the ancient term Yahweh, which had always been symbolized by the golden calf of the Bedouin tribes.

The fact that Yahweh was the god of the fleeing Hebrews explains why they stayed so long before the holy mountain of Sinai, and why it was there that they received the ten commandments which Moses promulgated in the name of Yahweh, the god of Horeb. During this lengthy sojourn before Sinai the religious ceremonials of the newly evolving Hebrew worship were further perfected.

It does not appear that Moses would ever have succeeded in the establishment of the somewhat advanced ceremonial worship and in keeping the followers intact for a quarter of a century had it not been for the violent eruption of Horeb during the third week of their worshipful sojourn at its base. "The mountain of Yahweh was consumed in fire, and the smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly." In view of this cataclysm it is not surprising that Moses could impress on the Semites the teaching that their Deity was "mighty, terrible, a devouring fire, fearful, and all-powerful."

Moses proclaimed that Yahweh was the God of Israel, who had singled out the Hebrews as the chosen people. Moses was building a new nation and wisely nationalized these new religious teachings, telling the Semites that Yahweh was a hard taskmaster, a "jealous god." But nonetheless Moses sought to enlarge their concept of divinity when teaching them that Yahweh was the "god of the spirits of all flesh," and "The eternal creator is your refuge, and underneath are the everlasting arms." Moses taught that Yahweh was a covenant-keeping god, who "will not forsake you, neither destroy you, nor forget the covenant of your people because Yahweh loves you."

Moses made a heroic effort to present Yahweh as the "god of truth and without iniquity, just and right in all ways." And yet, despite this exalted teaching, the limited understanding of the Semites made it necessary to speak of Yahweh as being in mortals' image, as being subject to fits of anger, wrath, and severity, even vengeful and easily influenced by the conduct of humans.

Under the teachings of Moses this tribal nature god, Yahweh, became the God of Israel, who followed them through the wilderness and even into exile, presently being conceived of as a Deity for all peoples. The later captivity that enslaved the Jews in Babylon finally liberated the evolving concept of Yahweh to assume the monotheistic role of the Deity of all nations.

The most unique and amazing feature of the religious history of the Hebrews concerns this continuous evolution of the concept of Deity from the primitive god of Mount Horeb through the teachings of their successive spiritual leaders to the high level of development depicted in the Deity doctrines of the Isaiahs, who proclaimed the magnificent concept of the loving and merciful Creator Parent.

5. The Teachings of Moses

Moses was an extraordinary combination of military leader, social organizer, and religious teacher, and was the most important individual world teacher and leader between the times of Machiventa and Jesus. Moses attempted to introduce many reforms in Israel of which there is no record. In the space of one life Moses led the polyglot horde of so-called Hebrews out of slavery and uncivilized roaming while laying the foundation for the subsequent birth of a nation and the perpetuation of a race.

There is so little on record of the great work of Moses because the Hebrews had no written language at the time of the exodus. The record of the times and doings of Moses was derived from the traditions extant more than one thousand years after the death of the great leader.

Many of the advances which Moses made over and above the religion of the Egyptians and the surrounding Levantine tribes were due to the Kenite traditions of the time of Melchizedek. Without the teaching of Machiventa to Abraham, the Hebrews would have come out of Egypt in hopeless darkness. Moses gathered the residue of the traditions of the days of Melchizedek, and these teachings, joined to the learning of the Egyptians, guided Moses in the creation of the improved religion and ritual of the Israelites. Moses was an organizer and selected the best in the religion and mores of Egypt and Palestine, associating these practices with the traditions of the Melchizedek teachings, and organizing the Hebrew ceremonial system of worship.

Moses was a believer in Providence and had become thoroughly tainted with the doctrines of Egypt concerning the supernatural control of the Nile and the other elements of nature. Moses had a great vision of Deity, but was thoroughly sincere when teaching the Hebrews that, if they would obey Yahweh, they would be loved, blessed, and would multiply.

But it was truly pitiful to watch this great mind of Moses trying to adapt a sublime concept of El Elyon, the Most High, to the comprehension of the ignorant and illiterate Hebrews. Moses made a brave and partly successful stand against fetishes and idolatry. He also forbade the making of images of any sort.

Moses feared to proclaim the mercy of Yahweh, preferring to awe the people with the fear of the justice of Deity, and seeking to control the turbulent clans by declaring that they would become the chosen people only on condition that they “kept all commandments and obeyed all statutes.”

Little of the mercy of the Creator was taught the Hebrews during these early times. The Israelites thought of their Deity as one who loved them, but who also “hardened Pharaoh’s heart” and “cursed their enemies.”

While Moses presented fleeting glimpses of a universal and beneficent Deity to the children of Israel, on the whole, their day-by-day concept of Yahweh was that of a god who was little better than the tribal gods of the surrounding peoples. Their concept of Deity was primitive, crude, and anthropomorphic; when Moses passed on, these Bedouin tribes quickly reverted to the semibarbaric ideas of their olden gods of Horeb and the desert. The enlarged and more sublime vision which Moses every now and then presented to the leaders was soon lost to view, while most of the people turned to the worship of their fetish golden calves, the Palestinian herdsman’s symbol of Yahweh.

When Moses turned over the command of the Hebrews to Joshua, thousands of the collateral descendants of Abraham, Nahor, Lot, and other of the related tribes had already been gathered and had been whipped into a self-sustaining and partially self-regulating nation of pastoral warriors.

6. The Creator Concept After Moses’ Death

After the death of Moses the lofty concept of Yahweh rapidly deteriorated. Joshua and the leaders of Israel continued to harbor the Mosaic traditions of the all-wise, beneficent, and almighty Creator, but the common people rapidly reverted to the older desert idea of Yahweh. And this backward drift of the concept of Deity continued increasingly under the successive rule of the various tribal sheiks, the so-called Judges.

The spell of the extraordinary personality of Moses had kept alive in the hearts of the Semites the inspiration of an increasingly enlarged concept of the Creator; but when they once reached the fertile lands of Palestine, they quickly evolved from nomadic herders into settled and somewhat sedate farmers. And this evolution of life practices and change of religious viewpoint demanded a more or less complete change in the character of their conception of the nature of their Deity, Yahweh. During the times of the beginning of the transmutation of the austere, crude, exacting, and thunderous desert god of Sinai into the later appearing concept of a Deity of love, justice, and mercy, the Hebrews almost lost sight of Moses’ lofty teachings.

They came close to losing all concept of monotheism; they nearly lost their opportunity of becoming the people who would serve as a vital link in the spiritual evolution of Urantia, the group who would conserve the Melchizedek teaching of one Creator until the times of the incarnation of a bestowal Child of that Parent of all.

Desperately Joshua sought to hold the concept of a supreme Yahweh in the minds of the people, causing it to be proclaimed: "As I was with Moses, so will I be with you; I will not fail you nor forsake you." Joshua found it necessary to preach a stern lesson to these disbelieving people, people all too willing to believe their old and native religion but unwilling to go forward in the religion of faith and righteousness. The highest concept of this age pictured Yahweh as a "Deity of power, judgment, and justice."

7. Psalms and the Book of Job

Under the leadership of their sheiks and priests the Hebrews became loosely established in Palestine. But they soon drifted back into the benighted beliefs of the desert and became contaminated with the less advanced Canaanite religious practices. They became idolatrous and licentious, and their idea of Deity fell far below the Egyptian and Mesopotamian concepts that were maintained by certain surviving Salem groups, and which are recorded in some of the Psalms and in the so-called Book of Job.

The Psalms are the work of a score or more of authors; many were written by Egyptian and Mesopotamian teachers. During these times when the Levant worshiped nature gods, there were still a goodly number who believed in the supremacy of El Elyon, the Most High.

No collection of religious writings gives expression to such a wealth of devotion and inspirational ideas of the Creator as the Book of Psalms. And it would be very helpful if, in the perusal of this wonderful collection of worshipful literature, consideration could be given to the source and chronology of each separate hymn of praise, bearing in mind that no other single collection covers such a great range of time. This Book of Psalms is the record of the varying concepts of the Creator entertained by the believers of the Salem religion throughout the Levant and embraces the entire period from Amenemope to Isaiah. In the Psalms the Creator is depicted in all phases of conception, from the crude idea of a tribal deity to the vastly expanded ideal of the later Hebrews, in which Yahweh is pictured as a loving ruler and merciful Parent.

And when so regarded, this group of Psalms constitutes the most valuable and helpful assortment of devotional sentiments ever assembled by mortals up to the times of the twenty-first century. The worshipful spirit of this collection of hymns transcends that of all other sacred books of the world.

The variegated picture of Deity presented in the Book of Job was the product of more than a score of Mesopotamian religious teachers extending over a period of almost three hundred years. And when you read the lofty concept of divinity found in this compilation of Mesopotamian beliefs, you will recognize that it was in the neighborhood of Ur of Chaldea that the idea of a real Creator was best preserved, while during the dark days in Palestine the wisdom and all-pervasiveness of the Creator was often grasped, but seldom the Creator's love and mercy.

And so the remnants of the Salem missionaries in Mesopotamia maintained the light of truth during the period of the disorganization of the Hebrew peoples until the appearance of the first of that long line of the teachers of Israel who never stopped as they built, concept on concept, until they had achieved the realization of the ideal of the Universal and Creator Parent of all, the acme of the evolution of the Yahweh concept.

[This paper had been originally presented by a Melchizedek of Nebadon.]

Paper 97

Evolution of the Deity Concept Among the Hebrews

The spiritual leaders of the Hebrews did what no others before them had ever succeeded in doing — they de-anthropomorphized their Deity concept without converting it into an abstraction comprehensible only to philosophers. Even common people were able to regard the matured concept of Yahweh as a Creator Parent, if not of the individual, at least of the race.

The concept of the personality of the Creator, while clearly taught at Salem in the days of Melchizedek, was vague and hazy at the time of the flight from Egypt and only gradually evolved in the Hebraic mind from generation to generation in response to the teaching of the spiritual leaders. The perception of Yahweh's personality was much more continuous in its progressive evolution than many other of the Deity attributes. From Moses to Malachi an almost unbroken ideational growth of the personality of the Creator occurred in the Hebrew mind, and this concept was eventually heightened and glorified by the teachings of Jesus about the Universal Parent.

1. Samuel – First of the Hebrew Prophets

Hostile pressure of the surrounding peoples in Palestine soon taught the Hebrew sheiks they could not hope to survive unless they confederated their tribal organizations into a centralized government. And this centralization of administrative authority afforded a better opportunity for Samuel to function as a teacher and reformer.

Samuel sprang from a long line of the Salem teachers who had persisted in maintaining the truths of Melchizedek as a part of their worship forms. This teacher was a virile and resolute person. Only great devotion, coupled with extraordinary determination, enabled Samuel to withstand the almost universal opposition to turning all Israel back to the worship of the supreme Yahweh of Mosaic times. And even then Samuel was only partially successful; winning back to the service of the higher concept of Yahweh only the more intelligent half of the Hebrews; the other half continued the worship of the tribal gods of the country and the baser conception of Yahweh.

Samuel was a rough-and-ready type of person, a practical reformer who could go out in one day and overthrow a score of Baal sites. Samuel made progress by sheer force of compulsion, acting but doing little preaching and less teaching. Samuel devotedly believed in and had a clear concept of one Deity as creator of heaven and earth.

But the great contribution which Samuel made to the development of the concept of Deity was the ringing pronouncement that Yahweh was *changeless*, forever the same embodiment of unerring perfection and divinity. Stability in dealing with Divinity was proclaimed. Samuel reiterated the Melchizedek covenant with Abraham and declared that the God of Israel was the source of all truth, stability, and constancy. The Hebrews had always regarded their God as a human, a superhuman, an exalted spirit of unknown origin; but now they heard the onetime spirit of Horeb exalted as an unchanging Deity of creator perfection. Samuel was aiding the evolving Deity concept to ascend to heights above the changing state of people's minds and the vicissitudes of mortal existence. Under Samuel's teaching, the God of the Hebrews was beginning the ascent from an idea on the order of the tribal gods to the ideal of an all-powerful and changeless Creator and *Supervisor* of all creation.

Samuel preached anew the story of the Creator's sincerity and covenant-keeping reliability. And so, throughout all Palestine the call back to the worship of the supreme Yahweh sounded.

Previously the Hebrews had regarded the favor of Yahweh mainly in terms of material prosperity. But Samuel proclaimed comforting promises for the humble and the less fortunate and thousands of despairing among the poor began to take hope that they could improve their spiritual status.

But Samuel did not progress very far beyond the concept of a tribal god, proclaiming a Yahweh who made all humanity but was occupied chiefly with the Hebrews, the chosen people. Even so, as in the days of Moses, once more Deity was portrayed as holy and upright.

As the years passed, the grizzled old leader progressed in the understanding of the mercy of the Creator.

This gradual development of the concept of the character of Yahweh continued under the ministry of Samuel's successors. They attempted to present Yahweh as a covenant-keeping Deity but hardly maintained the pace set by Samuel; they failed to develop the idea of the Creator's mercy as Samuel had conceived it. There was a steady drift back toward the recognition of other gods, despite the maintenance that Yahweh was above all.

The keynote of this era was divine power; the prophets of this age preached a religion designed to foster the ruler on the Hebrew throne. And this was the status of the Deity concept during the time of Samuel and later successors.

2. Elijah and Elisha

In the tenth century B.C.E. the Hebrew nation became divided into two parts. In both of these political divisions many truth teachers endeavored to stem the reactionary tide of spiritual decadence that had set in, and which continued disastrously after the war of separation. But these efforts to advance the Hebraic religion did not prosper until that determined and fearless warrior for righteousness, Elijah, began teaching. Elijah restored to the northern realm a concept of the Creator comparable with that held in the days of Samuel. Elijah had little opportunity to present an advanced concept of Deity, being kept busy, as Samuel had been, overthrowing the altars of Baal and demolishing the idols of false gods. And Elijah carried forward these reforms in the face of the opposition of an idolatrous monarch; making the task even more gigantic and difficult than that which Samuel had faced.

When Elijah was called away, Elisha took up the work and, with the invaluable assistance of the little-known Micaiah, kept the light of truth alive in Palestine.

But these were not times of progress in the concept of Deity. The Hebrews had not yet ascended to even the Mosaic ideal. The era of Elijah and Elisha closed with the better classes returning to the worship of the supreme Yahweh and witnessed the restoration of the idea of the Universal Creator to about that place where Samuel had left it.

3. Yahweh and Baal

The long-drawn-out controversy between the believers in Yahweh and the followers of Baal was a socioeconomic clash of ideologies rather than a difference in religious beliefs.

The inhabitants of Palestine differed in their attitude toward private ownership of land. The southern or wandering Arabian tribes (the Yahwehites) viewed land as a gift of Deity to the clan. They held that land could not be sold or mortgaged.

The northern and more settled Canaanites (the Baalites) freely bought, sold, and mortgaged their lands. The word Baal means owner. The Baal cult was founded on two major doctrines: First, the validation of property exchange, contracts, and covenants — the right to buy and sell land. Second, Baal was supposed to send rain and was a god of fertility of the soil. Good crops depended on the favor of Baal. The cult was largely concerned with *land*, its ownership and fertility.

In general, the Baalites owned houses, lands, and slaves. They were the aristocratic landlords and lived in the cities. Each Baal had a sacred place and a priesthood.

Out of this basic difference in the regard for land evolved the bitter antagonisms of social, economic, moral, and religious attitudes exhibited by the Canaanites and the Hebrews. This socioeconomic controversy did not become a definite religious issue until the times of Elijah. From the days of this aggressive prophet the issue was fought out on more strictly religious lines — Yahweh *vs.* Baal — and it ended in the triumph of Yahweh and the subsequent drive toward monotheism.

Elijah shifted the Yahweh-Baal controversy from the land issue to the religious aspect of Hebrew and Canaanite ideologies. When Ahab murdered the Naboths in the intrigue to get possession of their land, Elijah made a moral issue out of the olden land mores and launched a vigorous campaign against the Baalites. This was also a fight of the country people against domination by the cities. It was chiefly under Elijah that Yahweh became Elohim. The prophet began as an agrarian reformer and ended up by exalting Deity. Baals were many, Yahweh was *one* — monotheism won over polytheism.

4. Amos and Hosea

A great step in the transition of the tribal god — the god who had so long been served with sacrifices and ceremonies, the Yahweh of the earlier Hebrews — to a Deity who would punish crime and immorality was taken by Amos, who appeared from among the southern hills to denounce the criminality, drunkenness, oppression, and immorality of the northern tribes. Not since the times of Moses had such ringing truths been proclaimed in Palestine.

Amos was not merely a restorer or reformer but was a discoverer of new concepts of Deity. Amos proclaimed much about the Creator that had been announced by predecessors, and courageously attacked the belief in a Divine Being who would countenance sin among the so-called chosen people. For the first time since the days of Melchizedek, people heard the denunciation of the double standard of national justice and morality. For the first time in their history, Hebrews heard that their own Deity, Yahweh, would no more tolerate crime and sin in their lives than among any other people. Amos envisioned the stern and just Deity of Samuel and Elijah, but also saw one who thought no differently of the Hebrews than of any other nation when it came to the punishment of wrongdoing. This was a direct attack on the egoistic doctrine of the “chosen people,” and many Hebrews of those days bitterly resented it.

Amos proclaimed Yahweh the “Deity of all nations” and warned the Israelites that ritual must not take the place of righteousness. And this courageous teacher, before being stoned to death, had spread enough leaven of truth to save the doctrine of the supreme Yahweh and had insured the further evolution of the Melchizedek revelation.

Hosea followed Amos’ doctrine of a universal Deity of justice by the resurrection of the Mosaic concept of a Deity of love. Hosea preached forgiveness through repentance, not by sacrifice, but by loving-kindness and divine mercy.

Hosea faithfully continued the moral warnings of Amos, continuing to preach repentance and forgiveness.

Amos quickened the national conscience of the Hebrews to the recognition that Yahweh would not condone crime and sin among them because they were supposedly the chosen people, while Hosea struck the opening notes in the later merciful chords of divine compassion and loving-kindness which were so exquisitely sung by Isaiah.

5. The First Isaiah

These were the times when some were proclaiming threatenings of punishment against personal sins and national crime among the northern clans while others predicted calamity in retribution for the transgressions of the southern nation. It was in the wake of this arousal of conscience and consciousness in the Hebrew nations that the first Isaiah appeared.

Isaiah went on to preach the Creator's eternal nature, infinite wisdom, and unchanging perfection of reliability.

This Isaiah was followed by Micah and Obadiah, who confirmed and embellished this soul-satisfying gospel. And these two brave messengers boldly denounced the priest-ridden ritual of the Hebrews and fearlessly attacked the whole sacrificial system.

Micah denounced "the rulers who judge for reward and the priests who teach for hire and the prophets who divine for money" and taught of a day of freedom from superstition and priestcraft.

It was a great age; these were indeed stirring times when mortals heard, and some even believed, such emancipating messages more than two and a half millenniums ago. And but for the stubborn resistance of the priests, these teachers would have overthrown the whole bloody ceremonial of the Hebrew ritual of worship.

6. Jeremiah the Fearless

While several teachers continued to expound the gospel of Isaiah, it remained for Jeremiah to take the next bold step in the internationalization of Yahweh, Deity of the Hebrews.

Jeremiah fearlessly declared that Yahweh was not on the side of the Hebrews in their military struggles with other nations, asserting that Yahweh was the Divine ruler of all the earth, of all nations and of all peoples. Jeremiah's teaching was the crescendo of the rising wave of the internationalization of the God of Israel; finally and forever this intrepid preacher proclaimed that Yahweh was the Divine ruler of all nations, and that there was no Osiris for the Egyptians, Bel for the Babylonians, Ashur for the Assyrians, or Dagon for the Philistines. And the religion of the Hebrews shared in that renaissance of monotheism throughout the world at about and following this time; at last the concept of Yahweh had ascended to a Deity level of planetary and even cosmic dignity. But many of Jeremiah's associates found it difficult to conceive of Yahweh apart from the Hebrew nation.

Jeremiah also preached of the just and loving Deity described by Isaiah.

7. The Second Isaiah

The destruction of the Hebrew nation and their captivity in Mesopotamia would have proven of great benefit to their expanding theology had it not been for the determined action of their priesthood. Their nation had fallen before the armies of Babylon, and their nationalistic Yahweh had suffered from the international

preachments of the spiritual leaders. It was resentment of the loss of their national god that led the Jewish priests to go to such lengths in the invention of fables and the multiplication of miraculous appearing events in Hebrew history in an effort to restore the Jews as the chosen people of even the new and expanded idea of an internationalized Deity of all nations.

During the captivity the Jews were much influenced by Babylonian traditions and legends, although it should be noted that they unflinchingly improved the moral tone and spiritual significance of the Chaldean stories which they adopted, notwithstanding that they invariably distorted these legends to reflect honor and glory on the ancestry and history of Israel.

These Hebrew priests and scribes had a single idea in their minds, and that was the rehabilitation of the Jewish nation, the glorification of Hebrew traditions, and the exaltation of their racial history. If there is resentment of the fact that these priests have fastened their erroneous ideas on such a large part of the Occidental world, it should be remembered that they did not intentionally do this; they did not claim to be writing by inspiration; they made no profession to be writing a sacred book. They were merely preparing a textbook designed to bolster the dwindling courage of their nation in captivity. They were definitely aiming at improving the national spirit and morale of their people. It remained for later-day people to assemble these and other writings into a guide book of supposedly infallible teachings.

The Jewish priesthood made liberal use of these writings subsequent to the captivity, but they were greatly hindered in their influence over their captive people by the presence of a young and indomitable prophet, Isaiah the second, who was a full convert to the elder Isaiah's Deity of justice, love, righteousness, and mercy. Isaiah the second also believed with Jeremiah that Yahweh had become the Deity of all nations and preached these theories of the nature of the Creator with such telling effect that converts were made equally among the Jews and their captors. And this young preacher left these teachings on record, which the hostile and unforgiving priests sought to divorce from all association with Isaiah the second, although sheer respect for their beauty and grandeur led to their incorporation among the writings of the earlier Isaiah. And so the writings of this second Isaiah may be found in the book of that name, embracing chapters forty to fifty-five inclusive.

No prophet or religious teacher from Machiventa to the time of Jesus attained the high concept of Deity that Isaiah the second proclaimed during these days of the captivity. It was no small, anthropomorphic Deity that this spiritual leader proclaimed.

At last Machiventa Melchizedek observed human teachers proclaiming a real Deity to mortals. Like Isaiah the first, this leader preached a Deity of universal creation and upholding.

This Isaiah conducted a teaching of the enlarging concept of a supreme Yahweh and vied with Moses in the eloquent portrayal of the God of Israel as the Universal Creator. Isaiah was poetic in this portrayal of the Creator's infinite attributes. No more beautiful pronouncements about the Universal Creator have ever been made. Like the Psalms, the writings of Isaiah are among the most sublime and true presentations of the spiritual concept of the Creator ever to greet the ears of mortals prior to the arrival of Michael on Urantia. And it was a new doctrine in Jewry when this benign but commanding prophet persisted in the preachment of divine constancy, the Creator's faithfulness.

This great Hebrew demolished the concept of a national god while proclaiming the divinity of the Universal Source. And Isaiah's Deity was none the less holy, majestic, just, and unsearchable. The concept of the angry, vengeful, and jealous Yahweh of the desert Bedouins has almost vanished. A new concept of the supreme and universal Yahweh has appeared, never to be lost to human view. The realization of divine

justice has begun the destruction of primitive magic and biologic fear. At last, humanity is introduced to a universe of law and order and to a universal Deity of dependable and final attributes.

This preacher of a supernal Creator never ceased to proclaim this *Deity of love*. And once again the fear-destroying gospel of Melchizedek and the trust-breeding religion of Salem shone for the blessing of humanity.

The farseeing and courageous Isaiah effectively eclipsed the nationalistic Yahweh by this sublime portraiture of the majesty and universal omnipotence of the supreme Yahweh, Deity of love, ruler of the universe, and affectionate Parent of all humanity. Ever since those eventful days the highest Deity concept in the Occident has embraced universal justice, divine mercy, and eternal righteousness. In superb language and with matchless grace this great teacher portrayed the all-powerful Creator as the all-loving Parent.

This prophet of the captivity preached to the Hebrew people and to those of many nations as they listened by the river in Babylon. And the second Isaiah did much to counteract the many wrong and racially egoistic concepts of the mission of the promised Messiah, but in this effort Isaiah was not wholly successful. Had the priests not dedicated themselves to the work of building a misconceived nationalism, the teachings of the two Isaiahs would have prepared the way for the recognition and reception of the promised Messiah.

8. Sacred and Profane History

The custom of regarding the record of the experiences of the Hebrews as sacred history and the transactions of the rest of the world as profane history is responsible for much of the confusion existing in the human mind as to the interpretation of history. And this difficulty arises because there is no secular history of the Jews. After the priests of the Babylonian exile had prepared their new record of Yahweh's supposedly miraculous dealings with the Hebrews, the sacred history of Israel as portrayed in the Hebrew scriptures, they carefully and completely destroyed the existing records of Hebrew affairs — such books as “The Doings of the Kings of Israel” and “The Doings of the Kings of Judah,” together with several other more or less accurate records of Hebrew history.

In order to understand how the devastating pressure and the inescapable coercion of secular history so terrorized the captive and alien-ruled Jews that they attempted the complete rewriting and recasting of their history, we should briefly survey the record of their national experience. It must be remembered that the Jews failed to evolve an adequate nontheologic philosophy of life. They struggled with their original and Egyptian concept of divine rewards for righteousness coupled with dire punishments for sin. The drama of Job was something of a protest against this erroneous philosophy. The frank pessimism of Ecclesiastes was a worldly wise reaction to these overoptimistic beliefs in Providence.

But five hundred years of exile was too much for even the patient and long-suffering Jews. The prophets and priests began to cry: “How long, O Lord, how long?” As the honest Jews searched the Scriptures, their confusion became more confounded. An olden seer promised that Yahweh would protect and deliver the “chosen people.” Amos had threatened that Yahweh would abandon Israel unless they re-established their standards of national righteousness. The scribe of Deuteronomy had portrayed the Great Choice — as between the good and the evil, the blessing and the curse. Isaiah the first had preached a beneficent deliverer. Jeremiah had proclaimed an era of inner righteousness — the covenant written on the tablets of the heart. The second Isaiah talked about salvation by sacrifice and redemption. Ezekiel proclaimed deliverance through the service of devotion, and Ezra promised prosperity by adherence to the law. But in spite of all this they lingered on in bondage, and deliverance was deferred. Then Daniel presented the drama of the impending “crisis” — the smiting of the great image and the immediate establishment of the everlasting reign of righteousness, the Messianic era.

And all of this false hope led to such a degree of racial disappointment and frustration that the leaders of the Jews failed to recognize and accept the mission and ministry of a Divine Being of Paradise who came to them as a mortal.

All modern religions have seriously blundered in the attempt to put a miraculous interpretation on certain epochs of human history. While it is true that the Creator has many times thrust a Parent's hand of providential intervention into the stream of human affairs, it is a mistake to regard theologic dogmas and religious superstition as a supernatural sedimentation appearing by miraculous action in this stream of human history. The fact that the "Most Highs rule in the affairs of humanity" does not convert secular history into so-called sacred history.

Authors of the Christian scriptures further complicated the distortion of Hebrew history by their well-meant attempts to transcendentalize the Jewish prophets. Hebrew history has been disastrously exploited by both Jewish and Christian writers. Secular Hebrew history has been thoroughly dogmatized. It has been converted into a fiction of sacred history and has become inextricably bound up with the moral concepts and religious teachings of the so-called Christian nations.

A brief recital of the high points in Hebrew history will illustrate how the facts of the record were so altered in Babylon by the Jewish priests as to turn the everyday secular history of their people into a fictitious and sacred history.

9. Hebrew History

There never were twelve tribes of the Israelites — only three or four tribes settled in Palestine. The Hebrew nation came into being as the result of the union of the so-called Israelites and the Canaanites. The Hebrews never drove the Canaanites out of Palestine, notwithstanding that the priests' record of these things unhesitatingly declared that they did.

The Israelite consciousness took origin in the hill country of Ephraim; the later Jewish consciousness originated in the southern clan of Judah. The Jews (Judahites) always sought to defame and blacken the record of the northern Israelites (Ephraimites).

Pretentious Hebrew history begins with Saul's rallying the northern clans to withstand an attack by the Ammonites on their tribe — the Gileadites — east of the Jordan. With an army of a little more than three thousand Saul defeated the enemy and was made ruler. When the exiled priests rewrote this story, they raised Saul's army to 330,000 and added "Judah" to the list of tribes participating in the battle.

Immediately following the defeat of the Ammonites, Saul was made ruler by popular election by the troops. No priest or prophet participated in this affair. But the priests later on put it in the record that Saul was crowned by the prophet Samuel in accordance with divine directions. They did this in order to establish a "divine line of descent" for David's Judahite rule.

The greatest of all distortions of Jewish history had to do with David. After Saul's victory over the Ammonites (which was ascribed to Yahweh) the Philistines became alarmed and began attacks on the northern clans. David and Saul never could agree. David, with six hundred soldiers, entered into a Philistine alliance and marched up the coast to Esdraelon. At Gath the Philistines ordered David off the field. David retired; the Philistines attacked and defeated Saul. They could not have done this had David been loyal to Israel. David's army was a polyglot assortment of malcontents, being for the most part made up of social misfits and fugitives from justice.

Saul's tragic defeat at Gilboa by the Philistines brought Yahweh to a low point among the gods in the eyes of the surrounding Canaanites. Ordinarily, Saul's defeat would have been ascribed to apostasy from Yahweh, but this time the Judahite editors attributed it to ritual errors. They required the tradition of Saul and Samuel as a background for the rule of David.

David, with a small army, established headquarters at the non-Hebrew city of Hebron. Presently David was proclaimed ruler of the new nation of Judah. Judah was made up mostly of non-Hebrew elements — Kenites, Calebites, Jebusites, and other Canaanites. They were nomads — herders — and so were devoted to the Hebrew idea of land ownership. They held the ideologies of the desert clans.

The difference between sacred and profane history is well illustrated by the two differing stories concerning making David ruler as they are found in the Hebrew scriptures. A part of the secular story of how the immediate followers made David ruler was inadvertently left in the record by the priests who subsequently prepared the lengthy and prosaic account of the sacred history which depicted how the prophet Samuel, by divine direction, selected David and proceeded formally and by elaborate and solemn ceremonies to anoint David as Saul's successor as ruler over the Hebrews.

So many times the priests, after preparing their fictitious narratives of Yahweh's miraculous dealings with Israel, failed to fully delete the plain and matter-of-fact statements which already rested in the records.

David built up the fiction of a divine nation of Judah as the successor of the heritage and traditions of the vanishing northern nation of Ephraimite Israel. David's cosmopolitan tribe of Judah was more gentile than Jewish; nevertheless the oppressed elders of Ephraim came down and anointed David ruler of Israel. After a military threat, David then made a compact with the Jebusites and established the capital of the united nation at Jebus (Jerusalem), which was a strong-walled city midway between Judah and Israel. The Philistines were aroused and soon attacked David. After a fierce battle they were defeated, and once more Yahweh was established as "The Lord God of Hosts."

But Yahweh must share some of this glory with the Canaanite gods, for the bulk of David's army was non-Hebrew.

David explained Saul's defeat at Gilboa by pointing out that Saul had attacked a Canaanite city, Gibeon, whose people had a peace treaty with the Ephraimites. Because of this, Yahweh forsook Saul. Even in Saul's time David had defended the Canaanite city of Keilah against the Philistines, and then located the capital in a Canaanite city. In keeping with the policy of compromise with the Canaanites, David turned seven of Saul's descendants over to the Gibeonites to be hanged.

After the defeat of the Philistines, David gained possession of the "ark of Yahweh," brought it to Jerusalem, and made the worship of Yahweh official for the nation. David next laid heavy tribute on the neighboring tribes — the Edomites, Moabites, Ammonites, and Syrians.

David's corrupt political machine began to take personal possession of land in the north in violation of the Hebrew mores, and presently gained control of the caravan tariffs formerly collected by the Philistines. And then came a series of atrocities climaxed by the murder of Uriah. All judicial appeals were adjudicated at Jerusalem; no longer could "the elders" mete out justice. No wonder rebellion broke out.

After David's death, Solomon purged the political machine of all northern influences but continued all of the tyranny and taxation of David's regime. Solomon bankrupted the nation by a lavish court and an elaborate building program: There was the house of Lebanon, the temple of Yahweh, the ruler's palace, and

the restoration of the walls of many cities. Solomon created a vast Hebrew navy, operated by Syrian sailors and trading with all the world.

By this time Yahweh's temple at Shiloh was discredited, and all the worship of the nation was centered at Jebus in the gorgeous royal chapel. The northern nation returned more to the worship of Elohim. They enjoyed the favor of the Pharaohs, who later enslaved Judah, putting the southern nation under tribute.

There were ups and downs — wars between Israel and Judah. After four years of civil war and three dynasties, Israel fell under the rule of city despots who began to trade in land. Even Omri attempted to buy Shemer's estate. But the end drew on when Shalmaneser III decided to control the Mediterranean coast. Ahab of Ephraim gathered ten other groups and resisted at Karkar; the battle was a draw. The Assyrian was stopped but the allies were decimated. This great fight is not even mentioned in the Hebrew scriptures.

New trouble started when Ahab tried to buy land from Naboth. Ahab's name was forged on papers directing that Naboth's land be confiscated on the charge that Naboth had blasphemed the names of "Elohim and the ruler." Naboth was promptly executed. The vigorous Elijah appeared on the scene, denouncing Ahab for the murder of Naboth. Thus Elijah, one of the greatest of the prophets, began teaching as a defender of the old land mores as against the land-selling attitude of the Baalim, against the attempt of the cities to dominate the country. But the reform did not succeed until the country landlord Jehu joined forces with the gypsy chieftain Jehonadab to destroy the prophets (real estate agents) of Baal at Samaria.

New life appeared as Jehoash and Jeroboam delivered Israel from its enemies. But by this time a gangster-nobility ruled in Samaria whose depredations rivaled those of the Davidic dynasty of olden days. State and church went along hand in hand. The attempt to suppress freedom of speech led Elijah, Amos, and Hosea to begin their secret writing, and this was the real beginning of the Hebrew and Christian scriptures.

But the northern nation did not vanish from history until the ruler of Israel conspired with the ruler of Egypt and refused to pay further tribute to Assyria. Then the three years' siege began, followed by the total dispersion of the northern nation. Ephraim (Israel) vanished. Judah — the Jews, the "remnant of Israel" — had begun the concentration of land in the hands of the few, as Isaiah said, "Adding house to house and field to field." Presently there was a temple of Baal alongside the temple of Yahweh in Jerusalem. This reign of terror was ended by a monotheistic revolt led by the young ruler Joash, who crusaded for Yahweh for thirty-five years.

The next ruler, Amaziah, had trouble with revolts by the tax-paying Edomites and their neighbors. After a signal victory Amaziah turned to attack those northern neighbors and was just as signally defeated. Then the rural people revolted; they assassinated the ruler and put Amaziah's sixteen-year-old offspring on the throne. This was Azariah, called Uzziah by Isaiah. After Uzziah, things went from bad to worse, and Judah existed for a hundred years by paying tribute to the rulers of Assyria. Isaiah the first told them that Jerusalem, being the city of Yahweh, would never fall. But Jeremiah did not hesitate to proclaim its downfall.

The real undoing of Judah was effected by a corrupt and rich ring of politicians operating under a young ruler, Manasseh. The changing economy favored the return of the worship of Baal, whose private land dealings were against the ideology of Yahweh. The fall of Assyria and the ascendancy of Egypt brought deliverance to Judah for a time, and the country folk took over. Under Josiah they destroyed the Jerusalem ring of corrupt politicians.

But this era came to a tragic end when Josiah presumed to go out to intercept Necho's mighty army as it moved up the coast from Egypt to aid Assyria against Babylon. Josiah was wiped out, and Judah went under

tribute to Egypt. The Baal political party returned to power in Jerusalem, and thus began the *real* Egyptian bondage. Then ensued a period in which the Baalim politicians controlled both the courts and the priesthood. Baal worship was an economic and social system dealing with property rights as well as having to do with soil fertility.

With the overthrow of Necho by Nebuchadnezzar, Judah fell under the rule of Babylon and was given ten years of grace, but soon rebelled. When Nebuchadnezzar came against them, the Judahites started social reforms, such as releasing slaves, to influence Yahweh. When the Babylonian army temporarily withdrew, the Hebrews rejoiced that their magic of reform had delivered them. It was during this period that Jeremiah told them of the impending doom, and presently Nebuchadnezzar returned.

And so the end of Judah came suddenly. The city was destroyed, and the people were carried away into Babylon. The Yahweh-Baal struggle ended with the captivity. And the captivity shocked the remnant of Israel into monotheism.

In Babylon the Jews arrived at the conclusion that they could not exist as a small group in Palestine, having their own social and economic customs, and that, if their ideologies were to prevail, they must convert the gentiles. Thus their new concept of destiny originated — the idea that the Jews must become the chosen servants of Yahweh. The Jewish religion of the Hebrew scriptures really evolved in Babylon during the captivity.

The doctrine of immortality also took form at Babylon. The Jews had thought that the idea of the future life detracted from the emphasis of their concept of social justice. Now for the first time theology displaced sociology and economics. Religion was taking shape as a system of human thought and conduct more and more to be separated from politics, sociology, and economics.

And so the truth about the Jewish people discloses that much which has been regarded as sacred history turns out to be little more than the chronicle of ordinary profane history. Judaism was the soil out of which Christianity grew, but the Jews were not a miraculous people.

10. The Hebrew Religion

Their leaders had taught the Israelites that they were a chosen people, not for special indulgence and monopoly of divine favor, but for the special service of carrying the truth of the one Deity over all to every nation. And they had promised the Jews that, if they would fulfill this destiny, they would become the spiritual leaders of all peoples, and that the coming Messiah would reign over them and all the world.

When the Jews had been freed by the Persians, they returned to Palestine only to fall into bondage to their own priest-ridden code of laws, sacrifices, and rituals. And as the Hebrew clans rejected the wonderful story of the Creator presented in the farewell oration of Moses in exchange for the rituals of sacrifice and penance, so these remnants of the Hebrew nation rejected the magnificent concept of the second Isaiah for the rules, regulations, and rituals of their growing priesthood.

National egotism, false faith in a misconceived promised Messiah, and the increasing bondage and tyranny of the priesthood silenced the voices of the spiritual leaders (excepting Daniel, Ezekiel, Haggai, and Malachi); and from that day to the time of John the Baptist, all Israel experienced an increasing spiritual retrogression. But the Jews never lost the concept of the Universal Source; even to the twenty-first century C.E. they have continued to follow this Deity conception.

From Moses to John the Baptist an unbroken line of faithful teachers extended who passed the monotheistic torch of light from one generation to another while they unceasingly rebuked unscrupulous rulers, denounced commercializing priests, and exhorted the people to adhere to the worship of the supreme Yahweh, the God of Israel.

As a nation the Jews eventually lost their political identity, but the Hebrew religion of sincere belief in the one Universal Source continues to live in the hearts of the scattered exiles. And this religion survives because it has effectively functioned to conserve the highest values of its followers. The Jewish religion preserved the ideals of a people, but it failed to foster progress and encourage philosophic creative discovery in the realms of truth. The Jewish religion had many faults — it was deficient in philosophy and almost devoid of aesthetic qualities — but it did conserve moral values; therefore it persisted. The supreme Yahweh, as compared with other concepts of Deity, was clear-cut, vivid, personal, and moral.

The Jews loved justice, wisdom, truth, and righteousness as few peoples have, but they contributed least of all peoples to the intellectual comprehension and to the spiritual understanding of these divine qualities. Though Hebrew theology refused to expand, it played an important part in the development of two other world religions, Christianity and Islam.

The Jewish religion also persisted because of its institutions. It is difficult for religion to survive as the private practice of isolated individuals. This has always been the error of the religious leaders: Seeing the evils of institutionalized religion, they seek to destroy the technique of group functioning. In place of destroying all ritual, they would do better to reform it. In this respect Ezekiel, while wiser than other contemporaries, joined with them in insisting on personal moral responsibility and also set about to establish the faithful observance of a superior and purified ritual.

The successive teachers of Israel accomplished the greatest feat in the evolution of religion ever to be effected on Urantia: the gradual but continuous transformation of the barbaric concept of the savage demon Yahweh, the jealous and cruel spirit god of the fulminating Sinai volcano, to the later exalted and supernal concept of the supreme Yahweh, creator of all things and the loving and merciful Parent of all humanity. And this Hebraic concept of Deity was the highest human visualization of the Universal Source up to the time when it was further enlarged and so exquisitely amplified by the personal teachings and life example of Michael of Nebadon.

[This paper had been originally presented by a Melchizedek of Nebadon.]

Paper 98

The Melchizedek Teachings in the Occident

The Melchizedek teachings entered Europe along many routes, but chiefly they came by way of Egypt and were embodied in Occidental philosophy after being thoroughly Hellenized and later Christianized. The ideals of the Western world were basically Socratic, and its later religious philosophy became that of Jesus as it was modified and compromised through contact with evolving Occidental philosophy and religion, all of which culminated in the Christian church.

For a long time the Salem missionaries carried on their activities in Europe, becoming gradually absorbed into many of the cults and ritual groups which periodically arose. Among those who maintained the Salem teachings in the purest form were the Cynics. These preachers of faith and trust in Deity were still functioning in Roman Europe in the first century C.E., being later incorporated into the newly forming Christian religion.

Much of the Salem doctrine was spread in Europe by the Jewish soldiers who fought in so many of the Occidental military struggles. In ancient times the Jews were famed for military valor.

The basic doctrines of Greek philosophy, Jewish theology, and Christian ethics were fundamentally repercussions of the earlier Melchizedek teachings.

1. The Salem Religion Among the Greeks

The Salem missionaries might have built up a great religious structure among the Greeks had it not been for their strict interpretation of their oath of ordination, a pledge imposed by Machiventa which forbade the organization of exclusive congregations for worship, and which exacted the promise of each teacher never to function as a priest and never to receive fees for religious service; only food, clothing, and shelter. When the Melchizedek teachers entered pre-Hellenic Greece, they found a people who still fostered the traditions of Eden and the days of the Andites, but these teachings had become greatly adulterated with the notions and beliefs of the hordes of slaves that had been brought to the Greek shores in increasing numbers. This adulteration produced a reversion to a crude animism with bloody rites, the lower classes even making ceremonies out of the execution of condemned criminals.

The early influence of the Salem teachers was nearly destroyed by the so-called Aryan invasion from southern Europe and the East. These Hellenic invaders brought along with them anthropomorphic Deity concepts similar to those which the Aryans had carried to India. This importation inaugurated the evolution of the Greek family of deities. This new religion was partly based on the cults of the incoming Hellenic barbarians, but it also shared in the myths of the older inhabitants of Greece.

The Hellenic Greeks imposed on the Mediterranean world Dyaus-Zeus, who had already become, like Yahweh among the henotheistic Semites, head of the whole Greek pantheon of subordinate gods. And the Greeks would have eventually achieved a true monotheism in the concept of Zeus except for their retention of the overcontrol of Fate. A god of final value must personally be the arbiter of fate and the creator of destiny.

As a consequence of these factors in religious evolution, the popular belief in the happy-go-lucky gods of Mount Olympus presently developed, gods more human than divine, and gods which the intelligent Greeks never did regard very seriously. They neither greatly loved nor greatly feared these divinities of their own

creation. They had a patriotic feeling for Zeus and the family of half beings and half gods, but they hardly revered or worshiped them.

The Hellenes became so permeated with the anti-priest doctrines of the earlier Salem teachers that no priesthood of any importance ever arose in Greece. Even the making of images to the gods became more of a work in art than a matter of worship.

The Olympian gods illustrate typical anthropomorphism. But the Greek mythology was more aesthetic than ethic. The Greek religion was helpful in that it portrayed a universe governed by a deity group. But Greek morals, ethics, and philosophy presently advanced far beyond the god concept, and this imbalance between intellectual and spiritual growth was as hazardous to Greece as it had proved to be in India.

2. Greek Philosophic Thought

A lightly regarded and superficial religion cannot endure, especially when it has no priesthood to foster its forms and to fill the hearts of the devotees with fear and awe. The Olympian religion did not promise survival, nor did it quench the spiritual thirst of its believers; therefore it was doomed to perish. Within a millennium of its inception it had nearly vanished, and the Greeks were without a national religion, the gods of Olympus having lost their hold on the better minds.

This was the situation when, during the sixth century B.C.E, the Orient and the Levant experienced a revival of spiritual consciousness and a new awakening to the recognition of monotheism. But the West did not share in this new development; neither Europe nor northern Africa participated extensively in this religious renaissance. The Greeks, however, did engage in a magnificent intellectual advancement. They had begun to master fear and no longer sought religion as an antidote for it, but they did not perceive that true religion is the cure for soul hunger, spiritual disquiet, and moral despair. They sought for the solace of the soul in deep thinking — philosophy and metaphysics. They turned from the contemplation of self-preservation — survival — to self-realization and self-understanding.

By rigorous thought the Greeks attempted to attain that consciousness of security which would serve as a substitute for the belief in survival, but they utterly failed. Only the more intelligent among the higher classes of the Hellenic peoples could grasp this new teaching; the rank and file of the progeny of the slaves of former generations had no capacity for the reception of this new substitute for religion.

The philosophers disdained all forms of worship, notwithstanding that they practically all held loosely to the background of a belief in the Salem doctrine of “the Intelligence of the universe” and “the Great Source.” In so far as the Greek philosophers gave recognition to the divine and the super finite, they were frankly monotheistic; they gave scant recognition to the whole galaxy of Olympian deities.

The Greek poets of the fifth and sixth centuries, notably Pindar, attempted the reformation of Greek religion. They elevated its ideals, but they were more artists than religionists. They failed to develop a technique for fostering and conserving supreme values.

Xenophanes taught monotheism, but this deity concept was too pantheistic to be a personal Parent to mortals. Anaxagoras was a mechanist but did recognize a First Cause, an Initial Mind. Socrates, Plato and Aristotle taught that virtue is knowledge; goodness, health of the soul; that it is better to suffer injustice than to be guilty of it, that it is wrong to return evil for evil, and that the gods are wise and good. Their cardinal virtues were: wisdom, courage, temperance, and justice.

The evolution of religious philosophy among the Hellenic and Hebrew peoples affords a contrastive illustration of the function of a religious institution in the shaping of cultural progress. In Palestine, human thought was so priest-controlled and scripture-directed that philosophy and aesthetics were entirely submerged in religion and morality. In Greece, the almost complete absence of priests and “sacred scriptures” left the human mind free and unfettered, resulting in a startling development in depth of thought. But religion as a personal experience failed to keep pace with the intellectual probing into the nature and reality of the cosmos.

In Greece, believing was subordinated to thinking; in Palestine, thinking was held subject to believing. Much of the strength of Christianity is due to its having borrowed heavily from both Hebrew morality and Greek thought.

In Palestine, religious dogma became so crystallized as to jeopardize further growth; in Greece, human thought became so abstract that the concept of Deity resolved itself into a misty vapor of pantheistic speculation not at all unlike the impersonal Infinity of the Brahman philosophers.

But the average people of these times could not grasp, nor were they much interested in, the Greek philosophy of self-realization and an abstract Deity; they rather craved promises of survival, coupled with a personal Deity who could hear their prayers. They exiled the philosophers, persecuted the remnants of the Salem cult, both doctrines having become much blended, and made ready for that terrible orgiastic plunge into the follies of the mystery cults which were then spreading over the Mediterranean lands. The Eleusinian mysteries grew within the Olympian pantheon, a Greek version of the worship of fertility; Dionysus nature worship flourished; the best of the cults was the Orphic community, whose moral preachments and promises of survival made a great appeal to many.

All Greece became involved in these new methods of attaining survival, these emotional and fiery ceremonials. No nation ever attained such heights of artistic philosophy in so short a time; none ever created such an advanced system of ethics practically without Deity and entirely devoid of the promise of human survival; no nation ever plunged so quickly, deeply, and violently into such depths of intellectual stagnation, moral depravity, and spiritual poverty as these same Greek peoples when they flung themselves into the mad whirl of the mystery cults.

Religions have endured without philosophical support, but few philosophies, as such, have persisted without some identification with religion. Philosophy is to religion as conception is to action. But the ideal human estate is that in which philosophy, religion, and science are welded into a meaningful unity by the conjoined action of wisdom, faith, and experience.

3. The Melchizedek Teachings in Rome

Having grown out of the earlier religious forms of worship of the family gods into the tribal reverence for Mars, the god of war, it was natural that the later religion of the Latins was more of a political observance than the intellectual systems of the Greeks and Brahmans or the more spiritual religions of several other peoples.

In the great monotheistic renaissance of Melchizedek’s teachings during the sixth century B.C.E., too few of the Salem missionaries penetrated Italy, and those who did were unable to overcome the influence of the rapidly spreading Etruscan priesthood with its new galaxy of gods and temples, all of which became organized into the Roman state religion. This religion of the Latin tribes was not trivial and venal like that of the Greeks, neither was it austere and tyrannical like that of the Hebrews; it consisted for the most part in the observance of mere forms, vows, and taboos.

Roman religion was greatly influenced by extensive cultural importations from Greece. Eventually most of the Olympian gods were transplanted and incorporated into the Latin pantheon. The Greeks worshiped the fire of the family hearth — Hestia was the deity of the hearth; Vesta was the Roman deity of the home. Zeus became Jupiter; Aphrodite, Venus; and so on through the many Olympian deities.

The religious initiation of Roman youths was the occasion of their solemn consecration to the service of the state. Oaths and admissions to citizenship were in reality religious ceremonies. The Latin peoples maintained temples, altars, and shrines and, in a crisis, would consult the oracles. They preserved the bones of heroes and later on those of the Christian saints.

This formal and unemotional form of pseudo-religious patriotism was doomed to collapse, even as the highly intellectual and artistic worship of the Greeks had gone down before the fervid and deeply emotional worship of the mystery cults. The greatest of these devastating cults had its headquarters, in those days, on the exact site of the present church of St. Peter's in Rome.

The emerging Roman state conquered politically but was in turn conquered by the cults, rituals, mysteries, and god concepts of Egypt, Greece, and the Levant. These imported cults continued to flourish throughout the Roman state up to the time of Augustus, who, purely for political and civic reasons, made a heroic and somewhat successful effort to destroy the mysteries and revive the older political religion.

One of the priests of the state religion told Augustus of the earlier attempts of the Salem teachers to spread the doctrine of one Deity who presided over all supernatural beings; and this idea took a firm hold on the emperor who built many temples, stocked them well with beautiful images, reorganized the state priesthood, re-established the state religion, became acting high priest of all, and as emperor assumed the title of supreme god.

This new religion of Augustus worship flourished and was observed throughout the empire except in Palestine, the home of the Jews. And this era of the human gods continued until the official Roman cult had a roster of more than two-score self-elevated human deities, all claiming miraculous births and other superhuman attributes.

The last stand of the dwindling band of Salem believers was made by an earnest group of preachers, the Cynics, who exhorted the Romans to abandon their wild and senseless religious rituals and return to a form of worship embodying Melchizedek's teachings as they had been modified and contaminated through contact with the philosophy of the Greeks. But the people at large rejected the Cynics; they preferred to plunge into the rituals of the mysteries, which not only offered hopes of personal survival but also gratified the desire for diversion, excitement, and entertainment.

4. The Mystery Cults

The majority of people in the Greco-Roman world, having lost their primitive family and state religions and being unable or unwilling to grasp the meaning of Greek philosophy, turned their attention to the spectacular and emotional mystery cults from Egypt and the Levant. The common people craved promises of religious consolation for today and assurances of hope for immortality after death.

The three mystery cults which became most popular were:

1. The Phrygian cult of Cybele and Attis.

2. The Egyptian cult of Osiris and Isis.
3. The Iranian cult of the worship of Mithras as the savior and redeemer of sinful humanity.

The Phrygian and Egyptian mysteries taught that the divine being (respectively Attis and Osiris) had experienced death and had been resurrected by divine power, and further that all who were properly initiated into the mystery, and who reverently celebrated the anniversary of the god's death and resurrection, would become partakers of that same divine nature and immortality.

The Phrygian ceremonies were imposing but degrading; their bloody festivals indicate how degraded and primitive these Levantine mysteries became. The most holy day was Black Friday, the "day of blood," commemorating the self-inflicted death of Attis. After three days of the celebration of the sacrifice and death of Attis the festival was turned to joy in honor of Attis' resurrection.

The rituals of the worship of Isis and Osiris were more refined and impressive than those of the Phrygian cult. This Egyptian ritual was built around the legend of the Nile god of old, a god who died and was resurrected, a concept which was derived from the observation of the annually recurring stoppage of vegetation growth followed by the springtime restoration of all living plants. The frenzy of the observance of these mystery cults and the orgies of their ceremonials, which were supposed to lead up to the "enthusiasm" of the realization of divinity, were sometimes most revolting.

5. The Cult of Mithras

The Phrygian and Egyptian mysteries eventually gave way before the greatest of all the mystery cults, the worship of Mithras. The Mithraic cult made its appeal to a wide range of human nature and gradually supplanted both of its predecessors. Mithraism spread over the Roman Empire through the propagandizing of Roman legions recruited in the Levant, where this religion was the vogue, for they carried this belief wherever they went. And this new religious ritual was a great improvement over the earlier mystery cults.

The cult of Mithras arose in Iran and persisted in its homeland despite the militant opposition of the followers of Zoroaster. But by the time Mithraism reached Rome, it had become greatly improved by the absorption of many of Zoroaster's teachings. It was chiefly through the Mithraic cult that Zoroaster's religion exerted an influence on later appearing Christianity.

The Mithraic cult portrayed a militant god taking origin in a great rock, engaging in valiant exploits, and causing water to gush forth from a rock struck with arrows. There was a flood from which one person escaped in a specially built boat, and a last supper which Mithras celebrated with the sun-god before ascending into the heavens. This sun-god, or Sol Invictus, was a degeneration of the Ahura-Mazda deity concept of Zoroastrianism. Mithras was conceived as the surviving champion of the sun-god's struggle with the god of darkness. And in recognition of the slaying of the mythical sacred bull, Mithras was made immortal, being exalted to the station of intercessor for the human race among the gods on high.

The adherents of this cult worshiped in caves and other secret places, chanting hymns, mumbling magic, eating the flesh of the sacrificial animals, and drinking the blood. Three times a day they worshiped, with special weekly ceremonials on the day of the sun-god and with the most elaborate observance of all on the annual festival of Mithras, December twenty-fifth. It was believed that the partaking of the sacrament ensured eternal life, the immediate passing, after death, to the bosom of Mithras, to abide there in bliss until the judgment day. On the judgment day the Mithraic keys of heaven would unlock the gates of Paradise for the reception of the faithful; after which all the unbaptized of the living and the dead would be annihilated at the return of Mithras to earth. It was taught that, when people died, they went before Mithras for

judgment, and that at the end of the world Mithras would summon all the dead from their graves to face the last judgment. The wicked would be destroyed by fire, and the righteous would reign with Mithras forever.

6. Mithraism and Christianity

Prior to the coming of the mystery cults and Christianity, personal religion hardly developed as an independent institution in the civilized lands of North Africa and Europe; it was more of a family, city-state, political, and imperial affair. The Hellenic Greeks never evolved a centralized worship system; the ritual was local; they had no priesthood and no “sacred book.” Much as the Romans, their religious institutions lacked a powerful driving agency for the preservation of higher moral and spiritual values. While it is true that the institutionalization of religion has usually detracted from its spiritual quality, it is also a fact that no religion has succeeded in surviving without the aid of institutional organization of some degree, greater or lesser.

Occidental religion languished until the days of the Sceptics, Cynics, Epicureans, and Stoics, but most important of all, until the times of the great contest between Mithraism and Paul’s new religion of Christianity.

During the third century C.E., Mithraic and Christian churches were very similar both in appearance and in the character of their ritual. A majority of such places of worship were underground, and both contained altars whose backgrounds variously depicted the sufferings of the savior who had brought salvation to a sin-cursed human race.

It had always been the practice of Mithraic worshipers, on entering the temple, to dip their fingers in holy water. And since in some districts there were those who at one time belonged to both religions, they introduced this custom into the majority of the Christian churches in the vicinity of Rome. Both religions employed baptism and partook of the sacrament of bread and wine. The one great difference between Mithraism and Christianity, aside from the characters of Mithras and Jesus, was that the one encouraged militarism while the other was ultra-pacific. Mithraism’s tolerance for other religions (except later Christianity) led to its final undoing.

In the end the nominal Christian faith dominated the Occident. Greek philosophy supplied the concepts of ethical value; Mithraism, the ritual of worship observance; and Christianity, as such, the technique for the conservation of moral and social values.

7. The Christian Religion

A Local Universe Creator was not incarnated in a human body and bestowed on the mortals of Urantia to reconcile an angry Deity but rather to win all humanity to the recognition of the Creator’s love and to the realization of their bond with the Creator.

It is not the province of this paper to deal with the origin and dissemination of the Christian religion. Suffice it to say that it is built around the person of Jesus of Nazareth, the humanly incarnate Michael of Nebadon, known to Urantia as the Christ, the anointed one. Christianity was spread throughout the Levant and Occident by the followers of this Galilean, and their missionary zeal equaled that of their illustrious predecessors, the Sethites and Salemites, as well as that of their earnest Asiatic contemporaries, the Buddhist teachers.

The Christian religion, as a Urantian system of belief, arose through the compounding of the following teachings, influences, beliefs, cults, and personal individual attitudes:

1. The Melchizedek teachings, which are a basic factor in all the religions of Occident and Orient that have arisen in the last four thousand years.
2. The Hebraic system of morality, ethics, theology, and belief in both Providence and the supreme Yahweh.
3. The Zoroastrian conception of the struggle between cosmic good and evil, which had already left its imprint on both Judaism and Mithraism. Through prolonged contact attendant on the struggles between Mithraism and Christianity, the doctrines of the Iranian prophet became a potent factor in determining the theologic and philosophic cast and structure of the dogmas, tenets, and cosmology of the Hellenized and Latinized versions of the teachings of Jesus.
4. The mystery cults, especially Mithraism. Even the legends of the birth of Jesus on Urantia became tainted with the Roman version of the miraculous birth of the Iranian savior-hero, Mithras, whose advent on earth was supposed to have been witnessed by only a handful of gift-bearing shepherds who had been informed of this impending event by angels.
5. The historic fact of the human life of Joshua ben Joseph, the reality of Jesus of Nazareth as the glorified Child of the Creator.
6. The personal viewpoint of Paul of Tarsus. And it should be recorded that Mithraism was the dominant religion of Tarsus during Paul's adolescence. Paul little dreamed that the well-intentioned letters sent to converts would someday be regarded by still later Christians as the "word of God." Such well-meaning teachers must not be held accountable for the use made of their writings by later-day successors.
7. The philosophic thought of the Hellenistic peoples, from Alexandria and Antioch through Greece to Syracuse and Rome. The philosophy of the Greeks was more in harmony with Paul's version of Christianity than with any other current religious system and became an important factor in the success of Christianity in the Occident. Greek philosophy, coupled with Paul's theology, still forms the basis of European ethics.

As the original teachings of Jesus penetrated the Occident, they became Occidentalized, and as they became Occidentalized, they began to lose their potentially universal appeal to all peoples. Christianity has long since ceased to be the religion of Jesus, although it still valiantly portrays a beautiful religion about Jesus to such individuals as sincerely seek to follow in the way of its teaching. It has glorified Jesus as the Christ, the Messianic anointed one, but has largely forgotten the Master's personal teachings: the Parenthood of the Creator and the universal family of humanity.

And this is the long story of Machiventa Melchizedek on Urantia. It is nearly four thousand years since this emergency teacher was bestowed on Urantia, and in that time the teachings of the "priest of El Elyon, the Most High," have penetrated to all peoples. And Machiventa was successful in achieving the purpose of this unusual bestowal; when Michael prepared to appear on Urantia, the Creator concept was existent in people's hearts, the same Creator concept that still newly flames in the living spiritual experience of the manifold children of the Universal Parent as they live their intriguing temporal lives on the whirling planets of space.

[This paper had been originally presented by a Melchizedek of Nebadon.]

Paper 99

The Social Problems of Religion

Religion achieves its highest social ministry when it has least connection with the secular institutions of society. In past ages, since social reforms were largely confined to the moral realms, religion did not have to adjust its attitude to extensive changes in economic and political systems. The chief problem of religion was the endeavor to replace evil with good within the existing social order of political and economic culture. Religion has indirectly tended to perpetuate the established order of society, to foster the maintenance of the existent type of civilization.

But religion should not be directly concerned either with the creation of new social orders or with the preservation of old ones. True religion does oppose violence as a technique of social evolution, but it does not oppose the intelligent efforts of society to adapt its usages and adjust its institutions to new economic conditions and cultural requirements.

Religion approved the occasional social reforms of past centuries, but in the twenty-first century it is of necessity called to face adjustment to extensive and continuing social reconstruction. Conditions of living alter so rapidly that institutional modifications must be greatly accelerated, and religion must accordingly quicken its adaptation to this new and ever-changing social order.

1. Religion and Social Reconstruction

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

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

Urantia society can never hope to settle down as in past ages. The social ship has steamed out of the sheltered bays of established tradition and has begun its cruise on the high seas of evolutionary destiny; and the souls of mortals, as never before in the world's history, need to carefully scrutinize their charts of morality and to painstakingly observe the compass of religious guidance. The paramount mission of religion as a social influence is to stabilize the ideals of humanity during these dangerous times of transition from one phase of civilization to another, from one level of culture to another.

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

A godless humanitarianism is, humanly speaking, a noble gesture, but true religion is the only power which can lastingly increase the responsiveness of one social group to the needs and sufferings of other groups. In the past, institutional religion could remain passive while the upper strata of society turned a deaf ear to

the sufferings and oppression of the helpless lower strata, but in modern times these lower social orders are no longer so abjectly ignorant nor so politically helpless.

Religion must not become organically involved in the secular work of social reconstruction and economic reorganization. But it must actively keep pace with all these advances in civilization by making clear-cut and vigorous restatements of its moral mandates and spiritual precepts, its progressive philosophy of human living and transcendent survival. The spirit of religion is eternal, but the form of its expression must be restated every time the dictionary of human language is revised.

2. Weakness of Institutional Religion

Institutional religion cannot provide inspiration and leadership in this impending world-wide social reconstruction and economic reorganization because it has unfortunately become more or less an organic part of the social order and the economic system which is destined to undergo reconstruction. Only the real religion of personal spiritual experience can function helpfully and creatively in the present crisis of civilization.

Institutional religion is now caught in the stalemate of a vicious circle. It cannot reconstruct society without first reconstructing itself; and being so much an integral part of the established order, it cannot reconstruct itself until society has been radically reconstructed.

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

Religionists are of no more value in the tasks of social reconstruction than nonreligionists except in so far as their religion has conferred on them enhanced cosmic foresight and endowed them with that superior social wisdom which is born of the sincere desire to love the Creator supremely and to love every human being as a sibling in the family of humanity. An ideal social order is that in which all people love their neighbors as they love themselves.

The religious institutions may have appeared to serve society in the past by glorifying the established political and economic orders, but they must speedily cease such action if they are to survive. Their only proper attitude consists in the teaching of nonviolence, the doctrine of peaceful evolution in the place of violent revolution.

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

3. Religion and the Religionist

Early Christianity was entirely free from all civil entanglements, social commitments, and economic alliances. Only later institutionalized Christianity became an organic part of the political and social structure of Occidental civilization.

The family of the Creator is neither a social nor economic order; it is an exclusively spiritual community of Creator-knowing individuals. True, such a community is in itself a new and amazing social phenomenon attended by astounding political and economic repercussions.

The religionist is not unsympathetic with social suffering, not unmindful of civil injustice, not insulated from economic thinking, nor insensitive to political tyranny. Religion influences social reconstruction directly because it spiritualizes and idealizes the individual citizen. Indirectly, cultural civilization is influenced by the attitude of these individual religionists as they become active and influential members of various social, moral, economic, and political groups.

The attainment of a high cultural civilization demands, first, the ideal type of citizen and, then, ideal and adequate social mechanisms with which such a citizenry may control the economic and political institutions of such an advanced human society.

Religious institutions, because of too much false sentiment, have long ministered to the underprivileged and the unfortunate, and this has all been well, but this same sentiment has led to the unwise support of individuals who have tremendously retarded the progress of civilization.

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

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

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

Religion can be kept free from unholy secular alliances only by:

1. A critically corrective philosophy.
2. Freedom from all social, economic, and political alliances.
3. Creative, comforting, and love-expanding relationships.
4. Progressive enhancement of spiritual insight and the appreciation of cosmic values.
5. Prevention of fanaticism by the compensations of the scientific mental attitude.

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

It is the business of religion to create, sustain, and inspire a cosmic loyalty in individual citizens that will direct them to the achievement of success in the advancement of all these difficult but desirable social services.

4. Transition Difficulties

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

Social leadership is transformed by spiritual insight; religion prevents all collective movements from losing sight of their true objectives. Together with children, religion is the great unifier of family life, provided it is a living and growing faith. Family life cannot be had without children; it can be lived without religion, but such a handicap enormously multiplies the difficulties of this intimate human association. During the early decades of the twenty-first century, family life, next to personal religious experience, suffers most from the consequences of the transition from old religious loyalties to the emerging new meanings and values.

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

No matter what upheavals may attend the social and economic growth of civilization, religion is genuine and worthwhile if it fosters an experience in the individual in which the sovereignty of truth, beauty, and goodness prevails, for such is the true spiritual concept of supreme reality.

After all, it is what one believes rather than what one knows that determines conduct and dominates personal performances. Purely factual knowledge exerts very little influence on the average person unless it becomes emotionally activated. But the activation of religion is super emotional, unifying the entire human experience on transcendent levels through contact with, and release of, spiritual energies in the mortal life.

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

There is no danger in religion's becoming more and more of a private matter — a personal experience — provided it does not lose its motivation for unselfish and loving social service. Religion has suffered from many secondary influences: sudden mixing of cultures, intermingling of creeds, diminution of ecclesiastical authority, changing of family life, together with urbanization and mechanization.

Humanity's greatest spiritual jeopardy consists in partial progress, the predicament of unfinished growth: forsaking the evolutionary religions of fear without immediately grasping the revelatory religion of love. Modern science, particularly psychology, has weakened only those religions which are so largely dependent on fear, superstition, and emotion.

Transition is always accompanied by confusion, and there will be little tranquility in the religious world until the great struggle between the three contending philosophies of religion is ended:

1. The spiritistic belief of many religions.
2. The humanistic and idealistic belief of many philosophies.
3. The mechanistic and naturalistic conceptions of many sciences.

And these three partial approaches to the reality of the cosmos must eventually become harmonized by the revelatory presentation of religion, philosophy, and cosmology which portrays the triune existence of spirit, mind, and energy proceeding from the Trinity of Paradise and attaining time-space unification within the Deity of the Supreme.

5. Social Aspects of Religion

While religion is exclusively a personal spiritual experience — knowing the Creator as a parent — the corollary of this experience — knowing others as siblings — entails the adjustment of the self to other selves, and that involves the social or group aspect of religious life. Religion is first an inner or personal adjustment, and then it becomes a matter of social service or group adjustment. The fact of human gregariousness determines that religious groups will come into existence. What happens to these religious groups depends very much on intelligent leadership. In primitive society the religious group is not always very different from economic or political groups. Religion has always been a conservator of morals and a stabilizer of society. And this is still true, notwithstanding the contrary teaching of many modern socialists and humanists.

Always keep in mind: True religion is to know the Creator as your parent and others as siblings. Religion is not a slavish belief in threats of punishment or magical promises of future mystical rewards.

The religion of Jesus is the most dynamic influence to ever activate the human race. Jesus shattered tradition, destroyed dogma, and called humanity to the achievement of its highest ideals in time and eternity — to be perfect, even as the Creator is perfect.

Religion has little chance to function until the religious group becomes separated from all other groups — the social association of the spiritual membership of the family of the Creator.

The doctrine of the total depravity of humanity destroyed much of the potential of religion for effecting social repercussions of an uplifting nature and of inspirational value. Jesus sought to restore people's dignity by declaring that all mortals are the children of the Creator.

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

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

interpretation of the realization of that spiritual experience. Let the term “faith” stand for the individual’s relation to the Creator rather than for the creedal formulation of what some group of mortals have been able to agree on as a common religious attitude.

Primitives made little effort to put their religious convictions into words. Their religion was danced rather than thought. Modern people have developed many creeds and created many tests of religious faith. Future religionists must live out their religion and dedicate themselves to the wholehearted service of the family of humanity. It is high time that people had religious experiences so personal and so sublime that they can be realized and expressed only by “feelings that lie too deep for words.”

Jesus did not require of followers that they should periodically assemble and recite a form of words indicative of their common beliefs. Jesus only ordained that they should gather together to actually *do something* — partake of the communal supper of remembrance.

6. Institutional Religion

Sectarianism is a disease of institutional religion, and dogmatism is an enslavement of the spiritual nature. It is far better to have a religion without an institution than an institution without religion. The religious turmoil of the twenty-first century does not, in and of itself, betoken spiritual decadence. Confusion goes before growth as well as before destruction.

There is a real purpose in the socialization of religion. It is the purpose of group religious activities to dramatize the loyalties of religion; to magnify the lures of truth, beauty, and goodness; to foster the attractions of supreme values; to enhance the service of unselfish community; to glorify the potentials of family life; to promote religious education; to provide wise counsel and spiritual guidance; and to encourage group worship. And all live religions encourage human friendship, conserve morality, promote neighborhood welfare, and facilitate the spread of the essential doctrine of their respective messages regarding eternal life.

But as religion becomes institutionalized, its power for good is curtailed, while the possibilities for evil are greatly multiplied. The dangers of formalized religion are: fixation of beliefs and crystallization of sentiments; accumulation of vested interests with increase of secularization; tendency to standardize and fossilize truth; diversion of religion from the service of the Creator to the service of the institution; inclination of leaders to become administrators instead of ministers; tendency to form sects and competitive divisions; establishment of oppressive ecclesiastical authority; creation of the aristocratic “chosen-people” attitude; fostering of false and exaggerated ideas of sacredness; the routinizing of religion and the petrification of worship; tendency to venerate the past while ignoring present demands; failure to make up-to-date interpretations of religion; entanglement with functions of secular institutions; it creates the evil discrimination of religious castes; it becomes an intolerant judge of orthodoxy; it fails to hold the interest of adventurous youth and gradually loses the message of the doctrine of eternal survival.

Formal religion restrains people in their personal spiritual activities instead of releasing them for heightened service as cosmic citizens.

7. Religion’s Contribution

Though religious groups should stand aloof from all secular activities, at the same time religion must do nothing to hinder or retard the social co-ordination of human institutions. Life must continue to grow in meaningfulness; people must go on with their reformation of philosophy and their clarification of religion.

Political science must effect the reconstruction of economics and commerce by the techniques it learns from the social sciences and by the insights and motives supplied by religious living. In all social reconstruction, religion provides a stabilizing loyalty to a transcendent object, a steadying goal beyond and above the immediate and temporal objective. In the midst of the confusions of a rapidly changing environment, people need the sustenance of a cosmic perspective.

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

People can never wisely decide temporal issues or transcend the selfishness of personal interests unless they meditate in the presence of the sovereignty of the Creator and grapple with the realities of divine meanings and spiritual values.

Economic interdependence and social harmony will ultimately elevate community. Mortals are naturally dreamers, but science is sobering them so that religion can presently activate them with far less danger of precipitating fanatical reactions. Economic necessities tie people up with reality, and personal religious experience brings these same people in direct contact with the eternal realities of an ever-expanding and progressing cosmic citizenship.

[This paper had been originally presented by a Melchizedek of Nebadon.]

Paper 100

Religion in Human Experience

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

Spiritual growth is mutually stimulated by intimate association with other religionists. Love supplies the soil for religious growth — an objective lure in the place of subjective gratification — yet it yields the supreme subjective satisfaction. And religion ennobles the commonplace drudgery of daily living.

1. Religious Growth

While religion produces growth of meanings and enhancement of values, evil always results when purely personal evaluations are elevated to the levels of absolutes. A child evaluates experience in accordance with the content of pleasure; maturity is proportional to the substitution of higher meanings for personal pleasure, even loyalties to the highest concepts of diversified life situations and cosmic relations.

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

Give all developing children a chance to grow their own religious experience; do not force a ready-made adult experience upon them. Remember, year-by-year progress through an established educational regime does not necessarily mean intellectual progress, much less spiritual growth. Enlargement of vocabulary does not signify development of character. Growth is not truly indicated by mere products but rather by progress. Real educational growth is indicated by enhancement of ideals, increased appreciation of values, new meanings of values, and augmented loyalty to supreme values.

Children are permanently impressed only by the loyalties of their adult associates; precept or even example is not lastingly influential. Loyal persons are growing persons, and growth is an impressive and inspiring reality. Live loyally today — grow — and tomorrow will attend to itself. The quickest way for a tadpole to become a frog is to live loyally each moment as a tadpole.

The soil essential for religious growth presupposes a progressive life of self-realization, the co-ordination of natural propensities, the exercise of curiosity and the enjoyment of reasonable adventure, the experiencing of feelings of satisfaction, the functioning of the fear stimulus of attention and awareness, the wonder-lure, and a normal consciousness of smallness, humility. Growth is also predicated on the discovery of selfhood accompanied by self-criticism — conscience, for conscience is really the criticism of oneself by one's own value-habits, personal ideals.

Religious experience is markedly influenced by physical health, inherited temperament, and social environment. But these temporal conditions do not inhibit inner spiritual progress by a soul dedicated to the doing of the will of the Creator. Certain innate drives toward growth and self-realization which function

if they are not specifically inhibited are present in all normal mortals. The certain technique of fostering this constitutive endowment of the potential of spiritual growth is to maintain an attitude of wholehearted devotion to supreme values.

Religion cannot be bestowed, received, loaned, learned, or lost. It is a personal experience which grows proportionally to the growing quest for final values. Cosmic growth relies on the accumulation of meanings and the ever-expanding elevation of values. But growth itself is always unconscious.

Religious habits of thinking and acting contribute to the economy of spiritual growth. One can develop religious predispositions toward favorable reaction to spiritual stimuli, a sort of conditioned spiritual reflex. Habits which favor religious growth embrace cultivated sensitivity to divine values, recognition of religious living in others, reflective meditation on cosmic meanings, worshipful problem solving, sharing one's spiritual life with others, avoidance of selfishness, refusal to presume on divine mercy, living as in the presence of the Creator. The factors of religious growth may be intentional, but the growth itself is unvaryingly unconscious.

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

2. Spiritual Growth

Spiritual development depends, first, on the maintenance of a living spiritual connection with true spiritual forces and, second, on the continuous bearing of spiritual fruit: yielding the ministry to others of that which has been received from one's spiritual benefactors. Spiritual progress is predicated on intellectual recognition of spiritual poverty coupled with the self-consciousness of perfection-hunger, the desire to know and be like the Creator, the wholehearted purpose to do the will of the Creator.

Spiritual growth is first an awakening to needs, next a discernment of meanings, and then a discovery of values. The evidence of true spiritual development consists in the exhibition of a human personality motivated by love, activated by unselfish ministry, and dominated by the wholehearted worship of the perfection ideals of divinity. And this entire experience constitutes the reality of religion as contrasted with mere theological beliefs.

Religion can progress to the level of experience on which it becomes an enlightened and wise technique of spiritual reaction to the universe. Such a glorified religion can function on three levels of human personality: the intellectual, the morontial, and the spiritual; on the mind, in the evolving soul, and with the indwelling spirit.

Spirituality becomes at once the indicator of one's nearness to the Creator and the measure of one's usefulness to others. Spirituality enhances the ability to discover beauty in things, recognize truth in meanings, and discover goodness in values. Spiritual development is determined by capacity for it and is directly proportional to the elimination of the selfish qualities of love.

Actual spiritual status is the measure of Deity attainment, Adjuster attunement. The achievement of finality of spirituality is equivalent to the attainment of the maximum of reality, the maximum of Creator-likeness. Eternal life is the endless quest for infinite values.

The goal of human self-realization should be spiritual, not material. The only realities worth striving for are divine, spiritual, and eternal. Mortals are entitled to the enjoyment of physical pleasures and to the satisfaction of human affections; they are benefited by loyalty to human associations and temporal institutions; but these are not the eternal foundations on which to build the immortal personality which must transcend space, vanquish time, and achieve the eternal destiny of divine perfection and finaliter service.

Jesus portrayed the profound surety of the Creator-knowing mortal by saying: "To a Creator-knowing person, what does it matter if all things earthly crash?" Temporal securities are vulnerable, but spiritual sureties are impregnable. When the flood tides of human adversity, selfishness, cruelty, hate, malice, and jealousy beat about the mortal soul, you may rest in the assurance that there is one inner bastion, the citadel of the spirit, which is absolutely unassailable; at least this is true of all human beings who have dedicated the keeping of their souls to the indwelling spirit of the eternal Source.

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

3. Concepts of Supreme Value

Religion is not a technique for attaining a static and blissful peace of mind; it is an impulse for organizing the soul for dynamic service. It is the enlistment of the totality of selfhood in the loyal service of loving the Creator and serving humanity. Religion pays any price essential to the attainment of the supreme goal, the eternal prize. There is a consecrated completeness in religious loyalty which is superbly sublime. And these loyalties are socially effective and spiritually progressive.

To the religionist the concept of Deity becomes a symbol signifying the approach to supreme reality and the recognition of divine value. Human likes and dislikes do not determine good and evil; moral values do not grow out of wish fulfillment or emotional frustration.

In the contemplation of values you must distinguish between that which *is* value and that which *has* value. You must recognize the relation between pleasurable activities and their meaningful integration and enhanced realization on ever progressively higher and higher levels of human experience.

Meaning is something which experience adds to value; it is the appreciative consciousness of values. An isolated and purely selfish pleasure may connote a virtual devaluation of meanings, a meaningless enjoyment bordering on relative evil. Values are experiential when realities are meaningful and mentally associated, when such relationships are recognized and appreciated by mind.

Values can never be static; reality signifies change, growth. Change without growth, expansion of meaning and exaltation of value, is valueless — is potential evil. The greater the quality of cosmic adaptation, the more of meaning any experience possesses. Values are not conceptual illusions; they are real, but they always depend on the fact of relationships. Values are always both actual and potential — not what was, but what is and is to be.

The association of actuals and potentials equals growth, the experiential realization of values. But growth is not mere progress. Progress is always meaningful, but it is relatively valueless without growth. The supreme value of human life consists in growth of values, progress in meanings, and realization of the cosmic interrelatedness of both of these experiences. And such an experience is the equivalent of Creator-consciousness. Such a mortal, while not supernatural, is truly becoming superhuman; an immortal soul is evolving.

Mortals cannot cause growth, but they can supply favorable conditions. Growth is always unconscious, be it physical, intellectual, or spiritual. Love thus grows; it cannot be created, manufactured, or purchased; it must grow. Evolution is a cosmic technique of growth. Social growth cannot be secured by legislation, and moral growth is not had by improved administration. Mortals may manufacture a machine, but its real value must be derived from human culture and personal appreciation. A person's sole contribution to growth is the mobilization of the total powers of mortal personality — living faith.

4. Problems of Growth

Religious living is devoted living, and devoted living is creative living, original and spontaneous. New religious insights arise out of conflicts which initiate the choosing of new and better reaction habits in the place of older and inferior reaction patterns. New meanings only emerge amid conflict; and conflict persists only in the face of refusal to espouse the higher values connoted in superior meanings.

Religious challenges are inevitable; there can be no growth without psychic conflict and spiritual agitation. The organization of a philosophic standard of living entails considerable commotion in the philosophic realms of the mind. Loyalties are not exercised on behalf of the great, the good, the true, and the noble without a struggle. Effort is attendant on clarification of spiritual vision and enhancement of cosmic insight. And the human intellect protests against being weaned from subsisting on the nonspiritual energies of temporal existence. The slothful animal mind rebels at the effort required to wrestle with cosmic problem solving.

But the great problem of religious living consists in the task of unifying the soul powers of the personality by the dominance of LOVE. Health, mental efficiency, and happiness arise from the unification of physical systems, mind systems, and spirit systems. Of health and sanity mortals understand much, but of happiness they have truly realized very little. The highest happiness is indissolubly linked with spiritual progress. Spiritual growth yields lasting joy, peace which passes all understanding.

In physical life the senses tell of the existence of things; mind discovers the reality of meanings; but the spiritual experience reveals to the individual the true values of life. These high levels of human living are attained in the supreme love of the Creator and in the unselfish love of humanity. If you love others, you

must have discovered their values. Jesus loved people so much because of placing such a high value on them. You can best discover values in your associates by discovering their motivation. If others irritate you, cause feelings of resentment, you should sympathetically seek to discern their viewpoint, their reasons for such objectionable conduct. If once you understand your neighbor, you will become tolerant, and this tolerance will grow into friendship and ripen into love.

In the mind's eye conjure up a picture of one of your primitive ancestors of cave-dwelling times — a short, misshapen, filthy, snarling hulk standing, legs spread, club upraised, breathing hate and animosity while looking fiercely just ahead. Such a picture hardly depicts divine dignity. But allow us to enlarge the picture. In front of this animated human crouches a saber-toothed tiger. Behind, helpless family members. Immediately you recognize that such a picture stands for the beginnings of much that is fine and noble in the human race, but the person is the same in both pictures. Only, in the second sketch you are favored with a widened horizon. Here you discern the motivation of this evolving mortal, whose attitude becomes praiseworthy. If you could only fathom the motives of your associates, how much better you would understand them. If you could only know others, you would eventually fall in love with them.

You cannot truly love others by a mere act of the will. Love is only born of thoroughgoing understanding of your neighbor's motives and sentiments. It is not so important to love everyone today as it is that each day you learn to love one more human being. If each day or each week you achieve an understanding of one more person, and if this is the limit of your ability, then you are certainly socializing and truly spiritualizing your personality. Love is infectious, and when human devotion is intelligent and wise, love is more catching than hate. But only genuine and unselfish love is truly contagious. If each mortal could only become a focus of dynamic affection, this benign virus of love would soon pervade the sentimental emotion-stream of humanity to such an extent that all civilization would be encompassed by love, and that would be the realization of the family of humankind.

5. Conversion and Mysticism

The world is filled with lost souls, not lost in the theologic sense but lost in the directional meaning, wandering about in confusion among the isms and cults of a frustrated philosophic era. Too few have learned how to acquire a philosophy of living in the place of religious authority. (The symbols of socialized religion are not to be despised as channels of growth, but the river bed is not the river.)

The progression of religious growth leads from stagnation through conflict to co-ordination, from insecurity to undoubting faith, from confusion of cosmic consciousness to unification of personality, from the temporal objective to the eternal, from the bondage of fear to the liberty of the divine.

It should be made clear that professions of loyalty to the supreme ideals — the psychic, emotional, and spiritual awareness of Creator-consciousness — may be a natural and gradual growth or may sometimes be experienced at certain junctures, as in a crisis. The Apostle Paul experienced just such a sudden and spectacular conversion that eventful day on the Damascus road. Gautama Siddhartha had a similar experience while sitting alone at night, seeking to penetrate the mystery of final truth. Many others have had like experiences, and many true believers have progressed in the spirit without sudden conversion.

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

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

If one is disposed to recognize a theoretical subconscious mind as a practical working hypothesis in the otherwise unified intellectual life, then, to be consistent, one should postulate a similar and corresponding realm of ascending intellectual activity as the superconscious level, the zone of immediate contact with the indwelling spirit entity, the Thought Adjuster. The great danger in all these psychic speculations is that visions and other so-called mystic experiences, along with extraordinary dreams, may be regarded as divine communications to the human mind. In times past, divine beings have revealed themselves to certain Creator-knowing persons, not because of their mystic trances or morbid visions, but in spite of all these phenomena.

In contrast with conversion-seeking, the better approach to the morontia zones of possible contact with the Thought Adjuster would be through living faith and sincere worship, wholehearted and unselfish prayer. Altogether too much of the uprush of the memories of the unconscious levels of the human mind has been mistaken for divine revelations and spirit leadings.

There is great danger associated with the habitual practice of religious daydreaming; mysticism may become a technique of reality avoidance, although it has sometimes been a means of genuine spiritual communion. Short seasons of retreat from the busy scenes of life may not be seriously dangerous, but prolonged isolation of personality is most undesirable. Under no circumstances should the trancelike state of visionary consciousness be cultivated as a religious experience.

The characteristics of the mystical state are diffusion of consciousness with vivid islands of focal attention operating on a comparatively passive intellect. All of this gravitates consciousness toward the subconscious rather than in the direction of the zone of spiritual contact, the superconscious. Many mystics have carried their mental dissociation to the level of abnormal mental manifestations.

The more healthful attitude of spiritual meditation is to be found in reflective worship and in the prayer of thanksgiving. The direct communion with one's Thought Adjuster, such as occurred in the later years of Jesus' life, should not be confused with these so-called mystical experiences. The factors which contribute to the initiation of mystic communion are indicative of the danger of such psychic states. The mystic status is favored by such things as: physical fatigue, fasting, psychic dissociation, profound aesthetic experiences, vivid sex impulses, fear, anxiety, rage, and wild dancing. Much of the experience arising as a result of such preliminary preparation has its origin in the subconscious mind.

However favorable the conditions for mystic phenomena may have been, it should be clearly understood that Jesus of Nazareth never resorted to such methods for communion with the Paradise Creator. Jesus had no subconscious delusions or superconscious illusions.

6. Marks of Religious Living

Evolutionary religions and revelatory religions may differ markedly in method, but in motive there is great similarity. Religion is not a specific function of life; rather it is a mode of living. True religion is a wholehearted devotion to some reality which the religionist deems to be of supreme value personally and for all of humanity. And the outstanding characteristics of all religions are: unquestioning loyalty and wholehearted devotion to supreme values. This religious devotion to supreme values is shown in the relation of the supposedly irreligious parents to their children and in the fervent loyalty of non-religionists to an espoused cause.

The accepted supreme value of the religionist may be base or even false, but it is nevertheless religious. A religion is genuine to just the extent that the value which is held to be supreme is truly a cosmic reality of genuine spiritual worth.

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

The self has surrendered to the intriguing drive of an all-encompassing motivation which imposes heightened self-discipline, lessens emotional conflict, and makes mortal life truly worth living. The morbid recognition of human limitations is changed to the natural consciousness of mortal shortcomings, associated with moral determination and spiritual aspiration to attain the highest universe and superuniverse goals. And this intense striving for the attainment of supermortal ideals is always characterized by increasing patience, forbearance, fortitude, and tolerance.

But true religion is a living love, a life of service. The religionist's detachment from much that is purely temporal and trivial never leads to social isolation, and it should not destroy the sense of humor. Genuine religion takes nothing away from human existence, but it does add new meanings to all of life; it generates new types of enthusiasm, zeal, and courage. It may even engender the spirit of the crusader, which is more than dangerous if not controlled by spiritual insight and loyal devotion to the commonplace social obligations of human loyalties.

One of the most amazing earmarks of religious living is that dynamic and sublime peace, that peace which passes all human understanding, that cosmic poise which marks the absence of all doubt and turmoil. Such levels of spiritual stability are immune to disappointment.

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

Even evolutionary religion is all of this in loyalty and grandeur because it is a genuine experience. But revelatory religion is *excellent* as well as genuine. The new loyalties of enlarged spiritual vision create new levels of love and devotion, of service and kinship; and all this enhanced social outlook produces an enlarged consciousness of the parenthood of the Creator and the family of humanity.

The characteristic difference between evolved and revealed religion is a new quality of divine wisdom which is added to purely experiential human wisdom. But it is experience in and with the human religions that develops the capacity for subsequent reception of increased bestowals of divine wisdom and cosmic insight.

7. The Acme of Religious Living

Although the average mortal cannot hope to attain the high perfection of character which Jesus of Nazareth acquired while sojourning on Urantia, it is altogether possible for every mortal believer to develop a strong and unified personality along the perfected lines of the Jesus personality. The unique feature of the Master's personality was not so much its perfection as its symmetry, its exquisite and balanced unification.

The unfailing kindness of Jesus touched the hearts of others, but the stalwart strength of character amazed them. Jesus was truly sincere and free from affectation, was always so refreshingly genuine, never stooped to pretense, and never resorted to shamming. Jesus lived the truth, taught the truth and was the truth. Jesus was constrained to proclaim saving truth to that generation, even though such sincerity sometimes caused pain. Jesus was unquestioningly loyal to all truth.

But the Master was so reasonable, so approachable, so practical, while having plans which were always characterized by such sanctified common sense. Jesus was free from all freakish, erratic, and eccentric tendencies and was never capricious, whimsical, or hysterical. In all that Jesus taught and did there was always an exquisite discrimination associated with an extraordinary sense of propriety.

Jesus was always a well-poised personality, for whom enemies maintained a wholesome respect and even fear. Jesus was unafraid and was surcharged with divine enthusiasm, but never became fanatical. Jesus was emotionally active but never flighty, imaginative but always practical. Jesus frankly faced the realities of life, but was never dull or prosaic; was courageous but never reckless, prudent but never cowardly, sympathetic but not sentimental, unique but not eccentric, pious but not sanctimonious, and was so well-poised as a result of being so perfectly unified.

Jesus' originality was unstifled, not bound by tradition or handicapped by enslavement to narrow conventionality, but speaking with undoubted confidence and teaching with absolute authority. But Jesus' superb originality did not result in overlooking the gems of truth in the teachings of others. And the most original of Jesus' teachings was the emphasis of love and mercy in the place of fear and sacrifice.

Jesus was very broad in outlook, and exhorted the apostles to preach to all peoples. Free from all narrow-mindedness, Jesus' sympathetic heart embraced all of humanity, even a universe. Always the invitation was, "Whosoever will, let them come."

It was said that Jesus trusted the Creator absolutely. As a mortal among mortals Jesus most sublimely trusted the Creator as a little child trusts its earthly parent. Jesus' faith was perfect but never presumptuous. No matter how cruel nature might appear to be or how indifferent to humanity's welfare on earth, Jesus' faith never faltered. Jesus was immune to disappointment, impervious to persecution, and was untouched by apparent failure.

Jesus loved mortals as siblings, at the same time recognizing how they differed in innate endowments and acquired qualities. Jesus went about doing good.

Jesus was an unusually cheerful person, but was not a blind and unreasoning optimist, constantly exhorting people to "Be of good cheer." Jesus could maintain this confident attitude because of unswerving trust in the Creator and unshakable confidence in humanity. Jesus was always touchingly considerate of everyone because of loving them and believing in them. Still Jesus was always true to convictions and magnificently firm in devotion to the doing of the Creator's will.

Jesus was always generous and never grew weary of saying, "It is more blessed to give than to receive" and "freely you have received, freely give." And yet, with unbounded generosity, Jesus was never wasteful or extravagant.

Jesus was candid, but always kind; frank, but always friendly. Jesus was outspoken about love for the sinner and hatred for sin. But throughout all this amazing frankness, was unerringly *fair*.

Jesus was consistently cheerful, although sometimes having to drink deeply of the cup of human sorrow. Jesus fearlessly faced the realities of existence, yet was filled with enthusiasm for the Truth, but controlled that enthusiasm and was never controlled by it. Jesus was unreservedly dedicated to doing the Creator's will. This divine enthusiasm led unspiritual companions to think Jesus was confused, but the onlooking universe appraised Jesus as the model of sanity and the pattern of supreme mortal devotion to the high standards of spiritual living. And Jesus' controlled enthusiasm was contagious; constraining associates to share that divine optimism.

Jesus was not a person of sorrows; but was a soul of gladness, always saying, "Rejoice and be exceedingly glad." But when duty required, Jesus was willing to walk courageously through the most trying circumstances. Jesus was gladsome but at the same time humble.

Jesus, whose courage was equaled only by patience, when pressed to act prematurely would only reply, "My hour has not yet come." Jesus was never in a hurry and had sublime composure. But Jesus was often indignant at evil, intolerant of sin and was often mightily moved to resist that which was inimical to the welfare of the children on earth. But Jesus' indignation against sin never led to anger at the sinner.

Jesus' courage, often heroic, was magnificent but never foolhardy. But that courage was linked with discretion and controlled by reason. It was courage born of faith, not the recklessness of blind presumption. Jesus was truly brave but never audacious.

Jesus was a pattern of reverence and was even respectful of the faulty worship of others, but was fully capable of criticizing religious traditions or errors of human belief. Jesus was reverential of true holiness, and yet could justly appeal to others, saying, "Who among you convicts me of sin?"

Jesus was great, and yet fraternized with the little children. Jesus was gentle and unassuming in personal life, and yet was the perfected human of a universe.

Jesus was the perfectly unified human personality and today, as in Galilee, continues to unify mortal experience and to co-ordinate human endeavors. Jesus unifies life, ennobles character, and simplifies experience. Jesus enters the human mind to elevate, transform, and transfigure it.

[This paper had been originally presented by a Melchizedek of Nebadon.]

Paper 101

The Real Nature of Religion

Religion, as a human experience, ranges from the primitive fear slavery of the evolving savage to the sublime and magnificent faith liberty of those civilized mortals who are superbly conscious of their relationship with the eternal Creator.

Religion is the ancestor of the advanced ethics and morals of progressive social evolution. But religion, as such, is not merely a moral movement, although the outward and social manifestations of religion are mightily influenced by the ethical and moral momentum of human society. Religion is always the inspiration of a mortal's evolving nature, but it is not the secret of that evolution.

Religion, the conviction-faith of the personality, can always triumph over the superficially contradictory logic of despair born in the unbelieving material mind. There is a true and genuine inner voice, and this spirit leading is distinct from the ethical prompting of human conscience. The feeling of religious assurance is more than an emotional feeling. The assurance of religion transcends the reason of the mind, even the logic of philosophy. Religion *is* faith, trust, and assurance.

1. True Religion

True religion is not a system of philosophic belief which can be reasoned and substantiated by natural proof, neither is it a fantastic and mystic experience of indescribable feelings of ecstasy which can be enjoyed only by the romantic devotees of mysticism. Religion is not the product of reason, but viewed from within, it is altogether reasonable. Religion is not derived from the logic of human philosophy, but as a human experience it is altogether logical. Religion is the experiencing of divinity in the consciousness of a moral being of evolutionary origin; it represents true experience with eternal realities in time, the realization of spiritual satisfactions while still in material form.

The Thought Adjuster has no special mechanism through which to gain self-expression; there is no mystic religious faculty for the reception or expression of religious inspirations. These experiences are made available through the naturally ordained mechanism of mortal mind. And that is one explanation for the Adjuster's difficulty in engaging in direct communication with the material mind of its constant indwelling.

The divine spirit makes contact with mortals, not by feelings or emotions, but in the realm of the highest and most spiritualized thinking. It is your *thoughts*, not your feelings, that lead you toward the Creator. The divine nature may be perceived only with the mind. But the mind that really discerns the Creator, hears the indwelling Adjuster, is the pure mind. All such inner and spiritual communion is termed spiritual insight. Such religious experiences result from the impression made on the minds of mortals by the combined operations of the Adjuster and the Spirit of Truth as they function amid the ideas, ideals, insights, and spirit strivings of the evolving children of the Creator.

Religion lives and prospers, then, not by sight and feeling, but rather by faith and insight. It consists not in the discovery of new facts or in the finding of a unique experience, but rather in the discovery of new and spiritual *meanings* in facts already well known to humanity. The highest religious experience is not

dependent on prior acts of belief, tradition, and authority; neither is religion the offspring of sublime feelings and purely mystical emotions. It is, rather, a profoundly deep and actual spiritual communion with the spirit influences resident within the human mind, and as far as such an experience is definable in terms of psychology, it is simply the experience of believing in the Creator as a reality.

While religion is not the product of the rationalistic speculations of a material cosmology, it is, nonetheless, the creation of a wholly rational insight which originates in a mortal's mind. Religion is born neither of mystic meditations nor of isolated contemplations, although it is more or less mysterious, indefinable and inexplicable in terms of purely intellectual reason and philosophic logic. The germs of true religion originate in the domain of a mortal's moral consciousness, and they are revealed in the growth of a mortal's spiritual insight, that faculty of human personality which accrues as a consequence of the presence of the Creator-revealing Thought Adjuster in the Creator-hungry mortal mind.

Faith unites moral insight with conscientious discriminations of values, and the pre-existent evolutionary sense of duty completes the ancestry of true religion. The experience of religion eventually results in the certain consciousness of the Creator and in the undoubted assurance of the survival of the believing personality.

And so it may be seen that religious longings and spiritual urges are not of such a nature as would merely lead people to *want* to believe in the Creator, but rather they are of such nature and power that people are profoundly impressed with the conviction that they *ought* to believe in the Creator. The sense of evolutionary duty and the obligations consequent on the illumination of revelation make such a profound impression on mortals' moral natures that they finally reach that position of mind and that attitude of soul where they conclude that they *have no right not to believe in the Creator*. The higher and super philosophic wisdom of such enlightened and disciplined individuals ultimately instructs them that to doubt or distrust the Creator's goodness would be to prove untrue to the *realist* and *deepest* thing within the human mind and soul — the divine Adjuster.

2. The Fact of Religion

The fact of religion consists wholly in the religious experience of rational and average human beings. And this is the only sense in which religion can ever be regarded as scientific or even psychological. The proof that revelation is revelation is this same fact of human experience: the fact that revelation synthesizes the apparently divergent sciences of nature and the theology of religion into a consistent and logical universe philosophy, a co-ordinated and unbroken explanation of both science and religion, creating a harmony of mind and satisfaction of spirit which answers those questionings of the mortal mind which craves to know *how* the Infinite works out the divine will and plans in matter, with minds, and on spirit.

Reason is the method of science; faith is the method of religion; logic is the attempted technique of philosophy. Revelation compensates for the absence of the morontia viewpoint by providing a technique for achieving unity in the comprehension of the reality and relationships of matter and spirit by the mediation of mind. And true revelation never renders science unnatural, religion unreasonable, or philosophy illogical.

Reason, through the study of science, may lead back through nature to a First Cause, but it requires religious faith to transform the First Cause of science into the personality of the Creator; and revelation is further required for the validation of such a faith, such spiritual insight.

There are two basic reasons for believing in a Creator who fosters human survival:

1. Human experience, personal assurance, the registered hope and trust initiated by the indwelling Thought Adjuster.
2. The revelation of truth, whether by direct personal ministry of the Spirit of Truth, by the world bestowal of divine Beings, or through the revelations of the written word.

Science ends its reason-search in the hypothesis of a First Cause. Religion does not stop in its flight of faith until it is sure of a personal Creator. The discriminating study of science logically suggests the reality and existence of an Absolute. Religion believes unreservedly in the existence and reality of a Creator who fosters personality survival. What metaphysics fails utterly in doing, and what even philosophy fails partially in doing, revelation does; that is, affirms that this First Cause of science and religion's personal Creator are *one and the same Deity*.

Reason is the proof of science, faith the proof of religion, logic the proof of philosophy, but revelation is validated only by human *experience*. Science yields knowledge; religion yields happiness; philosophy yields unity; revelation confirms the experiential harmony of this triune approach to universal reality.

The contemplation of nature can only reveal a First Cause of nature, a First Cause of motion. Nature exhibits only matter, motion, and animation — life. Matter plus energy, under certain conditions, is manifested in living forms, but while natural life is relatively continuous as a phenomenon, it is wholly transient as to individualities. Nature does not afford ground for logical belief in human-personality survival. The religious individuals who find the Creator in nature have already and first found this same personal Creator in their own souls.

Faith reveals the Creator in the soul. Revelation, the substitute for morontia insight on an evolutionary world, enables mortals to see the same Creator in nature that faith exhibits in their souls. Therefore revelation successfully bridges the gulf between the material and the spiritual, even between the creature and the Creator.

The contemplation of nature logically points in the direction of intelligent guidance, even living supervision, but it does not in any satisfactory manner reveal a personal Creator. On the other hand, nature discloses nothing which would preclude the universe from being seen as the handiwork of the Deity of religion. The Creator cannot be found through nature alone, but mortals having otherwise found the Creator, the study of nature becomes wholly consistent with a higher and more spiritual interpretation of the universe.

Revelation as an epochal phenomenon is periodic; as a personal human experience it is continuous. Divinity functions in mortal personality as the Adjuster gift of the Universal Parent, as the Spirit of Truth of the

Local Universe Creator, and as the Holy Spirit of the Local Universe Creative Spirit, while these three supermortal endowments are unified in human experiential evolution as the ministry of the Supreme.

True religion is an insight into reality, the faith-child of the moral consciousness, and not a mere intellectual assent to any dogmatic doctrines. Religion consists not in theologic propositions but in spiritual insight and the sublimity of the soul's trust.

Your deepest nature — the divine Adjuster — creates within you a hunger and thirst for righteousness, a certain craving for divine perfection. Religion is the faith act of the recognition of this inner urge to divine attainment, bringing about a soul trust and assurance of which you become conscious as the way of eternal life, the technique of the survival of personality and all those values which you have come to accept as being true and good.

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

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

Psychology may indeed attempt to study the phenomena of religious reactions to the social environment, but it can never hope to penetrate to the real and inner motives and workings of religion. Only theology, the province of faith and the technique of revelation, can afford any sort of intelligent account of the nature and content of religious experience.

3. The Characteristics of Religion

Religion is so vital that it persists in the absence of learning. It lives in spite of its contamination with erroneous cosmologies and false philosophies; it survives even the confusion of metaphysics. That which is indispensable to human progress and survival, the ethical conscience and the moral consciousness, persists in and through all the historic vicissitudes of religion.

Faith-insight, or spiritual intuition, is the endowment of the cosmic mind in association with the Thought Adjuster, which is the Creator's gift to humankind. Spiritual reason, soul intelligence, is the endowment of the Holy Spirit, the Creative Spirit's gift to humankind. Spiritual philosophy, the wisdom of spirit realities, is the endowment of the Spirit of Truth, the combined gift of the bestowal Beings to all people. And the coordination and interassociation of these spirit endowments establish a mortal as a spirit personality in potential destiny.

It is the Adjuster possession of this same spirit personality, in primitive and embryonic form, which survives the natural death of the material body. This composite entity of spirit origin in association with human

experience is enabled, by means of the living way provided by the divine Beings, to survive (in Adjuster custody) the dissolution of the material self of mind and matter when such a transient partnership of the material and the spiritual is divorced by the cessation of vital motion.

Through religious faith the soul of a mortal reveals itself and demonstrates the potential divinity of its emerging nature by the characteristic manner in which it induces the mortal personality to react to certain trying intellectual and testing social situations. Genuine spiritual faith (true moral consciousness) is revealed in that it:

1. Causes ethics and morals to progress despite inherent and adverse animalistic tendencies.
2. Produces a sublime trust in the goodness of the Creator even in the face of bitter disappointment and crushing defeat.
3. Generates profound courage and confidence despite natural adversity and physical calamity.
4. Exhibits inexplicable poise and sustaining tranquility notwithstanding baffling diseases and even acute physical suffering.
5. Maintains a mysterious poise and composure of personality in the face of maltreatment and the rankest injustice.
6. Maintains a divine trust in ultimate victory in spite of the cruelties of seemingly blind fate and the apparent utter indifference of natural forces to human welfare.
7. Persists in the unswerving belief in the Creator despite all contrary demonstrations of logic, and successfully withstands all other intellectual sophistries.
8. Continues to exhibit undaunted faith in the soul's survival regardless of the deceptive teachings of false science and the persuasive delusions of unsound philosophy.
9. Lives and triumphs irrespective of the crushing overload of the complex and partial civilizations of modern times.
10. Contributes to the continued survival of altruism in spite of human selfishness, social antagonisms, commercial greed, and political maladjustments.
11. Steadfastly adheres to a sublime belief in universe unity and divine guidance regardless of the presence of evil and sin.
12. Goes right on worshipping the Creator in spite of anything and everything.

We know, then, by three phenomena, that mortals have a divine spirit or spirits dwelling within them: first, by personal experience — religious faith; second, by revelation — personal and planetary; and third, by the amazing exhibition of such extraordinary and unnatural reactions to their material environment as are

illustrated by the foregoing recital of twelve spirit- like performances in the presence of the actual and trying situations of human existence. And there are still others.

And it is just such a vital and vigorous performance of faith in the domain of religion that entitles mortals to affirm the personal possession and spiritual reality of that crowning endowment of human nature, religious experience.

4. The Limitations of Revelation

Because your world is generally ignorant of origins, even of physical origins, it has appeared to be wise from time to time to provide instruction in cosmology. And this has always made trouble for the future. The laws of revelation hamper us greatly by their proscription of the impartation of unearned or premature knowledge. Any cosmology presented as a part of revealed religion is destined to be outgrown in a very short time. Accordingly, future students of such a revelation are tempted to discard any element of genuine religious truth it may contain because they discover errors on the face of the associated cosmologies presented there.

Humanity should understand that we who participate in the revelation of truth are very rigorously limited by the instructions of our superiors. We are not at liberty to anticipate the scientific discoveries of a thousand years. Revelators must act in accordance with the instructions which form a part of the revelation mandate. We see no way of overcoming this difficulty, either now or at any future time. We know that, while the historic facts and religious truths of this series of revelatory presentations will stand on the records of the ages to come, within a few short years many of our statements regarding the physical sciences will stand in need of revision in consequence of additional scientific developments and new discoveries. These new developments we even now foresee, but we are forbidden to include such humanly undiscovered facts in the revelatory records. Let it be made clear that revelations are not necessarily inspired. The cosmology of these revelations is *not inspired*. It is limited by our permission for the co-ordination and sorting of present-day knowledge. While divine or spiritual insight is a gift, *human wisdom must evolve*.

Truth is always a revelation: auto-revelation when it emerges as a result of the work of the indwelling Adjuster; epochal revelation when it is presented by the function of some other celestial agency, group, or personality.

In the last analysis, religion is to be judged by its fruits, according to the manner and the extent to which it exhibits its own inherent and divine excellence.

Truth may be only relatively inspired, even though revelation is invariably a spiritual phenomenon. While statements with reference to cosmology are never inspired, such revelations are of immense value in that they at least transiently clarify knowledge by:

1. The reduction of confusion by the authoritative elimination of error.
2. The co-ordination of known or about-to-be-known facts and observations.

3. The restoration of important bits of lost knowledge concerning epochal transactions in the distant past.
4. The supplying of information which will fill in vital missing gaps in otherwise earned knowledge.
5. Presenting cosmic data in such a manner as to illuminate the spiritual teachings contained in the accompanying revelation.

5. Religion Expanded by Revelation

Revelation is a technique whereby ages on ages of time are saved in the necessary work of sorting and sifting the errors of evolution from the truths of spirit acquirement.

Science deals with *facts*; religion is concerned only with *values*. Through enlightened philosophy the mind endeavors to unite the meanings of both facts and values, thereby arriving at a concept of complete *reality*. Remember that science is the domain of knowledge, philosophy the realm of wisdom, and religion the sphere of the faith experience. But religion, nonetheless, presents two phases of manifestation:

1. Evolutionary religion. The experience of primitive worship, the religion which is a mind derivative.
2. Revealed religion. The universe attitude which is a spirit derivative; the assurance of, and belief in, the conservation of eternal realities, the survival of personality, and the eventual attainment of the cosmic Deity, whose purpose has made all this possible. It is a part of the plan of the universe that, sooner or later, evolutionary religion is destined to receive the spiritual expansion of revelation.

Both science and religion start with the assumption of certain generally accepted bases for logical deductions. So, also, philosophy must start its career on the assumption of the reality of three things:

1. The material body.
2. The supermaterial phase of the human being, the soul or even the indwelling spirit.
3. The human mind, the mechanism for intercommunication and interassociation between spirit and matter, between the material and the spiritual.

Scientists assemble facts, philosophers co-ordinate ideas, while prophets exalt ideals. Feeling and emotion are invariable concomitants of religion, but they are not religion. Religion may be the feeling of experience, but it is hardly the experience of feeling. Neither logic (rationalization) nor emotion (feeling) is essentially a part of religious experience, although both may variously be associated with the exercise of faith in the furtherance of spiritual insight into reality, all according to the status and temperamental tendency of the individual mind.

Evolutionary religion is the outworking of the endowment of the local universe mind adjutant charged with the creation and fostering of the worship trait in evolving humans. Such primitive religions are directly

concerned with ethics and morals, the sense of human *duty*. Such religions are predicated on the assurance of conscience and result in the stabilization of relatively ethical civilizations.

Personally revealed religions are sponsored by the bestowal spirits representing the three persons of the Paradise Trinity and are especially concerned with the expansion of *truth*. Evolutionary religion drives home to the individual the idea of personal duty; revealed religion lays increasing emphasis on loving, the golden rule.

Evolved religion rests wholly on faith. Revelation has the additional assurance of its expanded presentation of the truths of divinity and reality, and the still more valuable testimony of the actual experience which accumulates in consequence of the practical working union of the faith of evolution and the truth of revelation. Such a working union of human faith and divine truth constitutes the possession of a character well on the road to the actual acquirement of a morontial personality.

Evolutionary religion provides only the assurance of faith and the confirmation of conscience; revelatory religion provides the assurance of faith plus the truth of a living experience in the realities of revelation. The third step in religion, or the third phase of the experience of religion, has to do with the morontia state, the firmer grasp of *mota*. Increasingly in the morontia progression, the truths of revealed religion are expanded; more and more you will know the truth of supreme values, divine goodness, universal relationships, eternal realities, and ultimate destinies.

Increasingly throughout the morontia progression the assurance of truth replaces the assurance of faith. When you are finally mustered into the actual spirit world, then the assurances of pure spirit insight will operate in the place of faith and truth or, rather, in conjunction with, and superimposed on, these former techniques of personality assurance.

6. Progressive Religious Experience

The morontia phase of revealed religion has to do with the *experience of survival*, and its great urge is the attainment of spirit perfection. The higher urge of worship is also present, associated with an impelling call to increased ethical service. Morontia insight entails an ever-expanding consciousness of the Sevenfold, the Supreme, and even the Ultimate.

Throughout all religious experience, from its earliest inception on the material level up to the time of the attainment of full spirit status, the Adjuster is the secret of the personal realization of the reality of the existence of the Supreme; and this same Adjuster also holds the secrets of your faith in the transcendental attainment of the Ultimate. The experiential personality of an evolving mortal, united to the Adjuster essence of the existential Creator, constitutes the potential completion of supreme existence and is inherently the basis for the super-finite eventuation of transcendental personality.

Moral will embraces decisions based on reasoned knowledge, augmented by wisdom, and sanctioned by religious faith. Such choices are acts of moral nature and are evidence of the existence of moral personality, the forerunner of morontia personality and eventually of true spirit status.

The evolutionary type of knowledge is only the accumulation of protoplasmic memory material; this is the most primitive form of creature consciousness. Wisdom embraces the ideas formulated from protoplasmic memory in process of association and recombination, and such phenomena differentiate human mind from mere animal mind. Animals have knowledge, but only humans possess wisdom capacity. Truth is made accessible to the wisdom-endowed individual by the bestowal on such a mind of the spirits of the Universal Creator and the Local Universe Creators, the Thought Adjuster and the Spirit of Truth.

Michael, when bestowed on Urantia, lived under the reign of evolutionary religion prior to being baptized. From that moment up to and including the event of the crucifixion, Jesus proceeded by the combined guidance of evolutionary and revealed religion. From the morning of the resurrection until the ascension, Jesus traversed the manifold phases of the morontia life of mortal transition from the world of matter to that of spirit. After the ascension Michael became master of the experience of Supremacy, the realization of the Supreme; and being the one person in Nebadon possessed of unlimited capacity to experience the reality of the Supreme, attained the status of the sovereignty of supremacy in and to the local universe.

The eventual fusion and resultant oneness of a mortal with the indwelling Adjuster — the personality synthesis with the essence of the Creator — constitute a mortal, in potential, a living part of the Supreme and ensure for such a onetime material being the eternal birthright of the endless pursuit of finality of universe service for and with the Supreme.

Revelation teaches mortals that, to start such a magnificent and intriguing adventure through space by means of the progression of time, they should begin by the organization of knowledge into idea-decisions; next, mandate wisdom to labor unremittingly at its noble task of transforming self-possessed ideas into increasingly practical but nonetheless supernal ideals, those concepts which are so reasonable as ideas and so logical as ideals that the Adjuster dares to combine and spiritualize them so as to render them available for such association in the finite mind as will constitute them the actual human complement made ready for the action of the Spirit of Truth, the time-space manifestations of Paradise truth — universal truth. The coordination of idea-decisions, logical ideals, and divine truth constitutes the possession of a righteous character, the prerequisite for mortal admission to the ever-expanding and increasingly spiritual realities of the morontia worlds.

The teachings of Jesus constituted the first Urantian religion which so fully embraced a harmonious coordination of knowledge, wisdom, faith, truth, and love as to completely and simultaneously provide temporal tranquility, intellectual certainty, moral enlightenment, philosophic stability, ethical sensitivity, Creator-consciousness, and the positive assurance of personal survival. The faith of Jesus pointed the way to finality of human survival, to the ultimate of mortal universe attainment, since it provided for:

1. Rescue from material fetters in the personal realization of our relationship with the Creator, who is spirit.
2. Freedom from intellectual bondage: people will know the truth, and the truth will set them free.
3. Salvation from spiritual blindness, the human realization of the relationship of mortal beings and the morontian awareness of the family of all universe creatures; the service-discovery of spiritual reality and the ministry-revelation of the goodness of spirit values.

4. Liberation from incompleteness of self through the attainment of the spirit levels of the universe and through the eventual realization of the harmony of Havona and the perfection of Paradise.
5. Deliverance from self, from the limitations of self-consciousness, through the attainment of the cosmic levels of the Supreme mind and by co-ordination with the attainments of all other self-conscious beings.
6. Escape from the limitations of time, the achievement of an eternal life of unending progression in Creator-recognition and Creator-service.
7. Release from the finite, the perfected oneness with Deity in and through the Supreme by which the creature attempts the transcendental discovery of the Ultimate on the post-finaliter levels of the absonite.

Such a sevenfold achievement is the equivalent of the completeness and perfection of the realization of the ultimate experience of the Universal Source. And all this, in potential, is contained within the reality of the faith of the human experience of religion. And it can be so contained since the faith of Jesus was nourished by, and was revelatory of, even realities beyond the ultimate; the faith of Jesus approached the status of a universe absolute in so far as such is possible of manifestation in the evolving cosmos of time and space.

Through the appropriation of the faith of Jesus, mortals can foretaste in time the realities of eternity. Jesus made the discovery, in human experience, of the Final Destiny, and all mortals can follow Jesus along this same experience of Creator discovery. They can even attain, as they are, the same satisfaction in this experience with the Universal Source as Jesus did. New potentials were actualized in the universe of Nebadon consequent on the terminal bestowal of Michael, and one of these was the new illumination of the path of eternity that leads to the Divine Parent of all, and which can be traversed even by mortals in the initial life on the planets of space. Jesus was and is the new and living way through which everyone can come into the divine inheritance which the Creator has decreed will be theirs for the asking. In Jesus both the beginnings and endings of the faith experience of humanity, even of divine humanity, is abundantly demonstrated.

7. A Personal Philosophy of Religion

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

A philosophy of religion evolves out of a basic growth of ideas plus experimental living as both are modified by the tendency to imitate associates. The soundness of philosophic conclusions depends on keen, honest, and discriminating thinking in connection with sensitivity to meanings and accuracy of evaluation. Moral

cowards never achieve high planes of philosophic thinking; it requires courage to invade new levels of experience and to attempt the exploration of unknown realms of intellectual living.

Presently new systems of values come into existence; new formulations of principles and standards are achieved; habits and ideals are reshaped; some idea of a personal Creator is attained, followed by enlarging concepts of relationship with that Creator.

The great difference between a religious and a nonreligious philosophy of living consists in the nature and level of recognized values and in the object of loyalties. There are four phases in the evolution of religious philosophy: Such an experience may become merely conformative, resigned to submission to tradition and authority. Or it may be satisfied with slight attainments, just enough to stabilize the daily living, and therefore becomes arrested on such an adventitious level. Such mortals believe in letting well enough alone. A third group progresses to the level of logical intellectuality but stagnates there in consequence of cultural slavery. It is indeed pitiful to behold giant intellects held so securely within the cruel grasp of cultural bondage. It is equally pathetic to observe those who trade their cultural bondage for the materialistic fetters of a science, falsely so called. The fourth level of philosophy attains freedom from all conventional and traditional handicaps and dares to think, act, and live honestly, loyally, fearlessly, and truthfully.

The acid test for any religious philosophy consists in whether or not it distinguishes between the realities of the material and the spiritual worlds while at the same time recognizing their unification in intellectual striving and in social serving.

Philosophy transforms primitive religion which was largely a fairy tale of conscience into a living experience in the ascending values of cosmic reality.

8. Faith and Belief

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

Belief is always limiting and binding; faith is expanding and releasing. Belief fixates, faith liberates. But living religious faith is more than the association of noble beliefs; it is more than an exalted system of philosophy; it is a living experience concerned with spiritual meanings, divine ideals, and supreme values; it is Creator-knowing and humanity-serving. Beliefs may become group possessions, but faith must be personal. Theologic beliefs can be suggested to a group, but faith can rise up only in the heart of the individual religionist.

Faith has falsified its trust when it presumes to deny realities and to confer on its devotees assumed knowledge. Faith is a traitor when it fosters betrayal of intellectual integrity and belittles loyalty to supreme

values and divine ideals. Faith never shuns the problem-solving duty of mortal living. Living faith does not foster bigotry, persecution, or intolerance.

Faith does not shackle the creative imagination, neither does it maintain an unreasoning prejudice toward the discoveries of scientific investigation. Faith vitalizes religion and constrains the religionist to heroically live the golden rule. The zeal of faith is according to knowledge, and its strivings are the preludes to sublime peace.

9. Religion and Morality

No professed revelation of religion could be regarded as authentic if it failed to recognize the duty demands of ethical obligation which had been created and fostered by preceding evolutionary religion. Revelation unfailingly enlarges the ethical horizon of evolved religion while it simultaneously and unfailingly expands the moral obligations of all prior revelations. When you presume to sit in critical judgment on the religion of primitive people, you should remember to judge such people and to evaluate their religious experience in accordance with their enlightenment and status of conscience. Do not make the mistake of judging another's religion by your own standards of knowledge and truth.

True religion is that sublime and profound conviction within the soul which compellingly admonishes mortals that it would be wrong for them not to believe in those morontial realities which constitute their highest ethical and moral concepts, their highest interpretation of life's greatest values and the universe's deepest realities. And such a religion is simply the experience of yielding intellectual loyalty to the highest dictates of spiritual consciousness.

The search for beauty is a part of religion only in so far as it is ethical and to the extent that it enriches the concept of the moral. Art is only religious when it becomes diffused with purpose which has been derived from high spiritual motivation.

The enlightened spiritual consciousness of civilized people is not concerned as much with some specific intellectual belief or with any one particular mode of living as with discovering the truth of living, the good and right technique of reacting to the ever-recurring situations of mortal existence. Moral consciousness is just a name applied to the human recognition and awareness of those ethical and emerging morontial values which duty demands that people will abide by in the day-by-day control and guidance of conduct.

Though recognizing that religion is imperfect, there are at least two practical manifestations of its nature and function:

1. The spiritual urge and philosophic pressure of religion tend to cause people to project their estimation of moral values directly outward into the affairs of their associates — the ethical reaction of religion.
2. Religion creates for the human mind a spiritualized consciousness of divine reality based on, and by faith derived from, antecedent concepts of moral values and co-ordinated with superimposed concepts of spiritual values. Religion becomes a censor of mortal affairs, a form of glorified moral trust and confidence in reality, the enhanced realities of time and the more enduring realities of eternity. Faith becomes the connection between moral consciousness and the spiritual concept of enduring reality.

Religion becomes the avenue of a mortal's escape from the material limitations of the temporal and natural world to the supernal realities of the eternal and spiritual world by and through the technique of survival, the progressive morontia transformation.

10. Religion as Humanity's Liberator

Intelligent people know that they are children of nature, a part of the material universe; they likewise discern no survival of individual personality in the motions and tensions of the mathematical level of the energy universe. Nor can people ever discern spiritual reality through the examination of physical causes and effects.

Human beings are also aware that they are a part of the ideational cosmos, but though concept may endure beyond a mortal life span, there is nothing inherent in concept which indicates the personal survival of the conceiving personality. Nor will the exhaustion of the possibilities of logic and reason ever reveal to the logician or to the reasoner the eternal truth of the survival of personality.

The material level of law provides for causality continuity, the unending response of effect to antecedent action; the mind level suggests the perpetuation of ideational continuity, the unceasing flow of conceptual potentiality from pre-existent conceptions. But neither of these levels of the universe discloses to the inquiring mortal an avenue of escape from partiality of status and from the intolerable suspense of being a transient reality in the universe, a temporal personality doomed to be extinguished with the exhaustion of the limited life energies.

It is only through the morontial avenue leading to spiritual insight that humans can ever break the fetters inherent in their mortal status in the universe. Energy and mind do lead back to Paradise and Deity, but neither the energy endowment nor the mind endowment of a mortal proceeds directly from such Paradise Deity. Only in the spiritual sense are mortals children of the Creator. And this is true because it is only in the spiritual sense that mortals are at present endowed and indwelt by the Paradise Creator. Humankind can never discover divinity except through the avenue of religious experience and by the exercise of true faith. The faith acceptance of the truth of the Creator enables mortals to escape from the circumscribed confines of material limitations and affords them a rational hope of achieving safe conduct from the material realm of death to the spiritual realm of life eternal.

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

There can never be either scientific or logical proofs of divinity. Reason alone can never validate the values and goodness of religious experience. But it will always remain true: Whoever desires to do the will of the Creator will comprehend the validity of spiritual values. This is the nearest approach that can be made on the mortal level to offering proofs of the reality of religious experience. Such faith affords the only escape from the mechanical clutch of the material world and from the error distortion of the incompleteness of the intellectual world; it is the only discovered solution to the impasse in mortal thinking regarding the

continuing survival of the individual personality. It is the only passport to completion of reality and to eternity of life in a universal creation of love, law, unity, and progressive Deity attainment.

Religion effectually cures a mortal's sense of idealistic isolation or spiritual loneliness; it enfranchises the believer as a child of the Creator, a citizen of a new and meaningful universe. Religion assures mortals that, in following the gleam of righteousness discernible in their souls, they are thereby identifying themselves with the plan of the Infinite and the purpose of the Eternal. Such liberated souls immediately begin to feel at home in this new universe, their universe.

When you experience such a transformation of faith, you are no longer a slavish part of the mathematical cosmos but rather a liberated volitional child of the Universal Parent. Such liberated children are no longer fighting alone against the inexorable doom of the termination of temporal existence; they no longer combat all nature, with the odds hopelessly against them; they are no longer staggered by the paralyzing fear that, perchance, they have put their trust in a hopeless phantasm or pinned their faith to a fanciful error.

Now, rather, the children of the Creator are enlisted together to participate in reality's triumph over the partial shadows of existence. At last all creatures become conscious of the fact that the Creator and all the divine hosts of a well-nigh limitless universe are with them in the supernal struggle to attain eternity of life and divinity of status. Such faith-liberated mortals have certainly engaged in the struggles of time along with the divine personalities of eternity; at last they gaze on the universe from within, from the Source's viewpoint, and all is transformed from the uncertainties of material isolation to the sureties of eternal spiritual progression. Even time itself becomes just the shadow of eternity cast by Paradise realities on the moving panoply of space.

[This paper had been originally presented by a Melchizedek of Nebadon.]

Paper 102

The Foundations of Religious Faith

To the unbelieving materialist, humans are simply an evolutionary accident. Their hopes of survival are strung on a figment of mortal imagination; their fears, loves, longings, and beliefs are just the reaction of the incidental juxtaposition of certain lifeless atoms of matter. No display of energy nor expression of trust can carry them beyond the grave. The devotional labors and inspirational genius of the best of mortals are doomed to be extinguished by death, the long and lonely night of eternal oblivion and soul extinction. Nameless despair is a mortal's only reward for living and toiling under the temporal sun of mortal existence. Each day of life slowly and surely tightens the grasp of a pitiless doom which a hostile and relentless universe of matter has decreed will be the crowning insult to everything in human desire which is beautiful, noble, lofty, and good.

But such is not a mortal's end and eternal destiny; such a vision is only the cry of despair uttered by some wandering soul who has become lost in spiritual darkness, and who bravely struggles on in the face of the mechanistic sophistries of a material philosophy, blinded by the confusion and distortion of a complex learning. And all this doom of darkness and all this destiny of despair are forever dispelled by one brave stretch of faith on the part of the most humble and unlearned of the Creator's children on earth.

This saving faith has its birth in the human heart when the moral consciousness realizes that human values may be translated in mortal experience from the material to the spiritual, from the human to the divine, from time to eternity.

1. Assurances of Faith

The work of the Thought Adjuster constitutes the explanation of the translation of a person's primitive and evolutionary sense of duty into the higher and more certain faith in the eternal realities of revelation. There must be perfection hunger in a mortal's heart to insure capacity for comprehending the faith paths to supreme attainment. If anyone chooses to do the divine will, they will know the way of truth. It is literally true, "Human things must be known in order to be loved, but divine things must be loved in order to be known." But honest doubts and sincere questionings are not sin; such attitudes merely spell delay in the progressive journey toward perfection attainment. Childlike trust secures a mortal's entrance into the realm of paradise ascent, but progress is wholly dependent on the vigorous exercise of the robust and confident faith of the full-grown human being.

The reason of science is based on the observable facts of time; the faith of religion speaks from the spirit program of eternity. What knowledge and reason cannot do for us, true wisdom admonishes us to allow faith to accomplish through religious insight and spiritual transformation.

Owing to the isolation of rebellion, the revelation of truth on Urantia has all too often been mixed with the statements of partial and transient cosmologies. Truth remains unchanged from generation to generation, but the associated teachings about the physical world vary from day to day and from year to year. Eternal truth should not be slighted because it happens to be found in company with obsolete ideas regarding the

material world. The more of science you know, the less sure you can be; the more of religion you *have*, the more certain you are.

The certainties of science proceed entirely from the intellect; the certitudes of religion spring from the very foundations of the *entire personality*. Science appeals to the understanding of the mind; religion appeals to the loyalty and devotion of the body, mind, and spirit, even to the whole personality.

No material sign of proof or no demonstration of so-called miracle may be offered in testimony of the reality of the Creator. Our trust and belief is wholly based on our personal participation in the divine manifestations of infinite reality.

The indwelling Thought Adjuster unfailingly arouses in a mortal's soul a true and searching hunger for perfection together with a far-reaching curiosity which can be adequately satisfied only by communion with the Creator, the divine source of that Adjuster. The hungry soul refuses to be satisfied with anything less than the personal realization of the living Source. The Universal Creator may be a high and perfect moral personality, but cannot, in our hungry and finite concept, be anything less.

2. Religion and Reality

Observing minds and discriminating souls know religion when they find it in the lives of others. Religion requires no definition; we all know its social, intellectual, moral, and spiritual fruits. And all this grows out of the fact that religion is the property of the human race; it is not a child of culture. True, one's perception of religion is still human and therefore subject to the bondage of ignorance, the slavery of superstition, the deceptions of sophistication, and the delusions of false philosophy.

One of the characteristics of genuine religious assurance is that, notwithstanding the absoluteness of its affirmations and the steadfastness of its attitude, the spirit of its expression is so poised and tempered that it never conveys the slightest impression of self-assertion or egoistic exaltation. The wisdom of religious experience is something of a paradox in that it is both humanly original and Adjuster derivative. Religious force is not the product of the individual's personal prerogatives but rather the outworking of that sublime partnership of mortals and the everlasting source of all wisdom. Thus the words and acts of true and undefiled religion become compellingly authoritative for all enlightened mortals.

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

Time is an invariable element in the attainment of knowledge; religion makes its endowments immediately available, although there is the important factor of growth in grace, definite advancement in all phases of

religious experience. Knowledge is an eternal quest; you are always learning, but you are never able to arrive at the full knowledge of absolute truth. In knowledge alone there can never be absolute certainty, only increasing probability of approximation; but the religious soul of spiritual illumination *knows*, and knows *now*. And yet this profound and positive certitude does not lead such a sound-minded religionist to take any less interest in the ups and downs of the progress of human wisdom, which is bound on its material end with the developments of slow-moving science.

Even the discoveries of science are not truly *real* in the consciousness of human experience until they are unraveled and correlated, until their relevant facts actually become *meaning* through encirclement in the thought streams of mind. Mortals view even their physical environment from the mind level, from the perspective of its psychological registry. It is not, therefore, strange that mortals should place a highly unified interpretation on the universe and then seek to identify this energy unity of science with the spirit unity of religious experience. Mind is unity; mortal consciousness lives on the mind level and perceives the universal realities through the mind endowment. The mind perspective will not yield the existential unity of the source of reality, the First Source and Center, but it can and will portray to humans the experiential synthesis of energy, mind, and spirit in and as the Supreme Being. But mind can never succeed in this unification of the diversity of reality unless such mind is firmly aware of material things, intellectual meanings, and spiritual values; only in the harmony of the trinity of functional reality is there unity, and only in unity is there the personality satisfaction of the realization of cosmic constancy and consistency.

Unity is best found in human experience through philosophy. And while the body of philosophic thought must be founded on material facts, the soul and energy of true philosophic dynamics is mortal spiritual insight.

Evolutionary mortals do not naturally relish hard work. To keep pace in their life experience with the impelling demands and the compelling urges of a growing religious experience means incessant activity in spiritual growth, intellectual expansion, factual enlargement, and social service. There is no real religion apart from a highly active personality. Therefore the more indolent people often seek to escape the rigors of truly religious activities by a species of ingenious self-deception through resorting to a retreat to the false shelter of stereotyped religious doctrines and dogmas. But true religion is alive. Intellectual crystallization of religious concepts is the equivalent of spiritual death. You cannot conceive of religion without ideas, but when religion once becomes reduced only to an *idea*, it is no longer religion; it has become merely an aspect of human philosophy.

There are other types of unstable and poorly disciplined souls who would use the sentimental ideas of religion as an avenue of escape from the irritating demands of living. When certain vacillating and timid mortals attempt to escape from the incessant pressure of evolutionary life, religion, as they conceive it, seems to present the nearest refuge, the best avenue of escape. But it is the mission of religion to prepare humans for bravely, even heroically, facing the vicissitudes of life. Religion is the supreme endowment of evolutionary mortals, the one thing which enables them to carry on. Mysticism, however, is often something of a retreat from life which is embraced by those humans who do not relish the more robust activities of living a religious life in the open arenas of human society and commerce. True religion must *act*. Conduct will be the result of religion when a person actually has it, or rather when religion is permitted to truly possess the person. Religion will never be content with mere thinking or unacting feeling.

We are not blind to the fact that religion often acts unwisely, even irreligiously, but it *acts*. Aberrations of religious conviction have led to bloody persecutions, but religion always does something; it is dynamic!

3. Knowledge, Wisdom, and Insight

Intellectual deficiency or educational poverty unavoidably handicaps higher religious attainment because such an impoverished environment of the spiritual nature robs religion of its chief channel of philosophic contact with the world of scientific knowledge. The intellectual factors of religion are important, but their overdevelopment is sometimes very handicapping and embarrassing. Religion must continually labor under a paradoxical necessity: the necessity of making effective use of thought while at the same time discounting the spiritual serviceableness of all thinking.

Religious speculation is inevitable but always detrimental; speculation invariably falsifies its object. Speculation tends to translate religion into something material or humanistic, and while directly interfering with the clarity of logical thought, it indirectly causes religion to appear as a function of the temporal world, the very world with which it should everlastingly stand in contrast. Therefore religion will always be characterized by paradoxes, the paradoxes resulting from the absence of the experiential connection between the material and the spiritual levels of the universe — *morontia mota*, the super philosophic sensitivity for truth discernment and unity perception.

Material feelings, human emotions, lead directly to material actions, selfish acts. Religious insights, spiritual motivations, lead directly to religious actions, unselfish acts of social service and altruistic benevolence.

Religious desire is the hunger quest for divine reality. Religious experience is the realization of the consciousness of having found the Creator. And when human beings do find the Creator, the souls of those beings experience such an indescribable restlessness of triumph in discovery that they are impelled to seek loving service-contact with their less illuminated associates, not to disclose that they have found the Creator, but rather to allow the overflow of the welling-up of eternal goodness within their own souls to refresh and ennoble others. Real religion leads to increased social service.

Science, knowledge, leads to *fact* consciousness; religion, experience, leads to *value* consciousness; philosophy, wisdom, leads to *co-ordinate* consciousness; revelation (the substitute for *morontia mota*) leads to the consciousness of *true reality*; while the co-ordination of the consciousness of fact, value, and true reality constitutes awareness of personality reality, maximum of being, together with the belief in the possibility of the survival of that very personality.

Knowledge leads to placing people, to originating social strata and castes. Religion leads to serving people, creating ethics and altruism. Wisdom leads to the higher and better connection of ideas with others. Revelation liberates people and starts them on the eternal adventure.

Science sorts people; religion loves people, even as yourself; wisdom does justice to differing people; but revelation glorifies humans and discloses their capacity for partnership with the Creator.

Science vainly strives to create the community of culture; religion brings into being the community of the spirit. Philosophy strives for the community of wisdom; revelation portrays the eternal family, the Paradise Corps of the Finality.

Knowledge yields pride in the fact of personality; wisdom is the consciousness of the meaning of personality; religion is the experience of cognizance of the value of personality; revelation is the assurance of personality survival.

Science seeks to identify, analyze, and classify the segmented parts of the limitless cosmos. Religion grasps the idea-of-the-whole, the entire cosmos. Philosophy attempts the identification of the material segments of science with the spiritual-insight concept of the whole. Where philosophy fails in this attempt, revelation succeeds, affirming that the cosmic circle is universal, eternal, absolute, and infinite. This cosmos of the Infinite I AM is therefore endless, limitless, and all-inclusive — timeless, spaceless, and unqualified. And we bear testimony that the Infinite I AM is also the Parent of Michael of Nebadon and the destiny of humanity.

Science indicates Deity as a *fact*; philosophy presents the *idea* of an Absolute; religion envisions the Source as a loving *spiritual personality*. Revelation affirms the *unity* of the fact of Deity, the idea of the Absolute, and the spiritual personality of the Source and, further, presents this concept as our Divine Parent — the universal fact of existence, the eternal idea of mind, and the infinite spirit of life.

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

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

In evolution, religion often leads humans to create their concepts of the Creator; revelation exhibits the phenomenon of the Creator's evolving humans, while in the earth life of Michael of Nebadon we see the phenomenon of the Creator's revelation to humanity. Evolution tends to make the Creator in the image of humans; revelation tends to make humans in the image of the Creator.

Science is only satisfied with first causes, religion with supreme personality, and philosophy with unity. Revelation affirms that these three are one, and that all are good. The *eternal real* is the good of the universe and not the time illusions of space evil. In the spiritual experience of all personalities, it is always true that the real is the good and the good is the real.

4. The Fact of Experience

Because of the presence in your mind of the Thought Adjuster, it is no more of a mystery for you to know the mind of the Creator than for you to be sure of the consciousness of knowing any other mind, human or

superhuman. Religion and social consciousness have this in common: They are predicated on the consciousness of other-mindness, the technique by which you can accept another's idea as yours.

What is human experience? It is simply any interplay between an active and questioning self and any other active and external reality. The mass of experience is determined by depth of concept plus totality of recognition of the reality of the external. The motion of experience equals the force of expectant imagination plus the keenness of the sensory discovery of the external qualities of contacted reality. The fact of experience is found in self-consciousness plus other-existences — other-thingness, other-mindness, and other-spiritness.

Humans soon become conscious that they are not alone in the world or the universe. A natural spontaneous self-consciousness of other-mindness develops in the environment of selfhood. Faith translates this natural experience into religion, the recognition of the Creator as the reality — source, nature, and destiny — of *other-mindness*. But such a knowledge of the Creator is always a reality of personal experience. The Creator could not become a living part of the real religious experience of a human personality without also being a personality.

The element of error present in human religious experience is directly proportional to the content of materialism which contaminates the spiritual concept of the Universal Source. Mortals' pre-spirit progression in the universe consists in the experience of divesting themselves of these erroneous ideas of the nature of the Creator and of the reality of pure and true spirit. Deity is more than spirit, but the spiritual approach is the only one possible to ascending mortals.

Prayer is indeed a part of religious experience, but it has been wrongly emphasized by modern religions, much to the neglect of the more essential communion of worship. The reflective powers of the mind are deepened and broadened by worship. Prayer may enrich the life, but worship illuminates destiny.

Revealed religion is the unifying element of human existence. Revelation unifies history, co-ordinates geology, astronomy, physics, chemistry, biology, sociology, and psychology. Spiritual experience is the real soul of the cosmos.

5. The Supremacy of Purposive Potential

Although the establishment of the fact of belief is not equivalent to establishing the fact of that which is believed, nevertheless, the evolutionary progression of simple life to the status of personality demonstrates the fact of the existence of the potential of personality to start with. And in the time universes, potential is always supreme over the actual. In the evolving cosmos the potential is what is to be, and what is to be is the unfolding of the purposive mandates of Deity.

This same purposive supremacy is shown in the evolution of mind ideation when primitive animal fear is transmuted into the constantly deepening reverence for the Creator and into increasing awe of the universe. Primitive mortals had more religious fear than faith, and the supremacy of spirit potentials over mind actuals is demonstrated when this craven fear is translated into living faith in spiritual realities.

You can psychologize evolutionary religion but not the personal-experience religion of spiritual origin. Human morality may recognize values, but only religion can conserve, exalt, and spiritualize such values. But notwithstanding such actions, religion is something more than emotionalized morality. Religion is to morality as love is to duty, as universe citizenship is to servitude, as essence is to substance. Morality discloses an almighty Controller, a Deity to be served; religion discloses an all-loving Parent, a Deity to be worshiped and loved. And again this is because the spiritual potentiality of religion is dominant over the duty actuality of the morality of evolution.

6. The Certainty of Religious Faith

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

The gods of primitive mortals may have been no more than shadows of themselves; the living Source is the divine light whose interruptions constitute the creation shadows of all space.

The religionist of philosophic attainment has faith in a personal Creator of personal destiny, something more than a reality, a value, a level of achievement, an exalted process, a transmutation, the ultimate of time-space, an idealization, the personalization of energy, the entity of gravity, a human projection, the idealization of self, nature's upthrust, the inclination to goodness, the forward impulse of evolution, or a sublime hypothesis. The religionist has faith in a Source of love. Love is the essence of religion and the wellspring of superior civilization.

Faith transforms the philosophic Deity of probability into the Deity of certainty in the personal religious experience. Skepticism may challenge the theories of theology, but confidence in the dependability of personal experience affirms the truth of that belief which has grown into faith.

Convictions about the Creator may be arrived at through wise reasoning, but the individual becomes Creator-knowing only by faith, through personal experience. In much that pertains to life, probability must be dealt with, but when contacting with cosmic reality, certainty may be experienced when such meanings and values are approached by living faith. The Creator-knowing soul dares to say, "I know," even when this knowledge of Deity is questioned by the unbeliever who denies such certitude because it is not wholly supported by intellectual logic. To every such doubter the believer only replies, "How do you know that I don't know?"

Though reason can always question faith, faith can always supplement both reason and logic. Reason creates the probability which faith can transform into a moral certainty, a spiritual experience. The Source is the first truth and the last fact; in whom all truth takes origin and all facts exist. The Source is absolute truth. One may know the Creator as truth, but to understand — to explain — the Creator, one must explore the fact of the universe of universes. The vast gulf between the experience of the truth of the Creator and

ignorance as to the fact of the Creator can be bridged only by living faith. Reason alone cannot achieve harmony between infinite truth and universal fact.

Belief may not be able to resist doubt and withstand fear, but faith is always triumphant over doubting, for faith is both positive and living. The positive always has the advantage over the negative, truth over error, experience over theory, spiritual realities over the isolated facts of time and space. The convincing evidence of this spiritual certainty consists in the social fruits of the spirit which such believers yield as a result of this genuine spiritual experience.

To science the First Source and Center is a possibility, to psychology a desirability, to philosophy a probability, to religion a certainty, an actuality of religious experience. Reason demands that a philosophy which cannot find the Source of probability should be very respectful of that religious faith which can and does find the Source of certitude. Neither should science discount religious experience on grounds of credulity, not as long as it persists in the assumption that mortals' intellectual and philosophic endowments emerged from increasingly lesser intelligences the further back they go, finally taking origin in primitive life which was utterly devoid of all thinking and feeling.

The facts of evolution must not be arrayed against the truth of the reality of the certainty of the spiritual experience of the religious living of the Creator-knowing mortal. Intelligent people should cease to reason like children and should attempt to use the consistent logic of adulthood, logic which tolerates the concept of truth alongside the observation of fact. Scientific materialism has gone bankrupt when it persists, in the face of each recurring universe phenomenon, in refunding its current objections by referring what is admittedly higher back into that which is admittedly lower. Consistency demands the recognition of the activities of a purposive Creator.

Organic evolution is a fact; purposive or progressive evolution is a truth which makes the otherwise contradictory phenomena of the ever-ascending achievements of evolution consistent. The higher any scientists progress in their chosen science, the more they will abandon the theories of materialistic fact in favor of the cosmic truth of the dominance of the Supreme Mind. Materialism cheapens human life; the religion of Jesus tremendously enhances and supernally exalts every mortal. Mortal existence must be visualized as consisting in the intriguing and fascinating experience of the realization of the reality of the meeting of the human upreach and the divine downreach.

7. The Certitude of the Divine

The Universal Source, being self-existent, is also self-explanatory; and actually lives in every rational mortal. But you cannot be sure about the Source unless you know the Source; childhood is the only experience which makes parenthood certain. The universe is undergoing change everywhere. A changing universe is a dependent universe; such a creation cannot be either final or absolute. A finite universe is wholly dependent on the Ultimate and the Absolute. The universe and the Source are not identical; one is cause, the other effect. The cause is absolute, infinite, eternal, and changeless; the effect, time-space and transcendental but ever changing, always growing.

The I AM is the one and only self-caused fact in the universe and is the secret of the order, plan, and purpose of the whole creation of things and beings. The changing universe is regulated and stabilized by absolutely unchanging laws, the habits of an unchanging Deity. The fact of the Source, the divine law, is changeless; the truth of the Source's relation to the universe is a relative revelation which is always adaptable to the constantly evolving universe.

Those who would invent a religion without Deity are like those who would gather fruit without trees, have children without parents. You cannot have effects without causes; only the I AM is causeless. The fact of religious experience implies a First Source, and such a Deity of personal experience must be personal. You cannot pray to a chemical formula, supplicate a mathematical equation, worship a hypothesis, confide in a postulate, commune with a process, serve an abstraction, or hold loving relationship with a law.

True, many apparently religious traits can grow out of nonreligious roots. People can, intellectually, deny the Creator and yet be morally good, loyal, familial, honest, and even idealistic. People may graft many purely humanistic branches onto their basic spiritual natures and apparently prove their contentions on behalf of a religion without deity, but such an experience is devoid of survival values, Creator-knowingness and Creator-ascension. In such a mortal experience only social fruits are forthcoming, not spiritual. The graft determines the nature of the fruit, notwithstanding that the living sustenance is drawn from the roots of original divine endowment of both mind and spirit.

The intellectual earmark of religion is certainty; the philosophical characteristic is consistency; the social fruits are love and service.

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

If science, philosophy, or sociology dares to become dogmatic in contending with the prophets of true religion, then Creator-knowing people should reply to such unwarranted dogmatism with that more farseeing dogmatism of the certainty of personal spiritual experience. If the personal experience of a believer is to be challenged by dogma, then this faith-born child of the experiential Creator may reply with that unchallengeable dogma, the statement of actual relationship with the Universal Source.

Only an unqualified reality, an absolute, could consistently dare to be dogmatic. Those who assume to be dogmatic must, if consistent, sooner or later be driven into the arms of the Absolute of energy, the Universal of truth, and the Infinite of love.

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

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

8. The Evidences of Religion

The highest evidence of the reality and efficacy of religion consists in the *fact of human experience*; namely, that mortals, naturally fearful and suspicious, innately endowed with a strong instinct of self-preservation and craving survival after death, are willing to fully trust the deepest interests of their present and future to the keeping and direction of that power and person designated by their faith as the Creator. That is the one central truth of all religion. As to what that power or person requires of humans in return for this watchcare and final salvation, no two religions agree; in fact, they all more or less disagree.

Regarding the status of any religion in the evolutionary scale, it may best be judged by its moral judgments and its ethical standards. The higher the type of any religion, the more it encourages and is encouraged by a constantly improving social morality and ethical culture. We cannot judge religion by the status of its accompanying civilization; it would be better to estimate the real nature of a civilization by the purity and nobility of its religion. Many of the world's most notable religious teachers have been virtually unlettered. The wisdom of the world is not necessary to an exercise of saving faith in eternal realities.

The difference in the religions of various ages is wholly dependent on the difference in mortals' comprehension of reality and on their differing recognition of moral values, ethical relationships, and spirit realities.

Ethics is the external social mirror which faithfully reflects the otherwise unobservable progress of internal spiritual and religious developments. Mortals have always thought of the Creator in terms of the best they knew, their deepest ideas and highest ideals. Even historic religion has always created its Deity conceptions out of its highest recognized values. All intelligent creatures give the name of Deity to the best and highest thing they know.

Religion, when reduced to terms of reason and intellectual expression, has always dared to criticize civilization and evolutionary progress as judged by its own standards of ethical culture and moral progress.

While personal religion precedes the evolution of human morals, it is regretfully recorded that institutional religion has invariably lagged behind the slowly changing mores of the human race. Organized religion has proved to be conservatively tardy. The prophets have usually led the people in religious development; the theologians have usually held them back. Religion, being a matter of inner or personal experience, can never develop very far in advance of the intellectual evolution of the human race.

But religion is never enhanced by an appeal to the so-called miraculous. The quest for miracles is a return to the primitive religions of magic. True religion has nothing to do with alleged miracles, and revealed religion never points to miracles as proof of authority. Religion is always rooted and grounded in personal experience. And your highest religion, the life of Jesus, was just such a personal experience: a mortal seeking and finding the Creator to the fullness during one short material life, while in the same human experience the Creator appeared, seeking and finding a mortal to the full satisfaction of the perfect soul of infinite supremacy. And that is religion, even the highest yet revealed in the universe of Nebadon — the earth life of Jesus of Nazareth.

[This paper had been originally presented by a Melchizedek of Nebadon.]

Paper 103

The Reality of Religious Experience

All of a person's truly religious reactions are sponsored by the early ministry of the adjutant of worship and are censored by the adjutant of wisdom. A mortal's first supermind endowment is that of personality encirclement in the Holy Spirit of the Local Universe Creative Spirit; and long before either the bestowals of the divine Beings or the universal bestowal of the Adjusters, this influence functions to enlarge mortals' viewpoint of ethics, religion, and spirituality. Subsequent to the bestowals of the Paradise Beings the liberated Spirit of Truth makes mighty contributions to the enlargement of the human capacity to perceive religious truths. As evolution advances on an inhabited world, the Thought Adjusters increasingly participate in the development of the higher types of human religious insight. The Thought Adjuster is the cosmic window through which the finite creature may faith-glimpse the certainties and divinities of limitless Deity, the Universal Source.

The religious tendencies of humanity are innate; they are universally manifested and have an apparently natural origin; primitive religions are always evolutionary in their genesis. As natural religious experience continues to progress, periodic revelations of truth punctuate the otherwise slow-moving course of planetary evolution.

On Urantia, today, there are four kinds of religion:

1. Natural or evolutionary religion.
2. Supernatural or revelatory religion.
3. Practical or current religion, varying degrees of the mixture of natural and supernatural religions.
4. Philosophic religions, human-made or philosophically thought-out theologic doctrines and reason-created religions.

1. Philosophy of Religion

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

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

While your religion is a matter of personal experience, it is most important that you should be exposed to the knowledge of a vast number of other religious experiences (the diverse interpretations of other and diverse mortals) to the end that you may prevent your religious life from becoming egocentric — circumscribed, selfish, and unsocial.

Rationalism is wrong when it assumes that religion is at first a primitive belief in something which is then followed by the pursuit of values. Religion is primarily a pursuit of values, and then formulates a system of interpretative beliefs. It is much easier for people to agree on religious values — goals — than on beliefs — interpretations. And this explains how religion can agree on values and goals while exhibiting the confusing phenomenon of maintaining hundreds of conflicting beliefs — creeds. This also explains why people can maintain their religious experience in the face of giving up or changing many of their religious beliefs. Religion persists in spite of revolutionary changes in religious beliefs. Theology does not produce religion; it is religion that produces theologic philosophy.

That religionists have believed so much that was false does not invalidate religion because religion is founded on the recognition of values and is validated by the faith of personal religious experience. Religion, then, is based on experience and religious thought; theology, the philosophy of religion, is an honest attempt to interpret that experience. Such interpretative beliefs may be right or wrong, or a mixture of truth and error.

The realization of the recognition of spiritual values is an experience which is super-ideational. There is no word in any human language which can be employed to designate this “sense,” “feeling,” “intuition,” or “experience” which we have elected to call Creator-consciousness. The spirit of the Creator that dwells in mortals is not personal — the Adjuster is pre-personal — but this Monitor presents a value, exudes a flavor of divinity, which is personal in the highest and infinite sense. A Creator that was not at least personal could not be conscious.

2. Religion and the Individual

Religion is functional in the human mind and has been realized in experience prior to its appearance in human consciousness. A child has been in existence about nine months before it experiences *birth*. But the “birth” of religion is not sudden; it is rather a gradual emergence. Nevertheless, sooner or later there is a “birth day.” You do not enter the spiritual family unless you have been born of the Spirit. Many spiritual births are accompanied by much anguish of spirit and marked psychological perturbations, as many physical births are characterized by a “stormy labor” and other abnormalities of “delivery.” Other spiritual births are a natural and normal growth of the recognition of supreme values with an enhancement of spiritual experience, although no religious development occurs without conscious effort and positive and individual determinations. Religion is never a passive experience, a negative attitude. What is termed the “birth of religion” is not directly associated with so-called conversion experiences which usually characterize

religious episodes occurring later in life as a result of mental conflict, emotional repression, and temperamental upheavals.

But those persons who were reared by their parents so that they grew up in the consciousness of being children of a loving heavenly Parent, should not look askance at others who could only attain such consciousness of relationship with the Creator through a psychological crisis, an emotional upheaval.

The evolutionary soil in the minds of mortals in which the seed of revealed religion germinates is the moral nature that gives origin to a social consciousness. The first promptings of a child's moral nature have nothing to do with sex, guilt, or personal pride, but rather with impulses of justice, fairness, and urges to kindness — helpful ministry to others. And when such moral awakenings are nurtured, a gradual development of the religious life occurs which is comparatively free from conflicts, upheavals, and crises.

Every human being experiences something of a conflict between self-seeking and altruistic impulses, and many times the first experience of Creator-consciousness may be attained as the result of seeking for superhuman help in the task of resolving such moral conflicts.

The psychology of a child is naturally positive, not negative. So many mortals are negative because they were so trained. When it is said that the child is positive, reference is made to moral impulses, those powers of mind whose emergence signals the arrival of the Thought Adjuster.

In the absence of wrong teaching, the mind of the normal child moves positively, in the emergence of religious consciousness, toward moral righteousness and social ministry, rather than negatively, away from sin and guilt. There may or may not be conflict in the development of religious experience, but the inevitable decisions, effort, and function of the human will are always present.

Moral choosing is usually accompanied by more or less moral conflict. And this very first conflict in the child mind is between the urges of egoism and the impulses of altruism. The Thought Adjuster does not disregard the personality values of the egoistic motive but does operate to place a slight preference on the altruistic impulse as leading to the goal of human happiness and to the joys of the spiritual family.

When a moral being chooses to be unselfish when confronted by the urge to be selfish, that is primitive religious experience. No animal can make that choice; such a decision is both human and religious. It embraces the fact of Creator-consciousness and exhibits the impulse of social service, the basis of the family of humanity. When mind chooses a right moral judgment by an act of the free will, such a decision constitutes a religious experience.

But before a child has developed sufficiently to acquire moral capacity and is therefore able to choose altruistic service, it has already developed a strong and well-unified egoistic nature. And it is this factual situation that gives rise to the theory of the struggle between the “higher” and the “lower” natures. Very early in life the normal child begins to learn that it is better to give than to receive.

People tend to identify the urge to be self-serving with their ego. In contrast they are inclined to identify the will to be altruistic with some influence outside themselves. And indeed such a judgment is right, for all nonself desires do actually have their origin in the leadings of the indwelling Thought Adjuster, and this

Adjuster is a fragment of the Creator. The impulse of the spirit Monitor is realized in human consciousness as the urge to be altruistic, mindful of others. At least this is the fundamental experience of the child mind. When the growing child fails of personality unification, the altruistic drive may become so overdeveloped as to work serious injury to the welfare of the self. A misguided conscience can become responsible for much conflict, worry, sorrow, and no end of human unhappiness.

3. Religion and the Human Race

While the belief in spirits, dreams, and diverse other superstitions all played a part in the evolutionary origin of primitive religions, you should not overlook the influence of the clan or tribal spirit of solidarity. In the group relationship the exact social situation was presented which provided the challenge to the egoistic-altruistic conflict in the moral nature of the early human mind. In spite of their belief in spirits, some indigenous people still focus their religion on the clan. In time, such religious concepts tend to personalize, first, as animals, and later, as a super human or as a god. Even inferior races who are not totemic in their beliefs have a recognition of the difference between self-interest and group-interest, a primitive distinction between the values of the secular and the sacred. But the social group is not the source of religious experience. Regardless of the influence of all these primitive contributions to early religion, the fact remains that the true religious impulse has its origin in genuine spirit presences activating the will to be unselfish.

Later religion is foreshadowed in the primitive belief in natural wonders and mysteries, the impersonal mana. But sooner or later evolving religion requires that the individual should make some personal sacrifice for the good of the social group, should do something to make other people happier and better. Ultimately, religion is destined to become the service of Deity and of humanity.

Religion is designed to change human culture, but much of the religion found among mortals today has become helpless to do this. Culture has all too often mastered religion.

Remember that in the religion of all ages, the experience which is paramount is the feeling regarding moral values and social meanings, not the thinking regarding theologic dogmas or philosophic theories. Religion evolves favorably as the element of magic is replaced by the concept of morals.

Humans evolved, through the superstitions of mana, magic, nature worship, spirit fear, and animal worship, to the various ceremonials through which the religious attitude of the individual became the group reactions of the clan. And then these ceremonies became focalized and crystallized into tribal beliefs, and eventually these fears and faiths became personalized into gods. But in all of this religious evolution the moral element was never wholly absent. The impulse of the Spirit within was always potent. And these powerful influences — one human and the other divine — insured the survival of religion throughout the vicissitudes of the ages, notwithstanding that it was so often threatened with extinction by a thousand subversive tendencies and hostile antagonisms.

4. Spiritual Communion

The characteristic difference between a social occasion and a religious gathering is that in contrast with the secular the religious is pervaded by the atmosphere of *communion*. In this way human association generates

a feeling of kinship with the divine, and this is the beginning of group worship. Partaking of a common meal was the earliest type of social communion, and early religions provided that some portion of the ceremonial sacrifice should be eaten by the worshipers. The atmosphere of the communion provides a refreshing and comforting period of truce in the conflict of the self-seeking ego with the altruistic urge of the indwelling spirit Monitor. And this is the prelude to true worship — the practice of the presence of the Creator which eventuates in the emergence of the family of humanity.

When primitive people felt that their communion with the Divine had been interrupted, they resorted to sacrifice of some kind in an effort to make atonement, to restore friendly relationship. The hunger and thirst for righteousness leads to the discovery of truth, and truth augments ideals, and this creates new problems for the individual religionists, for our ideals tend to grow by geometrical progression, while our ability to live up to them is enhanced only by arithmetical progression.

The sense of guilt (not the consciousness of sin) comes either from interrupted spiritual communion or from the lowering of one's moral ideals. Deliverance from such a predicament can only come through the realization that one's highest moral ideals are not necessarily synonymous with the will of the Creator. People cannot hope to live up to their highest ideals, but they can be true to their purpose of finding and becoming more and more like the Creator.

Jesus swept away all of the ceremonials of sacrifice and atonement, destroying the basis of all this fictitious guilt and sense of isolation in the universe by declaring that mortals are children of the Creator; the creature-Creator relationship was placed on a child-parent basis. The Creator becomes a loving Parent to mortals. All ceremonials not a legitimate part of such an intimate family relationship are forever abrogated.

Our Creator Parent deals with humans on the basis, not of actual virtue or worthiness, but in recognition of the individual's motivation — the creature purpose and intent. The relationship is one of parent-child association and is actuated by divine love.

5. The Origin of Ideals

The early evolutionary mind gives origin to a feeling of social duty and moral obligation derived chiefly from emotional fear. The more positive urge of social service and the idealism of altruism are derived from the direct impulse of the divine spirit indwelling the human mind.

This idea-ideal of doing good to others — the impulse to deny the ego something for the benefit of one's neighbor — is very circumscribed at first. Primitive humans regard as neighbor only those very close to them, those who treat them neighborly; as religious civilization advances, one's neighbor expands in concept to embrace the clan, the tribe, the nation. And then Jesus enlarged the neighbor scope to embrace the whole of humanity, even that we should love our enemies. And there is something inside of all normal human beings that tells them this teaching is moral — right. Even those who practice this ideal least, admit that it is right in theory.

All people recognize the morality of this universal human urge to be unselfish and altruistic. The humanist ascribes the origin of this urge to the natural working of the material mind; the religionist more correctly

recognizes that the truly unselfish drive of mortal mind is in response to the inner spirit leadings of the Thought Adjuster.

But the interpretation of these early conflicts between the ego-will and the other-than-self-will is not always dependable. Only a fairly well unified personality can arbitrate the multiform contentions of the ego cravings and the budding social consciousness. The self has rights as well as one's neighbors. Neither has exclusive claims on the attention and service of the individual. Failure to resolve this problem gives origin to the earliest type of human guilt feelings.

Human happiness is achieved only when the ego desire of the self and the altruistic urge of the higher self (divine spirit) are co-ordinated and reconciled by the unified will of the integrating and supervising personality. The minds of evolutionary mortals are constantly confronted with the intricate problem of refereeing the contest between the natural expansion of emotional impulses and the moral growth of unselfish urges predicated on spiritual insight — genuine religious reflection.

The attempt to secure equal good for the self and for the greatest number of other selves presents a problem which cannot always be satisfactorily resolved in a time-space frame. Given an eternal life, such conflicts can be worked out, but in one short human life they are incapable of solution.

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

It is fatal to idealism when people are taught that all of their altruistic impulses are merely the development of their natural herd instincts. But they are ennobled and mightily energized when they learn that these higher urges of their souls emanate from the spiritual forces that indwell their mortal minds.

It lifts people out of themselves and beyond themselves when they fully realize that something which is eternal and divine lives and strives within them. And so it is that a living faith in the superhuman origin of our ideals validates our belief that we are the children of the Creator and makes real our altruistic convictions, the feelings of the family of humanity.

Humans, in their spiritual domain, do have free will. Mortals are neither helpless slaves of the inflexible sovereignty of an all-powerful Deity nor the victims of the hopeless fatality of a mechanistic cosmic determinism. Humans are most truly the architects of their own eternal destinies.

But humans are not ennobled by pressure. Spirit growth springs from within the evolving soul. Pressure may deform the personality, but it never stimulates growth. Even educational pressure is only negatively helpful in that it may aid in the prevention of disastrous experiences. Spiritual growth is greatest where all external pressures are at a minimum. Humans develop best when the pressures of home, community,

religious institutions, and state are least. But this must not be construed as meaning that there is no place in a progressive society for home, social institutions, religious institutions, and state.

When members of social religious groups have complied with the requirements of such groups, they should be encouraged to enjoy religious liberty in the full expression of their own personal interpretation of the truths of religious belief and the facts of religious experience. The security of a religious group depends on spiritual unity, not on theological uniformity. A religious group should be able to enjoy the liberty of freethinking. There is great hope for any religious institution that worships the Creator, validates the family of humanity, and dares to remove all creedal pressure from its members.

6. Philosophic Co-ordination

Theology is the study of the actions and reactions of the human spirit; it can never become a science since it must always be combined more or less with psychology in its personal expression and with philosophy in its systematic portrayal. Theology is always the study of *your* religion; the study of another's religion is psychology.

When people approach the study and examination of their universe from the *outside*, they bring into being the various physical sciences; when they approach the research of themselves and the universe from the *inside*, they give origin to theology and metaphysics. The art of philosophy develops in an effort to harmonize the many discrepancies which are destined to appear between the findings and teachings of these two diametrically opposite avenues of approaching the universe of things and beings.

Religion has to do with the spiritual viewpoint, the awareness of the *insideness* of human experience. A person's spiritual nature affords them the opportunity of turning the universe outside in. It is therefore true that, viewed exclusively from the insideness of personality experience, all creation appears to be spiritual in nature.

When people analytically inspect the universe through the material endowments of their physical senses and associated mind perception, the cosmos appears to be mechanical and energy-material. Such a technique of studying reality consists in turning the universe inside out.

A logical and consistent philosophic concept of the universe cannot be built up on the postulations of either materialism or spiritism, for both of these systems of thinking, when universally applied, are compelled to view the cosmos in distortion, the former contacting with a universe turned inside out, the latter realizing the nature of a universe turned outside in. Never, then, can either science or religion, in and of themselves, standing alone, hope to gain an adequate understanding of universal truths and relationships without the guidance of human philosophy and the illumination of divine revelation.

A person's inner spirit must always depend for its expression and self-realization on the mechanism and technique of the mind. Likewise a person's outer experience of material reality must be predicated on the mind consciousness of the experiencing personality. Therefore the spiritual and the material, the inner and the outer, human experiences are always correlated with the mind function and conditioned, as to their conscious realization, by the mind activity. People experience matter in their minds; they experience

spiritual reality in the soul but become conscious of this experience in their minds. The intellect is the harmonizer and the ever-present conditioner and qualifier of the sum total of mortal experience. Both energy-things and spirit values are colored by their interpretation through the mind media of consciousness.

Your difficulty in arriving at a more harmonious co-ordination between science and religion is due to your utter ignorance of the intervening domain of the morontia world of things and beings. The local universe consists of three degrees, or stages, of reality manifestation: matter, morontia, and spirit. The morontia angle of approach erases all divergence between the findings of the physical sciences and the functioning of the spirit of religion. Reason is the understanding technique of the sciences; faith is the insight technique of religion; mota is the technique of the morontia level. Mota is a supermaterial reality sensitivity which is beginning to compensate for incomplete growth, having for its substance knowledge-reason and for its essence faith-insight. Mota is a super-philosophical reconciliation of divergent reality perception which is non-attainable by material personalities; it is predicated, in part, on the experience of having survived the material life. But many mortals have recognized the desirability of having some method of reconciling the interplay between the widely separated domains of science and religion; and metaphysics is the result of the unavailing attempt to span this well-recognized chasm. But human metaphysics has proved more confusing than illuminating. Metaphysics stands for the well-meant but futile effort to compensate for the absence of the mota of morontia.

Metaphysics has proved a failure; mota, mortals cannot perceive. Revelation is the only technique which can compensate for the absence of the truth sensitivity of mota in a material world. Revelation authoritatively clarifies the confusion of reason-developed metaphysics on an evolutionary sphere.

Science is the attempted study of the physical environment, the world of energy-matter; religion is a person's experience with the cosmos of spirit values; philosophy has been developed by the mind effort to organize and correlate the findings of these widely separated concepts into something like a reasonable and unified attitude toward the cosmos. Philosophy, clarified by revelation, functions acceptably in the absence of mota and in the presence of the breakdown and failure of the human substitute of reason for mota — metaphysics.

Early mortals did not differentiate between the energy level and the spirit level. It was the violet race and their Andite successors who first attempted to divorce the mathematical from the volitional. Increasingly civilized mortals have followed in the footsteps of the earliest Greeks and the Sumerians who distinguished between the inanimate and the animate. And as civilization progresses, philosophy will have to bridge ever-widening gulfs between the spirit concept and the energy concept. But in the time of space these divergencies are at one in the Supreme.

Science must always be grounded in reason, although imagination and conjecture are helpful in the extension of its borders. Religion is dependent on faith, although reason is a stabilizing influence and a helpful aid. And there have always been, and ever will be, misleading interpretations of the phenomena of both the natural and the spiritual worlds, sciences and religions falsely so called.

Out of their incomplete grasp of science, their faint hold on religion, and their abortive attempts at metaphysics, mortals have attempted to construct their formulations of philosophy. And modern people

would build a worthy and engaging philosophy of themselves and their universe if it were not for the breakdown of their all-important and indispensable metaphysical connection between the worlds of matter and spirit, the failure of metaphysics to bridge the morontia gulf between the physical and the spiritual. Mortals lack the concept of morontia mind and material; and *revelation* is the only technique for compensating for this deficiency in the conceptual data which is so urgently needed in order to construct a logical philosophy of the universe and to arrive at a satisfying understanding of a person's sure and settled place in that universe.

Revelation is evolutionary humanity's only hope of bridging the morontia gulf. Faith and reason, unaided by *mota*, cannot conceive and construct a logical universe. Without the insight of *mota*, mortals cannot discern goodness, love, and truth in the phenomena of the material world.

When philosophy leans heavily toward the world of matter, it becomes rationalistic or *naturalistic*. When philosophy inclines particularly toward the spiritual level, it becomes *idealistic* or even mystical. When philosophy is so unfortunate as to lean on metaphysics, it unfailingly becomes *skeptical*, confused. In past ages, most knowledge and intellectual evaluations have fallen into one of these three distortions of perception. Philosophy dare not project its interpretations of reality in the linear fashion of logic; it must never fail to consider the elliptic symmetry of reality and the essential curvature of all relation concepts.

The highest attainable philosophy of mortals must be logically based on the reason of science, the faith of religion, and the truth insight afforded by revelation. By this union people can compensate somewhat for their failure to develop an adequate metaphysics and for their inability to comprehend the *mota* of the morontia.

7. Science and Religion

Science is sustained by reason, religion by faith. Faith, though not predicated on reason, is reasonable; though independent of logic, it is nonetheless encouraged by sound logic. Faith cannot be nourished even by an ideal philosophy; it is, with science, the very source of such a philosophy. Faith, human religious insight, can be instructed only by revelation, can be elevated only by personal mortal experience with the spiritual Adjuster presence of the Creator who is spirit.

True salvation is the technique of the divine evolution of the mortal mind from matter identification through the realms of morontia liaison to the high universe status of spiritual correlation. And as material intuitive instinct precedes the appearance of reasoned knowledge in terrestrial evolution, the manifestation of spiritual intuitive insight presages the later appearance of morontia and spirit reason and experience in the supernal program of celestial evolution, the business of transmuting the potentials of temporal mortals into the actuality and divinity of eternal mortals, Paradise finaliters.

But as ascending mortals reach inward and Paradiseward for the Creator experience, they will also be reaching outward and spaceward for an energy understanding of the material cosmos. The progression of science is not limited to the terrestrial life of mortals; their universe and superuniverse ascension experience will to no small degree be the study of energy transmutation and material metamorphosis. The Universal Source is spirit, but Deity is unity, and the unity of Deity not only embraces the spiritual values of the

Universal Source and the Eternal Spirit but is also cognizant of the energy facts of the Universal Controller and the Isle of Paradise, while these two phases of universal reality are perfectly correlated in the mind relationships of the Conjoint Actor and unified on the finite level in the emerging Deity of the Supreme Being.

The union of the scientific attitude and the religious insight by the mediation of experiential philosophy is part of an individual's long Paradise-ascension experience. The approximations of mathematics and the certainties of insight will always require the harmonizing function of mind logic on all levels of experience short of the maximum attainment of the Supreme.

But logic can never succeed in harmonizing the findings of science and the insights of religion unless both the scientific and the religious aspects of a personality are truth dominated, sincerely desirous of following the truth wherever it may lead regardless of the conclusions which it may reach.

Logic is the technique of philosophy, its method of expression. Within the domain of true science, reason is always amenable to genuine logic; within the domain of true religion, faith is always logical from the basis of an inner viewpoint, even though such faith may appear to be quite unfounded from the inward looking viewpoint of the scientific approach. From outward, looking within, the universe may appear to be material; from within, looking out, the same universe appears to be wholly spiritual. Reason grows out of material awareness, faith out of spiritual awareness, but through the mediation of a philosophy strengthened by revelation, logic may confirm both the inward and the outward view, effecting the stabilization of both science and religion. Thus, through common contact with the logic of philosophy, both science and religion may become increasingly tolerant of each other, less and less skeptical.

What both developing science and religion need is more searching and fearless self-criticism, a greater awareness of incompleteness in evolutionary status. The teachers of both science and religion are often altogether too self-confident and dogmatic. Science and religion can only be self-critical of their *facts*. The moment departure is made from the stage of facts, reason abdicates or else rapidly degenerates into a consort of false logic.

The truth — an understanding of cosmic relationships, universe facts, and spiritual values — can best be had through the ministry of the Spirit of Truth and can best be criticized by *revelation*. But revelation originates neither a science nor a religion; its function is to co-ordinate both science and religion with the truth of reality. In the absence of revelation or in the failure to accept or grasp it, mortals have always resorted to their futile gesture of metaphysics, that being the only human substitute for the revelation of truth or for the mota of morontia personality.

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

In the mortal state, nothing can be absolutely proved; both science and religion are predicated on assumptions. On the morontia level, the postulates of both science and religion are capable of partial proof by *mota* logic. On the spiritual level of maximum status, the need for finite proof gradually vanishes before the actual experience of and with reality; but even then there is much beyond the finite that remains unproved.

All divisions of human thought are predicated on certain assumptions which are accepted, though unproved, by the constitutive reality sensitivity of the mind endowment of humans. Science starts out on its vaunted career of reasoning by *assuming* the reality of three things: matter, motion, and life. Religion starts out with the assumption of the validity of three things: mind, spirit, and the universe — the Supreme Being.

Science becomes the thought domain of mathematics, of the energy and material of time in space. Religion deals not only with finite and temporal spirit but also with the spirit of eternity and supremacy. Only through a long experience in *mota* can these two extremes of universe perception be made to yield analogous interpretations of origins, functions, relations, realities, and destinies. The maximum harmonization of the energy-spirit divergence is in the encirclement of the Seven Master Spirits; their first unification, in the Deity of the Supreme; their finality unity, in the infinity of the First Source and Center, the I AM.

Reason is the act of recognizing the conclusions of consciousness with regard to the experience in and with the physical world of energy and matter. *Faith* is the act of recognizing the validity of spiritual consciousness — something which is incapable of other mortal proof. *Logic* is the synthetic truth-seeking progression of the unity of faith and reason and is founded on the constitutive mind endowments of mortal beings, the innate recognition of things, meanings, and values.

There is a real proof of spiritual reality in the presence of the Thought Adjuster, but the validity of this presence is not demonstrable to the external world, only to the one who experiences the indwelling of the Creator. The consciousness of the Adjuster is based on the intellectual reception of truth, the supermind perception of goodness, and the personality motivation to love.

Science discovers the material world, religion evaluates it, and philosophy endeavors to interpret its meanings while coordinating the scientific material viewpoint with the religious spiritual concept. But history is a realm in which science and religion may never fully agree.

8. Philosophy and Religion

Although both science and philosophy may assume the probability of a First Cause by their reason and logic, only the personal religious experience of a spirit-led individual can affirm the certainty of such a supreme and personal Deity. By the technique of such an incarnation of living truth the philosophic hypothesis of the probability of a Creator becomes a religious reality.

The confusion about the experience of the certainty of Deity arises out of the dissimilar interpretations and relations of that experience by separate individuals and by different aggregations of people. The experiencing of the Creator may be wholly valid, but the discourse *about* the Creator, being intellectual and philosophical, is divergent and oftentimes confusingly fallacious.

A good person may be consummately in love with their spouse but utterly unable to pass a satisfactory written examination on the psychology of marital love. Another person, having little or no love for their spouse, might pass such an examination most acceptably. The imperfection of the lover's insight into the true nature of the beloved does not in the least invalidate either the reality or sincerity of their love.

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

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

Philosophy, to be of the greatest service to both science and religion, should avoid the extremes of both materialism and pantheism. Only a philosophy which recognizes the reality of personality — permanence in the presence of change — can be of moral value to mortals, can serve as a liaison between the theories of material science and spiritual religion. Revelation is a compensation for the frailties of evolving philosophy.

9. The Essence of Religion

Theology deals with the intellectual content of religion, metaphysics (revelation) with the philosophic aspects. Religious experience *is* the spiritual content of religion. Notwithstanding the mythologic vagaries and the psychologic illusions of the intellectual content of religion, the metaphysical assumptions of error and the techniques of self-deception, the political distortions and the socioeconomic perversions of the philosophic content of religion, the spiritual experience of personal religion remains genuine and valid.

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

Buddhism in its original form is one of the best religions without a Deity which has arisen throughout all the evolutionary history of Urantia, although, as this faith developed, it did not remain godless. Religion without faith is a contradiction; without Deity, a philosophic inconsistency and an intellectual absurdity.

The magical and mythological parentage of natural religion does not invalidate the reality and truth of the later religions of revelation and the consummate saving doctrine of the religion of Jesus. Jesus' life and teachings finally divested religion of the superstitions of magic, the illusions of mythology, and the bondage of traditional dogmatism. But this early magic and mythology very effectively prepared the way for later and superior religion by assuming the existence and reality of supermaterial values and beings.

Although religious experience is a purely spiritual subjective phenomenon, such an experience embraces a positive and living faith attitude toward the highest realms of universe objective reality. The ideal of

religious philosophy is a faith-trust that would lead mortals unqualifiedly to depend on the absolute love of the infinite Source of the universe of universes. A genuine religious experience far transcends the philosophic objectification of idealistic desire; it actually takes survival for granted and concerns itself only with learning and doing the will of the Creator. The earmarks of religion are: faith in a supreme Deity, hope of eternal survival, and love, especially of others.

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

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

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

The full realization of the reality of mortal life consists in a progressive willingness to believe these assumptions of reason, wisdom, and faith. Such a life is one motivated by truth and dominated by love; and these are the ideals of objective cosmic reality whose existence cannot be materially demonstrated.

When reason once recognizes right and wrong, it exhibits wisdom; when wisdom chooses between right and wrong, truth and error, it demonstrates spirit leading. And so the functions of mind, soul, and spirit are closely united and functionally inter-associated. Reason deals with factual knowledge; wisdom, with philosophy and revelation; faith, with living spiritual experience. Through truth mortals attain beauty and by spiritual love ascend to goodness.

Faith leads to knowing the Creator, not merely to a mystical feeling of the divine presence. Faith must not be influenced too much by its emotional consequences. True religion is an experience of believing and knowing as well as a satisfaction of feeling.

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

[This paper had been originally presented by a Melchizedek of Nebadon.]

Paper 104

Growth of the Trinity Concept

The Trinity concept of revealed religion must not be confused with the triad beliefs of evolutionary religions. The ideas of triads arose from many suggestive relationships but chiefly because of the three joints of the fingers, because three legs were the fewest which could stabilize a stool, because three support points could keep up a tent; furthermore, primitive humans, for a long time, could not count beyond three.

Aside from certain natural couplets, such as past and present, day and night, and hot and cold, people generally tend to think in triads: yesterday, today, and tomorrow; sunrise, noon, and sunset. Three cheers are given the victor. The dead are buried on the third day, and the ghost is placated by three ablutions of water.

As a consequence of these natural associations in human experience, the triad made its appearance in religion, and this happened long before the Paradise Trinity of Deities, or even any of their representatives, had been revealed to humanity. Later on, the Persians, Hindus, Greeks, Egyptians, Babylonians, Romans, and Scandinavians all had triad gods, but these were still not true trinities. Triad deities all had a natural origin and have appeared at one time or another among most of the intelligent peoples of Urantia. Sometimes the concept of an evolutionary triad has become mixed with that of a revealed Trinity; in these instances it is often impossible to distinguish one from the other.

1. Urantian Trinity Concepts

The first Urantian revelation leading to the comprehension of the Paradise Trinity was made by the staff of Caligastia about one-half million years ago. This earliest Trinity concept was lost to the world in the unsettled times following the planetary rebellion.

The second presentation of the Trinity was made by the Edenic Rulers in the first and second gardens. These teachings had not been wholly obliterated even in the times of Machiventa Melchizedek about thirty-five thousand years later, for the Trinity concept of the Sethites persisted in both Mesopotamia and Egypt but more especially in India, where it was perpetuated in Agni, the Vedic three-headed fire god.

The third presentation of the Trinity was made by Machiventa Melchizedek, and this doctrine was symbolized by the three concentric circles which the sage of Salem wore on a breast plate. But Machiventa found it very difficult to teach the Palestinian Bedouins about the Universal Source, the Eternal Spirit, and the Infinite Mind. Most of Machiventa's disciples thought that the Trinity consisted of the three Most Highs of Norlatiadek; a few conceived of the Trinity as the System Sovereign, the Constellation Ruler, and the Local Universe Creator; still fewer even remotely grasped the idea of the Paradise association of the Universal Source, the Eternal Spirit, and the Infinite Mind.

Through the activities of the Salem missionaries the Melchizedek teachings of the Trinity gradually spread throughout much of Eurasia and northern Africa. It is often difficult to distinguish between the triads and

the trinities in the later Andite and the post-Melchizedek ages, when both concepts to a certain extent intermingled and coalesced.

Among the Hindus the trinitarian concept took root as Being, Intelligence, and Joy. (A later Indian conception was Brahma, Siva, and Vishnu.) While the earlier Trinity portrayals were brought to India by the Sethite priests, the later ideas of the Trinity were imported by the Salem missionaries and were developed by the native intellects of India through a compounding of these doctrines with the evolutionary triad conceptions.

The Buddhist faith developed two doctrines of a trinitarian nature: The earlier was Teacher, Law, and Community; that was the presentation made by Gautama Siddhartha. The later idea, developing among the northern branch of the followers of Buddha, embraced Supreme Ruler, Holy Spirit, and Incarnate Savior.

And these ideas of the Hindus and Buddhists were real trinitarian postulates, that is, the idea of a threefold manifestation of a monotheistic Deity. A true trinity conception is not just a grouping together of three separate gods.

The Hebrews knew about the Trinity from the Kenite traditions of the days of Melchizedek, but their monotheistic zeal for the one God, Yahweh, so eclipsed all such teachings that by the time of Jesus' appearance the Elohim doctrine had been practically eradicated from Jewish theology. The Hebrew mind could not reconcile the trinitarian concept with the monotheistic belief in the God of Israel.

The followers of the Islamic faith also failed to grasp the idea of the Trinity. It is always difficult for an emerging monotheism to tolerate trinitarianism when confronted by polytheism. The trinity idea takes best hold of those religions which have a firm monotheistic tradition coupled with doctrinal elasticity. The great monotheists, the Hebrews and Muslims, found it difficult to distinguish between worshiping three gods, polytheism, and trinitarianism, the worship of one Deity existing in a triune manifestation of divinity and personality.

Jesus taught the apostles the truth regarding the persons of the Paradise Trinity, but they thought he spoke figuratively and symbolically. Having been nurtured in Hebraic monotheism, they found it difficult to entertain any belief that seemed to conflict with their dominating concept of Yahweh. And the early Christians inherited the Hebraic prejudice against the Trinity concept.

The first Trinity of Christianity was proclaimed at Antioch and consisted of God, the Word, and Wisdom. Paul knew of the Paradise Trinity, but seldom preached about it and made mention of it in only a few letters to the newly forming churches. Even then, along with the apostles, Paul confused Jesus, the Creator of the local universe, with the Second Person of Deity, the Eternal Spirit of Paradise.

The Christian concept of the Trinity, which began to gain recognition near the close of the first century C.E., was comprised of the Universal Source, the Local Universe Creator of Nebadon, and the Divine Minister of Salvington — Creative Spirit of the local universe and creative partner of the Local Universe Creator.

Not since the times of Jesus has the factual identity of the Paradise Trinity been known on Urantia (except by a few individuals to whom it was especially revealed) until its presentation in these revelatory disclosures. But though the Christian concept of the Trinity erred in fact, it was practically true with respect to spiritual relationships. Only in its philosophic implications and cosmological consequences did this concept suffer embarrassment: It has been difficult for many who are cosmic minded to believe that the Second Person of Deity, the second member of an infinite Trinity, once dwelt on Urantia; and while in spirit this is true, in actuality it is not a fact. The Michael Creators fully embody the divinity of the Eternal Spirit, but they are not the absolute personality.

2. Trinity Unity and Deity Plurality

Monotheism arose as a philosophic protest against the inconsistency of polytheism. It developed first through pantheon organizations with the departmentalization of supernatural activities, then through the henotheistic exaltation of one god above the many, and finally through the exclusion of all but the One Deity of final value.

Trinitarianism grows out of the experiential protest against the impossibility of conceiving the oneness of a de-anthropomorphized solitary Deity of unrelated universe significance. Given a sufficient time, philosophy tends to abstract the personal qualities from the Deity concept of pure monotheism, reducing this idea of an unrelated Deity to the status of a pantheistic Absolute. It has always been difficult to understand the personal nature of a Deity who has no personal relationships in equality with other and coordinate personal beings. Personality in Deity demands that such Deity exist in relation to other and equal personal Deity.

Through the recognition of the Trinity concept the minds of mortals can hope to grasp something of the interrelationship of love and law in the time-space creations. Through spiritual faith mortals gain insight into the love of the Creator but soon discover that this spiritual faith has no influence on the ordained laws of the material universe. Irrespective of the firmness of mortals' belief in the Creator as their Paradise Parent, expanding cosmic horizons demand that they also give recognition to the reality of Paradise Deity as universal law, that they recognize the Trinity sovereignty extending outward from Paradise and overshadowing even the evolving local universes.

And this selfsame Paradise Trinity is a real entity — not a personality but nonetheless a true and absolute reality; not a personality but nonetheless compatible with coexistent personalities — the personalities of the Universal Source, the Eternal Spirit, and the Infinite Mind. The Trinity is a super summative Deity reality eventuating out of the conjoining of the three Paradise Deities. The qualities, characteristics, and functions of the Trinity are not the simple sum of the attributes of the three Paradise Deities; Trinity functions are something unique, original, and not wholly predictable from an analysis of the attributes of the Universal Source, the Eternal Spirit, and the Infinite Mind.

For example: The Master, when on earth, admonished followers that justice is never a *personal* act; it is always a *group* function. Neither do the Deities, as persons, administer justice. But they perform this very function as a collective whole, as the Paradise Trinity.

The conceptual grasp of the Trinity association of the Universal Source, the Eternal Spirit, and the Infinite Mind prepares the human mind for the further presentation of certain other threefold relationships. Theological reason may be fully satisfied by the concept of the Paradise Trinity, but philosophical and cosmological reason demand the recognition of the other triune associations of the First Source and Center, those triunities in which the Infinite functions in various capacities of universal manifestation — the relationships of the Deity of force, energy, power, causation, reaction, potentiality, actuality, gravity, tension, pattern, principle, and unity.

3. Trinities and Triunities

While mortals have sometimes grasped at an understanding of the Trinity of the three persons of Deity, consistency demands that the human intellect perceive that there are certain relationships between all seven Absolutes. But all that which is true of the Paradise Trinity is not necessarily true of a *triunity*, for a triunity is something other than a trinity. In certain functional aspects a triunity may be analogous to a trinity, but it is never homologous in nature with a trinity.

Mortals are passing through a great age of expanding horizons and enlarging concepts on Urantia, and their cosmic philosophy must accelerate in evolution to keep pace with the expansion of the intellectual arena of human thought. As the cosmic consciousness of mortals expands, they perceive the interrelatedness of all that they find in their material science, intellectual philosophy, and spiritual insight. Still, with all this belief in the unity of the cosmos, mortals perceive the diversity of all existence. In spite of all concepts concerning the immutability of Deity, mortals perceive that they live in a universe of constant change and experiential growth. Regardless of the realization of the survival of spiritual values, mortals have to deal with the mathematics and pre-mathematics of force, energy, and power.

In some manner the eternal repleteness of infinity must be reconciled with the time-growth of the evolving universes and with the incompleteness of their experiential inhabitants. In some way the conception of total infinitude must be segmented and qualified so that the mortal intellect and the morontia soul can grasp this concept of final value and spiritualizing significance.

While reason demands a monotheistic unity of cosmic reality, finite experience requires the postulate of plural Absolutes and of their co-ordination in cosmic relationships. Without co-ordinate existences there is no possibility for the appearance of diversity of absolute relationships, no chance for the operation of differentials, variables, modifiers, attenuators, qualifiers, or diminishers.

In these papers total reality (infinity) has been presented as it exists in the seven Absolutes:

1. The Universal Source.
2. The Eternal Spirit.
3. The Infinite Mind.
4. The Isle of Paradise.

5. The Deity Absolute.

6. The Universal Absolute.

7. The Unqualified Absolute.

The First Source and Center, who is Parent to the Eternal Spirit, is also Pattern to the Paradise Isle. The Source is personality unqualified in the Spirit but personality potentialized in the Deity Absolute. The Source is energy revealed in Paradise-Havona and at the same time energy concealed in the Unqualified Absolute. The Infinite is disclosed in the ceaseless acts of the Conjoint Actor while eternally functioning in the compensating but enshrouded activities of the Universal Absolute. Thus the Source is related to the six co-ordinate Absolutes, and all seven encompass the circle of infinity throughout the endless cycles of eternity.

It would seem that triunity of absolute relationships is inevitable. Personality seeks other personality association on absolute as well as on all other levels. And the association of the three Paradise personalities eternalizes the first triunity, the personality union of the Universal Source, the Eternal Spirit, and the Infinite Mind. For when these three persons, *as persons*, conjoin for united function, they constitute a triunity of functional unity, not a trinity — an organic entity — but nonetheless a triunity, a threefold functional aggregate unanimity.

The Paradise Trinity is not a triunity; it is not a functional unanimity; rather it is undivided and indivisible Deity. The Universal Source, the Eternal Spirit, and the Infinite Mind (as persons) can sustain a relationship to the Paradise Trinity, for the Trinity *is* their undivided Deity. The Universal Source, the Eternal Spirit, and the Infinite Mind sustain no such personal relationship to the first triunity, for that *is* their functional union as three persons. Only as the Trinity — as undivided Deity — do they collectively sustain an external relationship to the triunity of their personal aggregation.

The Paradise Trinity stands unique among absolute relationships; there are several existential triunities but only one existential Trinity. A triunity is *not* an entity. It is functional rather than organic. Its members are partners rather than corporative. The components of the triunities may be entities, but a triunity itself is an association.

There is, however, one point of comparison between trinity and triunity: Both eventuate in functions that are something other than the discernible sum of the attributes of the component members. But while they are comparable from a functional standpoint, they exhibit no categorical relationship otherwise. They are roughly related as the relation of function to structure. But the function of the triunity association is not the function of the trinity structure or entity.

The triunities are nonetheless real; they are very real. In them total reality is functionalized, and through them the Universal Source exercises immediate and personal control over the master functions of infinity.

4. The Seven Triunities

In attempting the description of seven triunities, attention is directed to the fact that the Universal Source is the primal member of each and is, was, and ever will be: the First Universal Source, Absolute Center, Primal Cause, Universal Controller, Limitless Energizer, Original Unity, Unqualified Upholder, First Person of Deity, Primal Cosmic Pattern, and Essence of Infinity. The Universal Source is the personal cause of the Absolutes and is the absolute of Absolutes.

The nature and meaning of the seven triunities may be suggested as:

The First Triunity — the personal-purposive triunity. This is the grouping of the three Deity personalities:

1. The Universal Source.
2. The Eternal Spirit.
3. The Infinite Mind.

This is the threefold union of love, mercy, and ministry — the purposive and personal association of the three eternal Paradise personalities. This is the divinely creature-loving, parent-acting, and ascension-promoting association. The divine personalities of this first triunity are personality-bequeathing, spirit-bestowing, and mind-endowing Deities.

This is the triunity of infinite volition; it acts throughout the eternal present and in all of the past-present-future flow of time. This association yields volitional infinity and provides the mechanisms by which personal Deity becomes self-revelatory to the creatures of the evolving cosmos.

The Second Triunity — the power-pattern triunity. Whether it is a tiny ultimatton, a blazing star, or a whirling nebula, even the central or superuniverses, from the smallest to the largest material organizations, the physical pattern — the cosmic configuration — is always derived from the function of this triunity. This association consists of:

1. The Source-Spirit.
2. The Paradise Isle.
3. The Conjoint Actor.

Energy is organized by the cosmic agents of the Third Source and Center; energy is fashioned after the pattern of Paradise, the absolute materialization; but behind all of this ceaseless manipulation is the presence of the Source-Spirit, whose union first activated the Paradise pattern in the appearance of Havona concomitant with the birth of the Infinite Mind, the Conjoint Actor.

In religious experience, creatures make contact with the Creator who is love, but such spiritual insight must never eclipse the intelligent recognition of the universe fact of the pattern which is Paradise. The Paradise

personalities enlist the freewill devotion of all creatures by the compelling power of divine love and lead all such spirit-born personalities into the supernal delights of the unending service of the finaliter children of the Creator. The second triunity is the architect of the space stage on which these transactions unfold; it determines the patterns of cosmic configuration.

Love may characterize the divinity of the first triunity, but pattern is the galactic manifestation of the second triunity. What the first triunity is to evolving personalities, the second triunity is to the evolving universes. Pattern and personality are two of the great manifestations of the acts of the First Source and Center; and no matter how difficult it may be to comprehend, it is nonetheless true that the power-pattern and the loving person are one and the same universal reality; the Paradise Isle and the Eternal Spirit are co-ordinate but antipodal revelations of the unfathomable nature of the Universal Parent-Force.

The Third Triunity — the spirit-evolutional triunity. The entirety of spiritual manifestation has its beginning and end in this association, consisting of:

1. The Universal Source.
2. The Spirit-Mind.
3. The Deity Absolute.

From spirit potency to Paradise spirit, all spirit finds reality expression in this triune association of the pure spirit essence of the Source, the active spirit values of the Spirit-Mind, and the unlimited spirit potentials of the Deity Absolute. The existential values of spirit have their primordial genesis, complete manifestation, and final destiny in this triunity.

The Source exists before spirit; the Spirit-Mind functions as active creative spirit; the Deity Absolute exists as all-encompassing spirit, even beyond spirit.

The Fourth Triunity — the triunity of energy infinity. Within this triunity the beginnings and the endings of all energy reality eternalize, from space potency to monota. This grouping embraces the following:

1. The Source-Mind.
2. The Paradise Isle.
3. The Unqualified Absolute.

Paradise is the center of the force-energy activation of the cosmos — the universe position of the First Source and Center, the cosmic focal point of the Unqualified Absolute, and the source of all energy. Existentially present within this triunity is the energy potential of the cosmos-infinite, of which the grand universe and the master universe are only partial manifestations.

The fourth triunity absolutely controls the fundamental units of cosmic energy and releases them from the grasp of the Unqualified Absolute in direct proportion to the appearance in the experiential Deities of subabsolute capacity to control and stabilize the metamorphosing cosmos.

This triunity *is* force and energy. The endless possibilities of the Unqualified Absolute are centered around the absolutum of the Isle of Paradise, from which the unimaginable agitations of the otherwise static quiescence of the Unqualified emanate. And the endless throbbing of the material Paradise heart of the infinite cosmos beats in harmony with the unfathomable pattern and the unsearchable plan of the Infinite Energizer, the First Source and Center.

The Fifth Triunity — the triunity of reactive infinity. This association consists of:

1. The Universal Source.
2. The Universal Absolute.
3. The Unqualified Absolute.

This grouping yields the eternalization of the functional infinity realization of all that is actualizable within the domains of non-deity reality. This triunity manifests unlimited reactive capacity to the volitional, causative, and tensional actions and presences of the other triunities.

The Sixth Triunity — the triunity of cosmic-associated Deity. This grouping consists of:

1. The Universal Source.
2. The Deity Absolute.
3. The Universal Absolute.

This is the association of Deity-in-the-cosmos, the immanence of Deity in conjunction with the transcendence of Deity. This is the last outreach of divinity on the levels of infinity toward those realities which lie outside the domain of deified reality.

The Seventh Triunity — the triunity of infinite unity. This is the unity of infinity functionally manifest in time and eternity, the co-ordinate unification of actuals and potentials. This group consists of:

1. The Universal Source.
2. The Conjoint Actor.
3. The Universal Absolute.

The Conjoint Actor universally integrates the varying functional aspects of all actualized reality on all levels of manifestation, from finites through transcendentals and on to absolutes. The Universal Absolute perfectly

compensates the differentials inherent in the varying aspects of all incomplete reality, from the limitless potentialities of active-volitional and causative Deity reality to the boundless possibilities of static, reactive, non-deity reality in the incomprehensible domains of the Unqualified Absolute.

As they function in this triunity, the Conjoint Actor and the Universal Absolute are both responsive to Deity and to non-deity presences, as also is the First Source and Center, who in this relationship is to all intents and purposes conceptually indistinguishable from the I AM.

These approximations are sufficient to elucidate the concept of the triunities. Not knowing the ultimate level of the triunities, you cannot fully comprehend the first seven. While we do not deem it wise to attempt any further elaboration, we may state that there are fifteen triune associations of the First Source and Center, eight of which are unrevealed in these papers. These unrevealed associations are concerned with realities, actualities, and potentialities which are beyond the experiential level of supremacy.

The triunities are the functional balance wheel of infinity, the unification of the uniqueness of the Seven Infinity Absolutes. It is the existential presence of the triunities that enables the Source-I AM to experience functional infinity unity despite the diversification of infinity into seven Absolutes. The First Source and Center is the unifying member of all triunities; in whom all things have their unqualified beginnings, eternal existences, and infinite destinies.

Although these associations cannot augment the infinity of the Source-I AM, they do appear to make possible the sub-infinite and sub-absolute manifestations of reality. The seven triunities multiply versatility, eternalize new depths, deitize new values, disclose new potentialities, reveal new meanings; and all these diversified manifestations in time and space and in the eternal cosmos are existent in the hypothetical stasis of the original infinity of the I AM.

5. Triodities

There are certain other triune relationships which are non-Source in constitution, but they are not real triunities, and they are always distinguished from the Source triunities. They are called variously, associate triunities, co-ordinate triunities, and *triodities*. They are consequential to the existence of the triunities. Two of these associations are constituted as follows:

The Triodity of Actuality. This triodity consists in the interrelationship of the three absolute actuals:

1. The Eternal Spirit.
2. The Paradise Isle.
3. The Conjoint Actor.

The Eternal Spirit is the absolute of spirit reality, the absolute personality. The Paradise Isle is the absolute of cosmic reality, the absolute pattern. The Conjoint Actor is the absolute of mind reality, the co-ordinate of absolute spirit reality, and the existential Deity synthesis of personality and power. This triune association

eventuates the co-ordination of the sum total of actualized reality — spirit, cosmic, or mindal. It is unqualified in actuality.

The Triodity of Potentiality. This triodity consists in the association of the three Absolutes of potentiality:

1. The Deity Absolute.
2. The Universal Absolute.
3. The Unqualified Absolute.

Thus the infinity reservoirs of all latent energy reality -- spirit, mindal, or cosmic -- are interassociated. This association yields the integration of all latent energy reality. It is infinite in potential.

As the triunities are primarily concerned with the functional unification of infinity, so the triodities are involved in the cosmic appearance of experiential Deities. The triunities are indirectly concerned, but the triodities are directly concerned, in the experiential Deities — Supreme, Ultimate, and Absolute. They appear in the emerging power-personality synthesis of the Supreme Being. And to the time creatures of space the Supreme Being is a revelation of the unity of the I AM.

[This paper had been originally presented by a Melchizedek of Nebadon.]

Paper 105

Deity and Reality

To even high orders of universe intelligences infinity is only partially comprehensible, and the finality of reality is only relatively understandable. The human mind, as it seeks to penetrate the eternity-mystery of the origin and destiny of all that is called *real*, may helpfully approach the problem by conceiving eternity-infinity as an almost limitless ellipse which is produced by one absolute cause, and which functions throughout this universal circle of endless diversification, always seeking some absolute and infinite potential of destiny.

When the mortal intellect attempts to grasp the concept of reality totality, such a finite mind is dealing with infinity-reality; reality totality *is* infinity and therefore can never be fully comprehended by any mind that is subinfinite in concept capacity.

The human mind can hardly form an adequate concept of eternity existences, and without such comprehension it is impossible to portray even our concepts of reality totality. Nevertheless, we may attempt such a presentation, although we are fully aware that our concepts must be subjected to profound distortion in the process of translation-modification to the comprehension level of mortal mind.

1. The Philosophic Concept of the I AM

The philosophers of the universes attribute absolute primal causation in infinity to the Universal Source functioning as the infinite, the eternal, and the absolute I AM.

There are many elements of danger attendant on the presentation to the mortal intellect of this idea of an infinite I AM since this concept is so remote from human experiential understanding as to involve serious distortion of meanings and misconception of values. Nevertheless, the philosophic concept of the I AM does afford finite beings some basis for an attempted approach to the partial comprehension of absolute origins and infinite destinies. But in all our attempts to elucidate the genesis and fruition of reality, let it be made clear that this concept of the I AM is, in all personality meanings and values, synonymous with the First Person of Deity, the Universal Parent of all personalities. But this postulate of the I AM is not so clearly identifiable in undeified realms of universal reality.

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

As an existential concept the I AM is neither deified nor undeified, neither actual nor potential, neither personal nor impersonal, neither static nor dynamic. No qualification can be applied to the Infinite except to state that the I AM *is*. The philosophic postulate of the I AM is one universe concept which is somewhat more difficult to comprehend than that of the Unqualified Absolute.

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

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

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

Infinity is remote from the experience level of mortal comprehension, but even in this age on Urantia your concepts of infinity are growing, and they will continue to grow throughout your endless careers stretching onward into future eternity. Unqualified infinity is meaningless to the finite creature, but infinity is capable of self-limitation and is susceptible of reality expression to all levels of universe existences. And the manifestation which the Infinite turns toward all universe personalities is that of a Parent, the Universal Parent of love.

2. The I AM as Triune and as Sevenfold

In considering the genesis of reality, bear in mind that all absolute reality is from eternity and is without beginning of existence. By absolute reality we refer to the three existential persons of Deity, the Isle of Paradise, and the three Absolutes. These seven realities are coordinately eternal, notwithstanding that we resort to time-space language in presenting their sequential origins to human beings.

In following the chronological portrayal of the origins of reality, there must be a postulated theoretical moment of "first" volitional expression and "first" repercussional reaction within the I AM. In our attempts to portray the genesis and generation of reality, this stage may be conceived of as the self-differentiation

of *The Infinite One* from *The Infinitude*, but the postulation of this dual relationship must always be expanded to a triune conception by the recognition of the eternal continuum of *The Infinity*, the I AM.

This self-metamorphosis of the I AM culminates in the multiple differentiation of deified reality and of undeified reality, of potential and actual reality, and of certain other realities that can hardly be classified. These differentiations of the theoretical monistic I AM are eternally integrated by simultaneous relationships arising within the same I AM — the prepotential, pre-actual, pre-personal, monothetic pre-reality which, though infinite, is revealed as absolute in the presence of the First Source and Center and as personality in the limitless love of the Universal Parent.

By these internal metamorphoses the I AM is establishing the basis for a sevenfold self-relationship. The philosophic (time) concept of the solitary I AM and the transitional (time) concept of the I AM as triune can now be enlarged to encompass the I AM as sevenfold. This sevenfold — or seven phase — nature may be best suggested in relation to the Seven Absolutes of Infinity:

1. *The Universal Source*. I AM parent of the Eternal Spirit. This is the primal personality relationship of actualities. The absolute personality of the Spirit makes absolute the fact of the Creator's parenthood and establishes the potential relationship of all personalities. This relationship establishes the personality of the Infinite and consummates its spiritual revelation in the personality of the Original Spirit. This phase of the I AM is partially experiential on spiritual levels even by mortals who, while still material, may worship our Creator.

2. *The Universal Controller*. I AM cause of eternal Paradise. This is the primal impersonal relationship of actualities, the original nonspiritual association. The Universal Source is Deity-as-love; the Universal Controller is Deity-as-pattern. This relationship establishes the potential of form — configuration — and determines the master pattern of impersonal and nonspiritual relationship — the master pattern from which all copies are made.

3. *The Universal Creator*. I AM one with the Eternal Spirit. This union of the Source and the Spirit (in the presence of Paradise) initiates the creative cycle, which is consummated in the appearance of conjoint personality and the eternal universe. From the finite mortal's viewpoint, reality has its true beginnings with the eternity appearance of the Havona creation. This creative act of Deity is by and through the Deity of Action, who is in essence the unity of the Source-Spirit manifested on and to all levels of the actual. Therefore divine creativity is unfailingly characterized by unity, and this unity is the outward reflection of the absolute oneness of the duality of the Source-Spirit and of the Trinity of the Source-Spirit-Mind.

4. *The Infinite Upholder*. I AM self-associative. This is the primordial association of the statics and potentials of reality. In this relationship, all qualifieds and unqualifieds are compensated for. This phase of the I AM is best understood as the Universal Absolute — the unifier of the Deity and the Unqualified Absolutes.

5. *The Infinite Potential*. I AM self-qualified. This is the infinity bench mark bearing eternal witness to the volitional self-limitation of the I AM by virtue of which threefold self-expression and self-revelation was achieved. This phase of the I AM is usually understood as the Deity Absolute.

6. *The Infinite Capacity*. I AM static-reactive. This is the endless matrix, the possibility for all future cosmic expansion. This phase of the I AM is perhaps best conceived as the supergravity presence of the Unqualified Absolute.

7. *The Universal One of Infinity*. I AM as I AM. This is the stasis or self-relationship of Infinity, the eternal fact of infinity-reality and the universal truth of reality-infinity. In so far as this relationship is discernible as personality, it is revealed to the universes in the divine Parent of all personality — even of absolute personality. In so far as this relationship is impersonally expressible, it is contacted by the universe as the absolute coherence of pure energy and of pure spirit in the presence of the Universal Source. In so far as this relationship is conceivable as an absolute, it is revealed in the primacy of the First Source and Center; in whom we all live and move and have our being, from the creatures of space to the citizens of Paradise; and this is just as true of the master universe as of the infinitesimal ultimatons, just as true of what is to be as of that which is and of what has been.

3. The Seven Absolutes of Infinity

The seven prime relationships within the I AM eternalize as the Seven Absolutes of Infinity. But though we may portray reality origins and infinity differentiation by a sequential narrative, in fact all seven Absolutes are unqualifiedly and coordinately eternal. It may be necessary for mortal minds to conceive of their beginnings, but this conception should always be overshadowed by the realization that the seven Absolutes had no beginning; they are eternal and as such always have been. The seven Absolutes are the premise of reality. They have been described in these papers as follows:

1. *The First Source and Center*. First Person of Deity and primal non-deity pattern, the Universal Source, creator, controller, and upholder; universal love, eternal spirit, and infinite energy; potential of all potentials and source of all actuals; stability of all statics and dynamism of all change; source of pattern and Parent of persons. Collectively, all seven Absolutes equalate to infinity, but the Universal Creator actually is infinite.

2. *The Second Source and Center*. Second Person of Deity, the Eternal and Original Spirit; the absolute personality realities of the I AM and the basis for the realization-revelation of “I AM personality.” No personality can hope to attain the Universal Source except through the Eternal Spirit; neither can personality attain to spirit levels of existence apart from the action and aid of this absolute pattern for all personalities. In the Second Source and Center, spirit is unqualified while personality is absolute.

3. *The Paradise Source and Center*. Second non-deity pattern, the eternal Isle of Paradise; the basis for the realization-revelation of “I AM force” and the foundation for the establishment of gravity control throughout the universes. Regarding all actualized, nonspiritual, impersonal, and nonvolitional reality, Paradise is the absolute of patterns. Just as spirit energy is related to the Universal Source through the absolute personality of the Eternal Spirit, so is all cosmic energy grasped in the gravity control of the First Source and Center through the absolute pattern of the Paradise Isle. Paradise is not in space; space exists relative to Paradise, and the chronicity of motion is determined through Paradise relationship. The eternal Isle is absolutely at rest; all other organized and organizing energy is in eternal motion; in all space, only the presence of the Unqualified Absolute is quiescent, and the Unqualified is co-ordinate with Paradise.

Paradise exists at the focus of space, the Unqualified pervades it, and all relative existence has its being within this domain.

4. *The Third Source and Center.* Third Person of Deity, the Conjoint Actor; infinite integrator of Paradise cosmic energies with the spirit energies of the Eternal Spirit; perfect coordinator of the motives of will and the mechanics of force; unifier of all actual and actualizing reality. Through the ministrations of manifold Beings, the Infinite Mind reveals the mercy of the Eternal Spirit while at the same time functioning as the infinite manipulator, forever weaving the pattern of Paradise into the energies of space. This selfsame Conjoint Actor, this Deity of Action, is the perfect expression of the limitless plans and purposes of the Source-Spirit while functioning as the source of mind and the bestower of intellect on the creatures of a vast cosmos.

5. *The Deity Absolute.* The causational, potentially personal possibilities of universal reality, the totality of all Deity potential. The Deity Absolute is the purposive qualifier of the unqualified, absolute, and non-deity realities. The Deity Absolute is the qualifier of the absolute and the absolutizer of the qualified — the destiny inceptor.

6. *The Unqualified Absolute.* Static, reactive, and abeyant; the unrevealed cosmic infinity of the I AM; totality of nondeified reality and finality of all nonpersonal potential. Space limits the function of the Unqualified, but the presence of the Unqualified is without limit, infinite. There is a concept periphery to the master universe, but the presence of the Unqualified is limitless; even eternity cannot exhaust the boundless quiescence of this non-deity Absolute.

7. *The Universal Absolute.* Unifier of the deified and the undeified; correlator of the absolute and the relative. The Universal Absolute (being static, potential, and associative) compensates the tension between the ever-existent and the uncompleted.

The Seven Absolutes of Infinity constitute the beginnings of reality. As mortal minds would regard it, the First Source and Center would appear to be antecedent to all absolutes. But such a postulate, however helpful, is invalidated by the eternity coexistence of the Eternal Spirit, the Infinite Mind, the three Absolutes, and the Paradise Isle.

It is a *truth* that the Absolutes are manifestations of the I AM-First Source and Center; it is a *fact* that these Absolutes never had a beginning but are co-ordinate eternal with the First Source and Center. The relationships of absolutes in eternity cannot always be presented without involving paradoxes in the language of time and in the concept patterns of space. But regardless of any confusion concerning the origin of the Seven Absolutes of Infinity, it is both fact and truth that all reality is predicated on their eternity existence and infinity relationships.

4. Unity, Duality, and Triunity

The universe philosophers postulate the eternity existence of the I AM as the primal source of all reality. And concomitantly they postulate the self-segmentation of the I AM into the primary self-relationships — the seven phases of infinity. And simultaneous with this assumption is the third postulate — the eternity

appearance of the Seven Absolutes of Infinity and the eternalization of the duality association of the seven phases of the I AM and these seven Absolutes.

The self-revelation of the I AM proceeds from static self through self-segmentation and self-relationship to absolute relationships, relationships with self-derived Absolutes. Duality becomes existent in the eternal association of the Seven Absolutes of Infinity with the sevenfold infinity of the self-segmented phases of the self-revealing I AM. These dual relationships, eternalizing to the universes as the seven Absolutes, eternalize the basic foundations for all universe reality.

It has been stated that unity begets duality, that duality begets triunity, and that triunity is the eternal ancestor of all things. There are three great classes of primordial relationships, and they are:

1. *Unity relationships.* Relations existent within the I AM as that unity is conceived as a threefold and then as a sevenfold self-differentiation.
2. *Duality relationships.* Relations existent between the I AM as sevenfold and the Seven Absolutes of Infinity.
3. *Triunity relationships.* These are the functional associations of the Seven Absolutes of Infinity.

Triunity relationships arise from duality foundations because of the inevitability of Absolute interassociation. Such triunity associations eternalize the potential of all reality; they encompass both deified and undeified reality.

The I AM is unqualified infinity as *unity*. The dualities eternalize reality *foundations*. The triunities eventuate the realization of infinity as universal *function*.

Pre-existentials become existential in the seven Absolutes, and existentials become functional in the triunities, the basic association of Absolutes. And concomitant with the eternalization of the triunities the universe stage is set — the potentials are existent and the actuals are present — and the fullness of eternity witnesses the diversification of cosmic energy, the outspreading of Paradise spirit, and the endowment of mind together with the bestowal of personality, by virtue of which all of these Deity and Paradise derivatives are unified in experience on the creature level and by other techniques on the super-creature level.

5. Promulgation of Finite Reality

Just as the original diversification of the I AM must be attributed to inherent and self-contained volition, so the promulgation of finite reality must be ascribed to the volitional acts of Paradise Deity and to the repercussional adjustments of the functional triunities.

Prior to the deitization of the finite, it would appear that all reality diversification took place on absolute levels; but the volitional act promulgating finite reality connotes a qualification of absoluteness and implies the appearance of relativities.

While we present this narrative as a sequence and portray the historic appearance of the finite as a direct derivative of the absolute, it should be borne in mind that transcendentals both preceded and succeeded all that is finite. Transcendental ultimates are, in relation to the finite, both causal and consummational.

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

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

These inconceivable transactions mark the beginning of universe history, the coming into existence of time itself. To a creature, the beginning of the finite *is* the genesis of reality; as viewed by creature mind, there is no actuality conceivable prior to the finite. This newly appearing finite reality exists in two original phases:

1. *Primary maximums*, the supremely perfect reality, the Havona type of universe and creature.
2. *Secondary maximums*, the supremely perfected reality, the superuniverse type of creature and creation.

These, then, are the two original manifestations: the constitutively perfect and the evolutionally perfected. The two are co-ordinate in eternity relationships, but within the limits of time they are seemingly different. A time factor means growth to that which grows; secondary finites grow; hence those that are growing must appear as incomplete in time. But these differences, which are so important this side of Paradise, are nonexistent in eternity.

We speak of the perfect and the perfected as primary and secondary maximums, but there is still another type: Trinitizing and other relationships between the primaries and the secondaries result in the appearance of *tertiary maximums* — things, meanings, and values that are neither perfect nor perfected yet are co-ordinate with both ancestral factors.

6. Repercussions of Finite Reality

The entire promulgation of finite existences represents a transference from potentials to actuals within the absolute associations of functional infinity. Of the many repercussions to creative actualization of the finite the following may be cited:

1. *The deity response*, the appearance of the three levels of experiential supremacy: the actuality of personal-spirit supremacy in Havona, the potential for personal-power supremacy in the grand universe to be, and the capacity for some unknown function of experiential mind acting on some level of supremacy in the future master universe.

2. *The universe response* involved an activation of the architectural plans for the superuniverse space level, and this evolution is still progressing throughout the physical organization of the seven superuniverses.

3. *The creature repercussion* to finite-reality promulgation resulted in the appearance of perfect beings on the order of the eternal inhabitants of Havona and of perfected evolutionary ascenders from the seven superuniverses. But to attain perfection as an evolutionary (time-creative) experience implies something other-than-perfection as a point of departure. Thus imperfection arises in the evolutionary creations. And this is the origin of potential evil. Misadaptation, disharmony, and conflict, all these things are inherent in evolutionary growth, from physical universes to personal creatures.

4. *The divinity response* to the imperfection inherent in the time lag of evolution is disclosed in the compensating presence of the Sevenfold, by whose activities that which is perfecting is integrated with both the perfect and the perfected. This time lag is inseparable from evolution, which is creativity in time. Because of it, as well as for other reasons, the almighty power of the Supreme is predicated on the divinity successes of the Sevenfold. This time lag makes creature participation in divine creation possible by permitting creature personalities to become partners with Deity in the attainment of maximum development. Even the material mind of the mortal creature becomes partner with the divine Adjuster in the dualization of the immortal soul. The Sevenfold also provides techniques of compensation for the experiential limitations of inherent perfection as well as compensating for the pre-ascension limitations of imperfection.

7. Eventuation of Transcendentals

Transcendentals are sub-infinite and sub-absolute but super-finite and super-creatural. Transcendentals eventuate as an integrating level correlating the super-values of absolutes with the maximum values of finites. From the creature standpoint, that which is transcendental would appear to have eventuated as a consequence of the finite; from the eternity viewpoint, in anticipation of the finite; and there are those who have considered it as a “pre-echo” of the finite.

That which is transcendental is not necessarily non-developmental, but it is super-evolutional in the finite sense; neither is it nonexperiential, but it is super-experience as such is meaningful to creatures. Perhaps the best illustration of this paradox is the central universe of perfection: It is hardly absolute — only the Paradise Isle is truly absolute in the “materialized” sense. Neither is it a finite evolutionary creation as are the seven superuniverses. Havona is eternal but not changeless in the sense of being a universe of nongrowth. It is inhabited by creatures (Havona natives) who were never actually created, for they are eternally existent. Havona therefore illustrates something which is not exactly finite nor yet absolute. Havona also acts as a buffer between absolute Paradise and finite creations, still further illustrating the function of transcendentals. But Havona itself is not a transcendental — it is Havona.

As the Supreme is associated with finites, so the Ultimate is identified with transcendentals. But though we compare Supreme and Ultimate, they differ by something more than degree; the difference is also a matter of quality. The Ultimate is something more than a super-Supreme projected on the transcendental level. The Ultimate is all of that, but more: The Ultimate is an eventuation of new Deity realities, the qualification of new phases of the previously unqualified.

Among those realities which are associated with the transcendental level are the following:

1. The Deity presence of the Ultimate.
2. The concept of the master universe.
3. The Architects of the Master Universe.
4. The two orders of Paradise force organizers.
5. Certain modifications in space potency.
6. Certain values of spirit.
7. Certain meanings of mind.
8. Absonite qualities and realities.
9. Omnipotence, omniscience, and omnipresence.
10. Space.

The universe in which we now live may be thought of as existing on finite, transcendental, and absolute levels. This is the cosmic stage on which the endless drama of personality performance and energy metamorphosis is enacted.

And all of these manifold realities are unified *absolutely* by the several triunities, *functionally* by the Architects of the Master Universe, and *relatively* by the Seven Master Spirits, the sub-supreme coordinators of the divinity of the Sevenfold.

The Sevenfold represents the personality and divinity revelation of the Universal Source to creatures of both maximum and sub-maximum status, but there are other sevenfold relationships of the First Source and Center which do not pertain to the manifestation of the divine spiritual ministry of the Deity who is spirit.

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

[This paper had been originally presented by a Melchizedek of Nebadon.]

Paper 106

Universe Levels of Reality

It is not enough that ascending mortals should know something of the relations of Deity to the genesis and manifestations of cosmic reality; they should also comprehend something of the relationships existing between themselves and the numerous levels of existential and experiential realities, of potential and actual realities. Mortals' terrestrial orientation, their cosmic insight, and their spiritual directionization are all enhanced by a better comprehension of universe realities and their techniques of interassociation, integration, and unification.

The present grand universe and the emerging master universe are made up of many forms and phases of reality which, in turn, are existent on several levels of functional activity. These manifold existents and latents have been previously suggested in these papers, and they are now grouped for conceptual convenience in the following categories:

1. *Incomplete finites*. This is the present status of the ascending creatures of the grand universe, the present status of Urantia mortals. This level embraces creature existence from the planetary human up to, but not including, destiny attainers. It pertains to universes from early physical beginnings up to, but not including, settlement in light and life. This level constitutes the present periphery of creative activity in time and space. It appears to be moving outward from Paradise, for the closing of the present universe age, which will witness the grand universe attainment of light and life, and will also and surely witness the appearance of some new order of developmental growth in the first outer space level.
2. *Maximum finites*. This is the present status of all experiential creatures who have attained destiny — destiny as revealed within the scope of the present universe age. Even universes can attain the maximum of status, both spiritually and physically. But the term “maximum” is itself a relative term — maximum in relation to what? And that which is maximum, seemingly final, in the present universe age may be no more than a beginning in terms of the ages to come. Some phases of Havona appear to be on the maximum order.
3. *Transcendentals*. This super-finite level (antecedently) follows finite progression. It implies the pre-finite genesis of finite beginnings and the post-finite significance of all apparent finite endings or destinies. Much of Paradise-Havona appears to be on the transcendental order.
4. *Ultimates*. This level encompasses that which is of master universe significance and impinges on the destiny level of the completed master universe. Paradise-Havona (especially the circuit of the Source's worlds) is in many respects of ultimate significance.
5. *Co-absolutes*. This level implies the projection of experientials on a super-master universe field of creative expression.
6. *Absolutes*. This level connotes the eternity presence of the seven existential Absolutes. It may also involve some degree of associative experiential attainment, but if so, we do not understand how, perhaps through the contact potential of personality.
7. *Infinity*. This level is pre-existential and postexperiential. Unqualified unity of infinity is a hypothetical reality before all beginnings and after all destinies.

These levels of reality are convenient compromise symbolizations of the present universe age and for the mortal perspective. There are a number of other ways of looking at reality from other-than-mortal

perspectives and from the standpoint of other universe ages. Thus it should be recognized that the concepts presented here are entirely relative, relative in the sense of being conditioned and limited by:

1. The limitations of mortal language.
2. The limitations of the mortal mind.
3. The limited development of the seven superuniverses.
4. Your ignorance of the six prime purposes of superuniverse development which do not pertain to the mortal ascent to Paradise.
5. Your inability to grasp even a partial eternity viewpoint.
6. The impossibility of depicting cosmic evolution and destiny in relation to all universe ages, not just in regard to the present age of the evolutionary unfolding of the seven superuniverses.
7. The inability of any creature to grasp what is really meant by pre-existentials or by post-experientials — that which lies before beginnings and after destinies.

Reality growth is conditioned by the circumstances of the successive universe ages. The central universe underwent no evolutionary change in the Havona age, but in the present epochs of the superuniverse age it is undergoing certain progressive changes induced by co-ordination with the evolutionary superuniverses. The seven superuniverses, now evolving, will at some point attain the settled status of light and life, will attain the growth limit for the present universe age. But beyond doubt, the next age, the age of the first outer space level, will release the superuniverses from the destiny limitations of the present age. Repletion is continually being superimposed on completion.

These are some of the limitations which we encounter in attempting to present a unified concept of the cosmic growth of things, meanings, and values and of their synthesis on ever-ascending levels of reality.

1. Primary Association of Finite Functionals

The primary or spirit-origin phases of finite reality find immediate expression on creature levels as perfect personalities and on universe levels as the perfect Havona creation. Even experiential Deity is expressed in the spirit person of the Supreme in Havona. But the secondary, evolutionary, time-and-matter-conditioned phases of the finite become cosmically integrated only as a result of growth and attainment. Eventually all secondary or perfecting finites are to attain a level equal to that of primary perfection, but this destiny is subject to a time delay, a constitutive superuniverse qualification which is not genetically found in the central creation. (We know of the existence of tertiary finites, but the technique of their integration is as yet unrevealed.)

This superuniverse time lag, this obstacle to perfection attainment, provides for creature participation in evolutionary growth. It makes it possible for the creature to enter into partnership with the Creator in the evolution of that same creature. And during these times of expanding growth the incomplete is correlated with the perfect through the ministry of the Sevenfold.

The Sevenfold signifies the recognition by Paradise Deity of the barriers of time in the evolutionary universes of space. No matter how remote from Paradise, or how deep in space, a material survival

personality may take origin, the Sevenfold will be present and engaged in the loving and merciful ministry of truth, beauty, and goodness to such an incomplete, struggling, and evolutionary creature. The divinity ministry of the Sevenfold reaches inward through the Eternal Spirit to the Paradise Source and outward through the Ancients of Days to the Local Universe Creators.

Mortals, being personal and ascending by spiritual progression, find the personal and spiritual divinity of the Sevenfold Deity; but there are other phases of the Sevenfold which are not concerned with the progression of personality. The divinity aspects of this Deity grouping are at present integrated in the liaison between the Seven Master Spirits and the Conjoint Actor, but they are destined to be eternally unified in the emerging personality of the Supreme Being. The other phases of the Sevenfold Deity are variously integrated in the present universe age, but all are destined to be unified in the Supreme. The Sevenfold, in all phases, is the source of the relative unity of the functional reality of the present grand universe.

2. Secondary Supreme Finite Integration

As the Sevenfold functionally co-ordinates finite evolution, so the Supreme Being eventually synthesizes destiny attainment. The Supreme Being is the deity culmination of grand universe evolution — physical evolution around a spirit nucleus and eventual dominance of the spirit nucleus over the encircling and whirling domains of physical evolution. And all of this takes place in accordance with the mandates of personality: Paradise personality in the highest sense, Creator personality in the universe sense, mortal personality in the human sense, Supreme personality in the culminating or experiential totaling sense.

The concept of the Supreme must provide for the differential recognition of spirit person, evolutionary power, and power-personality synthesis — the unification of evolutionary power with, and its dominance by, spirit personality.

Spirit, in the last analysis, comes from Paradise through Havona. Energy-matter seemingly evolves in the depths of space and is organized as power by the children of the Infinite Mind in conjunction with the Creators. And all of this is experiential; it is a transaction in time and space involving a wide range of living beings including even Creator divinities and evolutionary creatures. The power mastery of the Creator divinities in the grand universe slowly expands to encompass the evolutionary settling and stabilizing of the time-space creations, and this is the flowering of the experiential power of the Sevenfold. It encompasses the whole gamut of divinity attainment in time and space from the Adjuster bestowals of the Universal Creator to the life bestowals of the Paradise Beings. This is earned power, demonstrated power, experiential power; it stands in contrast to the eternity power, the unfathomable power, the existential power of the Paradise Deities.

This experiential power arising out of the divinity achievements of the Sevenfold manifests the cohesive qualities of divinity by synthesizing — totalizing — as the almighty power of the attained experiential mastery of the evolving creations. And this almighty power in turn finds spirit-personality cohesion on the pilot sphere of the outer belt of Havona worlds in union with the spirit personality of the Havona presence of the Supreme. In this way experiential Deity culminates the long evolutionary struggle by investing the power product of time and space with the spirit presence and divine personality resident in the central creation.

Thus does the Supreme Being eventually attain the embrace of all of everything evolving in time and space while investing these qualities with spirit personality. Since creatures, even mortals, are personality participants in this majestic transaction, they certainly attain the capacity to know the Supreme and to perceive the Supreme as true children of such an evolutionary Deity.

Michael of Nebadon is like, and shares the paradise perfection of, our Creator Parent; so will evolutionary mortals at some time attain kinship with, and truly share the evolutionary perfection of, the experiential Supreme.

The Supreme is experiential; therefore is completely experienceable. The existential realities of the seven Absolutes are not perceivable by the technique of experience; only the *personality realities* of the Source, Spirit, and Mind can be grasped by the personality of the finite creature in the prayer-worship attitude.

Within the completed power-personality synthesis of the Supreme Being, all of the absoluteness of the several triodities will be associated which could be associated, and this majestic personality of evolution will be experientially attainable and understandable by all finite personalities. When ascenders attain the postulated seventh stage of spirit existence, they will experience the realization of a new meaning-value of the absoluteness and infinity of the triodities as such is revealed on subabsolute levels in the Supreme Being, who is experiential. But the attainment of these stages of maximum development will probably await the co-ordinate settling of the entire grand universe in light and life.

3. Transcendental Tertiary Reality Association

The absonite architects eventuate the plan; the Supreme Creators bring it into existence; the Supreme Being will consummate its fullness as it was time created by the Supreme Creators, and as it was space forecast by the Master Architects.

During the present universe age the administrative co-ordination of the master universe is the function of the Architects of the Master Universe. But the appearance of the Almighty Supreme at the termination of the present universe age will signify that the evolutionary finite has attained the first stage of experiential destiny. This will certainly lead to the completed function of the first experiential Trinity — the union of the Supreme Creators, the Supreme Being, and the Architects of the Master Universe. This Trinity is destined to effect the further evolutionary integration of the master creation.

The Paradise Trinity is truly one of infinity, and no Trinity can possibly be infinite that does not include this original Trinity. But the original Trinity is an eventuality of the exclusive association of absolute Deities; subabsolute beings had nothing to do with this primal association. The subsequently appearing and experiential Trinities embrace the contributions of even creature personalities. Certainly this is true of the Trinity Ultimate, in which the very presence of the Master Creators among the Supreme Creator members demonstrates the concomitant presence of actual and bona fide creature experience *within* this Trinity association.

The first experiential Trinity provides for group attainment of ultimate eventualities. Group associations are enabled to anticipate, even to transcend, individual capacities; and this is true even beyond the finite level. In the ages to come, after the seven superuniverses have been settled in light and life, the Corps of the Finality will undoubtedly be promulgating the purposes of the Paradise Deities as they are dictated by the Trinity Ultimate, and as they are power-personality unified in the Supreme Being.

Throughout all the gigantic universe developments of past and future eternity, we detect the expansion of the comprehensible elements of the Universal Source. As the I AM, we philosophically postulate the Source's permeation of total infinity, but no creature is able to experientially encompass such a postulate. As the universes expand, and as gravity and love reach out into time-organizing space, we are able to understand more and more of the First Source and Center. We observe gravity action penetrating the space presence of the Unqualified Absolute, and we detect spirit creatures evolving and expanding within the divinity presence of the Deity Absolute while both cosmic and spirit evolution are by mind and by

experience unifying on finite deity levels as the Supreme Being and are co-ordinating on transcendental levels as the Trinity Ultimate.

4. Ultimate Quartan Integration

The Paradise Trinity co-ordinates in the ultimate sense but functions in this respect as a self-qualified absolute; the experiential Trinity Ultimate co-ordinates the transcendental as a transcendental. In the eternal future this experiential Trinity will, through augmenting unity, further activate the eventuating presence of Ultimate Deity.

While the Trinity Ultimate is destined to co-ordinate the master creation, Ultimate Deity is the transcendental power-personalization of the directionization of the entire master universe. The completed eventuation of the Ultimate implies the completion of the master creation and connotes the full emergence of this transcendental Deity.

What changes will be inaugurated by the full emergence of the Ultimate we do not know. But as the Supreme is now spiritually and personally present in Havona, the Ultimate is also present there but in the absonite and super-personal sense. And you have been informed of the existence of the Qualified Vicegerents of the Ultimate, though you have not been informed of their present location or function.

But irrespective of the administrative repercussions attendant on the emergence of Ultimate Deity, the personal values of this transcendental divinity will be experiential by all personalities who have been participants in the actualization of this Deity level. Transcendence of the finite can lead only to ultimate attainment. The Ultimate exists in transcendence of time and space but is nonetheless subabsolute, notwithstanding inherent capacity for functional association with absolutes.

5. Coabsolute or Fifth Phase Association

The Ultimate is the apex of transcendental reality even as the Supreme is the capstone of evolutionary-experiential reality. And the actual emergence of these two experiential Deities lays the foundation for the second experiential Trinity. This is the Trinity Absolute, the union of the Supreme, the Ultimate, and the unrevealed Consummator of Universe Destiny. And this Trinity has theoretical capacity to activate the Absolutes of potentiality — Deity, Universal, and Unqualified. But the completed formation of this Trinity Absolute could take place only after the completed evolution of the entire master universe, from Havona to the fourth and outermost space level.

It should be made clear that these experiential Trinities are correlative, not only of the personality qualities of experiential Divinity, but also of all the other-than-personal qualities which characterize their attained Deity unity. While this presentation deals primarily with the personal phases of the unification of the cosmos, it is nonetheless true that the impersonal aspects of the universe of universes are similarly destined to undergo unification as is illustrated by the power-personality synthesis now taking place in connection with the evolution of the Supreme Being. The spirit-personal qualities of the Supreme are inseparable from the power prerogatives of the Almighty, and both are complemented by the unknown potential of Supreme mind. Neither can the Ultimate as a person be considered apart from the other-than-personal aspects of Ultimate Deity. And on the absolute level the Deity and the Unqualified Absolutes are inseparable and indistinguishable in the presence of the Universal Absolute.

Trinities are, in and of themselves, not personal, but neither do they contravene personality. Rather they encompass it and correlate it, in a collective sense, with impersonal functions. Trinities are, then, always *deity* reality but never *personality* reality. The personality aspects of a trinity are inherent in its

individual members, and as individual persons they are *not* that trinity. Only as a collective are they trinity; that *is* trinity. But trinity is always inclusive of all encompassed deity; trinity is deity unity.

The three Absolutes — Deity, Universal, and Unqualified — are not trinity, for all are not deity. Only the deified can become trinity; all other associations are triunities or triodities.

6. Absolute or Sixth Phase Integration

The present potential of the master universe is hardly absolute, though it may well be near-ultimate, and we deem it impossible to achieve the full revelation of absolute meaning-values within the scope of a subabsolute cosmos. We therefore encounter considerable difficulty in attempting to conceive of a total expression of the limitless possibilities of the three Absolutes or even in attempting to visualize the experiential personalization of the Absolute on the now impersonal level of the Deity Absolute.

The space-stage of the master universe seems to be adequate for the actualization of the Supreme Being, for the formation and full function of the Trinity Ultimate, for the eventuation of the Ultimate, and even for the inception of the Trinity Absolute. But our concepts regarding the full function of this second experiential Trinity seem to imply something beyond even the wide-spreading master universe.

If we assume a cosmos-infinite — some illimitable cosmos beyond the master universe — and if we conceive that the final developments of the Absolute Trinity will take place on such a super-ultimate stage of action, then it becomes possible to conjecture that the completed function of the Trinity Absolute will achieve final expression in the creations of infinity and will consummate the absolute actualization of *all* potentials. The integration and association of ever-enlarging segments of reality will approach absoluteness of status proportional to the inclusion of all reality within the associated segments.

Stated otherwise: The Trinity Absolute, as its name implies, is really absolute in total function. We do not know how an absolute function can achieve total expression on a qualified, limited, or otherwise restricted basis. Hence we must assume that any such totality function will be unconditioned (in potential). And it would also appear that the unconditioned would also be unlimited, at least from a qualitative standpoint, though we are not so sure regarding quantitative relationships.

Of this, however, we are certain: While the existential Paradise Trinity is infinite, and while the experiential Trinity Ultimate is subinfinite, the Trinity Absolute is not as easy to classify. Though experiential in genesis and constitution, it definitely impinges on the existential Absolutes of potentiality.

While it is hardly profitable for the human mind to seek to grasp such faraway and superhuman concepts, we would suggest that the eternity action of the Trinity Absolute may be thought of as culminating in some kind of experientialization of the Absolutes of potentiality. This would appear to be a reasonable conclusion with respect to the Universal Absolute, if not the Unqualified Absolute; at least we know that the Universal Absolute is not only static and potential but also associative in the total Deity sense of those words. But with regard to the conceivable values of divinity and personality, these conjectured happenings imply the personalization of the Deity Absolute and the appearance of those super-personal values and those ultrapersonal meanings inherent in the personality completion of the Absolute — the third and last of the experiential Deities.

7. Finality of Destiny

Some of the difficulties in forming concepts of infinite reality integration are inherent in the fact that all such ideas embrace something of the finality of universal development, some kind of an experiential

realization of all that could ever be. And it is inconceivable that quantitative infinity could ever be completely realized in finality. There must always remain unexplored possibilities in the three potential Absolutes which no quantity of experiential development could ever exhaust. Eternity itself, though absolute, is not more than absolute.

Even a tentative concept of final integration is inseparable from the fruitions of unqualified eternity and is, therefore, practically non-realizable at any conceivable future time.

Destiny is established by the volitional act of the Deities who constitute the Paradise Trinity; destiny is established in the vastness of the three great potentials whose absoluteness encompasses the possibilities of all future development; destiny is probably consummated by the act of the Consummator of Universe Destiny, and this act is probably involved with the Supreme and the Ultimate in the Trinity Absolute. Any experiential destiny can be at least partially comprehended by experiencing creatures; but a destiny which impinges on infinite existentials is hardly comprehensible. Finality destiny is an existential-experiential attainment which appears to involve the Deity Absolute. But the Deity Absolute stands in eternity relationship with the Unqualified Absolute by virtue of the Universal Absolute. And these three Absolutes, experiential in possibility, are actually existential and more, being limitless, timeless, spaceless, boundless, and measureless — truly infinite.

The improbability of goal attainment does not, however, prevent philosophical theorizing about such hypothetical destinies. The actualization of the Deity Absolute as an attainable absolute Deity may be practically impossible to realize; nevertheless, such a finality fruition remains a theoretical possibility. The involvement of the Unqualified Absolute in some inconceivable cosmos-infinite may be measurelessly remote in the future of endless eternity, but such a hypothesis is nonetheless valid. Mortals, morontians, spirits, finaliters, Transcendentalers, and others, together with the universes themselves and all other phases of reality, certainly do have a *potentially final destiny that is absolute in value*; but we doubt that any being or universe will ever completely attain all of the aspects of such a destiny.

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

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

To finite creatures of the grand universe the concept of the master universe seems to be practically infinite, but the absonite architects perceive its relatedness to future and unimagined developments within the unending I AM. Even space itself is only an ultimate condition, a condition of qualification *within* the relative absoluteness of the quiet zones of midspace.

At the inconceivably distant future eternity moment of the final completion of the entire master universe, no doubt we will all look back at its entire history as only the beginning, simply the creation of certain finite and transcendental foundations for even greater and more enthralling metamorphoses in uncharted infinity.

At such a future eternity moment the master universe will still seem youthful; indeed, it will always be young in the face of the limitless possibilities of never-ending eternity.

The improbability of infinite destiny attainment does not in the least prevent the entertainment of ideas about such destiny, and we do not hesitate to say that, if the three absolute potentials could ever become completely actualized, it would be possible to conceive of the final integration of total reality. This developmental realization is predicated on the completed actualization of the Unqualified, Universal, and Deity Absolutes, the three potentialities whose union constitutes the latency of the I AM, the suspended realities of eternity, the abeyant possibilities of all futurity, and more.

Such eventualities are rather remote to say the least; nevertheless, in the mechanisms, personalities, and associations of the three Trinities we believe we detect the theoretical possibility of the reuniting of the seven absolute phases of the I AM. And this brings us to the concept of the threefold Trinity encompassing the Paradise Trinity of existential status and the two subsequently appearing Trinities of experiential nature and origin.

8. The Trinity of Trinities

The nature of the Trinity of Trinities is difficult to portray to the human mind; it is the actual summation of the entirety of experiential infinity as it is manifested in a theoretical infinity of eternity realization. In the Trinity of Trinities the experiential infinite attains identity with the existential infinite, and both are as one in the pre-experiential, pre-existential I AM. The Trinity of Trinities is the final expression of all that is implied in the fifteen triunities and associated triodities. Finalities are difficult for relative beings to comprehend, whether they are existential or experiential; therefore they must always be presented as relativities.

The Trinity of Trinities exists in several phases. It contains possibilities, probabilities, and inevitabilities that stagger the imaginations of beings far above the human level. It has implications that are probably unsuspected by the celestial philosophers, for its implications are in the triunities, and the triunities are, in the last analysis, unfathomable.

There are a number of ways in which the Trinity of Trinities can be portrayed. We elect to present the three-level concept, which is as follows:

1. The level of the three Trinities.
2. The level of experiential Deity.
3. The level of the I AM.

These are levels of increasing unification. Actually the Trinity of Trinities is the first level, while the second and third levels are unification-derivatives of the first.

THE FIRST LEVEL: On this initial level of association it is believed that the three Trinities function as perfectly synchronized, though distinct, groupings of Deity personalities.

1. *The Paradise Trinity*, the association of the three Paradise Deities — Universal Source, Eternal Spirit, and Infinite Mind. It should be remembered that the Paradise Trinity implies a threefold function — an

absolute function, a transcendental function (Trinity of Ultimacy), and a finite function (Trinity of Supremacy). The Paradise Trinity is any and all of these at any and all times.

2. *The Ultimate Trinity.* This is the deity association of the Supreme Creators, the Supreme Being, and the Architects of the Master Universe. While this is an adequate presentation of the divinity aspects of this Trinity, it should be recorded that there are other phases of this Trinity, which, however, appear to be perfectly co-ordinating with the divinity aspects.

3. *The Absolute Trinity.* This is the grouping of the Supreme, the Ultimate, and the Consummator of Universe Destiny with regard to all divinity values. Certain other phases of this triune grouping have to do with other-than-divinity values in the expanding cosmos. But these are unifying with the divinity phases just as the power and the personality aspects of the experiential Deities are now in process of experiential synthesis.

The association of these three Trinities in the Trinity of Trinities provides for a possible unlimited integration of reality. This grouping contains causes, intermediates, and finals; inceptors, realizers, and consummators; beginnings, existences, and destinies. The Source-Spirit partnership has become Spirit-Mind and then Mind-Supreme and on to Supreme-Ultimate and Ultimate-Absolute, even to Absolute and Source-Infinite — the completion of the cycle of reality. Similarly, in other phases not so immediately concerned with divinity and personality, the First Great Source and Center self-realizes the limitlessness of reality around the circle of eternity, from the absoluteness of self-existence, through the endlessness of self-revelation, to the finality of self-realization — from the absolute of existentials to the finality of experientials.

THE SECOND LEVEL: The co-ordination of the three Trinities inevitably involves the associative union of the experiential Deities, who are genetically associated with these Trinities. The nature of this second level has been sometimes presented as:

1. *The Supreme.* This is the deity consequence of the unity of the Paradise Trinity in experiential liaison with the Creator-Creative children of the Paradise Deities. The Supreme is the deity embodiment of the completion of the first stage of finite evolution.

2. *The Ultimate.* This is the deity consequence of the eventuated unity of the second Trinity, the transcendental and absonite personification of divinity. The Ultimate consists in a variably regarded unity of many qualities, and its human conception would do well to include at least those phases of ultimacy which are control directing, personally experientible, and tensionally unifying, but there are many other unrevealed aspects of the eventuated Deity. While the Ultimate and the Supreme are comparable, they are not identical, neither is the Ultimate merely an amplification of the Supreme.

3. *The Absolute.* There are many theories as to the character of the third member of the second level of the Trinity of Trinities. The Absolute is undoubtedly involved in this association as the personality consequence of the final function of the Trinity Absolute, yet the Deity Absolute is an existential reality of eternity status.

The concept difficulty regarding this third member is inherent in the fact that the presupposition of this membership really implies just one Absolute. Theoretically, if such an event could take place, we should witness the *experiential* unification of the three Absolutes as one. And we are taught that, in infinity and *existentially*, there is one Absolute. While it is least clear as to who this third member can be, it is often postulated that it may consist of the Deity, Universal, and Unqualified Absolutes in some form of unimagined liaison and cosmic manifestation. Certainly, the Trinity of Trinities could hardly attain to

complete function short of the full unification of the three Absolutes, and the three Absolutes can hardly be unified short of the complete realization of all infinite potentials.

It will probably represent a minimum distortion of truth if the third member of the Trinity of Trinities is conceived of as the Universal Absolute, provided this conception envisions the Universal not only as static and potential but also as associative. But we still do not perceive the relationship to the creative and evolutionary aspects of the function of total Deity.

Though a completed concept of the Trinity of Trinities is difficult to form, a qualified concept is not so difficult. If the second level of the Trinity of Trinities is conceived of as essentially personal, it becomes quite possible to postulate the union of the Supreme, the Ultimate, and the Absolute as the personal repercussion of the union of the personal Trinities who are ancestral to these experiential Deities. We venture the opinion that these three experiential Deities will certainly unify on the second level as the direct consequence of the growing unity of their ancestral and causative Trinities who constitute the first level.

The first level consists of three Trinities; the second level exists as the personality association of experiential-evolved, experiential-eventuated, and experiential-existential Deity personalities. And regardless of any conceptual difficulty in understanding the complete Trinity of Trinities, the personal association of these three Deities on the second level has become manifest to our own universe age in the phenomenon of the deitization of Majeston, who was actualized on this second level by the Deity Absolute, acting through the Ultimate and in response to the initial creative mandate of the Supreme Being.

THE THIRD LEVEL: An unqualified hypothesis of the second level of the Trinity of Trinities embraces the correlation of every phase of every kind of reality that is, or was, or could be in the entirety of infinity. The Supreme Being is not only spirit but also mind and power and experience. The Ultimate is all this and much more, while the conjoined concept of the oneness of the Deity, Universal, and Unqualified Absolutes includes the absolute finality of all reality realization.

In the union of the Supreme, Ultimate, and the complete Absolute, the functional reassembly of those aspects of infinity which were originally segmentalized by the I AM, and which resulted in the appearance of the Seven Absolutes of Infinity, could occur. Though the universe philosophers deem this to be a most remote probability, still, we often ask this question: If the second level of the Trinity of Trinities could ever achieve trinity unity, what would transpire as a consequence of such deity unity? We do not know, but we are confident that it would lead directly to the realization of the I AM as an experiential attainable. From the standpoint of personal beings it could mean that the unknowable I AM had become experienceable as the Source-Infinite. What these absolute destinies might mean from a nonpersonal standpoint is another matter and one which only eternity could possibly clarify. But as we view these remote eventualities as personal creatures, we deduce that the final destiny of all personalities is the final knowing of the Universal Parent of these selfsame personalities.

Philosophically conceived, the I AM is alone in past eternity. Looking forward into future eternity, we do not see that the I AM could possibly change as an existential, but we are inclined to forecast a vast experiential difference. Such a concept of the I AM implies full self-realization — it embraces that limitless galaxy of personalities who have become volitional participants in the self-revelation of the I AM, and who will remain eternally as absolute volitional parts of the totality of infinity, final children of the absolute Parent.

9. Existential Infinite Unification

In the concept of the Trinity of Trinities we postulate the possible experiential unification of limitless reality, and we sometimes theorize that all this may happen in the utter remoteness of far-distant eternity. But there is nonetheless an actual and present unification of infinity in this very age as in all past and future universe ages; such unification is existential in the Paradise Trinity. Infinity unification as an experiential reality is unthinkably remote, but an unqualified unity of infinity now dominates the present moment of universe existence and unites the divergencies of all reality with an existential majesty that is *absolute*.

When finite creatures attempt to conceive of infinite unification on the finality levels of consummated eternity, they are confronted with intellect limitations inherent in their finite existences. Time, space, and experience constitute barriers to creature concept; and yet, without time, apart from space, and except for experience, no creature could achieve even a limited comprehension of universe reality. Without time sensitivity, no evolutionary creature could possibly perceive the relations of sequence. Without space perception, no creature could fathom the relations of simultaneity. Without experience, no evolutionary creature could even exist; only the Seven Absolutes of Infinity really transcend experience, and even these may be experiential in certain phases.

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

The concept of the unification of all reality in this or any other universe age is basically twofold: existential and experiential. Such a unity is in process of experiential realization in the Trinity of Trinities, but the degree of the apparent actualization of this threefold Trinity is directly proportional to the disappearance of the qualifications and imperfections of reality in the cosmos. But total integration of reality is unqualifiedly and eternally and existentially present in the Paradise Trinity, within which, at this very universe moment, infinite reality is absolutely unified.

The paradox created by the experiential and the existential viewpoints is inevitable and is predicated in part on the fact that the Paradise Trinity and the Trinity of Trinities are each an eternity relationship which mortals can only perceive of as a time-space relativity. The human concept of the gradual experiential actualization of the Trinity of Trinities — the time viewpoint — must be supplemented by the additional postulate that this *is* already a factualization — the eternity viewpoint. But how can these two viewpoints be reconciled? To finite mortals we suggest the acceptance of the truth that the Paradise Trinity is the existential unification of infinity, and that the inability to detect the actual presence and completed manifestation of the experiential Trinity of Trinities is due in part to reciprocal distortion because of:

1. The limited human viewpoint, the inability to grasp the concept of unqualified eternity.
2. The imperfect human status, the remoteness from the absolute level of experientials.
3. The purpose of human existence, the fact that humankind is designed to evolve by the technique of experience and, therefore, must be inherently and constitutively dependent on experience. Only an Absolute can be both existential and experiential.

The Universal Source in the Paradise Trinity is the I AM of the Trinity of Trinities, and the failure to experience the Source as infinite is due to finite limitations. The concept of the *existential*, solitary, pre-

Trinity non-attainable I AM and the postulate of the *experiential* post-Trinity of Trinities and attainable I AM are one and the same hypothesis; no actual change has taken place in the Infinite; all apparent developments are due to increased capacities for reality reception and cosmic appreciation.

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

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

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

[This paper had been originally presented by a Melchizedek of Nebadon.]

Paper 107

Origin and Nature of Thought Adjusters

The Universal Source is personally resident on Paradise, at the very center of the universes, but is also actually present on the worlds of space in the minds of the countless children of time, indwelling them as the Thought Adjusters. The eternal Source is at one and the same time farthest removed from, and most intimately associated with, the planetary mortal children.

The Adjusters are the actuality of the Creator's love incarnate in the souls of mortals; they are the veritable promise of the eternal career imprisoned within the mortal mind; they are the essence of perfected finaliter personality, which can be foretasted in time as mortals progressively master the divine technique of achieving the living of the Creator's will, step by step, through the ascension of universe on universe until actually attaining the divine presence of the Paradise Source.

The Creator, having commanded mortals "to be perfect, even as I am perfect", has descended as the Adjuster to become mortals' experiential partner in the achievement of the supernal destiny which has been ordained. The fragment of the Creator which indwells the minds of mortals is the absolute and unqualified assurance that they can find the Universal Source in association with this divine Adjuster, which came to find them.

Any mortal who has seen a Local Universe Creator has seen the Universal Source, and one who is indwelt by a divine Adjuster is indwelt by the Paradise Creator. Every mortal who is consciously or unconsciously following the leading of the indwelling Adjuster is living in accordance with the will of the Creator. Consciousness of Adjuster presence is consciousness of the Creator's presence. Eternal fusion of the Adjuster with the evolutionary soul of a mortal is the factual experience of eternal union with the Creator as a universe associate of Deity.

It is the Adjuster who creates that unquenchable yearning and incessant longing to be like the Creator, to attain Paradise, and there before the actual person of Deity to worship the infinite source of the divine gift. The Adjuster is the living presence which actually links mortals with the Paradise Source and draws them nearer and nearer to the Creator. The Adjuster is our compensatory equalization of the enormous universe tension which is created by the distance of humanity's removal from the Source and by the degree of partiality in contrast with the universality of the eternal Creator.

The Adjusters are the absolute essence of an infinite being imprisoned within the minds of finite creatures which, depending on their choosing, can eventually consummate this temporary union of Creator and mortal and veritably actualize a new order of being for unending universe service. The Adjuster is the divine universe reality which factualizes the truth that the Creator is a mortal's Parent. The Adjuster is a mortal's infallible cosmic compass, always and unerringly pointing the soul towards the Creator.

On the evolutionary worlds, will creatures traverse three general developmental stages of being: From the arrival of the Adjuster to comparative full growth, about twenty years of age on Urantia, the Monitors are sometimes designated Thought Changers. From this time to the attainment of the age of discretion, about forty years, the Mystery Monitors are called Thought Adjusters. From the attainment of discretion to deliverance from the material life, they are often referred to as Thought Controllers. These three phases of mortal life have no connection with the three stages of Adjuster progress in mind duplication and soul evolution.

1. Origin of Thought Adjusters

Since Thought Adjusters are of the essence of original Deity, no one may presume to discourse authoritatively on their nature and origin; I can only impart the traditions of Salvington and the beliefs of Uversa; I can only explain how we regard these Mystery Monitors and their associated entities throughout the grand universe.

Though there are diverse opinions regarding the mode of the bestowal of Thought Adjusters, there are no differences concerning their origin; all are agreed that they proceed directly from the Universal Creator, the First Source and Center. They are not created beings; they are fragmentized entities constituting the factual presence of the infinite Creator. Together with their many unrevealed associates, the Adjusters are undiluted and unmixed divinity, unqualified and unattenuated parts of Deity; they are of the Source, and as far as we are able to discern, *they are the Source*.

As to the time of their beginning separate existences apart from the absoluteness of the First Source and Center, we do not know; neither do we know their number. We know very little concerning their careers until they arrive on the planets of time to indwell human minds, but from that time on we are more or less familiar with their cosmic progressions up to and including the consummation of their triune destinies: attainment of personality by fusion with some mortal ascender, attainment of personality by fiat of the Universal Source, or liberation from the known assignments of Thought Adjusters.

Although we do not know, we presume that Adjusters are being constantly individualized as the universe enlarges, and as the candidates for Adjuster fusion increase in numbers. But it may be equally possible that we are in error in attempting to assign a numerical magnitude to the Adjusters; these fragments of the Creator's unfathomable nature may be existentially infinite.

The technique of the origin of the Thought Adjusters is one of the unrevealed functions of the Universal Source. We have every reason to believe that none of the other absolute associates of the First Source and Center have anything to do with the production of Creator fragments. Adjusters are simply and eternally the divine gifts; they are of the Creator and from the Creator, and they are like the Creator.

In their relationship to fusion creatures they reveal a supernal love and spiritual ministry that is profoundly confirmative of the declaration that the Source is spirit. But there is much that takes place in addition to this transcendent ministry that has never been revealed to Urantia mortals. Neither do we fully understand just what really transpires when the Universal Source gives a fragment to be a part of the personality of a creature of time. Nor has the ascending progression of the Paradise finaliters as yet disclosed the full possibilities inherent in this supernal partnership of human and Deity. In the last analysis, the Creator fragments must be the gift of the absolute Source to those creatures whose destiny encompasses the possibility of the attainment of Deity as absolute.

As the Universal Source fragmentizes, the Infinite Mind also individuates portions of the pre-mind spirit to indwell and actually to fuse with the evolutionary souls of the surviving mortals of the mind-fusion series. But the nature of the Eternal Spirit is not fragmentable; the spirit of the Original Spirit is either diffuse or discretely personal. Spirit-fused creatures are united with individualized bestowals of the spirit of the Local Universe Creators.

2. Classification of Adjusters

Adjusters are individuated as virgin entities, and all are destined to become either liberated, fused, or Personalized Monitors. We understand that there are seven orders of Thought Adjusters, although we do not altogether comprehend these divisions. We often refer to the different orders as follows:

1. *Virgin Adjusters*, those serving on their initial assignment in the minds of evolutionary candidates for eternal survival. Mystery Monitors are eternally uniform in divine nature. They are also uniform in experiential nature as they first go out from Divinington; subsequent experiential differentiation is the result of actual experience in universe ministry.

2. *Advanced Adjusters*, those who have served with one or more will creatures on worlds where the final fusion takes place between the identity of the creature of time and an individualized portion of the spirit of the local universe manifestation of the Third Source and Center.

3. *Supreme Adjusters*, those Monitors that have served in the adventure of time on the evolutionary worlds, but whose human partners for some reason declined eternal survival, and those that have been subsequently assigned to other adventures in other mortals on other evolving worlds. A supreme Adjuster, though no more divine than a virgin Monitor, has had more experience, can do things in the human mind which a less experienced Adjuster could not do.

4. *Vanished Adjusters*. Here a break occurs in our efforts to follow the careers of the Mystery Monitors. There is a fourth stage of service about which we are not sure. The Melchizedeks teach that the fourth-stage Adjusters are on detached assignments, roaming the universe of universes. The Solitary Messengers are inclined to believe that they are at one with the First Source and Center, enjoying a period of refreshing association with the Creator. And it is entirely possible that an Adjuster could be roaming the master universe simultaneously with being at one with the omnipresent Source.

5. *Liberated Adjusters*, those Mystery Monitors that have been eternally liberated from the service of time for the mortals of the evolving spheres. What functions may be theirs, we do not know.

6. *Fused Adjusters* — finaliters — those who have become one with the ascending creatures of the superuniverses, the eternity partners of the time ascenders of the Paradise Corps of the Finality. Thought Adjusters ordinarily become fused with the ascending mortals of time, and with such surviving mortals they are registered in and out of Ascendington; they follow the course of ascendant beings. When fused with the ascending evolutionary soul, it appears that the Adjuster translates from the absolute existential level of the universe to the finite experiential level of functional association with an ascending personality. While retaining all of the character of the existential divine nature, a fused Adjuster becomes indissolubly linked with the ascending career of a surviving mortal.

7. *Personalized Adjusters*, those who have served with the incarnated Paradise Beings, together with many who have achieved unusual distinction during the mortal indwelling, but whose subjects rejected survival. We have reasons for believing that such Adjusters are personalized on the recommendations of the Ancients of Days of the superuniverse of their assignment.

There are many ways in which these mysterious fragments can be classified: according to universe assignment, by the measure of success in the indwelling of an individual mortal, or even by the ancestry of the mortal candidate for fusion.

3. The Divinington Home of Adjusters

All universe activities related to the dispatch, management, direction, and return of the Mystery Monitors from service in all of the seven superuniverses seem to be centered on the sacred sphere of Divinington. As far as I know, none but Adjusters and other entities of the Source have been on that sphere. It seems likely that numerous unrevealed prepersonal entities share Divinington as a home sphere with the Adjusters. We conjecture that these entities may in some manner be associated with the present and future ministry of the Mystery Monitors. But we really do not know.

When Thought Adjusters return to the Source, they go back to the realm of supposed origin, Divinington; and probably as a part of this experience, there is actual contact with the Source's Paradise personality as well as with the specialized manifestation of the Creator's divinity which is reported to be situated on this secret sphere.

Although we know something of all the seven secret spheres of Paradise, we know less of Divinington than of the others. Beings of high spiritual orders receive only three divine injunctions, and they are:

1. To always show adequate respect for the experience and endowments of their seniors and superiors.
2. To always be considerate of the limitations and inexperience of their juniors and subordinates.
3. To never attempt a landing on the shores of Divinington.

I have often reflected that it would be quite useless for me to go to Divinington; I probably would be unable to see any resident beings except for the Personalized Adjusters, and I have seen them elsewhere. I am very sure there is nothing on Divinington of real value or profit to me, nothing essential to my growth and development, or I would not have been forbidden to go there.

Since we can learn little or nothing of the nature and origin of Adjusters from Divinington, we are compelled to gather information from a thousand and one different sources, and it is necessary to assemble, associate, and correlate this accumulated data in order that such knowledge may be informative.

The valor and wisdom exhibited by Thought Adjusters suggest that they have undergone a training of tremendous scope and range. Since they are not personalities, this training must be imparted in the educational institutions of Divinington. The unique Personalized Adjusters no doubt constitute the personnel of the Adjuster training schools of Divinington. And we do know that this central and supervising corps is presided over by the now Personalized Adjuster of the first Paradise Being of the Michael order to complete the sevenfold bestowal on the peoples of the universe realms.

We really know very little about the non-personalized Adjusters; we only contact and communicate with the personalized orders. These are christened on Divinington and are always known by name and not by number. The Personalized Adjusters are permanently domiciled on Divinington; that sacred sphere is their home. They go out from that abode only by the will of the Universal Creator. Very few are found in the domains of the local universes, but larger numbers are present in the central universe.

4. Nature and Presence of Adjusters

To say that a Thought Adjuster is divine is merely to recognize the nature of origin. It is highly probable that such purity of divinity embraces the essence of the potential of all attributes of Deity which can be

contained within such a fragment of the absolute essence of the universal presence of the eternal and infinite Paradise Source.

The actual source of the Adjuster must be infinite, and before fusion with the immortal soul of an evolving mortal, the reality of the Adjuster must border on absoluteness. Adjusters are not absolutes in the universal sense, in the Deity sense, but they are probably true absolutes within the potentialities of their fragmented nature. They are qualified as to universality but not as to nature; in extensiveness they are limited, but in intensiveness of meaning, value, and fact *they are absolute*. For this reason we sometimes denominate the divine gifts as the qualified absolute fragments of the Creator.

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

Non-personalized Adjusters are visible only to Personalized Adjusters. My order, the Solitary Messengers, together with Inspired Trinity Spirits, can detect the presence of Adjusters by means of spiritual reactive phenomena; and even seraphim can sometimes discern the spirit luminosity of supposed association with the presence of Monitors in the material minds of mortals; but none of us are able to actually discern the real presence of Adjusters, not unless they have been personalized, although their natures are perceivable in union with the fused personalities of the ascending mortals from the evolutionary worlds. The universal invisibility of the Adjusters is strongly suggestive of their high and exclusive divine origin and nature.

There is a characteristic light, a spirit luminosity, which accompanies this divine presence, and which has become generally associated with Thought Adjusters. In the universe of Nebadon this Paradise luminosity is widely known as the “pilot light”; on Uversa it is called the “light of life.” On Urantia this phenomenon has sometimes been referred to as that “true light which lights every person who comes into the world.”

To all beings who have attained the Universal Source, the Personalized Thought Adjusters are visible. Adjusters of all stages, together with all other beings, entities, spirits, personalities, and spirit manifestations, are always discernible by those Supreme Creator Personalities who originate in the Paradise Deities, and who preside over the major governments of the grand universe.

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

5. Adjuster Mindedness

Evolutionary mortals are prone to consider mind as a cosmic mediation between spirit and matter, for that is the principal ministry of mind as discernible by you. Hence it is quite difficult for humans to perceive that Thought Adjusters have minds, for Adjusters are fragmentations of Deity on an absolute level of reality which is not only prepersonal but also prior to all energy and spirit divergence. On a monistic level antecedent to energy and spirit differentiation there could be no mediating function of mind, for there are no divergencies to be mediated.

Since Adjusters can plan, work, and love, they must have powers of selfhood which are commensurate with mind. They have unlimited ability to communicate with each other, that is, all forms of Monitors above the first or virgin groups. As to the nature and purpose of their intercommunications, we can reveal very little, for we do not know. And we further know that they must be minded in some manner or they could never be personalized.

The mindedness of the Thought Adjuster is like the *mindedness* of the Universal Source and the Eternal Spirit — that which is ancestral to the *minds* of the Conjoint Actor.

The type of mind postulated in an Adjuster must be similar to the mind endowment of numerous other orders of prepersonal entities which presumably originate in the First Source and Center. Though many of these orders have not been revealed on Urantia, they all disclose minded qualities. It is also possible for these individuations of original Deity to become unified with numerous evolving types of nonmortal beings and even with a limited number of nonevolutionary beings who have developed capacity for fusion with such Deity fragments.

When a Thought Adjuster is fused with the evolving immortal morontia soul of the surviving human, the mind of the Adjuster can only be identified as persisting apart from the creature's mind until the ascending mortal attains spirit levels of universe progression.

On attainment of the finaliter levels of ascendant experience, these spirits of the sixth stage appear to transmute some mind factor representing a union of certain phases of the mortal and Adjuster minds which had previously functioned as liaison between the divine and human phases of such ascending personalities. This experiential mind quality probably "supremacizes" and subsequently augments the experiential endowment of evolutionary Deity — the Supreme Being.

6. Adjusters as Pure Spirits

As Thought Adjusters are encountered in creature experience, they disclose the presence and leading of a spirit influence. The Adjuster is indeed a spirit, pure spirit, but spirit plus. We have never been able to satisfactorily classify Mystery Monitors; all that can certainly be said of them is that they are truly Divine.

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

Your path to Paradise is the path of spirit attainment, and the Adjuster nature will faithfully unfold the revelation of the spiritual nature of the Universal Source. Beyond the Paradise ascent and in the post-finaliter stages of the eternal career, the Adjuster may possibly contact with the onetime human partner in other than spirit ministry; but the Paradise ascent and the finaliter career are the partnership between the Creator-knowing spiritualizing mortal and the spiritual ministry of the Creator-revealing Adjuster.

We know that Thought Adjusters are spirits, pure spirits, presumably absolute spirits. But the Adjuster must also be something more than exclusive spirit reality. In addition to conjectured mindedness, factors of pure energy are also present. If you will remember that the Creator is the source of pure energy and of pure spirit, it will not be so difficult to perceive that the Adjuster fragments would be both. It is a fact that the Adjusters traverse space over the instantaneous and universal gravity circuits of the Paradise Isle.

That the Mystery Monitors are associated with the material circuits of the universe of universes is puzzling. But it remains a fact that they flash throughout the entire grand universe over the material-gravity circuits. It is entirely possible that they may even penetrate the outer space levels; they certainly could follow the gravity presence of Paradise into these regions, and though my order of personality can traverse the mind circuits of the Conjoint Actor beyond the confines of the grand universe, we have never been sure of detecting the presence of Adjusters in the uncharted regions of outer space.

And yet, while the Adjusters utilize the material-gravity circuits, they are not subject to them as is material creation. The Adjusters are fragments of the ancestor of gravity, not the consequences of gravity; they have segmented on a universe level of existence which is hypothetically antecedent to gravity appearance.

Thought Adjusters have no relaxation from the time of their bestowal until the day of their release to start for Divinington on the natural death of their mortal subjects. And those whose subjects do not pass through the portals of natural death do not even experience this temporary respite. Thought Adjusters do not require energy intake; they are energy, energy of the highest and most divine order.

7. Adjusters and Personality

Thought Adjusters are not personalities, but they are real entities; they are truly and perfectly individualized, although they are never, while indwelling mortals, actually personalized. Thought Adjusters are not true personalities; they are *true realities*, realities of the purest order known in the universe of universes — they are the divine presence. Though not personal, these marvelous fragments of the Creator are commonly referred to as beings and sometimes, in view of the spiritual phases of their present ministry to mortals, as spirit entities.

If Thought Adjusters are not personalities having prerogatives of will and powers of choice, how then can they select mortal subjects and volunteer to indwell these creatures of the evolutionary worlds? This is a question easy to ask, but probably no being in the universe of universes has ever found the exact answer. Even my order of personality, the Solitary Messengers, does not fully understand the endowment of will, choice, and love in entities that are not personal.

We have often speculated that Thought Adjusters must have volition on all *prepersonal* levels of choice. They volunteer to indwell human beings, they lay plans for a mortal's eternal career, they adapt, modify, and substitute in accordance with circumstances, and these activities connote genuine volition. They have affection for mortals, they function in universe crises, they are always waiting to act decisively in accordance with human choice, and all these are highly volitional reactions. In all situations not concerned with the domain of the human will, they unquestionably exhibit conduct which reveals the exercise of powers in every sense the equivalent of will, maximized decision.

Why then, if Thought Adjusters possess volition, are they subservient to the mortal will? We believe it is because Adjuster volition, though absolute in nature, is prepersonal in manifestation. Human will functions on the personality level of universe reality, and throughout the cosmos the impersonal — the nonpersonal, the sub-personal, and the pre-personal — is always responsive to the will and acts of existent personality.

Throughout a universe of created beings and nonpersonal energies we do not observe will, volition, choice, and love manifested apart from personality. Except in the Adjusters and other similar entities we do not witness these attributes of personality functioning in association with impersonal realities. It would not be correct to designate an Adjuster as sub-personal, neither would it be proper to allude to such an entity as super-personal, but it would be entirely permissible to term such a being prepersonal.

To our orders of being these fragments of Deity are known as the divine gifts. We recognize that the Adjusters are divine in origin, and that they constitute the probable proof and demonstration of a reservation by the Universal Source of the possibility of direct and unlimited communication with any and all material creatures throughout the virtually infinite realms, and all of this quite apart from the Source's presence in the personalities of the Paradise Beings or through the Source's indirect ministrations in the personalities of the Infinite Mind.

There are no created beings that would not delight to be hosts to the Mystery Monitors, but no orders of beings are thus indwelt except evolutionary will creatures of finaliter destiny.

[This paper had been originally presented by a Solitary Messenger of Orvonton.]

Paper 108

Mission and Ministry of Thought Adjusters

The mission of the Thought Adjusters to the human races is to represent, to be, the Universal Creator to the mortal creatures of time and space; that is the fundamental work of the divine gifts. Their mission is also that of elevating the mortal minds and of translating the immortal souls of humans up to the divine heights and spiritual levels of Paradise perfection. And in the experience of transforming the human nature of the temporal creature into the divine nature of the eternal finaliter, the Adjusters bring into existence a unique type of being, a being consisting in the eternal union of the perfect Adjuster and the perfected creature which it would be impossible to duplicate by any other universe technique.

Nothing in the entire universe can substitute for the fact of experience on non-existential levels. The infinite Creator is, as always, replete and complete, infinitely inclusive of all things except evil and creature experience. The Creator cannot do wrong and is infallible. The Creator cannot experientially know what has never personally been experienced; The Creator's pre-knowledge is existential. Therefore the spirit of the Creator descends from Paradise to participate with finite mortals in every bona fide experience of the ascending career; it is only by such a method that the existential Creator could become in truth and in fact a mortal's experiential Parent. The infinity of the eternal Source encompasses the potential for finite experience, which becomes actual in the ministry of the Adjuster fragments that actually share the life vicissitude experiences of human beings.

1. Selection and Assignment

When Adjusters are dispatched for mortal service from Divinington, they are identical in the endowment of existential divinity, but they vary in experiential qualities proportional to previous contact in and with evolutionary creatures. We cannot explain the basis of Adjuster assignment, but we conjecture that these divine gifts are bestowed in accordance with some wise and efficient policy of eternal fitness of adaptation to the indwelt personality. We do observe that the more experienced Adjuster is often the indweller of the higher type of human mind; human inheritance must therefore be a considerable factor in determining selection and assignment.

Although we do not definitely know, we firmly believe that all Thought Adjusters are volunteers. But before they volunteer, they are in possession of full data respecting the candidate for indwelling. The seraphic drafts of ancestry and projected patterns of life conduct are transmitted via Paradise to the reserve corps of Adjusters on Divinington by the reflectivity technique extending inward from the capitals of the local universes to the headquarters of the superuniverses. This forecast covers not only the hereditary antecedents of the mortal candidate but also the estimate of probable intellectual endowment and spiritual capacity. The Adjusters thus volunteer to indwell minds of whose intimate natures they have been fully apprised.

The volunteering Adjuster is particularly interested in three qualifications of the human candidate:

1. *Intellectual capacity.* Is the mind normal? What is the intellectual potential, the intelligence capacity? Can the individual develop into a bona fide will creature? Will wisdom have an opportunity to function?

2. *Spiritual perception.* The prospects of reverential development, the birth and growth of the religious nature. What is the potential of soul, the probable spiritual capacity of receptivity?

3. *Combined intellectual and spiritual powers.* The degree to which these two endowments may possibly be associated, combined, so as to produce strength of human character and contribute to the certain evolution of an immortal soul of survival value.

With these facts before them, it is our belief that the Monitors freely volunteer for assignment. Probably more than one Adjuster volunteers; perhaps the supervising personalized orders select from this group of volunteering Adjusters the one best suited to the task of spiritualizing and eternalizing the personality of the mortal candidate. (In the assignment and service of the Adjusters the gender of the creature is of no consideration.)

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

When the Adjusters are actually dispatched from Divinington, practically no time intervenes between that moment and the hour of their appearance in the minds of their chosen subjects. The average transit time of an Adjuster from Divinington to Urantia is 117 hours, 42 minutes, and 7 seconds. Virtually all of this time is occupied with registration on Uversa.

2. Prerequisites of Adjuster Indwelling

Though the Adjusters volunteer for service as soon as the personality forecasts have been relayed to Divinington, they are not actually assigned until the human subjects make their first moral personality decision. The first moral choice of the human child is automatically indicated in the seventh mind-adjutant and registers instantly, by way of the local universe Creative Spirit, over the universal mind-gravity circuit of the Conjoint Actor in the presence of the Master Spirit of superuniverse jurisdiction, who then dispatches this intelligence to Divinington. Adjusters reach their human subjects on Urantia, on the average, just prior to the sixth birthday. In the present generation it is running five years, ten months, and four days; that is, on the 2,134th day of terrestrial life.

The Adjusters cannot enter the mortal mind until it has been duly prepared by the indwelling ministry of the adjutant mind-spirits and encircuited in the Holy Spirit. And it requires the co-ordinate function of all seven adjutants to qualify the human mind for the reception of an Adjuster. Creature mind must exhibit the worship outreach and indicate wisdom function by exhibiting the ability to choose between the emerging values of good and evil — moral choice.

Thus the stage of the human mind is set for the reception of Adjusters, but as a general rule they do not immediately appear to indwell such minds except on worlds where the Spirit of Truth is functioning as a spiritual co-ordinator of these different spirit ministries. If this spirit of the bestowal Beings is present, the Adjusters unfailingly come the instant the seventh adjutant mind-spirit begins to function and signals to the Universe Creative Spirit that it has achieved in potential the co-ordination of the associated six adjutants of prior ministry to the mortal intellect. Therefore the divine Adjusters have been universally bestowed on all normal minds of moral status on Urantia ever since the day of Pentecost.

Even with a Spirit of Truth endowed mind, the Adjusters cannot arbitrarily enter the mortal intellect prior to the appearance of moral decision. But when such a moral decision has been made, this spirit helper assumes jurisdiction directly from Divinington. There are no intermediaries or other intervening authorities or powers functioning between the divine Adjusters and their human subjects; Creator and mortal are directly related.

Before the times of the pouring out of the Spirit of Truth on the inhabitants of an evolutionary world, the Adjusters' bestowal appears to be determined by many spirit influences and personality attitudes. We do not fully comprehend the laws governing such bestowals; we do not understand just what determines the release of the Adjusters who have volunteered to indwell these evolving minds. But we do observe numerous influences and conditions which appear to be associated with the arrival of the Adjusters in such minds prior to the bestowal of the Spirit of Truth, and they are:

1. The assignment of personal seraphic guardians. If a mortal has not been previously indwelt by an Adjuster, the assignment of a personal guardian brings the Adjuster. Some very definite but unknown relation exists between the ministry of Adjusters and the ministry of personal seraphic guardians.
2. The attainment of the third circle of intellectual achievement and spiritual attainment. I have observed Adjusters arrive in mortal minds at the conquest of the third circle even before this accomplishment could be signaled to the local universe personalities concerned with these matters.
3. On making a supreme decision of unusual spiritual import. Such human behavior in a personal planetary crisis is usually attended by the immediate arrival of the waiting Adjuster.
4. The spirit of community. Regardless of the attainment of the psychic circles and the assignment of personal guardians — in the absence of anything resembling a crisis decision — when an evolving mortal becomes dominated by the love of others and consecrated to unselfish ministry to them, the waiting Adjuster unvaryingly descends to indwell the mind of the mortal minister.
5. Declaration of intention to do the will of the Creator. We observe that many mortals on the worlds of space may apparently be ready to receive Adjusters, and yet the Monitors do not appear. We go on watching these creatures as they live from day to day, and presently they quietly, almost unconsciously, arrive at the decision to begin the pursuit of the doing of the will of the Creator. And then we observe the immediate dispatch of the Thought Adjusters.

6. Influence of the Supreme Being. On worlds where the Adjusters do not fuse with the evolving souls of the mortal inhabitants, we observe Adjusters sometimes bestowed in response to influences which are wholly beyond our comprehension. We conjecture that these bestowals are determined by some cosmic reflex action originating in the Supreme Being. As to why these Adjusters cannot or do not fuse with these certain types of evolving mortal minds we do not know. Such transactions have never been revealed to us.

3. Organization and Administration

As far as we know, Adjusters are organized as an independent working unit in the universe of universes and are apparently administered directly from Divinington. They are uniform throughout the seven superuniverses, all local universes being served by identical types of Mystery Monitors. We do know from observation that there are numerous series of Adjusters involving a serial organization that extends through races, over dispensations, and to worlds, systems, and universes. It is, however, exceedingly difficult to keep track of these divine gifts since they function interchangeably throughout the grand universe.

Adjusters are of complete record (outside of Divinington) only on the headquarters of the seven superuniverses. The number and order of each Adjuster indwelling each ascending creature are reported by the Paradise authorities to the headquarters of the superuniverse, and from there are communicated to the headquarters of the local universe concerned and relayed to the particular planet involved. But the local universe records do not disclose the full number of the Thought Adjusters; the Nebadon records contain only the local universe assignment number as designated by the representatives of the Ancients of Days. The real significance of the Adjuster's complete number is known only on Divinington.

Human subjects are often known by the numbers of their Adjusters; mortals do not receive real universe names until after Adjuster fusion, which is announced by the bestowal of the new name on the new creature by the destiny guardian.

Though we have the records of Thought Adjusters in Orvonton, and though we have absolutely no authority over them or administrative connection with them, we firmly believe that there is a very close administrative connection between the individual worlds of the local universes and the central lodgment of the divine gifts on Divinington. We do know that, following the appearance of a Paradise bestowal Being, an evolutionary world has a Personalized Adjuster assigned to it as the planetary supervisor of Adjusters.

It is interesting to note that local universe inspectors always address themselves, when carrying out a planetary examination, to the planetary chief of Thought Adjusters, just as they deliver charges to the chiefs of seraphim and to the leaders of other orders of beings attached to the administration of an evolving world. Not long ago, Urantia underwent a periodic inspection by Tabamantia, the sovereign supervisor of all life-experiment planets in the universe of Nebadon. And the records reveal that Tabamantia delivered admonitions and indictments to the various chiefs of superhuman personalities, and also the following acknowledgment to the chief of Adjusters, whether located on the planet, on Salvington, Uversa, or Divinington, we do not definitely know. In effect, Tabamantia said:

“Now to you, superiors far above me, I come as one placed in temporary authority over the experimental planetary series; and I come to express admiration and profound respect for this magnificent group of

celestial ministers, the Mystery Monitors, who have volunteered to serve on this irregular sphere. No matter how trying the crises, you never falter. Not on the records of Nebadon nor before the commissions of Orvonton has there ever been offered an indictment of a divine Adjuster. You have been true to your trusts; you have been divinely faithful. You have helped to adjust the mistakes and to compensate for the shortcomings of all who labor on this confused planet. You are marvelous beings, guardians of the good in the souls of this backward realm. I pay you respect even while you are apparently under my jurisdiction as volunteer ministers. I bow before you in humble recognition of your exquisite unselfishness, your understanding ministry, and your impartial devotion. You deserve to be called the servers of the mortal inhabitants of this strife-torn, grief-stricken, and disease-afflicted world. I honor you! I all but worship you!”

As a result of many suggestive lines of evidence, we believe that the Adjusters are thoroughly organized, that there is a profoundly intelligent and efficient directive administration of these divine gifts from some far-distant and central source, probably Divinington. We know that they come from Divinington to the worlds, and undoubtedly they return there on the deaths of their subjects.

Among the higher spirit orders it is exceedingly difficult to discover the mechanisms of administration. My order of personalities, while engaged in the prosecution of our specific duties, is undoubtedly unconsciously participating with numerous other personal and impersonal sub-Deity groups who are functioning unitedly as universe correlators. We suspect that we are serving in this way because we are the only group of personalized creatures (aside from Personalized Adjusters) who are uniformly conscious of the presence of numerous orders of the prepersonal entities.

We are aware of the presence of the Adjusters, who are fragments of the prepersonal Deity of the First Source and Center. We sense the presence of the Inspired Trinity Spirits, who are super-personal expressions of the Paradise Trinity. We also unfailingly detect the spirit presence of certain unrevealed orders springing from the Eternal Spirit and the Infinite Mind. And we are not wholly unresponsive to still other entities unrevealed to you.

The Melchizedeks of Nebadon teach that the Solitary Messengers are the personality co-ordinators of these various influences as they register in the expanding Deity of the evolutionary Supreme Being. It is very possible that we may be participants in the experiential unification of many of the unexplained phenomena of time, but we are not consciously certain of this function.

4. Relation to Other Spiritual Influences

Apart from possible co-ordination with other Deity fragments, the Adjusters are quite alone in their sphere of activity in the mortal mind. The Mystery Monitors eloquently express the fact that, though the Creator may have apparently resigned the exercise of all direct personal power and authority throughout the grand universe, notwithstanding this act of abnegation on behalf of the Supreme Creator children of the Paradise Deities, the Creator has certainly reserved the unchallengeable right to be present in the minds and souls of the evolving creatures in order to attract all creature creation coordinately with the spiritual gravity of the Local Universe Creators. This spiritual drawing power of the Local Universe Creators and their creative associates we recognize and understand, but we do not so fully comprehend the methods of the all-wise

Creator's functioning in and through these Mystery Monitors that live and work so valiantly within the human mind.

While not subordinate to, co-ordinate with, or apparently related to, the work of the universe of universes, though acting independently in the minds of mortals, these mysterious presences unceasingly urge the creatures of their indwelling toward divine ideals, always luring them upward toward the purposes and aims of a future and better life. These Mystery Monitors are continually assisting in the establishment of the spiritual dominion of Michael throughout the universe of Nebadon while mysteriously contributing to the stabilization of the sovereignty of the Ancients of Days in Orvonton. The Adjusters *are* the will of the Universal Source, and since the Local Universe Creators also personally embody that same will, it is inevitable that the actions of Adjusters and the sovereignty of the universe rulers should be mutually interdependent. Though apparently unconnected, the Creator presence of the Adjusters and the Creator sovereignty of Michael of Nebadon must be diverse manifestations of the same divinity.

Thought Adjusters appear to come and go quite independently of any and all other spiritual presences; they seem to function in accordance with universe laws quite apart from those which govern and control the performances of all other spirit influences. But regardless of such apparent independence, long-range observation unquestionably discloses that they function in the human mind in perfect synchrony and coordination with all other spirit ministries, including adjutant mind-spirits, Holy Spirit, Spirit of Truth, and other influences.

When a world is isolated by rebellion, when a planet is cut off from all outside encircuited communication, as was Urantia after the Caligastia upheaval, aside from personal messengers only one possibility of direct interplanetary or universe communication remains, and that is through the liaison of the Adjusters of the spheres. No matter what happens on a world or in a universe, the Adjusters are never directly concerned. The isolation of a planet in no way affects the Adjusters and their ability to communicate with any part of the local universe, superuniverse, or the central universe. And this is the reason why contacts with the supreme and the self-acting Adjusters of the reserve corps of destiny are so frequently made on quarantined worlds. Recourse is had to this technique as a means of circumventing the handicaps of planetary isolation. In recent years the archangels' circuit has functioned on Urantia, but that means of communication is largely limited to the transactions of the archangel corps itself.

We are cognizant of many spirit phenomena in the universe which we are at a loss to fully understand. We are not yet masters of all that is transpiring about us; and I believe that much of this inscrutable work is carried out by the Gravity Messengers and certain types of Mystery Monitors. I do not believe that Adjusters are devoted solely to the remaking of mortal minds. I am persuaded that the Personalized Monitors and other orders of unrevealed prepersonal spirits are representative of the Universal Creator's direct and unexplained contact with the creatures of the realms.

5. The Adjuster's Mission

The Adjusters accept a difficult assignment when they volunteer to indwell such composite beings as live on Urantia. But they have assumed the task of existing in your minds to receive the admonitions of the

spiritual intelligences of the realms and then to undertake to translate these spiritual messages to the material mind; they are indispensable to the Paradise ascension.

What the Thought Adjuster cannot utilize in your present life, those truths which cannot be successfully transmitted, will be faithfully preserved for use in the next stage of existence, just as the Adjuster now carries over from circle to circle those items which may fail to register in the experience of the human subject, owing to the creature's inability, or failure, to give a sufficient degree of co-operation.

One thing you can depend on: The Adjusters will never lose anything committed to their care; we have never known these spirit helpers to default. Angels and other high types of spirit beings, even the local universe type of beings, may occasionally embrace evil, may sometimes depart from the divine way, but Adjusters never falter. They are absolutely dependable, and this is equally true of all seven groups.

Your Adjuster is the potential of your new and next order of existence, the advance bestowal of your eternal relationship with the Creator. By and with the consent of your will, the Adjuster has the power to subject the creature trends of the material mind to the transforming actions of the motivations and purposes of the emerging morontial soul.

The Mystery Monitors are not thought helpers; they are thought adjusters. They labor with the material mind for the purpose of constructing, by adjustment and spiritualization, a new mind for the new worlds and the new name of your future career. Their mission chiefly concerns the future life, not this life. They are not interested in making the mortal career easy; instead they are concerned with making your life reasonably difficult and rugged, so that decisions will be stimulated and multiplied. The presence of a Thought Adjuster does not bestow ease of living and freedom from strenuous thinking, but the divine gift should confer a sublime peace of mind and a superb tranquility of spirit.

Your transient and ever-changing emotions of joy and sorrow are in the main purely human and material reactions to your internal psychic climate and to your external material environment. Do not, therefore, look to the Adjuster for selfish consolation and mortal comfort. It is the business of the Adjuster to prepare you for the eternal adventure, to assure your survival. It is not the mission of the Mystery Monitor to smooth your ruffled feelings or to minister to your injured pride; it is the preparation of your soul for the long ascending career that engages the attention and occupies the time of the Adjuster.

I doubt that I am able to explain to you just what the Adjusters do in your minds and for your souls. I do not know that I am fully cognizant of what is really going on in the cosmic association of a divine Monitor and a human mind. It is all somewhat of a mystery to us, not as to the plan and purpose but as to the actual mode of accomplishment. And this is just why we are confronted with such difficulty in finding an appropriate name for these supernal gifts to mortals.

The Thought Adjusters would like to change your feelings of fear to convictions of love and confidence; but they cannot mechanically and arbitrarily do this; that is your task. In executing those decisions which deliver you from the fetters of fear, you literally supply the psychic fulcrum on which the Adjuster may subsequently apply a spiritual lever of uplifting and advancing illumination.

When it comes to the sharp and well-defined conflicts between the higher and lower tendencies of the human race, between what *really is* right or wrong (not merely what you may call right and wrong), you can depend on the Adjuster to always participate in some definite and active manner. The fact that Adjuster activity may be unconscious to the human partner does not in the least detract from its value and reality.

If you have a personal guardian of destiny and should fail to survive, that guardian angel must be adjudicated in order to receive vindication as to the faithful execution of trust. But Thought Adjusters are not subjected to examination when their subjects fail to survive. We all know that, while an angel might possibly fall short of the perfection of ministry, Thought Adjusters work in the manner of Paradise perfection; their ministry is characterized by a flawless technique which is beyond the possibility of criticism by any being outside of Divinington. You have perfect guides; therefore the goal of perfection is certainly attainable.

6. Deity in Mortals

It is indeed a marvel of divine condescension for the exalted and perfect Adjusters to offer themselves for actual existence in the minds of material creatures, such as the mortals of Urantia, to consummate a probationary union with the animal-origin beings of earth.

No matter what the previous status is of the inhabitants of a world, subsequent to the bestowal of a divine Being and after the bestowal of the Spirit of Truth on all humans, the Adjusters flock to that world to indwell the minds of all normal will creatures. Through the bestowal of the divine gifts the Creator makes the closest possible approach to sin and evil, for it is literally true that the Adjuster must coexist in the mortal mind even in the very midst of human unrighteousness. The indwelling Adjusters are particularly tormented by those thoughts which are purely sordid and selfish; they are distressed by irreverence for that which is beautiful and divine, and they are virtually thwarted in their work by many of a person's foolish animal fears and childish anxieties.

The Mystery Monitors are the bestowal of the Universal Source, the reflection of the image of Deity abroad in the universe. A great teacher once admonished mortals that they should be renewed in the spirit of their minds; that they become new beings who, like the Creator, are created in righteousness and in the completion of truth. The Adjuster is the mark of divinity, the presence of the Creator. The "image of the Creator" does not refer to physical likeness nor to the circumscribed limitations of material creature endowment but rather to the gift of the spirit presence of the Universal Creator in the supernal bestowal of the Thought Adjusters on the humble creatures of the universes.

The Adjuster is the wellspring of spiritual attainment and the hope of divine character within you. The Adjuster is the power, privilege, and the possibility of survival, which so fully and forever distinguishes you from mere animal creatures. The Adjuster is the higher internal spiritual stimulus of thought in contrast with the external and physical stimulus, which reaches the mind over the nerve-energy mechanism of the material body.

These faithful custodians of the future career unflinchingly duplicate every mental creation with a spiritual counterpart; they are slowly and surely re-creating you as you really are (only spiritually) for resurrection

on the survival worlds. And all of these exquisite spirit re-creations are being preserved in the emerging reality of your evolving and immortal soul, your morontia self. These realities are actually there, notwithstanding that the Adjuster is seldom able to exalt these duplicate creations sufficiently to exhibit them to the light of consciousness.

And as you are the human parent, so is the Adjuster the divine parent of the real you, your higher and advancing self, your better morontial and future spiritual self. And it is this evolving morontial soul that the judges and censors discern when they decree your survival and pass you upward to new worlds and never-ending existence in eternal liaison with your faithful partner — your Adjuster.

The Adjusters are the eternal ancestors, the divine originals, of your evolving immortal souls; they are the unceasing urge that leads mortals to attempt the mastery of the material and present existence in the light of the spiritual and future career. The Monitors are the possessors of undying hope, the founts of everlasting progression. And how they enjoy communicating with their subjects in more or less direct channels! How they rejoice when they can dispense with symbols and other methods of indirection and flash their messages straight to the intellects of their human partners!

You humans have begun an endless unfolding of an almost infinite panorama, a limitless expanding of never-ending, ever-widening spheres of opportunity for exhilarating service, matchless adventure, sublime uncertainty, and boundless attainment. When the clouds gather overhead, your faith should accept the fact of the presence of the indwelling Adjuster, and you should be able to look beyond the mists of mortal uncertainty into the clear shining of the sun of eternal righteousness on the beckoning heights of the mansion worlds of Satania.

[This paper had been originally presented by a Solitary Messenger of Orvonton.]

Paper 109

Relation of Adjusters to Universe Creatures

The Thought Adjusters are the children of the universe career, and the virgin Adjusters must gain experience while mortal creatures grow and develop. As the personality of the human child expands for the struggles of evolutionary existence, so the Adjuster waxes great in the rehearsals of the next stage of ascending life. As the child acquires adaptative versatility for adult activities through the social and play life of early childhood, so the indwelling Adjuster achieves skill for the next stage of cosmic life by virtue of the preliminary mortal planning and rehearsing of those activities which have to do with the morontia career. Human existence constitutes a period of practice which is effectively utilized by the Adjuster in preparing for the increased responsibilities and the greater opportunities of a future life. But the Adjuster's efforts, while living within you, are not as much concerned with the affairs of temporal life and planetary existence. Today, the Thought Adjusters are rehearsing the realities of the universe career in the evolving minds of human beings.

1. Development of Adjusters

There must be a comprehensive and elaborate plan for the training and development of virgin Adjusters before they are sent out from Divinington, but we really do not know very much about it. There is also undoubtedly an extensive system for retraining Adjusters of indwelling experience before they embark on new missions of mortal association, but, again, we do not actually know.

I have been told by Personalized Adjusters that every time a Monitor-indwelt mortal fails to survive, when the Adjuster returns to Divinington, an extended course of training is engaged in. This additional training is made possible by the experience of having indwelt a human being, and it is always imparted before the Adjuster is remanded to the evolutionary worlds of time.

Actual living experience has no cosmic substitute. The perfection of the divinity of a newly formed Thought Adjuster does not in any manner endow this Mystery Monitor with experienced ability to minister. Experience is inseparable from a living existence; it is the one thing which no amount of divine endowment can absolve you from the necessity of securing by *actual living*. Therefore, in common with all beings living and functioning within the present sphere of the Supreme, Thought Adjusters must acquire experience; they must evolve from the lower, inexperienced, to the higher, more experienced, groups.

Adjusters pass through a definite developmental career in the mortal mind; they achieve a reality of attainment which is eternally theirs. They progressively acquire Adjuster skill and ability as a result of any and all contacts with the material races, regardless of the survival or non-survival of their particular mortal subjects. They are also equal partners with the human mind in fostering the evolution of the immortal soul of survival capacity.

The first stage of Adjuster evolution is attained in fusion with the surviving soul of a mortal being. Thus, while you are in nature evolving inward and upward from human to Divine, the Adjusters are in nature evolving outward and downward from Divine to human; and so the final product of this union of divinity and humanity will eternally be the child of humanity and the child of Divinity.

2. Self-Acting Adjusters

You have been informed of the classification of Adjusters in relation to experience — virgin, advanced, and supreme. You should also recognize a certain functional classification — the self-acting Adjusters. A self-acting Adjuster is one who:

1. Has had certain requisite experience in the evolving life of a will creature, either as a temporary indweller on a type of world where Adjusters are only loaned to mortal subjects or on an actual fusion planet where the human failed to survive. Such a Monitor is either an advanced or a supreme Adjuster.
2. Has acquired the balance of spiritual power in a human who has made the third psychic circle and has had a personal seraphic guardian assigned.
3. Has a subject who has made the supreme decision, has entered into a solemn and sincere betrothal with the Adjuster. The Adjuster looks beforehand to the time of actual fusion and considers the union to be an event of fact.
4. Has a subject who has been mustered into one of the reserve corps of destiny on an evolutionary world of mortal ascension.
5. At some time, during human sleep, has been temporarily detached from the mind of mortal inhabitation to perform some exploit of liaison, contact, reregistration, or other extrahuman service associated with the spiritual administration of the world of assignment.
6. Has served in a time of crisis in the experience of some human being who was the material complement of a spirit personality entrusted with the enactment of some cosmic achievement essential to the spiritual economy of the planet.

Self-acting Adjusters seem to possess a marked degree of will in all matters not involving the human personalities of their immediate indwelling, as is indicated by their numerous exploits both within and without the mortal subjects of attachment. Such Adjusters participate in numerous activities, but more frequently function as undetected indwellers of the earthly tabernacles of their own choosing.

Undoubtedly these higher and more experienced types of Adjusters can communicate with those in other realms. But while self-acting Adjusters do intercommunicate, they do so only on the levels of their mutual work and for the purpose of preserving custodial data essential to the Adjuster ministry of the realms of their sojourn, though on occasions they have been known to function in interplanetary matters during times of crisis.

Supreme and self-acting Adjusters can leave the human body at will. The indwellers are not an organic or biologic part of mortal life; they are divine superimpositions on it. They were provided for in the original life plans, but they are not indispensable to material existence. Nevertheless it should be recorded that they very rarely, even temporarily, leave their mortal tabernacles after they take up their indwelling.

The super-acting Adjusters are those who have achieved the conquest of their entrusted tasks and only await the dissolution of the material-life vehicle or the translation of the immortal soul.

3. Relation of Adjusters to Mortal Types

The character of the detailed work of Mystery Monitors varies in accordance with the nature of their assignments, as to whether or not they are *liaison* or *fusion* Adjusters. Some Adjusters are merely loaned for the temporal lifetimes of their subjects; others are bestowed as personality candidates with permission for everlasting fusion if their subjects survive. There is also a slight variation in their work among the different planetary types as well as in different systems and universes. But, on the whole, their labors are remarkably uniform, more so than the duties of any of the created orders of celestial beings.

On certain primitive worlds (the series one group) the Adjuster indwells the mind of the creature as an experiential training, chiefly for self-culture and progressive development. Virgin Adjusters are usually sent to such worlds during the earlier times when primitive people are arriving in the valley of decision, but when comparatively few will elect to ascend the moral heights beyond the hills of self-mastery and character acquirement to attain the higher levels of emerging spirituality. (Many, however, who fail of Adjuster fusion do survive as Spirit-fused ascenders.) The Adjusters receive valuable training and acquire wonderful experience in transient association with primitive minds, and they are subsequently able to utilize this experience for the benefit of superior beings on other worlds. *Nothing of survival value is ever lost in all the wide universe.*

On another type of world (the series two group) the Adjusters are merely loaned to mortal beings. Here the Monitors can never attain fusion personality through such indwelling, but they do afford great help to their human subjects during the mortal lifetime, far more than they are able to give to Urantia mortals. Here the Adjusters are loaned to the mortal creatures for a single life span as patterns for their higher spiritual attainment, temporary helpers in the intriguing task of perfecting a survival character. The Adjusters do not return after natural death; these surviving mortals attain eternal life through Mind fusion.

On worlds such as Urantia (the series three group) there is a real betrothal with the divine gifts, a life and death engagement. If you survive, there is to be an eternal union, an everlasting fusion, the making of human and Adjuster into one being.

In the three-brained mortals of this series of worlds, the Adjusters are able to gain far more actual contact with their subjects during the temporal life than in the one- and two-brained types. But in the career after death, the three-brained type proceed just like the one-brained type and the two-brained peoples — the Urantia mortals.

On the two-brain worlds, subsequent to the sojourn of a Paradise bestowal Being, virgin Adjusters are seldom assigned to persons who have unquestioned capacity for survival. It is our belief that on such worlds practically all Adjusters indwelling intelligent people of survival capacity belong to the advanced or to the supreme type.

In many of the early evolutionary peoples of Urantia, three groups of beings existed. There were those who were so animalistic that they were utterly lacking in Adjuster capacity. There were those who exhibited undoubted capacity for Adjusters and promptly received them when the age of moral responsibility was attained. There was a third class who occupied a borderline position; they had capacity for Adjuster reception, but the Monitors could only indwell the mind on the personal petition of the individual.

But with those beings who are virtually disqualified for survival by disinheritance through the agency of unfit and inferior ancestors, many a virgin Adjuster has served a valuable preliminary experience in contacting evolutionary mind and has therefore become better qualified for a subsequent assignment to a higher type of mind on some other world.

4. Adjusters and Human Personality

The higher forms of intelligent intercommunication between human beings are greatly helped by the indwelling Adjusters. Animals have social feelings, but they do not communicate concepts to each other; they can express emotions but not ideas and ideals. Neither do humans of animal origin experience a high type of intellectual intercourse or spiritual communion with others until the Thought Adjusters have been bestowed, although, when such evolutionary creatures develop speech, they are on the road to receiving Adjusters.

Animals do, in a crude way, communicate with each other, but there is little or no *personality* in such primitive contact. Adjusters are not personality; they are prepersonal beings. But they do come from the source of personality, and their presence augments the qualitative manifestations of human personality; this is especially true if the Adjuster has had previous experience.

The type of Adjuster has much to do with the potential for expression of the human personality. On down through the ages, many of the great intellectual and spiritual leaders of Urantia have exerted their influence chiefly because of the superiority and previous experience of their indwelling Adjusters.

The indwelling Adjusters have in no small measure co-operated with other spiritual influences in transforming and humanizing the descendants of the primitive mortals of olden times. If the Adjusters indwelling the minds of the inhabitants of Urantia were to be withdrawn, the world would slowly return to many of the scenes and practices of the people of primitive times; the divine Monitors are one of the real potentials of advancing civilization.

I have observed a Thought Adjuster indwelling a mind on Urantia who has, according to the records on Uversa, indwelt fifteen minds previously in Orvonton. We do not know whether this Monitor has had similar experiences in other superuniverses, but I suspect so. This is a marvelous Adjuster and one of the most useful and potent forces on Urantia during this present age. What others have lost, in that they refused to survive, this human being (and your whole world) now gains. From those who do not have survival qualities, even that experienced Adjuster which they now have will be taken away, while to those who have survival prospects, even the pre-experienced Adjuster of a slothful deserter will be given.

In a sense the Adjusters may be fostering a certain degree of planetary cross-fertilization in the domains of truth, beauty, and goodness. But they are seldom given two indwelling experiences on the same planet; there is no Adjuster now serving on Urantia who has been on this world previously. I know whereof I speak since we have their numbers and records in the archives of Uversa.

5. Material Handicaps to Adjuster Indwelling

Supreme and self-acting Adjusters are often able to contribute factors of spiritual import to the human mind when it flows freely in the liberated but controlled channels of creative imagination. At such times, and sometimes during sleep, the Adjuster is able to arrest the mental currents, to stay the flow, and then to divert the idea procession; and all this is done in order to effect deep spiritual transformations in the higher recesses of the super-consciousness. In this way the forces and energies of mind are more fully adjusted to the key of the contactual tones of the spiritual level of the present and the future.

It is sometimes possible to have the mind illuminated, to hear the divine voice that continually speaks within you, so that you may become partially conscious of the wisdom, truth, goodness, and beauty of the potential personality constantly indwelling you.

But your unsteady and rapidly shifting mental attitudes often result in thwarting the plans and interrupting the work of the Adjusters. Their work is not only interfered with by the innate natures of the mortal races, but this ministry is also greatly retarded by your own preconceived opinions, settled ideas, and long-standing prejudices. Because of these handicaps, many times only their unfinished creations emerge into consciousness, and confusion of concept is inevitable. Therefore, in scrutinizing mental situations, safety lies only in the prompt recognition of each and every thought and experience for just what it actually and fundamentally is, disregarding entirely what it might have been.

The great problem of life is the adjustment of the ancestral tendencies of living to the demands of the spiritual urges initiated by the divine presence of the Mystery Monitor. While in the universe and superuniverse careers no one can serve two masters, in the life you now live on Urantia everyone must necessarily serve two masters. They must become adept in the art of a continuous human temporal compromise while they yield spiritual allegiance to but one master; and this is why so many falter and fail, grow weary and succumb to the stress of the evolutionary struggle.

While the hereditary legacy of cerebral endowment and that of electrochemical overcontrol both operate to limit the sphere of efficient Adjuster activity, no hereditary handicap (in normal minds) ever prevents eventual spiritual achievement. Heredity may interfere with the rate of personality conquest, but it does not prevent eventual consummation of the ascendant adventure. If you will co-operate with your Adjuster, the divine gift will, sooner or later, evolve the immortal morontia soul and, subsequent to fusion, will present the new creature to the sovereign Master Creator of the local universe and eventually to the Parent of Adjusters on Paradise.

6. The Persistence of True Values

Adjusters never fail; nothing worth surviving is ever lost; every meaningful value in every will creature is certain to survive, irrespective of the survival or non-survival of the meaning-discovering or evaluating personality. And so it is, a mortal creature may reject survival; still the life experience is not wasted; the eternal Adjuster carries the worth-while features of such a life of apparent failure over into some other world and bestows these surviving meanings and values on some higher type of mortal mind, one of survival capacity. No worth-while experience ever happens in vain; no true meaning or real value ever perishes.

As related to fusion candidates, if a Mystery Monitor is deserted by the mortal associate, if the human partner declines to pursue the ascending career, when released by natural death (or before), the Adjuster carries away everything of survival value which has evolved in the mind of that nonsurviving creature. If an Adjuster should repeatedly fail to attain fusion personality because of the non-survival of successive human subjects, and if this Monitor should subsequently be personalized, all the acquired experience of having indwelt and mastered all these mortal minds would become the actual possession of such a newly Personalized Adjuster, an endowment to be enjoyed and utilized throughout all future ages. A Personalized Adjuster of this order is a composite assembly of all the survival traits of all former creature hosts.

When Adjusters of long universe experience volunteer to indwell divine Beings on bestowal missions, they know that personality attainment can never be achieved through this service. But the Parent of spirits often grants personality to these volunteers and establishes them as directors of their kind. These are the personalities honored with authority on Divinington. And their unique natures embody the mosaic humanity of their multiple experiences of mortal indwelling and also the spirit transcript of the human divinity of the Paradise bestowal Being of the terminal indwelling experience.

The activities of Adjusters in your local universe are directed by the Personalized Adjuster of Michael of Nebadon, that very Monitor who guided Michael step by step when living the human life of Joshua ben Joseph. This extraordinary Adjuster was faithful to trust, and wisely directed the human nature, ever guiding the mortal mind of the Paradise Being in choosing the path of the Creator's perfect will. This Adjuster had previously served with Machiventa Melchizedek in the days of Abraham and had engaged in tremendous exploits both previous to this indwelling and between these bestowal experiences.

This Adjuster did triumph in Jesus' human mind — that mind which in each of life's recurring situations maintained a consecrated dedication to the Creator's will, saying, "Not my will, but yours, be done." Such decisive consecration constitutes the true passport from the limitations of human nature to the finality of divine attainment.

This same Adjuster now reflects the pre-baptismal humanity of Joshua ben Joseph, the eternal and living transcript of the eternal and living values which the greatest of all Urantians created out of the humble circumstances of a commonplace life as it was lived to the complete exhaustion of the spiritual values attainable in mortal experience.

Everything of permanent value which is entrusted to an Adjuster is assured eternal survival. In certain instances the Monitor holds these possessions for bestowal on a mortal mind of future indwelling; in others,

and when personalized, these surviving and conserved realities are held in trust for future utilization in the service of the Architects of the Master Universe.

7. Destiny of Personalized Adjusters

We cannot state whether or not non-Adjuster fragments are personalizable, but you have been informed that personality is the sovereign freewill bestowal of the Universal Source. As far as we know, the Adjuster type of fragment attains personality only by the acquirement of personal attributes through service-ministry to a personal being. These Personalized Adjusters are at home on Divinington, where they instruct and direct their prepersonal associates.

Personalized Thought Adjusters are the untrammelled, unassigned, and sovereign stabilizers and compensators of the universe of universes. They combine the Creator and creature experience — existential and experiential. They are conjoint time and eternity beings. They associate the prepersonal and the personal in universe administration.

Personalized Adjusters are the all-wise and powerful executives of the Architects of the Master Universe. They are the personal agents of the full ministry of the Universal Source — personal, pre-personal, and super-personal. They are the personal ministers of the extraordinary, the unusual, and the unexpected throughout all the realms of the transcendental absonite spheres of the domain of the Ultimate, even to the levels of the Absolute.

They are the exclusive beings of the universes who embrace within them all the known relationships of personality; they are omni-personal — they are before personality, they are personality, and they are after personality. They minister the personality of the Universal Source as in the eternal past, the eternal present, and the eternal future.

The Creator bestowed existential personality on the order of the infinite and absolute on the Eternal Spirit, but chose to retain the experiential personality of the type of the Personalized Adjuster bestowed on the existential prepersonal Adjuster; and they are both destined to the future eternal super-personality of the transcendental ministry of the absonite realms of the Ultimate, the Supreme-Ultimate, even to the levels of the Ultimate-Absolute.

The Personalized Adjusters are seldom seen at large in the universes. Occasionally they consult with the Ancients of Days, and sometimes the Personalized Adjusters of the sevenfold Local Universe Creators come to the headquarters worlds of the constellations to confer with the Vorondadek rulers.

The planetary Vorondadek observer of Urantia — the Most High custodian who not long ago assumed an emergency regency of your world — asserted personal authority in the presence of the resident governor general and began the emergency administration of Urantia with a full staff. This Vorondadek immediately assigned to all associates and assistants their planetary duties but did not choose the three Personalized Adjusters who appeared the instant the regency was assumed. The Most High custodian did not even know they would appear, for they did not manifest their divine presence at the time of a previous regency. And the Most High regent did not assign service or designate duties for these volunteer Personalized Adjusters.

Nevertheless, these three omni-personal beings were among the most active of the numerous orders of celestial beings then serving on Urantia.

Personalized Adjusters perform a wide range of services for numerous orders of universe personalities, but we are not permitted to discuss these ministries with Adjuster-indwelt evolutionary creatures. These extraordinary human divinities are among the most remarkable personalities of the entire grand universe, and no one dares to predict what their future missions may be.

[This paper had been originally presented by a Solitary Messenger of Orvonton.]

Paper 110

Relation of Adjusters to Individual Mortals

The endowment of imperfect beings with freedom entails inevitable tragedy, and it is the nature of the perfect ancestral Deity to universally and affectionately share these sufferings in loving companionship.

As far as I am conversant with the affairs of a universe, I regard the love and devotion of a Thought Adjuster as the most truly divine affection in all creation. The love of the Divine Beings in their ministry to humanity is superb, but the devotion of an Adjuster to the individual is touchingly sublime, divinely Parent-like. The Paradise Creator has apparently reserved this form of personal contact with individual creatures as an exclusive Creator prerogative. And there is nothing in all the universe of universes exactly comparable to the marvelous ministry of these impersonal entities that so fascinatingly indwell the children of the evolutionary planets.

1. Indwelling the Mortal Mind

Adjusters should not be thought of as living in the material brains of human beings. They are not organic parts of the physical creatures of the realms. The Thought Adjuster may more properly be envisaged as indwelling the mortal mind rather than as existing within the confines of a single physical organ. And the Adjuster is, indirectly and unrecognized, constantly communicating with the human subject, especially during those sublime experiences of the worshipful contact of mind with spirit in the super-consciousness.

I wish it were possible for me to help evolving mortals achieve a better understanding and attain a fuller appreciation of the unselfish and superb work of the Adjusters living within them, who are so devoutly faithful to the task of fostering your spiritual welfare. These Monitors are efficient ministers to the higher phases of human minds; they are wise and experienced manipulators of the spiritual potential of the human intellect. These helpers are dedicated to the stupendous task of guiding you safely inward and upward to the celestial haven of happiness. These tireless toilers are consecrated to the future personification of the triumph of divine truth in your life everlasting. They are the watchful workers who pilot the Creator-conscious human mind away from the shoals of evil while expertly guiding the evolving souls of mortals toward the divine harbors of perfection on far-distant and eternal shores. The Adjusters are loving leaders, your safe and sure guides through the dark and uncertain mazes of your short earthly careers; they are the patient teachers who so constantly urge their subjects forward in the paths of progressive perfection. They are the careful custodians of the sublime values of creature character. I wish you could love them more, cooperate with them more fully, and cherish them more affectionately.

Although the divine indwellers are chiefly concerned with your spiritual preparation for the next stage of the never-ending existence, they are also deeply interested in your temporal welfare and in your real achievements on earth. They are delighted to contribute to your health, happiness, and true prosperity. They are not indifferent to your success in all matters of planetary advancement which are not inimical to your future life of eternal progress.

Adjusters are interested in, and concerned with, your daily doings and the manifold details of your life just to the extent that these are influential in the determination of your significant temporal choices and vital spiritual decisions and therefore are factors in the solution to your program of soul survival and eternal progress. The Adjuster is divinely active concerning all the affairs of your eternal future.

The Adjuster remains with you in all disaster and through every sickness which does not wholly destroy the mentality. But how unkind to knowingly defile or otherwise deliberately to pollute the physical body,

which must serve as the earthly tabernacle of this marvelous gift from the Creator. All physical poisons greatly retard the efforts of the Adjuster to exalt the material mind, while the mental poisons of fear, anger, envy, jealousy, suspicion, and intolerance tremendously interfere with the spiritual progress of the evolving soul.

Today you are passing through the period of the courtship of your Adjuster; and if you only prove faithful to the trust reposed in you by the divine spirit who seeks your mind and soul in eternal union, eventually there will ensue that morontia oneness, that supernal harmony, that cosmic co-ordination, that divine attunement, that celestial fusion, that never-ending blending of identity, that oneness of being which is so perfect and final that even the most experienced personalities can never segregate or recognize as separate identities the fusion partners — mortal and Adjuster.

2. Adjusters and Human Will

When Thought Adjusters indwell human minds, they bring with them the model careers, the ideal lives, as determined and foreordained by themselves and the Personalized Adjusters of Divinington, which have been certified by the Personalized Adjuster of Urantia. They begin work with a definite and predetermined plan for the intellectual and spiritual development of their human subjects, but it is not incumbent on any human being to accept this plan. You are all subjects of predestination, but it is not foreordained that you must accept this divine predestination; you are at full liberty to reject any part or all of the Thought Adjuster's program. It is their mission to effect such mind changes and to make such spiritual adjustments as you may willingly and intelligently authorize, to the end that they may gain more influence over the personality directionization; but under no circumstances do these divine Monitors ever take advantage of you or in any way arbitrarily influence you in your choices and decisions. The Adjusters respect your sovereignty of personality; *they are always subservient to your will.*

They are persistent, ingenious, and perfect in their methods of work, but they never do violence to the volitional selfhood of their hosts. No human beings will ever be spiritualized by a divine Monitor against their will; survival is a gift of the Deities which must be desired by the creatures of time. In the final analysis, whatever the Adjuster has succeeded in doing for you, the records will show that the transformation has been accomplished with your co-operative consent; you will have been a willing partner with the Adjuster in the attainment of every step of the tremendous transformation of the ascension career.

The Adjuster is not trying to control your thinking, as such, but rather to spiritualize it, to eternalize it. Neither angels nor Adjusters are devoted to directly influencing human thought; that is your exclusive personality prerogative. The Adjusters are dedicated to improving, modifying, adjusting, and co-ordinating your thinking processes; but more especially and specifically they are devoted to the work of building up spiritual counterparts of your careers, morontia transcripts of your true advancing selves, for survival purposes.

Adjusters work in the spheres of the higher levels of the human mind, unceasingly seeking to produce morontia duplicates of every concept of the mortal intellect. There are, therefore, two realities which impinge on, and are centered in, the human mind circuits: one, a mortal self who is evolved from the original plans of the Life Carriers, the other, an immortal entity from the high spheres of Divinington, an indwelling gift from Deity. But the mortal self is also a personal self; it has personality.

As a personal creature you have mind and will. As a pre-personal creature the Adjuster has pre-mind and pre-will. If you fully conform to the Adjuster's mind, then your minds become one, and you receive the reinforcement of the Adjuster's mind. Subsequently, if your will orders and enforces the execution of the decisions of this new or combined mind, the Adjuster's prepersonal will attains personality expression

through your decision, and as far as that particular project is concerned, you and the Adjuster are one. Your mind has attained divinity attunement, and the Adjuster's will has achieved personality expression.

To the extent that this identity is realized, you are mentally approaching the morontia order of existence. Morontia mind is a term signifying the substance and sum total of the co-operating minds of diversely material and spiritual natures. Morontia intellect, therefore, connotes a dual mind in the local universe dominated by one will. And with mortals this is a will, human in origin, which is becoming divine through identification of the human mind with the mindedness of the Creator.

3. Co-operation with the Adjuster

Adjusters are engaged in one of the supreme adventures of time in space. And how happy they are when your co-operation permits them to lend assistance in your short struggles of time as they continue to prosecute their larger tasks of eternity. But usually, when your Adjuster attempts to communicate with you, the message is lost in the material currents of the energy streams of human mind; you only occasionally catch an echo, a faint and distant echo, of the divine voice.

The success of your Adjuster in the enterprise of piloting you through the mortal life and bringing about your survival depends not so much on the theories of your beliefs as on your decisions, determinations, and steadfast *faith*. All these movements of personality growth become powerful influences aiding in your advancement because they help you to co-operate with the Adjuster; they assist you in ceasing to resist. Thought Adjusters succeed or apparently fail in their terrestrial undertakings just in so far as mortals succeed or fail to co-operate with the scheme by which they are to be advanced along the ascending path of perfection attainment. The secret of survival is contained in the supreme human desire to be Divine and in the associated willingness to do and be any and all things which are essential to the final attainment of that overmastering desire.

When we speak of an Adjuster's success or failure, we are speaking in terms of human survival. *Adjusters never fail*; they are of the divine essence, and they always emerge triumphant in each of their undertakings.

I cannot but observe that so many of you spend so much time and thought on mere trifles of living, while you almost wholly overlook the more essential realities of everlasting import, those very accomplishments which are concerned with the development of a more harmonious working agreement between you and your Adjusters. The great goal of human existence is to attune to the divinity of the indwelling Adjuster; the great achievement of mortal life is the attainment of a true and understanding consecration to the eternal aims of the divine spirit who waits and works within your mind. But a devoted and determined effort to realize eternal destiny is wholly compatible with a lighthearted and joyous life and with a successful and honorable career on earth. Co-operation with the Thought Adjuster does not entail self-torture, mock piety, or hypocritical and ostentatious self-abasement; the ideal life is one of loving service rather than an existence of fearful apprehension.

Confusion, being puzzled, even sometimes discouraged and distracted, does not necessarily signify resistance to the leadings of the indwelling Adjuster. Such attitudes may sometimes connote lack of active co-operation with the divine Monitor and may, therefore, somewhat delay spiritual progress, but such intellectual emotional difficulties do not in the least interfere with the certain survival of the Creator-knowing soul. Ignorance alone can never prevent survival; neither can confusional doubts nor fearful uncertainty. Only conscious resistance to the Adjuster's leading can prevent the survival of the evolving immortal soul.

You must not regard co-operation with your Adjuster as a particularly conscious process, for it is not; but your motives and your decisions, your faithful determinations and your supreme desires, do constitute real and effective co-operation. You can consciously augment Adjuster harmony by:

1. Choosing to respond to divine leading; sincerely basing the human life on the highest consciousness of truth, beauty, and goodness, and then co-ordinating these qualities of divinity through wisdom, worship, faith, and love.
2. Loving the Creator and desiring to be like the Creator — genuine recognition of the divine parenthood and loving worship of the Universal Parent.
3. Loving humans and sincerely desiring to serve them — wholehearted recognition of the family of humanity coupled with an intelligent and wise affection for all others.
4. Joyful acceptance of cosmic citizenship — honest recognition of your progressive obligations to the Supreme Being, awareness of the interdependence of evolutionary humans and evolving Deity. This is the birth of cosmic morality and the dawning realization of universal duty.

4. The Adjuster's Work in the Mind

Adjusters are able to receive the continuous stream of cosmic intelligence coming in over the master circuits of time and space; they are in full touch with the spirit intelligence and energy of the universes. But these mighty indwellers are unable to transmit very much of this wealth of wisdom and truth to the minds of their mortal subjects because of the lack of commonness of nature and the absence of responsive recognition.

The Thought Adjuster is engaged in a constant effort to spiritualize your mind so as to evolve your morontia soul; but you are mostly unconscious of this inner ministry. You are quite incapable of distinguishing the product of your own material intellect from that of the conjoint activities of your soul and the Adjuster.

Certain abrupt presentations of thoughts, conclusions, and other pictures of mind are sometimes the direct or indirect work of the Adjuster; but far more often they are the sudden emergence into consciousness of ideas which have been grouping themselves together in the submerged mental levels, natural and everyday occurrences of normal and ordinary psychic function inherent in the circuits of the evolving animal mind. (In contrast with these subconscious emanations, the revelations of the Adjuster appear through the realms of the superconscious.)

Trust all matters of mind beyond the dead level of consciousness to the custody of the Adjusters. In due time, if not in this world then on the mansion worlds, they will give good account of their stewardship, and eventually they will manifest those meanings and values entrusted to their care and keeping. They will resurrect every worthy treasure of the mortal mind if you survive.

A vast gulf exists between the human and the divine. The Urantia mortals are so largely electrically and chemically controlled, so highly animal-like in their common behavior, so emotional in their ordinary reactions, that it becomes exceedingly difficult for the Monitors to guide and direct them. You are so devoid of courageous decisions and consecrated co-operation that your indwelling Adjusters find it next to impossible to communicate directly with the human mind. Even when they do find it possible to flash a gleam of new truth to the evolving mortal soul, this spiritual revelation often so blinds the creature as to precipitate a convulsion of fanaticism or to initiate some other intellectual upheaval which results disastrously. Many a new religion and strange "ism" has arisen from the aborted, imperfect, misunderstood, and garbled communications of the Thought Adjusters.

For many thousands of years, so the records of Jerusem show, in each generation fewer and fewer beings have lived who could function safely with self-acting Adjusters. This is an alarming picture, and the supervising personalities of Satania look with favor on the proposals of some of your more immediate planetary supervisors who advocate the inauguration of measures designed to foster and conserve the higher spiritual types of the Urantia mortals.

5. Erroneous Concepts of Adjuster Guidance

Do not confuse and confound the mission and influence of the Adjuster with what is commonly called conscience; they are not directly related. Conscience is a human and purely psychic reaction. It is not to be despised, but it is hardly the voice of Divinity to the soul, which the Adjuster's would be if such a voice could be heard. Conscience admonishes you to do right; but the Adjuster, in addition, endeavors to tell you what truly is right; that is, when and as you are able to perceive the Monitor's leading.

A person's dream experiences, that disordered and disconnected parade of the un-co-ordinated sleeping mind, present adequate proof of the failure of the Adjusters to harmonize and associate the divergent factors of the mind. The Adjusters simply cannot, in a single lifetime, arbitrarily co-ordinate and synchronize two such unlike and diverse types of thinking as the human and the divine. When they do, as they sometimes have, such souls are translated directly to the mansion worlds without the necessity of passing through the experience of death.

During sleep the Adjuster attempts to achieve only that which the will of the indwelt personality has previously fully approved by the decisions and choosings which were made during times of fully wakeful consciousness, and which have become lodged in the realms of the supermind, the liaison domain of human and divine interrelationship.

While their mortal hosts are asleep, the Adjusters try to register their creations in the higher levels of the material mind, and some of your grotesque dreams indicate their failure to make efficient contact. The absurdities of dream life not only testify to pressure of unexpressed emotions but also bear witness to the horrible distortion of the representations of the spiritual concepts presented by the Adjusters. Your own passions, urges, and other innate tendencies translate themselves into the picture and substitute their unexpressed desires for the divine messages which the indwellers are endeavoring to put into the psychic records during unconscious sleep.

It is extremely dangerous to postulate as to the Adjuster content of the dream life. The Adjusters do work during sleep, but your ordinary dream experiences are purely physiologic and psychologic phenomena. It is also hazardous to attempt the differentiation of the Adjusters' concept registry from the more or less continuous and conscious reception of the dictations of mortal conscience. These are problems which will have to be solved through individual discrimination and personal decision. But a human being would do better to err in rejecting an Adjuster's expression through believing it to be a purely human experience than to blunder into exalting a reaction of the mortal mind to the sphere of divine dignity. Remember, the influence of a Thought Adjuster is for the most part, though not wholly, a superconscious experience.

In varying degrees and increasingly as you ascend the psychic circles, sometimes directly, but more often indirectly, you do communicate with your Adjusters. But it is dangerous to entertain the idea that every new concept originating in the human mind is the dictation of the Adjuster. More often, in beings of your order, that which you accept as the Adjuster's voice is in reality the emanation of your own intellect. This is dangerous ground, and all human beings must settle these problems in accordance with their natural human wisdom and superhuman insight.

The Adjuster of the human being through whom this communication was made enjoyed such a wide scope of activity chiefly because of this human's almost complete indifference to any outward manifestations of the Adjuster's inner presence; it is indeed fortunate that this mortal remained consciously quite unconcerned about the entire procedure. This person held one of the highly experienced Adjusters of the day and generation, and yet the passive reaction to, and inactive concern toward, the phenomena associated with the presence of this versatile Adjuster was pronounced by the guardian of destiny to be a rare and fortuitous reaction. And all this constitutes a favorable co-ordination of influences, favorable both to the Adjuster in the higher sphere of action and to the human partner from the standpoints of health, efficiency, and tranquility.

6. The Seven Psychic Circles

The sum total of personality realization on a material world is contained within the successive conquest of the seven psychic circles of mortal potentiality. Entrance on the seventh circle marks the beginning of true human personality function. Completion of the first circle denotes the relative maturity of the mortal being. Though the traversal of the seven circles of cosmic growth does not equal fusion with the Adjuster, the mastery of these circles marks the attainment of those steps which are preliminary to Adjuster fusion.

The Adjuster is your equal partner in the attainment of the seven circles — the achievement of comparative mortal maturity. The Adjuster ascends the circles with you from the seventh to the first but progresses to the status of supremacy and self-activity quite independently of the active co-operation of the mortal mind.

The psychic circles are not exclusively intellectual, neither are they wholly morontial; they have to do with personality status, mind attainment, soul growth, and Adjuster attunement. The successful traversal of these levels demands the harmonious functioning of the *entire personality*, not merely of one phase of it. The growth of the parts does not equal the true maturation of the whole; the parts really grow in proportion to the expansion of the entire self — the whole self — material, intellectual, and spiritual.

When the development of the intellectual nature proceeds faster than that of the spiritual, communication with the Thought Adjuster is rendered both difficult and dangerous. Likewise, over-spiritual development tends to produce a fanatical and perverted interpretation of the spirit leadings of the divine indweller. Lack of spiritual capacity makes it very difficult to transmit to such a material intellect the spiritual truths resident in the higher superconsciousness. It is to the mind of perfect poise, housed in a body of clean habits, stabilized neural energies, and balanced chemical function — when the physical, mental, and spiritual powers are in triune harmony of development — that a maximum of light and truth can be imparted with a minimum of temporal danger or risk to the real welfare of such a being. By such a balanced growth you ascend the circles of planetary progression one by one, from the seventh to the first.

The Adjusters are always near you and of you, but can rarely speak directly, as another being, to you. Circle by circle your intellectual decisions, moral choosings, and spiritual development add to the ability of the Adjuster to function in your mind; circle by circle you ascend from the lower stages of Adjuster association and mind attunement, so that the Adjuster is increasingly enabled to register picturizations of destiny with augmenting vividness and conviction on the evolving consciousness of this Creator-seeking mind-soul.

Every decision you make either impedes or facilitates the function of the Adjuster, and these very decisions determine your advancement in the circles of human achievement. It is true that the supremacy of a decision, its crisis relationship, has a great deal to do with its circle-making influence; nevertheless, numbers of decisions, frequent repetitions, persistent repetitions, are also essential to the habit-forming certainty of such reactions.

It is difficult to precisely define the seven levels of human progression, for the reason that these levels are personal; they are variable for each individual and are apparently determined by the growth capacity of each human being. The conquest of these levels of cosmic evolution is reflected in three ways:

1. *Adjuster attunement.* The spiritizing mind nears the Adjuster presence proportional to circle attainment.
2. *Soul evolution.* The emergence of the morontia soul indicates the extent and depth of circle mastery.
3. *Personality reality.* The degree of selfhood reality is directly determined by circle conquest. Persons become more real as they ascend from the seventh to the first level of mortal existence.

As the circles are traversed, the child of material evolution is growing into the mature adult of immortal potentiality. The shadowy reality of the embryonic nature of a seventh circler is giving way to the clearer manifestation of the emerging morontia nature of a local universe citizen.

While it is impossible to precisely define the seven levels, or psychic circles, of human growth, it is permissible to suggest the minimum and maximum limits of these stages of maturity realization:

The seventh circle. This level is entered when human beings develop the powers of personal choice, individual decision, moral responsibility, and the capacity for the attainment of spiritual individuality. This signifies the united function of the seven adjutant mind-spirits under the direction of the spirit of wisdom, the encirclement of the mortal creature in the influence of the Holy Spirit, and, on Urantia, the first functioning of the Spirit of Truth, together with the reception of a Thought Adjuster in the mortal mind. Entrance on the seventh circle constitutes a mortal creature a potential citizen of the local universe.

The third circle. The Adjuster's work is much more effective after the human ascender attains the third circle and receives a personal seraphic guardian of destiny. While there is no apparent concert of effort between the Adjuster and the seraphic guardian, nonetheless there can be observed an unmistakable improvement in all phases of cosmic achievement and spiritual development subsequent to the assignment of the personal seraphic attendant. When the third circle is attained, the Adjuster endeavors to morontiaize the mind during the remainder of the mortal life span, to make the remaining circles, and achieve the final stage of the divine-human association before natural death dissolves the unique partnership.

The first circle. The Adjuster cannot, ordinarily, speak directly and immediately with you until you attain the first and final circle of progressive mortal achievement. This level represents the highest possible realization of mind-Adjuster relationship in the human experience prior to the liberation of the evolving morontia soul from the material body. Concerning mind, emotions, and cosmic insight, this achievement of the first psychic circle is the nearest possible approach between material mind and spirit Adjuster in human experience.

Perhaps these psychic circles of mortal progression would be better denominated *cosmic levels* — actual meaning grasps and value realizations of progressive approach to the morontia consciousness of initial relationship of the evolutionary soul with the emerging Supreme Being. And it is this very relationship that makes it forever impossible to fully explain the significance of the cosmic circles to the material mind. These circle attainments are only relatively related to Creator-consciousness. A seventh or sixth circler can be almost as truly Creator-knowing as a second or first circler, but such lower circle beings are far less conscious of experiential relation to the Supreme Being, universe citizenship. The attainment of these cosmic circles will become a part of the ascenders' experience on the mansion worlds if they fail to achieve them before natural death.

The motivation of faith makes the full realization of a mortal's relationship with the Creator experiential, but *action*, completion of decisions, is essential to the evolutionary attainment of consciousness of progressive kinship with the *cosmic actuality* of the Supreme Being. Faith transmutes potentials to actuals in the spiritual world, but potentials become actuals in the finite realms of the Supreme only by and through the realization of choice-experience. But choosing to do the will of the Creator joins spiritual faith to material decisions in personality action and supplies a divine and spiritual fulcrum for the more effective functioning of the human and material leverage of Deity-hunger. Such a wise co-ordination of material and spiritual forces greatly augments both cosmic realization of the Supreme and morontia comprehension of the Paradise Deities.

The mastery of the cosmic circles is related to the quantitative growth of the morontia soul, the comprehension of supreme meanings. But the qualitative status of this immortal soul is *wholly* dependent on the grasp of living faith on the Paradise-potential fact-value that mortals are children of the eternal Source. Therefore a seventh circler goes on to the mansion worlds to attain further quantitative realization of cosmic growth just as a second or even a first circler.

There is only an indirect relation between cosmic-circle attainment and actual spiritual religious experience; such attainments are reciprocal and therefore mutually beneficial. Purely spiritual development may have little to do with planetary material prosperity, but circle attainment always augments the potential of human success and mortal achievement.

From the seventh to the third circle, increased and unified action of the seven adjutant mind-spirits occurs in the task of weaning the mortal mind from its dependence on the realities of the material life mechanisms preparatory to increased introduction to morontia levels of experience. From the third circle onward the adjutant influence progressively diminishes.

The seven circles embrace mortal experience extending from the highest purely animal level to the lowest actual morontia level of self-consciousness as a personality experience. The mastery of the first cosmic circle signals the attainment of pre-morontia mortal maturity and marks the termination of the conjoint ministry of the adjutant mind-spirits as an exclusive influence of mind action in the human personality. Beyond the first circle, mind becomes increasingly akin to the intelligence of the morontia stage of evolution, the conjoined ministry of the cosmic mind and the super-adjutant endowment of the Creative Spirit of a local universe.

The great days in the individual careers of Adjusters are: first, when the human subject breaks through into the third psychic circle, insuring the Monitor's self-activity and increased range of function (provided the indweller was not already self-acting); then, when the human partner attains the first psychic circle, and they are enabled to intercommunicate, at least to some degree; and last, when they are finally and eternally fused.

7. The Attainment of Immortality

The achievement of the seven cosmic circles does not equal Adjuster fusion. There are many mortals living on Urantia who have attained their circles; but fusion depends on greater and more sublime spiritual achievements, on the attainment of a final and complete attunement of the mortal will with the will of the Creator as it is resident in the Thought Adjuster.

When a human being has completed the circles of cosmic achievement, and further, when the final choosing of the mortal will permits the Adjuster to complete the association of human identity with the morontial soul during evolutionary and physical life, then such consummated liaisons of soul and Adjuster go on

independently to the mansion worlds, and the mandate from Uversa which provides for the immediate fusion of the Adjuster and the morontial soul is issued. This fusion during physical life instantly consumes the material body; the human beings who might witness such a spectacle would only observe the translating mortal disappear in a flash of fire.

Most Adjusters who have translated their subjects from Urantia were highly experienced and of record as previous indwellers of numerous mortals on other spheres. Remember, Adjusters gain valuable indwelling experience on planets of the loan order; it does not follow that Adjusters only gain experience for advanced work in those mortal subjects who fail to survive.

Subsequent to mortal fusion the Adjusters share your destiny and experience; *they are you*. After the fusion of the immortal morontia soul and the associated Adjuster, all of the experience and all of the values of the one eventually become the possession of the other, so that the two are actually one entity. In a certain sense, this new being is of the eternal past as well as for the eternal future. All that was once human in the surviving soul and all that is experientially divine in the Adjuster now become the actual possession of the new and ever-ascending universe personality. But on each universe level the Adjuster can endow the new creature with only those attributes which are meaningful and of value on that level. An absolute *oneness* with the divine Monitor, a complete exhaustion of the endowment of an Adjuster, can only be achieved in eternity subsequent to the final attainment of the Universal Source, the Parent of spirits, the source of these divine gifts.

When the evolving soul and the divine Adjuster are finally and eternally fused, each gains all of the experiential qualities of the other. This co-ordinate personality possesses all of the experiential memory of survival once held by the ancestral mortal mind and then resident in the morontia soul, and in addition this potential finaliter embraces all the experiential memory of the Adjuster throughout the mortal indwellings of all time. But it will require an eternity of the future for an Adjuster to completely endow the personality partnership with the meanings and values which the divine Monitor carries forward from the eternity of the past.

But with the vast majority of Urantians the Adjuster must patiently await the arrival of death deliverance; must await the liberation of the emerging soul from the practically complete domination of the energy patterns and chemical forces inherent in your material order of existence. The chief difficulty you experience in contacting with your Adjusters consists in this very inherent material nature. So few mortals are real thinkers; you do not spiritually develop and discipline your minds to the point of favorable liaison with the divine Adjusters. The human mind is almost deaf to the spiritual pleas which the Adjuster translates from the manifold messages of the universal broadcasts of love proceeding from the Parent of mercies. The Adjuster finds it almost impossible to register these inspiring spirit leadings in an animal mind so completely dominated by the chemical and electrical forces inherent in your physical natures.

Adjusters rejoice to make contact with the mortal mind; but they must be patient through the long years of silent sojourn during which they are unable to break through animal resistance and directly communicate with you. The higher the Thought Adjusters ascend in the scale of service, the more efficient they become. But they can never greet you, in the mortal life, with the same full, sympathetic, and expressionful affection as they will when you discern them mind to mind on the mansion worlds.

During mortal life the material body and mind separate you from your Adjuster and prevent free communication; subsequent to death, after the eternal fusion, you and the Adjuster are one — you are not distinguishable as separate beings — and there is no need for communication as you would understand it.

While the voice of the Adjuster is always within you, most of you will seldom hear it during a lifetime. Human beings below the third and second circles of attainment rarely hear the Adjuster's direct voice except in moments of supreme desire, in a supreme situation, and consequent on a supreme decision.

During the making and breaking of a contact between the mortal mind of a destiny reservist and the planetary supervisors, sometimes the indwelling Adjuster is situated so that it becomes possible to transmit a message to the mortal partner. Not long ago, on Urantia, such a message was transmitted by a self-acting Adjuster to the human associate, a member of the reserve corps of destiny. This message was introduced by these words: "And now, without injury or jeopardy to the subject of my solicitous devotion and without intent to over-chastise or discourage, for me, make record of this my plea." Then a beautifully touching and appealing admonition followed. Among other things, the Adjuster pleaded "that my subject more faithfully give me sincere co-operation, more cheerfully endure the tasks of my emplacement, more faithfully carry out the program of my arrangement, more patiently go through the trials of my selection, more persistently and cheerfully tread the path of my choosing, more humbly receive credit that may accrue as a result of my ceaseless endeavors — thus transmit my admonition to the person of my indwelling, on whom I bestow the supreme devotion and affection of a divine spirit. And say further to my beloved subject that I will function with wisdom and power until the very end, until the last earth struggle is over; I will be true to my personality trust. And I exhort my subject to survival, not to disappoint me, not to deprive me of the reward of my patient and intense struggle. On the human will our achievement of personality depends. Circle by circle I have patiently ascended this human mind, and I have testimony that I am meeting the approval of the chief of my kind. Circle by circle I am passing on to judgment. I await with pleasure and without apprehension the roll call of destiny; I am prepared to submit all to the tribunals of the Ancients of Days."

[This paper had been originally presented by a Solitary Messenger of Orvonton.]

Paper 111

The Adjuster and the Soul

The presence of the divine Adjuster in the human mind makes it impossible for either science or philosophy to attain a satisfactory comprehension of the evolving soul of the human personality. The morontia soul is the child of the universe and may be known only through cosmic insight and spiritual discovery.

The concept of a soul and of an indwelling spirit is not new to Urantia; it has frequently appeared in the various systems of planetary beliefs. Many of the Eastern as well as some of the Western faiths have perceived that mortals are divine in heritage as well as human in inheritance. The feeling of the inner presence in addition to the external omnipresence of Deity has formed a part of many Urantian religions. People have long believed that there is something growing within the human nature, something vital that is destined to endure beyond the short span of temporal life.

Before people realized that their evolving souls were created by a divine spirit, they were thought to reside in different physical organs — the eye, liver, kidney, heart, and later, the brain. The savage associated the soul with blood, breath, shadows and with reflections of the self in water.

In the conception of the *atman* the Hindu teachers approximated an appreciation of the nature and presence of the Adjuster, but they failed to distinguish the copresence of the evolving and potentially immortal soul. The Chinese, however, recognized two aspects of a human being, the *yang* and the *yin*, the soul and the spirit. The Egyptians and many African tribes also believed in two factors, the *ka* and the *ba*; the soul was not usually believed to be pre-existent, only the spirit.

The inhabitants of the Nile valley believed that each favored individual had a protecting spirit bestowed at birth, or soon thereafter, which they called the *ka*. They taught that this guardian spirit remained with the mortal subject throughout life and preceded the individual into the future estate. On the walls of a temple at Luxor, where the birth of Amenhotep III is depicted, the little ruler is pictured on the arm of the Nile god, and nearby is another child, in appearance identical with Amenhotep, which is a symbol of that entity which the Egyptians called the *ka*. This sculpture was completed in the fifteenth century B.C.E.

The *ka* was thought to be a superior spirit genius which desired to guide the associated mortal soul into the better paths of temporal living but more especially to influence the fortunes of the human subject in the hereafter. When an Egyptian of this period died, it was expected that the *ka* would be waiting on the other side of the Great River. At first, only sovereigns were supposed to have *kas*, but presently all righteous people were believed to possess them. One Egyptian ruler, speaking of the *ka*, said: "I did not disregard its speech; I feared to transgress its guidance. I prospered thereby greatly; I was thus successful by reason of that which it caused me to do; I was distinguished by its guidance." Many believed that the *ka* was "an oracle from Deity in everybody." Many believed that they were to "spend eternity in gladness of heart in the favor of the Deity that is in you."

Every culture of evolving Urantia mortals has a word equivalent to the concept of soul. Many primitive peoples believed that the soul looked out on the world through human eyes; therefore they cravenly feared the malevolence of the evil eye. They have long believed that "the spirit is the lamp of Deity." The Rig-Veda says: "My mind speaks to my heart."

1. The Mind Arena of Choice

Though the work of Adjusters is spiritual in nature, they must do all their work on an intellectual foundation. Mind is the human soil from which the spirit Monitor must evolve the morontia soul with the co-operation of the indwelt personality.

There is a cosmic unity in the several mind levels of the universe of universes. Intellectual selves have their origin in the cosmic mind much as nebulae take origin in the cosmic energies of universe space. On the human (personal) level of intellectual selves, the potential for spirit evolution becomes dominant, with the assent of the mortal mind, because of the spiritual endowments of the human personality together with the creative presence of an entity-point of absolute value in such human selves. But spirit dominance of the material mind is conditioned on two experiences: This mind must have evolved up through the ministry of the seven adjutant mind-spirits, and the material (personal) self must choose to co-operate with the indwelling Adjuster in creating and fostering the morontia self, the evolutionary and potentially immortal soul.

Material mind is the arena in which human personalities live, are self-conscious, make decisions, choose or forsake the Creator, eternalize or destroy themselves.

Material evolution has provided you with a life machine, your body; the Creator has endowed you with the purest spirit reality known in the universe, your Thought Adjuster. But into your hands, subject to your own decisions, has been given mind, and it is by mind that you live or die. It is within this mind and with this mind that you make those moral decisions which enable you to achieve Adjuster-likeness, and that is Creator-likeness.

Mortal mind is a temporary intellect system loaned to human beings for use during a material lifetime, and as they use this mind, they are either accepting or rejecting the potential of eternal existence. Mind is about all you have of universe reality that is subject to your will, and the soul — the morontia self — will faithfully portray the harvest of the temporal decisions which the mortal self is making. Human consciousness rests gently on the electrochemical mechanism below and delicately touches the spirit-morontia energy system above. Of neither of these two systems is the human being ever completely conscious in mortal life; and therefore must work in mind, of which humans are conscious. And it is not so much what mind comprehends as what mind desires to comprehend that ensures survival; it is not so much what mind is like as what mind is striving to be like that constitutes spirit identification. It is not so much that mortals are conscious of the Creator as that they yearn for the Creator that results in universe ascension. What you are today is not as important as what you are becoming day by day and in eternity.

Mind is the cosmic instrument on which the human will can play the discords of destruction, or on which this same human will can create the exquisite melodies of Creator identification and consequent eternal survival. The Adjuster bestowed on mortals is, in the last analysis, impervious to evil and incapable of sin, but mortal mind can actually be twisted, distorted, and rendered evil and ugly by the sinful machinations of a perverse and self-seeking human will. Likewise this mind can be made noble, beautiful, true, and good — actually great — in accordance with the spirit-illuminated will of a Creator-knowing human being.

Evolutionary mind is only fully stable and dependable when manifesting itself at the two extremes of cosmic intellectuality — the wholly mechanized and the entirely spiritualized. Between the intellectual extremes of pure mechanical control and true spirit nature intervenes that enormous group of evolving and ascending minds whose stability and tranquility are dependent on personality choice and spirit identification.

But people do not passively, slavishly, surrender their will to the Adjuster. Rather they actively, positively, and co-operatively choose to follow the Adjuster's leading when and as such leading consciously differs from the desires and impulses of the natural mortal mind. The Adjusters manipulate but never dominate your mind against your will; to the Adjusters the human will is supreme. And they regard and respect it while they strive to achieve the spiritual goals of thought adjustment and character transformation in the almost limitless arena of the evolving human intellect.

Mind is your ship, the Adjuster is your pilot, the human will is captain. The master of the mortal vessel should have the wisdom to trust the divine pilot to guide the ascending soul into the morontia harbors of eternal survival. Only by selfishness, slothfulness, and sinfulness can the mortal will reject the guidance of such a loving pilot and eventually wreck the mortal career on the evil shoals of rejected mercy and the rocks of embraced sin. With your consent, this faithful pilot will carry you safely across the barriers of time and the handicaps of space to the very source of the divine mind and on beyond, even to the Paradise source of Adjusters.

2. Nature of the Soul

Throughout the mind functions of cosmic intelligence, the totality of mind is dominant over the parts of intellectual function. Mind, in its essence, is functional unity; therefore mind never fails to manifest this constitutive unity, even when hampered and hindered by the unwise actions and choices of a misguided self. And this unity of mind invariably seeks for spirit co-ordination on all levels of its association with selves of will dignity and ascension prerogatives.

The material mind of a mortal is the cosmic loom that carries the morontia fabrics on which the indwelling Thought Adjuster threads the spirit patterns of a universe character of enduring values and divine meanings — a surviving soul of ultimate destiny and unending career, a potential finaliter.

The human personality is identified with mind and spirit held together in functional relationship by life in a material body. This functioning relationship of mind and spirit does not result in some combination of the qualities or attributes of mind and spirit but rather in an entirely new, original, and unique universe value of potentially eternal endurance, the *soul*.

There are three and not two factors in the evolutionary creation of an immortal soul. These three antecedents of the morontia human soul are:

1. *The human mind* and all antecedent and impinging cosmic influences on it.
2. *The divine spirit* indwelling this human mind and all potentials inherent in this fragment of absolute spirituality together with all associated spiritual influences and factors in human life.
3. *The relationship between material mind and divine spirit*, which connotes a value and carries a meaning not found in either of the contributing factors to such an association. The reality of this unique relationship is neither material nor spiritual but morontial. It is the soul.

The midway creatures have denominated this evolving soul the mid-mind in contradistinction to the lower or material mind and the higher or cosmic mind. This mid-mind is really a morontia phenomenon since it exists in the realm between the material and the spiritual. The potential of morontia evolution is inherent in the two universal urges of mind: the impulse of the finite mind of the creature to know the Creator and attain the divinity of the Creator, and the impulse of the infinite mind of the Creator to know mortals and attain the *experience* of the creature.

This supernal transaction of evolving the immortal soul is made possible because the mortal mind is first personal and second is in contact with superanimal realities; it possesses a supermaterial endowment of cosmic ministry which insures the evolution of a moral nature capable of making moral decisions, effecting a bona fide creative contact with the associated spiritual ministries and with the indwelling Thought Adjuster.

The inevitable result of contactual spiritualization of the human mind is the gradual birth of a soul, the joint offspring of an adjutant mind dominated by a human will that craves to know the Creator, working in liaison with the spiritual forces of the universe which are under the overcontrol of an actual fragment of the very Source of all creation — the Mystery Monitor. And so the material and mortal reality of the self transcends the temporal limitations of the physical-life machine and attains a new expression and a new identification in the evolving vehicle for selfhood continuity, the morontia and immortal soul.

3. The Evolving Soul

The mistakes of mortal mind and the errors of human conduct may markedly delay the evolution of the soul, although they cannot inhibit this morontia phenomenon when it has been initiated by the indwelling Adjuster with the consent of the creature will. But at any time prior to mortal death this same material and human will is empowered to rescind such a choice and to reject survival. Even after survival the ascending mortal still retains this prerogative of choosing to reject eternal life; at any time before fusion with the Adjuster the evolving and ascending creature can choose to forsake the will of the Paradise Creator. Fusion with the Adjuster signals the fact that the ascending mortal has eternally and unreservedly chosen to do the Creator's will.

During the material life the evolving soul is enabled to reinforce the supermaterial decisions of the mortal mind. The soul, being supermaterial, does not of itself function on the material level of human experience. Neither can this sub-spiritual soul, without the collaboration of some spirit of Deity, such as the Adjuster, function above the morontia level. Nor does the soul make final decisions until death or translation divorces it from material association with the mortal mind except when and as this material mind delegates authority freely and willingly to the morontia soul of associated function. During life the mortal will, the personality power of decision-choice, is resident in the material mind circuits; as terrestrial mortal growth proceeds, this self, with its priceless powers of choice, becomes increasingly identified with the emerging morontia-soul entity; after death and following the mansion world resurrection, the human personality is completely identified with the morontia self. The soul is the embryo of the future morontia vehicle of personality identity.

This immortal soul is at first wholly morontia in nature, but it possesses such a capacity for development that it invariably ascends to the true spirit levels of fusion value with the spirits of Deity, usually with the same spirit of the Universal Source that initiated this creative phenomenon in the creature mind.

Both the human mind and the divine Adjuster are conscious of the presence and differential nature of the evolving soul — the Adjuster fully, the mind partially. The soul becomes increasingly conscious of both the mind and the Adjuster as associated identities, proportional to its own evolutionary growth. The soul partakes of the qualities of both the human mind and the divine spirit but persistently evolves toward augmentation of spirit control and divine dominance through the fostering of a mind function whose meanings seek to co-ordinate with true spirit value.

The mortal career, the soul's evolution, is not as much a probation as an education. Faith in the survival of supreme values is the core of religion; genuine religious experience consists in the union of supreme values and cosmic meanings as a realization of universal reality.

Mind knows quantity, reality, meanings. But quality — values — is *felt*. That which feels is the mutual creation of mind, which knows, and the associated spirit, which reality-izes.

In so far as the evolving morontia soul becomes permeated by truth, beauty, and goodness as the value-realization of Creator-consciousness, the resultant being becomes indestructible. If there is no survival of eternal values in the evolving soul, then mortal existence is without meaning, and life itself is a tragic illusion. But it is forever true: What you begin in time you will assuredly finish in eternity — if it is worth finishing.

4. The Inner Life

Recognition is the intellectual process of fitting the sensory impressions received from the external world into the memory patterns of the individual. Understanding connotes that these recognized sensory impressions and their associated memory patterns have become integrated or organized into a dynamic network of principles.

Meanings are derived from a combination of recognition and understanding. Meanings are nonexistent in a wholly sensory or material world. Meanings and values are only perceived in the inner or supermaterial spheres of human experience.

The advances of true civilization are all born in this inner world of humankind. It is only the inner life that is truly creative. Civilization can hardly progress when the majority of the youth of any generation devote their interests and energies to the materialistic pursuits of the sensory or outer world.

The inner and the outer worlds have a different set of values. Any civilization is in jeopardy when three quarters of its youth enter materialistic professions and devote themselves to the pursuit of the sensory activities of the outer world. Civilization is in danger when youth neglect to interest themselves in ethics, sociology, philosophy, the fine arts, religion, and cosmology.

Only in the higher levels of the superconscious mind as it impinges on the spirit realm of human experience can you find those higher concepts in association with effective master patterns which will contribute to the building of a better and more enduring civilization. Personality is inherently creative, but it functions only in the inner life of the individual.

Snow crystals are always hexagonal in form, but no two are ever alike. Children conform to types, but no two are exactly alike, even in the case of twins. Personality follows types but is always unique.

Happiness and joy take origin in the inner life. You cannot experience real joy all by yourself. A solitary life is fatal to happiness. Even families and nations will enjoy life more if they share it with others.

You cannot completely control the external world — environment. It is the creativity of the inner world that is most subject to your direction because there your personality is so largely liberated from the fetters of the laws of antecedent causation. Associated with personality is a limited sovereignty of will.

Since this inner life of mortals is truly creative, on each person rests the responsibility of choosing as to whether this creativity will be spontaneous and wholly haphazard or controlled, directed, and constructive. How can a creative imagination produce worthy children when the stage on which it functions is already preoccupied by prejudice, hate, fears, resentments, revenge, and bigotries?

Ideas may take origin in the stimuli of the outer world, but ideals are born only in the creative realms of the inner world. Today the nations of the world are directed by people who have a superabundance of ideas, but they are poverty-stricken in ideals. That is the explanation of poverty, divorce, war, and group hatreds.

This is the problem: If freewill people are endowed with the powers of creativity in the inner self, then we must recognize that freewill creativity embraces the potential of freewill destructivity. And when creativity is turned to destructivity, you are face to face with the devastation of evil and sin — oppression, war, and destruction. Evil is a partiality of creativity which tends toward disintegration and eventual destruction. All conflict is evil in that it inhibits the creative function of the inner life — it is a species of civil war in the personality.

Inner creativity contributes to ennoblement of character through personality integration and selfhood unification. It is forever true: The past is unchangeable; only the future can be changed by the ministry of the present creativity of the inner self.

5. The Consecration of Choice

The doing of the will of the Creator is nothing more or less than an exhibition of creature willingness to share the inner life with the Creator — with the very Deity who has made the creature life of inner meaning-value possible. Sharing is divine. The Universal Creator shares all with the Eternal Spirit and the Infinite Mind, while they, in turn, share all things with the divine Children of the universes.

The imitation of the Creator is the key to perfection; the doing of the Creator's will is the secret of survival and of perfection in survival.

Mortals live in the Creator, and so the Creator has willed to live in mortals. As people trust themselves to the Creator, so has the Creator — and first — trusted a divine fragment to be with humans; has consented to indwell mortals subject to the human will.

Peace in this life, survival in death, perfection in the next life, service in eternity — all these are achieved (in spirit) *now* when the creature personality consents — chooses — to subject the creature will to the Creator's will. And the Creator has already chosen to make a divine fragment subject to the will of the creature personality.

This creature choice is not a surrender of will. It is a consecration of will, an expansion of will, a glorification of will, a perfecting of will; and such choosing raises the creature will from the level of temporal significance to that higher estate in which the personality of the creature communes with the personality of the spirit Parent.

This choosing of the Creator's will is the spiritual finding of the spirit Parent by mortals, even though an age must pass before the creature may actually stand in the factual presence of the Universal Source on Paradise. This choosing does not consist so much in the negation of creature will — “Not my will but yours be done” — as it consists in the creature's positive affirmation: “It is *my* will that *your* will be done.” And if this choice is made, sooner or later the Creator-choosing creature will find inner union (fusion) with the indwelling fragment, while this same perfecting child will find supreme personality satisfaction in the worship communion of its personality and the personality of its Maker, two personalities whose creative attributes have eternally joined in self-willed mutuality of expression — the birth of another eternal partnership of the will of a mortal and the will of the Creator.

6. The Human Paradox

Many of the temporal troubles of mortals grow out of their twofold relation to the cosmos. Mortals are a part of nature — they exist in nature — and yet they are able to transcend nature. Mortals are finite, but they are indwelt by a spark of infinity. Such a dual situation not only provides the potential for evil but also engenders many social and moral situations fraught with much uncertainty and not a little anxiety.

The courage required to effect the conquest of nature and to transcend one's self is a courage that might succumb to the temptations of self-pride. Mortals who can transcend the self might yield to the temptation to deify their own self-consciousness. Mortals' dilemma consists in the double fact that they are in bondage to nature while at the same time they possess a unique liberty — freedom of spiritual choice and action. On material levels mortals find themselves subservient to nature, while on spiritual levels they are triumphant over nature and over all things temporal and finite. Such a paradox is inseparable from temptation, potential evil, decisional errors, and when the self becomes proud and arrogant, sin may evolve.

The problem of sin is not self-existent in the finite world. The fact of finiteness is not evil or sinful. The finite world was made by an infinite Creator — it is the handiwork of divine Beings — and therefore it must be *good*. It is the misuse, distortion, and perversion of the finite that gives origin to evil and sin.

The spirit can dominate mind; so mind can control energy. But mind can control energy only through its own intelligent manipulation of the metamorphic potentials inherent in the mathematical level of the causes and effects of the physical domains. Creature mind does not inherently control energy; that is a Deity prerogative. But creature mind can and does manipulate energy just in so far as it has become master of the energy secrets of the physical universe.

When mortals wish to modify physical reality, be it themselves or their environment, they succeed to the extent that they have discovered the ways and means of controlling matter and directing energy. Unaided mind is impotent to influence anything material except its own physical mechanism, with which it is inescapably linked. But through the intelligent use of the body mechanism, mind can create other mechanisms, even energy relationships and living relationships, with which this mind can increasingly control and even dominate its physical level in the universe.

Science is the source of facts, and mind cannot operate without facts. They are the building blocks in the construction of wisdom which are cemented together by life experience. Mortals can find the love of the Creator without facts, and mortals can discover the laws of the Creator without love, but mortals can never begin to appreciate the infinite symmetry, the supernal harmony, the exquisite repleteness of the all-inclusive nature of the First Source and Center until they have found divine law and divine love and have experientially unified these in their own evolving cosmic philosophy.

The expansion of material knowledge permits a greater intellectual appreciation of the meanings of ideas and the values of ideals. Humans can find truth in their inner experience, but they need a clear knowledge of facts to apply their personal discovery of truth to the ruthlessly practical demands of everyday life.

It is only natural that mortals should be harassed by feelings of insecurity as they view themselves inextricably bound to nature while they possess spiritual powers wholly transcendent to all things temporal and finite. Only religious confidence — living faith — can sustain humans in the midst of such difficult problems.

Of all the dangers which beset mortal nature and jeopardize spiritual integrity, pride is the greatest. Courage is valorous, but egotism is vainglorious and suicidal. Reasonable self-confidence is not to be deplored. Mortals' ability to transcend themselves is the one thing which distinguishes them from the animals.

Pride is deceitful, intoxicating, and sin-breeding whether found in an individual, a group, or a nation. It is literally true, "Pride goes before a fall."

7. The Adjuster's Problem

Uncertainty with security is the essence of the Paradise adventure — uncertainty in time and in mind, uncertainty as to the events of the unfolding Paradise ascent; security in spirit and in eternity, security in the unqualified trust of the creature child in the divine compassion and infinite love of the Universal Parent; uncertainty as an inexperienced citizen of the universe; security as an ascending child in the universe mansions of an all-powerful, all-wise, and all-loving Parent.

May I admonish you to heed the distant echo of the Adjuster's faithful call to your soul? The indwelling Adjuster cannot stop or even materially alter your career struggle of time; the Adjuster cannot lessen the hardships of life as you journey on through this world of toil. The divine indweller can only patiently forbear while you engage in the challenges of life as it is lived on your planet; but you could, if you only would — as you worry and as you toil — permit the valiant Adjuster to struggle with you and for you. You could be so comforted and inspired, so enthralled and intrigued, if you would only allow the Adjuster to constantly display the pictures of the real motive, the final aim, and the eternal purpose of all this difficult, uphill effort with the commonplace problems of your present material world.

Why do you not aid the Adjuster in the task of showing you the spiritual counterpart of all these strenuous material efforts? Why do you not allow the Adjuster to strengthen you with the spiritual truths of cosmic power while you wrestle with the temporal difficulties of creature existence? Why do you not encourage the divine helper to cheer you with the clear vision of the eternal outlook of universal life as you gaze in confusion at the problems of the passing hour? Why do you refuse to be enlightened and inspired by the universe viewpoint while you toil amidst the handicaps of time and flounder in the maze of uncertainties which beset your mortal life journey? Why not allow the Adjuster to spiritualize your thinking, even though you must tread the material paths of earthly endeavor?

The higher human races of Urantia are complexly mixed; they are a blend of many races and stocks of different origin. This composite nature renders it exceedingly difficult for the Monitors to work efficiently during life and definitely adds to the problems of both the Adjuster and the guardian seraphim after death. Not long ago I was present on Salvington and heard a guardian of destiny present a formal statement in extenuation of the difficulties of ministering to a mortal subject. This seraphim said:

"Much of my difficulty was due to the unending conflict between the two natures of my subject: the urge of ambition opposed by animal indolence; the ideals of a superior people crossed by the instincts of inferior genetics; the high purposes of a great mind antagonized by the urge of a primitive inheritance; the long-distance view of a far-seeing Monitor counteracted by the nearsightedness of a creature of time; the progressive plans of an ascending being modified by the desires and longings of a material nature; the flashes of universe intelligence cancelled by the chemical-energy mandates of the evolving human; the urge of angels opposed by the emotions of an animal; the training of an intellect annulled by the tendencies of instinct; the experience of the individual opposed by the accumulated propensities of the human race; the aims of the best overshadowed by the drift of the worst; the flight of genius neutralized by the gravity of mediocrity; the progress of the good retarded by the inertia of the bad; the art of the beautiful besmirched by the presence of evil; the buoyancy of health neutralized by the debility of disease; the fountain of faith

polluted by the poisons of fear; the spring of joy embittered by the waters of sorrow; the gladness of anticipation disillusioned by the bitterness of realization; the joys of living ever threatened by the sorrows of death. Such a life on such a planet! And yet, because of the ever-present help and urge of the Thought Adjuster, this soul did achieve a fair degree of happiness and success and has even now ascended to the judgment halls of mansonia.”

[This paper had been originally presented by a Solitary Messenger of Orvonton.]

Paper 112

Personality Survival

The evolutionary planets are the spheres of human origin, the initial worlds of the ascending mortal career. Urantia is your starting point; here you and your divine Thought Adjuster are joined in temporary union. You have been endowed with a perfect guide; therefore, if you will sincerely run the race of time and gain the final goal of faith, the reward of the ages will be yours; you will be eternally united with your indwelling Adjuster. Then your real life will begin, the ascending life, to which your present mortal state is only the vestibule. Then your exalted and progressive mission as finaliters in the eternity which stretches out before you will begin. And throughout all of these successive ages and stages of evolutionary growth, there is one part of you that remains absolutely unaltered, and that is personality — permanence in the presence of change.

While it would be presumptuous to attempt the definition of personality, it may prove helpful to recount some of the things which are known about personality:

1. Personality is that quality in reality which is bestowed by the Universal Source or by the Conjoint Actor, acting for the Source.
2. It may be bestowed on any living energy system which includes mind or spirit.
3. It is not wholly subject to the fetters of antecedent causation. It is relatively creative or co-creative.
4. When bestowed on evolutionary material creatures, it causes spirit to strive for the mastery of energy-matter through the mediation of mind.
5. Personality, while devoid of identity, can unify the identity of any living energy system.
6. It discloses only qualitative response to the personality circuit in contradistinction to the three energies which show both qualitative and quantitative response to gravity.
7. Personality is changeless in the presence of change.
8. It can make a gift to the Creator — dedication of the free will to the doing of the will of the Creator.
9. It is characterized by morality — awareness of relativity of relationship with other persons. It discerns conduct levels and discriminates between them.
10. Personality is unique, absolutely unique: It is unique in time and space; it is unique in eternity and on Paradise; it is unique when bestowed — there are no duplicates; it is unique during every moment of existence; it is unique in relation to the Creator.
11. Personality responds directly to other-personality presence.

12. It is one thing which can be added to spirit, illustrating the primacy of the Universal Source in relation to the Eternal Spirit. (Mind does not have to be added to spirit.)

13. Personality may survive mortal death with identity in the surviving soul. The Adjuster and the personality are changeless; the relationship between them (in the soul) is nothing but change, continuing evolution; and if this change (growth) ceased, the soul would cease.

14. Personality is uniquely conscious of time, and this is something other than the time perception of mind or spirit.

1. Personality and Reality

Personality is bestowed by the Universal Source on creatures as a potentially eternal endowment. This divine gift is designed to function on numerous levels and in successive universe situations ranging from the lowly finite to the highest absonite, even to the borders of the absolute. Personality performs on three cosmic planes or in three universe phases:

1. *Position status*. Personality functions equally efficiently in the local universe, in the superuniverse, and in the central universe.

2. *Meaning status*. Personality performs effectively on the levels of the finite, the absonite, and even as impinging on the absolute.

3. *Value status*. Personality can be experientially realized in the progressive realms of the material, the morontial, and the spiritual.

Personality has a perfected range of cosmic dimensional performance. The dimensions of finite personality are three, and they are roughly functional as follows:

1. *Length* represents direction and nature of progression — movement through space and according to time — evolution.

2. *Vertical depth* embraces the organismal drives and attitudes, the varying levels of self-realization and the general phenomenon of reaction to environment.

3. *Breadth* embraces the domain of co-ordination, association, and selfhood organization.

The type of personality bestowed on Urantia mortals has a potentiality of seven dimensions of self-expression or person-realization. These dimensional phenomena are realizable as three on the finite level, three on the absonite level, and one on the absolute level. On sub-absolute levels this seventh or totality dimension is experienceable as the *fact* of personality. This supreme dimension is an associable absolute and, while not infinite, is dimensionally potential for subinfinite penetration of the absolute.

The finite dimensions of personality have to do with cosmic length, depth, and breadth. Length denotes meaning; depth signifies value; breadth embraces insight — the capacity to experience unchallengeable consciousness of cosmic reality.

On the morontia level all of these finite dimensions of the material level are greatly enhanced, and certain new dimensional values are realizable. All of these enlarged dimensional experiences of the morontia level are marvelously articulated with the supreme or personality dimension through the influence of mota and also because of the contribution of morontia mathematics.

Much trouble experienced by mortals in their study of human personality could be avoided if the finite creature would remember that dimensional levels and spiritual levels are not coordinated in experiential personality realization.

Life is really a process which takes place between the organism (selfhood) and its environment. The personality imparts value of identity and meanings of continuity to this organismal-environmental association. Thus it will be recognized that the phenomenon of stimulus-response is not a mere mechanical process since the personality functions as a factor in the total situation. Mechanisms are innately passive; organisms, inherently active.

Physical life is a process taking place not so much within the organism as *between* the organism and the environment. And every such process tends to create and establish organismal patterns of reaction to such an environment. And all of these *directive patterns* are highly influential in goal choosing.

It is through the mediation of mind that the self and the environment establish meaningful contact. The ability and willingness of the organism to make significant contacts with environment (response to a drive) represents the *attitude* of the whole personality.

Personality cannot perform very well in isolation. People are innately social creatures; they are dominated by the craving of belongingness.

But the concept of the personality as the meaning of the whole of the living and functioning creature means much more than the integration of relationships; it signifies the *unification* of all factors of reality as well as co-ordination of relationships. Relationships exist between two objects, but three or more objects eventuate a *system*, and a system is much more than just an enlarged or complex relationship. This distinction is vital, for in a cosmic system the individual members are not connected with each other except in relation to the whole and through the individuality of the whole.

In the human organism the summation of its parts constitutes selfhood — individuality — but this process has nothing whatever to do with personality, which is the unifier of all these factors as related to cosmic realities.

In aggregations parts are added; in systems parts are *arranged*. Systems are significant because of organization — positional values. In a good system all factors are in cosmic position. In a bad system something is either missing or displaced — deranged. In the human system it is the personality which unifies all activities and in turn imparts the qualities of identity and creativity.

2. The Self

It would be helpful in the study of selfhood to remember:

1. That physical systems are subordinate.
2. That intellectual systems are co-ordinate.
3. That personality is superordinate.
4. That the indwelling spiritual force is potentially directive.

In all concepts of selfhood it should be recognized that the fact of life comes first, its evaluation or interpretation later. The human child first *lives* and subsequently *thinks* about living. In the cosmic economy insight precedes foresight.

The universe fact of Deity becoming human has forever changed all meanings and altered all values of human personality. In the true meaning of the word, love connotes mutual regard of whole personalities, whether human or divine or human *and* divine. Parts of the self may function in numerous ways — thinking, feeling, wishing — but only the coordinated attributes of the whole personality are focused in intelligent action; and all of these powers are associated with the spiritual endowment of the mortal mind when a human being sincerely and unselfishly loves another being, human or divine.

All mortal concepts of reality are based on the assumption of the actuality of human personality; all concepts of superhuman realities are based on the experience of the human personality with and in the cosmic realities of certain associated spiritual entities and divine personalities. Everything nonspiritual in human experience, except personality, is a means to an end. Every true relationship of a mortal with other persons — human or divine — is an end in itself. And a relationship with the personality of Deity is the eternal goal of universe ascension.

The possession of personality identifies humans as spiritual beings since the unity of selfhood and the self-consciousness of personality are endowments of the supermaterial world. The very fact that a mortal materialist can deny the existence of supermaterial realities in and of itself demonstrates the presence, and indicates the working, of spirit synthesis and cosmic consciousness in that mind.

A great cosmic gulf exists between matter and thought, and this gulf is immeasurably greater between material mind and spiritual love. Consciousness, much less self-consciousness, cannot be explained by any theory of mechanistic electronic association or materialistic energy phenomena.

As mind pursues reality to its ultimate analysis, matter vanishes to the material senses but may still remain real to mind. When spiritual insight pursues that reality which remains after the disappearance of matter and pursues it to an ultimate analysis, it vanishes to mind, but the insight of spirit can still perceive cosmic realities and supreme values of a spiritual nature. Accordingly science gives way to philosophy, while philosophy must surrender to the conclusions inherent in genuine spiritual experience. Thinking surrenders to wisdom, and wisdom is lost in enlightened and reflective worship.

In science the human self observes the material world; philosophy is the observation of this observation of the material world; religion, true spiritual experience, is the experiential realization of the cosmic reality of the observation of the observation of all this relative synthesis of the energy materials of time and space. To build a philosophy of the universe on an exclusive materialism is to ignore the fact that all things material are initially conceived as real in the experience of human consciousness. The observer cannot be the thing observed; evaluation demands some degree of transcendence of the thing which is evaluated.

In time, thinking leads to wisdom and wisdom leads to worship; in eternity, worship leads to wisdom, and wisdom eventuates in the finality of thought.

The possibility of the unification of the evolving self is inherent in the qualities of its constitutive factors: the basic energies, the master tissues, the fundamental chemical overcontrol, the supreme ideas, the supreme motives, the supreme goals, and the divine spirit of Paradise bestowal — the secret of the self-consciousness of a mortal's spiritual nature.

The purpose of cosmic evolution is to achieve unity of personality through increasing spirit dominance, volitional response to the teaching and leading of the Thought Adjuster. Personality, both human and superhuman, is characterized by an inherent cosmic quality which may be called “the evolution of dominance,” the expansion of the control of both itself and its environment.

An ascending onetime human personality passes through two great phases of increasing volitional dominance over the self and in the universe:

1. The pre-finaliter or Creator-seeking experience of augmenting self-realization through a technique of identity expansion and actualization together with cosmic problem solving and consequent universe mastery.
2. The post-finaliter or Creator-revealing experience of the creative expansion of self-realization through revealing the Supreme Being of experience to the Creator-seeking intelligences who have not yet attained the divine levels of Creator-likeness.

Descending personalities attain analogous experiences through their various universe adventures as they seek for enlarged capacity for ascertaining and executing the divine wills of the Supreme, Ultimate, and Absolute Deities.

The material self, the ego-entity of human identity, is dependent during the physical life on the continuing function of the material life vehicle, on the continued existence of the unbalanced equilibrium of energies and intellect which, on Urantia, has been given the name *life*. But selfhood of survival value, selfhood that can transcend the experience of death, is only evolved by establishing a potential transfer of the seat of the identity of the evolving personality from the transient life vehicle — the material body — to the more enduring and immortal nature of the morontia soul and on beyond to those levels on which the soul becomes infused with, and eventually attains the status of, spirit reality. This actual transfer from material association to morontia identification is effected by the sincerity, persistence, and steadfastness of the Creator-seeking decisions of the human creature.

3. The Phenomenon of Death

Urantians generally recognize only one kind of death, the physical cessation of life energies; but concerning personality survival there are really three kinds:

1. *Spiritual (soul) death.* If and when mortals have finally rejected survival, when they have been pronounced spiritually insolvent, morontially bankrupt, in the conjoint opinion of the Adjuster and the surviving seraphim, when such co-ordinate advice has been recorded on Uversa, and after the Censors and their reflective associates have verified these findings, then the rulers of Orvonton order the immediate release of the indwelling Monitor. But this release of the Adjuster in no way affects the duties of the personal or group seraphim concerned with that Adjuster-abandoned individual. This kind of death is final in its significance irrespective of the temporary continuation of the living energies of the physical and mind mechanisms. From the cosmic standpoint the mortal is already dead; the continuing life merely indicates the persistence of the material momentum of cosmic energies.

2. *Intellectual (mind) death.* When the vital circuits of higher adjutant ministry are disrupted through the aberrations of intellect or because of the partial destruction of the mechanism of the brain, and if these conditions pass a certain critical point of irreparability, the indwelling Adjuster is immediately released to depart for Divinington. On the universe records a mortal personality is considered to have met with death whenever the essential mind circuits of human will-action have been destroyed. And again, this is death, irrespective of the continuing function of the living mechanism of the physical body. The body minus the volitional mind is no longer human, but according to the prior choosing of the human will, the soul of such an individual may survive.

3. *Physical (body and mind) death.* When death overtakes a human being, the Adjuster remains in the citadel of the mind until it ceases to function as an intelligent mechanism, about the time that the measurable brain energies cease their rhythmic vital pulsations. Following this dissolution the Adjuster takes leave of the vanishing mind, just as unceremoniously as entry was made years before, and proceeds to Divinington by way of Uversa.

After death the material body returns to the elemental world from which it was derived, but two nonmaterial factors of surviving personality persist: The pre-existent Thought Adjuster, with the memory transcription of the mortal career, proceeds to Divinington; and in the custody of the destiny guardian, the immortal morontia soul of the deceased human remains. These phases and forms of soul, these once kinetic but now static formulas of identity, are essential to re-personalization on the morontia worlds; and it is the reunion of the Adjuster and the soul that reassembles the surviving personality, that re-consciousizes you at the time of the morontia awakening.

For those who do not have personal seraphic guardians, the group custodians faithfully and efficiently perform the same service of identity safekeeping and personality resurrection. The seraphim are indispensable to the reassembly of personality.

At death the Thought Adjuster temporarily loses personality, but not identity; the human subject temporarily loses identity, but not personality; on the mansion worlds both reunite in eternal manifestation. A departed

Thought Adjuster never returns to earth as the being of former indwelling; personality is never manifested without the human will; and a dis-Adjusted human being after death never manifests active identity or in any manner establishes communication with the living beings of earth. Such dis-Adjusted souls are wholly and absolutely unconscious during the long or short sleep of death. There can be no exhibition of any sort of personality or ability to engage in communications with other personalities until after completion of survival. Those who go to the mansion worlds are not permitted to send messages back to their loved ones. It is the policy throughout the universes to forbid such communication during the period of a current dispensation.

4. Adjusters After Death

When death of a material, intellectual, or spiritual nature occurs, the Adjuster bids farewell to the mortal host and departs for Divinington. From the headquarters of the local universe and the superuniverse a reflective contact is made with the supervisors of both governments, and the Monitor is registered out by the same number that recorded entry into the domains of time.

In some way not fully understood, the Universal Censors are able to gain possession of an epitome of the human life as it is embodied in the Adjuster's duplicate transcription of the spiritual values and morontia meanings of the indwelt mind. The Censors are able to appropriate the Adjuster's version of the deceased human's survival character and spiritual qualities, and all this data, together with the seraphic records, is available for presentation at the time of the adjudication of the individual concerned. This information is also used to confirm those superuniverse mandates which make it possible for certain ascenders to immediately begin their morontia careers on mortal dissolution, and proceed to the mansion worlds ahead of the formal termination of a planetary dispensation.

Subsequent to physical death, except in individuals translated from among the living, the released Adjuster goes immediately to the home sphere of Divinington. The details of what transpires on that world during the time of awaiting the factual reappearance of the surviving mortal depend chiefly on whether the human being ascends to the mansion worlds directly or awaits a dispensational summoning of the sleeping survivors of a planetary age.

If the mortal associate belongs to a group that will be re-personalized at the end of a dispensation, the Adjuster will not immediately return to the mansion world of the former system of service but will, according to choice, enter one of the following temporary assignments:

1. Be mustered into the ranks of vanished Monitors for undisclosed service.
2. Be assigned for a period to the observation of the Paradise regime.
3. Be enrolled in one of the many training schools of Divinington.
4. Be stationed for a time as a student observer on one of the other six sacred spheres which constitute the Source's circuit of Paradise worlds.
5. Be assigned to the messenger service of the Personalized Adjusters.

6. Become an associate instructor in the Divinington schools devoted to the training of Monitors belonging to the virgin group.

7. Be assigned to select a group of possible worlds on which to serve in the event that there is reasonable cause for believing that the human partner may have rejected survival.

If, when death overtakes you, you have attained the third circle or a higher realm and therefore have had assigned to you a personal guardian of destiny, and if the final transcript of the summary of survival character submitted by the Adjuster is unconditionally certified by the destiny guardian — if both seraphim and Adjuster essentially agree in every item of their life records and recommendations — if the Universal Censors and their reflective associates on Uversa confirm this data and do so without equivocation or reservation, in that event the Ancients of Days flash the mandate of advanced standing over the communication circuits to Salvington, and the tribunals of the Sovereign of Nebadon will decree the immediate passage of the surviving soul to the resurrection halls of the mansion worlds.

If the human individual survives without delay, the Adjuster, so I am instructed, registers at Divinington, proceeds to the Paradise presence of the Universal Source, returns immediately and is embraced by the Personalized Adjusters of the superuniverse and local universe of assignment, receives the recognition of the chief Personalized Monitor of Divinington, and then, at once, passes into the “realization of identity transition,” being summoned on the third period and on the mansion world in the actual personality form made ready for the reception of the surviving soul of the earth mortal as that form has been projected by the guardian of destiny.

5. Survival of the Human Self

Selfhood is a cosmic reality whether material, morontial, or spiritual. The actuality of the *personal* is the bestowal of the Universal Source acting alone or through manifold universe agencies. To say that a being is personal is to recognize the relative individuation of such a being within the cosmic organism. The living cosmos is an all but infinitely integrated aggregation of real units, all of which are relatively subject to the destiny of the whole. But those that are personal have been endowed with the actual choice of destiny acceptance or of destiny rejection.

That which comes from the Source is eternal like the Source, and this is just as true of personality, which the Creator gives by freewill choice, as it is of the divine Thought Adjuster, an actual fragment of the Creator. A mortal’s personality is eternal but with regard to identity is a conditioned eternal reality. Having appeared in response to the Creator’s will, personality will attain Deity destiny, but mortals must choose whether or not they will be present at the attainment of such destiny. In default of such choice, personality attains experiential Deity directly, becoming a part of the Supreme Being. The cycle is foreordained, but participation is optional, personal, and experiential.

Mortal identity is a transient time-life condition in the universe; it is real only in so far as the personality elects to become a continuing universe phenomenon. This is the essential difference between mortals and an energy system: The energy system must continue, it has no choice; but mortals have everything to do

with determining their own destiny. The Adjuster is truly the path to Paradise, but mortals must pursue that path by their own deciding, their freewill choosing.

Human beings possess identity only in the material sense. These qualities of the self are expressed by the material mind as it functions in the energy system of the intellect. When it is said that mortals have identity, it is recognized that they are in possession of a mind circuit which has been placed in subordination to the acts and choosing of the will of the human personality. But this is a material and purely temporary manifestation, just as the human embryo is a transient parasitic stage of human life. Human beings, from a cosmic perspective, are born, live, and die in a relative instant of time; they are not enduring. But mortal personality, through its own choosing, possesses the power of transferring its seat of identity from the passing material-intellect system to the higher morontia-soul system which, in association with the Thought Adjuster, is created as a new vehicle for personality manifestation.

And it is this very power of choice, the universe insignia of freewill creaturehood, that constitutes mortals' greatest opportunity and their supreme cosmic responsibility. The eternal destiny of the future finaliter depends on the integrity of the human volition; the divine Adjuster depends on the sincerity of the mortal free will for eternal personality; the Universal Source depends on the faithfulness of mortal choice for the realization of a new ascending creature; the Supreme Being depends on the steadfastness and wisdom of decision-actions for the actuality of experiential evolution.

Though the cosmic circles of personality growth must eventually be attained, if, through no fault of your own, the accidents of time and the handicaps of material existence prevent your mastering these levels on your native planet, if your intentions and desires are of survival value, the decrees of probation extension are issued. You will be afforded additional time in which to prove yourself.

If ever there is doubt as to the advisability of advancing a human identity to the mansion worlds, the universe governments invariably rule in the personal interests of that individual; they unhesitatingly advance the soul to the status of a transitional being, while they continue their observations of the emerging morontia intent and spiritual purpose. Divine justice is certain of achievement, and divine mercy is accorded further opportunity for extending its ministry.

The governments of Orvonton and Nebadon do not claim absolute perfection for the detailed working of the universal plan of mortal re-personalization, but they do claim to, and actually do, manifest patience, tolerance, understanding, and merciful sympathy. We had rather assume the risk of a system rebellion than to court the hazard of depriving one struggling mortal from any evolutionary world of the eternal joy of pursuing the ascending career.

This does not mean that human beings are to enjoy a second opportunity in the face of the rejection of a first, not at all. But it does signify that all will creatures are to experience one true opportunity to make one undoubted, self-conscious, and final choice. The sovereign judges of the universes will not deprive any being of personality status who has not finally and fully made the eternal choice; the soul of a mortal must and will be given full and ample opportunity to reveal its true intent and real purpose.

When the more spiritually and cosmically advanced mortals die, they proceed immediately to the mansion worlds; in general, this provision operates with those who have had assigned to them personal seraphic guardians. Other mortals may be detained until such time as the adjudication of their affairs has been completed, after which they may proceed to the mansion worlds, or they may be assigned to the ranks of the sleeping survivors who will be re-personalized en masse at the end of the current planetary dispensation.

There are two difficulties that hamper my efforts to explain just what happens to *you* in death, the surviving *you* which is distinct from the departing Adjuster. One of these consists in the impossibility of conveying to your level of comprehension an adequate description of a transaction on the borderland of the physical and morontia realms. The other is brought about by the restrictions placed on my commission as a revelator of truth by the celestial governing authorities of Urantia. There are many interesting details which might be presented, but I withhold them on the advice of your immediate planetary supervisors. But within the limits of my permission I can say this much:

There is something real, something of human evolution, something additional to the Mystery Monitor, which survives death. This newly appearing entity is the soul, and it survives the death of both your physical body and your material mind. This entity is the conjoint child of the combined life and efforts of the human you in liaison with the divine you, the Adjuster. This child of human and divine parentage constitutes the surviving element of terrestrial origin; it is the morontia self, the immortal soul.

This child of persisting meaning and surviving value is wholly unconscious during the period from death to re-personalization and is in the keeping of the seraphic destiny guardian throughout this time of waiting. You will not function as a conscious being, following death, until you attain the new consciousness of morontia on the mansion worlds of Satania.

At death the functional identity associated with the human personality is disrupted through the cessation of vital motion. Human personality, while transcending its constituent parts, is dependent on them for functional identity. The stoppage of life destroys the physical brain patterns for mind endowment, and the disruption of mind terminates mortal consciousness. The consciousness of that creature cannot subsequently reappear until a cosmic situation has been arranged which will permit the same human personality to function again in relationship with living energy.

During the transit of surviving mortals from the world of origin to the mansion worlds, whether they experience personality reassembly on the third period or ascend at the time of a group resurrection, the record of personality constitution is faithfully preserved by the archangels on their worlds of special activities. These beings are not the custodians of personality (as the guardian seraphim are of the soul), but it is nonetheless true that every identifiable factor of personality is effectually safeguarded in the custody of these dependable trustees of mortal survival. As to the exact whereabouts of mortal personality during the time intervening between death and survival, we do not know.

The situation which makes re-personalization possible is brought about in the resurrection halls of the morontia receiving planets of a local universe. Here in these life-assembly chambers the supervising authorities provide that relationship of universe energy — morontial, mindal, and spiritual — which makes

the restoration of consciousness of the sleeping survivor possible. The reassembly of the constituent parts of a onetime material personality involves:

1. The fabrication of a suitable form, a morontia energy pattern, in which the new survivor can make contact with nonspiritual reality, and within which the morontia variant of the cosmic mind can be encircuited.
2. The return of the Adjuster to the waiting morontia creature. The Adjuster is the eternal custodian of your ascending identity; your Monitor is the absolute assurance that you yourself and not another will occupy the morontia form created for your personality awakening. And the Adjuster will be present at your personality reassembly to take up once more the role of Paradise guide to your surviving self.
3. When these prerequisites of re-personalization have been assembled, the seraphic custodian of the potentialities of the slumbering immortal soul, with the assistance of numerous cosmic personalities, bestows this morontia entity on and in the awaiting morontia mind-body form while committing this evolutionary child of the Supreme to eternal association with the waiting Adjuster. And this completes the re-personalization, reassembly of memory, insight, and consciousness — identity.

The fact of re-personalization consists in the seizure of the encircuited morontia phase of the newly segregated cosmic mind by the awakening human self. The phenomenon of personality is dependent on the persistence of the identity of selfhood reaction to universe environment; and this can only be effected through the medium of mind. Selfhood persists in spite of a continuous change in all the factor components of self; in the physical life the change is gradual; at death and on re-personalization the change is sudden. The true reality of all selfhood (personality) is able to function responsively to universe conditions by virtue of the unceasing changing of its constituent parts; stagnation terminates in inevitable death. Human life is an endless change of the factors of life unified by the stability of the unchanging personality.

And when you awaken on the mansion worlds of Jerusem, you will be so changed, the spiritual transformation will be so great that, if it were not for your Thought Adjuster and the destiny guardian, who so fully connect your new life in the new worlds with your old life in the first world, you would at first have difficulty in connecting the new morontia consciousness with the reviving memory of your previous identity. Notwithstanding the continuity of personal selfhood, much of the mortal life would at first seem to be a vague and hazy dream. But time will clarify many mortal associations.

The Thought Adjuster will recall and rehearse for you only those memories and experiences which are a part of, and essential to, your universe career. If the Adjuster has been a partner in the evolution of anything in the human mind, then these worth-while experiences will survive in the eternal consciousness of the Adjuster. But much of your past life and its memories, having neither spiritual meaning nor morontia value, will perish with the material brain; much of material experience will pass away as onetime scaffolding which, having bridged you over to the morontia level, no longer serves a purpose in the universe. But personality and the relationships between personalities are never scaffolding; mortal memory of personality relationships has cosmic value and will persist. On the mansion worlds you will know and be known, and more, you will remember, and be remembered by, your onetime associates in the short but intriguing life on Urantia.

6. The Morontia Self

Just as a butterfly emerges from the caterpillar stage, so the true personalities of human beings will emerge on the mansion worlds, for the first time revealed apart from their onetime enshrouding in the material body. The morontia career in the local universe has to do with the continued elevation of the personality mechanism from the beginning morontia level of soul existence up to the final morontia level of progressive spirituality.

It is difficult to instruct you regarding your morontia personality forms for the local universe career. You will be endowed with morontia patterns of personality manifestability, and these are investments which, in the last analysis, are beyond your comprehension. Such forms, while entirely real, are not energy patterns of the material order which you now understand. They do, however, serve the same purpose on the local universe worlds as your material bodies do on the planets of human nativity.

To a certain extent, the appearance of the material body-form is responsive to the character of the personality identity; the physical body does, to a limited degree, reflect something of the inherent nature of the personality. The morontia form does still more so. In the physical life, mortals may be outwardly beautiful though inwardly unlovely; in the morontia life, and increasingly on its higher levels, the personality form will vary directly in accordance with the nature of the inner person. On the spiritual level, outward form and inner nature begin to approximate complete identification, which grows more and more perfect on higher and higher spirit levels.

In the morontia estate the ascending mortal is endowed with the Nebadon modification of the cosmic-mind endowment of the Master Spirit of Orvonton. The mortal intellect, as such, has perished, has ceased to exist as a focalized universe entity apart from the undifferentiated mind circuits of the Creative Spirit. But the meanings and values of the mortal mind have not perished. Certain phases of mind are continued in the surviving soul; certain experiential values of the former human mind are held by the Adjuster; and in the local universe the records of the human life as it was lived persist, together with certain living registrations in the numerous beings who are concerned with the final evaluation of the ascending mortal, beings extending in range from seraphim to Universal Censors and probably on beyond to the Supreme.

Creature volition cannot exist without mind, but it does persist in spite of the loss of the material intellect. During the times immediately following survival, the ascending personality is in great measure guided by the character patterns inherited from the human life and by the newly appearing action of morontia mota. And these guides to mansionia conduct function acceptably in the early stages of the morontia life and prior to the emergence of morontia will as a full-fledged volitional expression of the ascending personality.

There are no influences in the local universe career comparable to the seven adjutant mind-spirits of human existence. The morontia mind must evolve by direct contact with cosmic mind, as this cosmic mind has been modified and translated by the creative source of local universe intellect — the Divine Minister.

Mortal mind, prior to death, is self-consciously independent of the Adjuster presence; adjutant mind needs only the associated material-energy pattern to enable it to operate. But the morontia soul, being super-adjutant, does not retain self-consciousness without the Adjuster when deprived of the material-mind

mechanism. This evolving soul does, however, possess a continuing character derived from the decisions of its former associated adjutant mind, and this character becomes active memory when its patterns are energized by the returning Adjuster.

The persistence of memory is proof of the retention of the identity of original selfhood; it is essential to complete self-consciousness of personality continuity and expansion. Those mortals who ascend without Adjusters are dependent on the instruction of seraphic associates for the reconstruction of human memory; otherwise the morontia souls of the Spirit-fused mortals are not limited. The pattern of memory persists in the soul, but this pattern requires the presence of the former Adjuster to become *immediately* self-realizable as continuing memory. Without the Adjuster, it requires considerable time for the mortal survivor to re-explore and relearn, to recapture, the memory consciousness of the meanings and values of a former existence.

The soul of survival value faithfully reflects both the qualitative and the quantitative actions and motivations of the material intellect, the former seat of the identity of selfhood. In the choosing of truth, beauty, and goodness, the mortal mind enters on its pre-morontia universe career under the tutelage of the seven adjutant mind-spirits unified under the direction of the spirit of wisdom. Subsequently, on completion of the seven circles of pre-morontia attainment, the superimposition of the endowment of morontia mind on adjutant mind initiates the pre-spiritual or morontia career of local universe progression.

When creatures leave their native planet, they leave the adjutant ministry behind and become solely dependent on morontia intellect. When ascenders leave the local universe, they have attained the spiritual level of existence, having passed beyond the morontia level. This newly appearing spirit entity then becomes attuned to the direct ministry of the cosmic mind of Orvonton.

7. Adjuster Fusion

Thought Adjuster fusion imparts eternal actualities to personality which were previously only potential. Among these new endowments may be mentioned: fixation of divinity quality, past-eternity experience and memory, immortality, and a phase of qualified potential absoluteness.

When your earthly course in temporary form has been run, you are to awaken on the shores of a better world, and eventually you will be united with your faithful Adjuster in an eternal embrace. And this fusion constitutes the mystery of making Deity and human one, the mystery of finite creature evolution, but it is eternally true. Fusion is the secret of the sacred sphere of Ascendington, and no creature, except those who have experienced fusion with the spirit of Deity, can comprehend the true meaning of the actual values which are conjoined when the identity of a creature of time becomes eternally one with the spirit of Paradise Deity.

Fusion with the Adjuster is usually effected while the ascender is resident within a local system. It may occur on the planet of nativity as a transcendence of natural death; it may take place on any one of the mansion worlds or on the headquarters of the system; it may even be delayed until the time of the constellation sojourn; or, in special instances, it may not be consummated until the ascender is on the local universe capital.

When fusion with the Adjuster has been effected, there can be no future danger to the eternal career of such a personality. Celestial beings are tested throughout a long experience, but mortals pass through a relatively short and intensive testing on the evolutionary and morontia worlds.

Fusion with the Adjuster never occurs until the mandates of the superuniverse have pronounced that the human nature has made a final and irrevocable choice for the eternal career. This is the at-onement authorization, which, when issued, constitutes the clearance authority for the fused personality to eventually leave the confines of the local universe to proceed to the headquarters of the superuniverse, from which point the pilgrim of time will, in the distant future, enseconaphim for the long flight to the central universe of Havona and the Deity adventure.

On the evolutionary worlds, selfhood is material; it is a thing in the universe and as such is subject to the laws of material existence. It is a fact in time and is responsive to the vicissitudes of time. *Survival decisions must be formulated here.* In the morontia state the self has become a new and more enduring universe reality, and its continuing growth is predicated on its increasing attunement to the mind and spirit circuits of the universes. *Survival decisions are now being confirmed.* When the self attains the spiritual level, it has become a secure value in the universe, and this new value is predicated on the fact that *survival decisions have been made*, which has been witnessed by eternal fusion with the Thought Adjuster. And having achieved the status of a true universe value, the creature becomes liberated in potential for the seeking of the highest universe value — the Universal Source.

Such fused beings are twofold in their universe reactions: They are discrete morontia individuals not altogether unlike seraphim, and they are also beings in potential on the order of the Paradise finaliters.

But the fused individual is really one personality, one being, whose unity defies all attempts at analysis by any intelligence of the universes. And so, having passed the tribunals of the local universe from the lowest to the highest, none of which have been able to identify human or Adjuster, one apart from the other, you will finally be taken before the Sovereign of Nebadon, your local universe Ruler. And there, by the very being whose creative parenthood in this universe of time has made the fact of your life possible, you will be granted those credentials which entitle you to eventually proceed on your superuniverse career in quest of the Universal Source.

Has the triumphant Adjuster won personality by the magnificent service to humanity, or has the valiant human acquired immortality through sincere efforts to achieve Adjuster-likeness? It is neither; but they together have achieved the evolution of a member of one of the unique orders of the ascending personalities of the Supreme, one who will always be found serviceable, faithful, and efficient, a candidate for further growth and development, forever ranging upward and never ceasing the supernal ascent until the seven circuits of Havona have been traversed and the onetime soul of earthly origin stands in worshipful recognition of the actual personality of the Source on Paradise.

Throughout all this magnificent ascent the Thought Adjuster is the divine pledge of the future and full spiritual stabilization of the ascending mortal. Meanwhile the presence of the mortal free will affords the Adjuster an eternal channel for the liberation of the divine and infinite nature. Now these two identities

have become one; no event of time or of eternity can ever separate human and Adjuster; they are inseparable, eternally fused.

On the Adjuster-fusion worlds the destiny of the Mystery Monitor is identical with that of the ascending mortal — the Paradise Corps of the Finality. And neither Adjuster nor mortal can attain that unique goal without the full co-operation and faithful help of the other. This extraordinary partnership is one of the most engrossing and amazing of all the cosmic phenomena of this universe age.

From the time of Adjuster fusion the status of the ascender is that of the evolutionary creature. The human member was the first to enjoy personality and, therefore, precedes the Adjuster in all matters concerned with the recognition of personality. The Paradise headquarters of this fused being is Ascendington, not Divinington, and this unique combination of Deity and human ranks as an ascending mortal all the way up to the Corps of the Finality.

When an Adjuster fuses with an ascending mortal, the number of that Adjuster is stricken from the records of the superuniverse. What happens on the records of Divinington, I do not know, but I surmise that the registry of that Adjuster is removed to the secret circles of the inner courts of Grandfanda, the acting head of the Corps of the Finality.

With Adjuster fusion the Universal Source has completed the promise of the gift of eternity to material creatures; the Creator has fulfilled the promise, and consummated the plan, of the eternal bestowal of divinity on humanity. The human attempt to realize and to actualize the limitless possibilities that are inherent in the supernal partnership with Deity which has factualized now begins.

The present known destiny of surviving mortals is the Paradise Corps of the Finality; this is also the goal of destiny for all Thought Adjusters who become joined in eternal union with their mortal companions. At present the Paradise finaliters are working throughout the grand universe in many undertakings, but we all conjecture that they will have other and even more supernal tasks to perform in the distant future after the seven superuniverses have become settled in light and life, and when the finite Deity has finally emerged.

You have been instructed to a certain extent about the organization and personnel of the central universe, the superuniverses, and the local universes; you have been told something about the character and origin of some of the various personalities who now rule these creations. You have also been informed that vast galaxies of universes far out beyond the periphery of the grand universe are in process of organization in the first outer space level. It has also been intimated in the course of these narratives that the Supreme Being is to disclose an unrevealed tertiary function in these now uncharted regions of outer space; and you have also been told that the finaliters of the Paradise corps are the experiential children of the Supreme.

We believe that the mortals of Adjuster fusion, together with their finaliter associates, are destined to function in some manner in the administration of the universes of the first outer space level. We have not the slightest doubt that in due time these enormous galaxies will become inhabited universes. And we are equally convinced that among the administrators that will be found there will be the Paradise finaliters whose natures are the cosmic consequence of the blending of creature and Creator.

What an adventure! A gigantic creation to be administered by the children of the Supreme, these personalized and humanized Adjusters, these Adjusterized and eternalized mortals, these mysterious combinations and eternal associations of the highest known manifestation of the essence of the First Source and Center and the lowest form of intelligent life capable of comprehending and attaining the Universal Source. We conceive that such amalgamated beings, such partnerships of Creator and creature, will become superb rulers, matchless administrators, and understanding and sympathetic directors of any and all forms of intelligent life which may come into existence throughout these future universes of the first outer space level.

It is true, you mortals are of earthly, animal origin; your frame is indeed dust. But if you actually will, if you really desire, surely the heritage of the ages is yours, and you will someday serve throughout the universes in your true characters — children of the Supreme Deity of experience and divine children of the Paradise Parent of all personalities.

[This paper had been originally presented by a Solitary Messenger of Orvonton.]

Paper 113

Seraphic Guardians of Destiny

Having presented the narratives of the Ministering Spirits of Time and the Messenger Hosts of Space, we come to the consideration of the guardian angels, seraphim devoted to the ministry to individual mortals, for whose elevation and perfection all of the vast survival scheme of spiritual progression has been provided. In past ages on Urantia, these destiny guardians were about the only group of angels that had recognition. The planetary seraphim are ministering spirits sent to do service for those who will survive. These attending seraphim have functioned as the spiritual helpers of mortals in all the great events of the past and the present.

Seraphim are the traditional angels; they are the ministering spirits who live so near you and do so much for you. They have ministered on Urantia since the earliest times of human intelligence.

1. The Guardian Angels

The teaching about guardian angels is not a myth; certain groups of human beings actually do have personal angels.

Originally, the seraphim were assigned to the separate Urantia races. But since the bestowal of Michael, they are assigned in accordance with human intelligence, spirituality, and destiny. Intellectually, humankind is divided into three classes:

1. The subnormal minded — those who do not exercise normal will power; those who do not make average decisions. This class embraces those who cannot comprehend Deity; they lack capacity for the intelligent worship of Deity. The subnormal beings of Urantia have a corps of seraphim, one company, with one battalion of cherubim, assigned to minister to them and to witness that justice and mercy are extended to them in the life struggles of the sphere.
2. The average, normal type of human mind. From the standpoint of seraphic ministry, most people are grouped in seven classes in accordance with their status in making the circles of human progress and spiritual development.
3. The supernormal minded — those of great decision and undoubted potential of spiritual achievement; people who enjoy more or less contact with their indwelling Adjusters; members of the various reserve corps of destiny. No matter in what circle a human happens to be, if that individual becomes enrolled in any of the several reserve corps of destiny, right then and there personal seraphim are assigned, and from that time until the earthly career is finished, that mortal will enjoy the continuous ministry and unceasing watchcare of a guardian angel. Also, when any human being makes *the* supreme decision, when there is a real betrothal with the Adjuster, a personal guardian is immediately assigned to that soul.

In the ministry to so-called normal beings, seraphic assignments are made in accordance with the human attainment of the circles of intellectuality and spirituality. You start in your mind of mortal investment in the seventh circle and journey inward in the task of self-understanding, self-conquest, and self-mastery; and

circle by circle you advance until (if natural death does not terminate your career and transfer your struggles to the mansion worlds) you reach the first or inner circle of relative contact and communion with the indwelling Adjuster.

Human beings in the initial or seventh circle have one guardian angel with one company of assisting cherubim assigned to the watchcare and custody of one thousand mortals. In the sixth circle, a seraphic pair with one company of cherubim is assigned to guide these ascending mortals in groups of five hundred. When the fifth circle is attained, human beings are grouped in companies of approximately one hundred, and a pair of guardian seraphim with a group of cherubim is placed in charge. On attainment of the fourth circle, mortal beings are assembled in groups of ten, and again charge is given to a pair of seraphim, assisted by one company of cherubim.

When a mortal mind breaks through the inertia of animal legacy and attains the third circle of human intellectuality and acquired spirituality, a personal angel (in reality two) will then be wholly and exclusively devoted to this ascending mortal. And these human souls, in addition to the ever-present and increasingly efficient indwelling Thought Adjusters, receive the undivided assistance of these personal guardians of destiny in all their efforts to finish the third circle, traverse the second, and attain the first.

2. The Destiny Guardians

Seraphim are not known as guardians of destiny until the time that they are assigned to the association of a human soul who has realized one or more of three achievements: has made a supreme decision to become Creator-like, has entered the third circle, or has been mustered into one of the reserve corps of destiny.

In the evolution of humanity a guardian of destiny is assigned to the very first being who attains the requisite circle of conquest. On Urantia the first mortal to secure a personal guardian was a wise member of the red race of long ago.

All angelic assignments are made from a group of volunteering seraphim, and these appointments are always in accordance with human needs and with regard to the status of the angelic pair — in the light of seraphic experience, skill, and wisdom. Only seraphim of long service, the more experienced and tested types, are assigned as destiny guards. Many guardians have gained much valuable experience on worlds which are of the non-Adjuster fusion series. Like the Adjusters, the seraphim attend these beings for a single lifetime and then are liberated for new assignment. Many guardians on Urantia have had this previous practical experience on other worlds.

When human beings fail to survive, their personal or group guardians may repeatedly serve in similar capacities on the same planet. The seraphim develop a sentimental regard for individual worlds and entertain a special affection for certain types of mortal creatures with whom they have been so closely and intimately associated.

The angels develop an abiding affection for their human associates; and you would, if you could only visualize the seraphim, develop a warm affection for them. Divested of material bodies, given spirit forms, you would be very near the angels in many attributes of personality. They share most of your emotions and

experience some additional ones. The only emotion actuating you which is somewhat difficult for them to comprehend is the legacy of animal fear that looms so large in the mental life of the average inhabitant of Urantia. The angels find it hard to understand why you will so persistently allow your higher intellectual powers, even your religious faith, to be so dominated by fear, so thoroughly demoralized by the thoughtless panic of dread and anxiety.

All seraphim have individual names, but in the records of assignment to world service they are frequently designated by their planetary numbers. At the universe headquarters they are registered by name and number. The destiny guardian of the human subject used in this contactual communication is number 3 of group 17, of company 126, of battalion 4, of unit 384, of legion 6, of host 37, of the 182,314th seraphic army of Nebadon. The current planetary assignment number of this seraphim on Urantia and to this human subject is 3,641,852.

In the ministry of personal guardianship, the assignment of angels as destiny guardians, seraphim always volunteer their services. In the city of this visitation a certain mortal was recently admitted to the reserve corps of destiny, and since all such humans are personally attended by guardian angels, more than one hundred qualified seraphim sought the assignment. The planetary director selected twelve of the more experienced individuals and subsequently appointed the seraphim whom they selected as best adapted to guide this human being. That is, they selected a certain pair of equally qualified seraphim; one of this seraphic pair will always be on duty.

Seraphic tasks may be unremitting, but either of the angelic pair can discharge all ministering responsibilities. Like cherubim, seraphim usually serve in pairs, but unlike their less advanced associates, the seraphim sometimes work singly. In practically all their contacts with human beings they can function as individuals. Both angels are required only for communication and service on the higher circuits of the universes.

When a seraphic pair accept guardian assignment, they serve for the remainder of the life of that human being. The complement of being (one of the two angels) becomes the recorder of the undertaking. These complementary seraphim are the recording angels of the mortals of the evolutionary worlds. The records are kept by the pair of cherubim (a cherubim and a sanobim) who are always associated with the seraphic guardians, but these records are always sponsored by one of the seraphim.

For purposes of rest and recharging with the life energy of the universe circuits, the guardian is periodically relieved by the complementary member of the pair, and during an absence the associated cherubim functions as the recorder, as is also the case when the complementary seraphim is similarly absent.

3. Relation to Other Spirit Influences

One of the most important things a destiny guardian does for the mortal subject is to effect a personal coordination of the numerous impersonal spirit influences which indwell, surround, and impinge on the mind and soul of the evolving material creature. Human beings are personalities, and it is exceedingly difficult for nonpersonal spirits and prepersonal entities to make direct contact with such highly material and discretely personal minds. In the ministry of the guarding angel all of these influences are more or less

unified and made more nearly appreciable by the expanding moral nature of the evolving human personality.

More especially this seraphic guardian can and does correlate the manifold agencies and influences of the Infinite Mind, ranging from the domains of the physical controllers and the adjutant mind-spirits up to the spirit of the Divine Minister and to the Omnipresent Spirit presence of the Paradise Third Source and Center. Having unified and made more personal these vast ministries of the Infinite Mind, the seraphim then undertakes to correlate this integrated influence of the Conjoint Actor with the spirit presences of the Universal Source and the Eternal Spirit.

The Adjuster is the presence of the Universal Source; the Spirit of Truth, the presence of the Local Universe Creator. These divine endowments are unified and co-ordinated on the lower levels of human spiritual experience by the ministry of the guardian seraphim. The angelic servers are gifted in combining the love of the Universal Source and the mercy of the Eternal Spirit in their ministry to mortal creatures.

And this is the reason why the seraphic guardian eventually becomes the personal custodian of the mind patterns, memory formulas, and soul realities of the mortal survivor during that interval between physical death and morontia resurrection. Only the ministering children of the Infinite Mind could function in this way on behalf of the human creature during this phase of transition from one level of the universe to another and higher level. Even when you engage in your terminal transition slumber, when you pass from time to eternity, a high supernaphim shares the transit with you as the custodian of creature identity and the surety of personal integrity.

On the spiritual level, seraphim make personal many otherwise impersonal and prepersonal ministries of the universe; they are co-ordinators. On the intellectual level they are the correlators of mind and morontia; they are interpreters. And on the physical level they manipulate terrestrial environment through their liaison with the Master Physical Controllers and through the co-operative ministry of the midway creatures.

This is a recital of the manifold and intricate function of an attending seraphim; but how does such a subordinate angelic personality, created only a little above the universe level of humanity, do such difficult and complex things? We do not really know, but we conjecture that this phenomenal ministry is in some undisclosed manner facilitated by the unrecognized and unrevealed working of the Supreme Being, the actualizing Deity of the evolving universes of time and space. Throughout the entire realm of progressive survival in and through the Supreme Being, seraphim are an essential part of continuing mortal progression.

4. Seraphic Domains of Action

The guardian seraphim are not mind, though they do spring from the same source that also gives origin to mortal mind, the Creative Spirit. Seraphim are mind stimulators; they continually seek to promote circle-making decisions in human mind. They do this, not as the Adjuster does, operating from within and through the soul, but rather from the outside inward, working through the social, ethical, and moral environment of human beings. Seraphim are not the divine Adjuster lure of the Universal Source, but function as the personal agency of the ministry of the Infinite Mind.

Mortals, subject to Adjuster leading, are also amenable to seraphic guidance. The Adjuster is the essence of a mortal's eternal nature; the seraphim is the teacher of a mortal's evolving nature — in this life the mortal mind, in the next the morontia soul. On the mansion worlds you will be conscious and aware of seraphic instructors, but in the first life you are usually unaware of them.

Seraphim function as teachers by guiding the footsteps of the human personality into paths of new and progressive experiences. To accept the guidance of a seraphim rarely means attaining a life of ease. In following this leading you are sure to encounter, and if you have the courage, to traverse, the rugged hills of moral choosing and spiritual progress.

The impulse of worship largely originates in the spirit promptings of the higher mind adjutants, reinforced by the leadings of the Adjuster. But the urge to pray so often experienced by Creator-conscious mortals very often arises as the result of seraphic influence. The guarding seraphim is constantly manipulating the mortal environment for the purpose of augmenting the cosmic insight of the human ascender to the end that such a survival candidate may acquire enhanced realization of the presence of the indwelling Adjuster and therefore be enabled to yield increased co-operation with the spiritual mission of the divine presence.

While there is apparently no communication between the indwelling Adjusters and the encompassing seraphim, they always seem to work in perfect harmony and exquisite accord. The guardians are most active at those times when the Adjusters are least active, but their ministry is in some manner correlated. Such superb co-operation could hardly be either accidental or incidental.

The ministering personality of the guardian seraphim, the Deity presence of the indwelling Adjuster, the encircuited action of the Holy Spirit, and the Spirit of Truth's consciousness of the Local Universe Creator are all divinely correlated into a meaningful unity of spiritual ministry in and to a mortal personality. Though coming from different sources and different levels, these celestial influences are all integrated in the enveloping and evolving presence of the Supreme Being.

5. Seraphic Ministry to Mortals

Angels do not invade the sanctity of the human mind; they do not manipulate the will of mortals; neither do they directly contact with the indwelling Adjusters. The guardian of destiny influences you in every possible manner consistent with the dignity of your personality; under no circumstances do these angels interfere with the free action of the human will. Neither angels nor any other order of universe personality have power or authority to curtail or abridge the prerogatives of human choosing.

Angels are so near you and care so feelingly for you that they figuratively “weep because of your willful intolerance and stubbornness.” Seraphim do not shed physical tears; they do not have physical bodies; neither do they possess wings. But they do have spiritual emotions, and they do experience feelings and sentiments of a spiritual nature which are in certain ways comparable to human emotions.

The seraphim act on your behalf quite independently of your direct appeals; they are executing the mandates of their superiors, and therefore they function regardless of your passing whims or changing moods. This

does not imply that you may not make their tasks either easier or more difficult, but rather that angels are not directly concerned with your appeals or with your prayers.

In the terrestrial life the intelligence of angels is not directly available to mortals. They are not overlords or directors; they are simply guardians. The seraphim *guard* you; they do not seek to directly influence you; you must chart your own course, but these angels then act to make the best possible use of the course you have chosen. They do not (ordinarily) arbitrarily intervene in the routine affairs of human life. But when they receive instructions from their superiors to perform some unusual exploit, you may rest assured that these guardians will find some means of carrying out these mandates. They do not, therefore, intrude into the picture of human drama except in emergencies and then usually on the direct orders of their superiors. They are the beings who are going to follow you for many an age, and they are thereby receiving an introduction to their future work and personality association.

Seraphim are able to function as material ministers to human beings under certain circumstances, but their action in this capacity is very rare. They are able, with the assistance of the midway creatures and the physical controllers, to function in a wide range of activities on behalf of human beings, even to make actual contact with humans, but such occurrences are very unusual. In most instances the circumstances of the material realm proceed unaltered by seraphic action, although occasions have arisen, involving jeopardy to vital links in the chain of human evolution, in which seraphic guardians have acted, and properly, on their own initiative.

6. Guardian Angels After Death

Having told you something of the ministry of seraphim during natural life, I will endeavor to inform you about the conduct of the guardians of destiny at the time of the mortal dissolution of their human associates. On your death, your records, identity specifications, and the morontia entity of the human soul — conjointly evolved by the ministry of mortal mind and the divine Adjuster — are faithfully conserved by the destiny guardian together with all other values related to your future existence, everything that constitutes you, the real you, except the identity of continuing existence represented by the departing Adjuster and the actuality of personality.

The instant the pilot light in the human mind disappears, the spirit luminosity which seraphim associate with the presence of the Adjuster, the attending angel reports in person to the commanding angels, successively, of the group, company, battalion, unit, legion, and host; and after being duly registered for the final adventure of time and space, this angel receives certification by the planetary chief of seraphim for reporting to the Evening Star (or other lieutenant of Gabriel) in command of the seraphic army of the candidate for universe ascension. And when granted permission from the commander of this highest organizational unit, the guardian of destiny proceeds to the first mansion world and awaits the restoration of consciousness of the former ward.

In case the human soul fails to survive after having received the assignment of a personal angel, the attending seraphim must proceed to the headquarters of the local universe to witness to the complete records of the human complement as previously reported. Next the seraphim goes before the tribunals of the archangels, to be absolved from blame in the matter of the survival failure of the human subject; and then

goes back to the worlds, to be assigned to another mortal of ascending potentiality or to some other division of seraphic ministry.

But angels minister to evolutionary creatures in many ways aside from the services of personal and group guardianship. Personal guardians whose subjects do not go immediately to the mansion worlds do not wait there in idleness until the dispensational roll calls of judgment; they are reassigned to numerous ministering missions throughout the universe.

The guardian seraphim is the custodial trustee of the survival values of a mortal's slumbering soul as the absent Adjuster *is* the identity of such an immortal universe being. When these two collaborate in the resurrection halls of mansonia in conjunction with the newly fabricated morontia form, the reassembly of the constituent factors of the personality of the mortal ascender occurs.

The Adjuster will identify you; the guardian seraphim will re-personalize you and then re-present you to the faithful Monitor of your earth days.

And even so, when a planetary age ends, when those in the lower circles of mortal achievement are gathered, it is their group guardians who reassemble them in the resurrection halls of the mansion spheres.

The technique of justice demands that personal or group guardians respond to the dispensational roll call on behalf of all nonsurviving personalities. The Adjusters of such nonsurvivors do not return, and when the rolls are called, the seraphim respond, but the Adjusters make no answer. This constitutes the "resurrection of the unjust," in reality the formal recognition of the cessation of creature existence. This roll call of justice always immediately follows the roll call of mercy, the resurrection of the sleeping survivors. But these are matters which are of concern to none but the supreme and all-knowing judges of survival values. Such problems of adjudication do not really concern us.

Group guardians may serve on a planet age after age and eventually become custodians of the slumbering souls of thousands on thousands of sleeping survivors. They can serve on many different worlds in a given system since the resurrection response occurs on the mansion worlds.

All personal and group guardians in the system of Satania who went astray in the Lucifer rebellion, notwithstanding that many sincerely repented of their folly, are to be detained on Jerusem until the final adjudication of the rebellion. Already the Universal Censors have arbitrarily taken from these disobedient and unfaithful guardians all aspects of their soul trusts and lodged these morontia realities for safekeeping in the custody of volunteer seconaphim.

7. Seraphim and the Ascendant Career

It is indeed an epoch in the career of an ascending mortal, this first awakening on the shores of the mansion world; there, for the first time, to actually see your long-loved and ever-present angelic companions of earth days; to also become truly conscious of the identity and presence of the divine Monitor who so long indwelt your mind on earth. Such an experience constitutes a glorious awakening, a real resurrection.

On the morontia spheres the attending seraphim (there are two of them) are your open companions. These angels not only consort with you as you progress through the career of the transition worlds, in every way possible assisting you in the acquirement of morontia and spirit status, but they also avail themselves of the opportunity to advance by study in the extension schools for evolutionary seraphim maintained on the mansion worlds.

The human race was created just a little lower than the more simple types of the angelic orders. Therefore your first assignment of the morontia life will be as assistants to the seraphim in the immediate work awaiting at the time you attain personality consciousness subsequent to your resurrection.

Before leaving the mansion worlds, all mortals will have permanent seraphic associates or guardians. And as you ascend the morontia spheres, eventually it is the seraphic guardians who witness and certify the decrees of your eternal union with the Thought Adjusters. Together they have established your personality identities as children from the worlds of time. Then, with your attainment of the mature morontia estate, they accompany you through Jerusem and the associated worlds of system progress and culture. After that they go with you to Edentia and its seventy spheres of advanced socialization, and subsequently they will pilot you to the Melchizedeks and follow you through the superb career of the universe headquarters worlds. And when you have learned the wisdom and culture of the Melchizedeks, they will take you on to Salvington, where you will come in direct contact with the Sovereign of all Nebadon. And still these seraphic guides will follow you through the minor and major sectors of the superuniverse and on to the receiving worlds of Uversa, remaining with you until you finally enseconaphim for the long Havona flight.

Some of the destiny guardians of attachment during the mortal career follow the course of the ascending pilgrims through Havona. The others bid their long-time mortal associates a temporary farewell, and then, while these mortals traverse the circles of the central universe, these guardians of destiny achieve the circles of Seraphington. And they will be waiting on the shores of Paradise when their mortal associates awaken from the last transit sleep of time into the new experiences of eternity. Such ascending seraphim subsequently enter divergent services in the finaliter corps and in the Seraphic Corps of Completion.

Mortal and angel may or may not be reunited in eternal service, but wherever seraphic assignment may take them, the seraphim are always in communication with their former wards of the evolutionary worlds, the ascendant mortals of time. The intimate associations and the affectionate attachments of the realms of human origin are never forgotten nor ever completely severed. In the eternal ages mortals and angels will co-operate in the divine service as they did in the career of time.

For seraphim, the surest way of achieving the Paradise Deities is by successfully guiding a soul of evolutionary origin to the portals of Paradise. Therefore the assignment of guardian of destiny is the most highly prized seraphic duty.

Only destiny guardians are mustered into the primary or mortal Corps of the Finality, and those pairs have engaged in the supreme adventure of identity at-oneness; the two beings have achieved spiritual bi-unification on Seraphington prior to their reception into the finaliter corps. In this experience the two angelic natures, so complementary in all universe functions, achieve ultimate spirit two-in-oneness, repercussing in a new capacity for the reception of, and fusion with, a non-Adjuster fragment of the Paradise Creator. And

so some of your loving seraphic associates in time also become your finaliter associates in eternity, children of the Supreme and perfected children of the Paradise Source.

[This paper had been originally presented by the Chief of Seraphim stationed on Urantia.]

Paper 114

Seraphic Planetary Government

The Most Highs rule on the evolutionary planets through many celestial forces and agencies but chiefly through the ministry of seraphim.

At noon today the roll call of planetary angels, guardians, and others on Urantia was 501,234,619 pairs of seraphim. Two hundred seraphic hosts were assigned to my command — 597,196,800 pairs of seraphim, or 1,194,393,600 individual angels. The registry, however, shows 1,002,469,238 individuals; it follows therefore that 191,924,362 angels were absent from this world on transport, messenger, and death duty. (On Urantia there are about the same number of cherubim as seraphim, and they are similarly organized.)

Seraphim and their associated cherubim have much to do with the details of the superhuman government of a planet, especially of worlds which have been isolated by rebellion. The angels, ably assisted by the midwayers, function on Urantia as the actual supermaterial ministers who execute the mandates of the resident governor general and all associates and subordinates. Seraphim as a class are occupied with many assignments other than those of personal and group guardianship.

Urantia is not without proper and effective supervision from the system, constellation, and universe rulers. But the planetary government is unlike that of any other world in the Satania system, even in all Nebadon. This uniqueness in your plan of supervision is due to a number of unusual circumstances:

1. The life modification status of Urantia.
2. The exigencies of the Lucifer rebellion.
3. The disruptions of the Edenic default.
4. The irregularities growing out of the fact that Urantia was one of the bestowal worlds of the Universe Sovereign. Michael of Nebadon is the Planetary Administrator of Urantia.
5. The special function of the twenty-four planetary directors.
6. The location on the planet of an archangels' circuit.
7. The more recent designation of the onetime incarnated Machiventa Melchizedek as vicegerent Planetary Administrator.

1. The Sovereignty of Urantia

The original sovereignty of Urantia was held in trust by the head of the Satania system. It was first delegated to a joint commission of Melchizedeks and Life Carriers, and this group functioned on Urantia until the arrival of a regularly constituted Planetary Administrator. Subsequent to the downfall of Caligastia, at the time of the Lucifer rebellion, Urantia had no sure and settled relationship with the local universe and its

administrative divisions until the completion of the bestowal of Michael, who was subsequently proclaimed, by the Union of Days, Planetary Administrator of Urantia. This proclamation in surety and in principle forever settled the status of your world, but in practice the Sovereign Local Universe Creator made no gesture of personal administration of the planet aside from the establishment of the Jerusem commission of twenty-four former Urantians with representative authority in the government of Urantia and all other quarantined planets in the system. One of this council is now always resident on Urantia as governor general.

Vicegerent authority to act for Michael as Planetary Administrator has been recently vested in Machiventa Melchizedek, but this local universe Being has made not the slightest move toward modifying the present planetary regime of the successive administrations of the resident governors general.

There is little likelihood that any marked change will be made in the government of Urantia during the present dispensation unless the vicegerent Planetary Administrator should arrive to assume titular responsibilities. It appears to certain of our associates that at some time in the near future the plan of sending one of the twenty-four counselors to Urantia to act as governor general will be superseded by the formal arrival of Machiventa Melchizedek with the vicegerent mandate of the sovereignty of Urantia, who as acting Planetary Administrator would undoubtedly continue in charge of the planet until the final adjudication of the Lucifer rebellion and probably on into the distant future of planetary settlement in light and life.

Some believe that Machiventa will not come to take personal direction of Urantian affairs until the end of the current dispensation. Others hold that the vicegerent Administrator may not come, as such, until Michael returns to Urantia as promised. Still others, including this narrator, look for Melchizedek's appearance any day or hour.

2. The Board of Planetary Supervisors

Since the times of Michael's bestowal on your world the general management of Urantia has been entrusted to a special group on Jerusem of twenty-four onetime Urantians. Qualification for membership on this commission is unknown to us, but we have observed that those who have been commissioned have all been contributors to the enlarging sovereignty of the Supreme in the system of Satania. By nature they were all leaders when they functioned on Urantia, and (except for Machiventa Melchizedek) these qualities of leadership have been further augmented by mansion world experience and supplemented by the training of Jerusem citizenship. Members are nominated to the twenty-four by the cabinet of Lanaforge, seconded by the Most Highs of Edentia, approved by the Assigned Sentinel of Jerusem, and appointed by Gabriel of Salvington in accordance with the mandate of Michael. The temporary appointees function just as fully as the permanent members of this commission of special supervisors.

This board of planetary directors is especially concerned with supervision of the activities on this world which result from the fact that Michael's terminal bestowal was experienced here. They are kept in close and immediate touch with Michael by the liaison activities of a certain Brilliant Evening Star, the identical being who attended on Jesus throughout the mortal bestowal.

At the present time one John, known to you as “the Baptist,” is chairman of this council when it is in session on Jerusem. But the ex officio head of this council is the Assigned Sentinel of Satania, the direct and personal representative of the Associate Inspector on Salvington and of the Supreme Executive of Orvonton.

The members of this same commission of former Urantians also act as advisory supervisors of the thirty-six other rebellion-isolated worlds of the system; they perform a very valuable service in keeping Lanaforge, the System Sovereign, in close and sympathetic touch with the affairs of these planets, which still remain more or less under the overcontrol of the Constellation Rulers of Norlatiadek. These twenty-four counselors make frequent trips as individuals to each of the quarantined planets, especially to Urantia.

Each of the other isolated worlds is advised by similar and varying sized commissions of its onetime inhabitants, but these other commissions are subordinate to the Urantian group of twenty-four. While the members of the latter commission are actively interested in every phase of human progress on each quarantined world in Satania, they are especially and particularly concerned with the welfare and advancement of the mortal races of Urantia, for they immediately and directly supervise the affairs of none of the planets except Urantia, and even here their authority is not complete except in certain domains concerned with mortal survival.

No one knows how long these twenty-four Urantia counselors will continue in their present status, detached from the regular program of universe activities. They will no doubt continue to serve in their present capacities until some change in planetary status ensues, such as the end of a dispensation, the assumption of full authority by Machiventa Melchizedek, the final adjudication of the Lucifer rebellion, or the reappearance of Michael on Urantia. The present resident governor general seems inclined to the opinion that all but Machiventa may be released for Paradise ascension the moment the system of Satania is restored to the constellation circuits. But other opinions are also current.

3. The Resident Governor General

Every one hundred years of Urantia time, the Jerusem corps of twenty-four planetary supervisors designate one of their number to sojourn on your world to act as their executive representative, as resident governor general. During the times of the preparation of these narratives this executive officer was changed, the nineteenth being succeeded by the twentieth. The name of the current planetary supervisor is withheld from you only because mortals are so prone to venerate, even to deify, their extraordinary compatriots and superhuman superiors.

The resident governor general has no actual personal authority in the management of world affairs except as the representative of the twenty-four Jerusem counselors. The governor acts as the co-ordinator of superhuman administration and is the respected head and universally recognized leader of the celestial beings functioning on Urantia. All orders of angelic hosts regard the governor as their coordinating director, while the United Midwayers, since the departure of 1-2-3 the first to become one of the twenty-four counselors, accept the successive governors general as their planetary parents.

The governor general does not possess actual and personal authority on the planet, but hands down scores of rulings and decisions each day which are accepted as final by all personalities concerned. The governor is much more of a parental adviser than a technical ruler, and in certain ways functions as a Planetary Administrator, whose administration much more closely resembles that of the Material Biologic Uplifters.

The Urantia government is represented in the councils of Jerusem in accordance with an arrangement by which the returning governor general sits as a temporary member of the System Sovereign's cabinet of Planetary Administrators. When designated vicegerent Administrator, it was expected that Machiventa Melchizedek would immediately assume a place in the council of the Planetary Administrators of Satania, but Machiventa has so far made no gesture in this direction.

The supermaterial government of Urantia does not maintain a very close organic relationship with the higher units of the local universe. In a way, the resident governor general represents Salvington as well as Jerusem, acting on behalf of the twenty-four counselors, who are directly representative of Michael and Gabriel. And being a Jerusem citizen, the planetary governor can function as a spokesperson for the System Sovereign. The constellation authorities are represented directly by a Vorondadek, the Edentia observer.

4. The Most High Observer

The sovereignty of Urantia is further complicated by the arbitrary seizure of planetary authority by the government of Norlatiadek shortly after the planetary rebellion. A Vorondadek is still resident on Urantia, an observer for the Most Highs of Edentia and, in the absence of direct action by Michael, trustee of planetary sovereignty. The present Most High observer (and sometime regent) is the twenty-third to serve on Urantia.

There are certain groups of planetary problems which are still under the control of the Most Highs of Edentia, jurisdiction over them having been seized at the time of the Lucifer rebellion. Authority in these matters is exercised by a Vorondadek, the Norlatiadek observer, who maintains very close advisory relations with the planetary supervisors. The race commissioners are very active on Urantia, and their various group chiefs are informally attached to the resident Vorondadek observer, who acts as their advisory director.

In a crisis the actual and sovereign head of the government, except in certain purely spiritual matters, would be this Vorondadek of Edentia now on observation duty. (In these exclusively spiritual problems and in certain purely personal matters, the supreme authority seems to be vested in the commanding archangel attached to the divisional headquarters of that order which was recently established on Urantia.)

A Most High observer is empowered to seize the planetary government in times of grave planetary crises, and it is of record that this has happened thirty-three times in the history of Urantia. At such times the Most High observer functions as the Most High regent, exercising unquestioned authority over all ministers and administrators resident on the planet with the exception of only the divisional organization of the archangels.

Vorondadek regencies are not limited to rebellion-isolated planets, for the Most Highs may intervene at any time in the affairs of the inhabited worlds, interposing the superior wisdom of the constellation rulers in the affairs of the evolutionary planets.

5. The Planetary Government

The actual administration of Urantia is difficult to describe. No formal government exists along the lines of universe organization, such as separate legislative, executive, and judicial departments. The twenty-four counselors come the nearest to being the legislative branch of the planetary government. The governor general is a provisional and advisory chief executive with veto power resident in the Most High observer. And there are no absolutely authoritative judicial powers operative on the planet — only the conciliating commissions.

A majority of the problems involving seraphim and midwayers are, by mutual consent, decided by the governor general. But except when voicing the mandates of the twenty-four counselors, all rulings are subject to appeal to conciliating commissions, to local authorities constituted for planetary function, or even to the System Sovereign of Satania.

The absence of the corporeal staff of a Planetary Administrator and the material regime of an Edenic ruler is partially compensated for by the special ministry of seraphim and by the unusual services of the midway creatures. The absence of the Planetary Administrator is effectively compensated for by the triune presence of the archangels, the Most High observer, and the governor general.

This rather loosely organized and somewhat personally administered planetary government is more effective than expected because of the timesaving assistance of the archangels and their ever-ready circuit, which is so frequently utilized in planetary emergencies and administrative difficulties. Technically, the planet is still spiritually isolated in the Norlatiadek circuits, but in an emergency this handicap can now be circumvented through utilization of the archangels' circuit. Planetary isolation is, of course, of little concern to individual mortals since the pouring out of the Spirit of Truth two thousand years ago.

Each administrative day on Urantia begins with a consultative conference, which is attended by the governor general, the planetary chief of archangels, the Most High observer, the supervising supernaphim, the chief of resident Life Carriers, and invited guests from among the high Beings of the universe or from among certain of the student visitors who may happen to be sojourning on the planet.

The direct administrative cabinet of the governor general consists of twelve seraphim, the acting chiefs of the twelve groups of special angels functioning as the immediate superhuman directors of planetary progress and stability.

6. The Master Seraphim of Planetary Supervision

The first governor general, arriving on Urantia concurrently with the outpouring of the Spirit of Truth, was accompanied by twelve corps of special seraphim, Seraphington graduates, who were immediately assigned to certain special planetary services. These exalted angels are known as the master seraphim of planetary

supervision and are, aside from the overcontrol of the planetary Most High observer, under the immediate direction of the resident governor general.

These twelve groups of angels, while functioning under the general supervision of the resident governor general, are immediately directed by the seraphic council of twelve, the acting chiefs of each group. This council also serves as the volunteer cabinet of the resident governor general.

As planetary chief of seraphim, I preside over this council of seraphic chiefs, and I am a volunteer supernaphim of the primary order serving on Urantia as successor of the onetime chief of the angelic hosts of the planet who defaulted at the time of the Caligastia secession.

The twelve corps of the master seraphim of planetary supervision are functional on Urantia as follows:

1. *The epochal angels.* These are the angels of the current age, the dispensational group. These celestial ministers are entrusted with the oversight and direction of the affairs of each generation as they are designed to fit into the mosaic of the age in which they occur. The present corps of epochal angels serving on Urantia is the third group assigned to the planet during the current dispensation.

2. *The progress angels.* These seraphim are entrusted with the task of initiating the evolutionary progress of the successive social ages. They foster the development of the inherent progressive trend of evolutionary creatures; they labor incessantly to make things what they ought to be. The group now on duty is the second to be assigned to the planet.

3. *The angels of the religions.* These are the earnest contenders for that which is and has been. They endeavor to maintain the ideals of that which has survived for the sake of the safe transit of moral values from one epoch to another. They are the checkmates of the angels of progress, all the while seeking to translate from one generation to another the imperishable values of the old and passing forms into the new and therefore less stabilized patterns of thought and conduct. These angels do contend for spiritual forms, but they are not the source of ultra-sectarianism and meaningless controversial divisions of professed religionists. The corps now functioning on Urantia is the fifth to serve.

4. *The angels of nation life.* These are the directors of the political performances of Urantia national life. The group now functioning in the overcontrol of international relations is the fourth corps to serve on the planet. It is particularly through the ministry of this seraphic division that “the Most Highs rule on the evolutionary planets.”

5. *The angels of the races.* Those who work for the conservation of the evolutionary races of time, regardless of their political entanglements and religious groupings. On Urantia there are remnants of nine human races which have commingled and combined into the people of modern times. These seraphim are closely associated with the ministry of the race commissioners, and the group now on Urantia is the original corps assigned to the planet soon after the day of Pentecost.

6. *The angels of the future.* These are the projection angels, who forecast a future age and plan for the realization of the better things of a new and advancing dispensation; they are the architects of the successive eras. The group now on the planet has functioned since the beginning of the current dispensation.

7. *The angels of enlightenment.* Urantia is now receiving the help of the third corps of seraphim dedicated to the fostering of planetary education. These angels are occupied with mental and moral training as it concerns individuals, families, groups, schools, communities, and nations.

8. *The angels of health.* These are the seraphic ministers assigned to the assistance of those mortal agencies dedicated to the promotion of health and the prevention of disease. The present corps is the sixth group to serve during this dispensation.

9. *The home seraphim.* Urantia now enjoys the services of the fifth group of angelic ministers dedicated to the preservation and advancement of the home, the basic institution of human civilization.

10. *The angels of industry.* This seraphic group is concerned with fostering industrial development and improving economic conditions among the Urantia peoples. This corps has been changed seven times since the bestowal of Michael.

11. *The angels of diversion.* These are the seraphim who foster the values of play, humor, and rest. They seek to uplift recreational diversions and to promote the more profitable utilization of human leisure. The present corps is the third of that order to minister on Urantia.

12. *The angels of superhuman ministry.* These are the angels of the angels, those seraphim who are assigned to the ministry of all other superhuman life on the planet, temporary or permanent. This corps has served since the beginning of the current dispensation.

When these groups of master seraphim disagree in matters of planetary policy or procedure, their differences are usually composed by the governor general, whose rulings are all subject to appeal in accordance with the nature and gravity of the issues involved in the disagreement.

None of these angelic groups exercise direct or arbitrary control over the domains of their assignment. They cannot fully control the affairs of their respective realms of action, but they can and do manipulate planetary conditions and associate circumstances as to favorably influence the spheres of human activity to which they are attached.

The master seraphim of planetary supervision utilize many agencies for the prosecution of their missions. They function as ideational clearinghouses, mind focusers, and project promoters. While unable to inject new and higher conceptions into human minds, they often act to intensify some higher ideal which has already appeared within a human intellect.

But aside from these many means of positive action, the master seraphim insure planetary progress against vital jeopardy through the mobilization, training, and maintenance of the reserve corps of destiny. The chief function of these reservists is to insure against breakdown of evolutionary progress; they are the provisions which the celestial forces have made against surprise; they are the guarantees against disaster.

7. The Reserve Corps of Destiny

The reserve corps of destiny consists of living people who have been admitted to the special service of the superhuman administration of world affairs. This corps is made up of the members of each generation who are chosen by the spirit directors of the realm to assist in the conduct of the ministry of mercy and wisdom to the children of time on the evolutionary worlds. It is the general practice in the conduct of the affairs of the ascension plans to begin this liaison utilization of mortal will creatures as soon as they are competent and trustworthy to assume such responsibilities. Accordingly, when humans appear on the stage of temporal action with sufficient mental capacity, adequate moral status, and requisite spirituality, they are quickly assigned to the appropriate celestial group of planetary personalities as human liaisons, mortal assistants.

When human beings are chosen as protectors of planetary destiny, when they become pivotal individuals in the plans which the world administrators are prosecuting, at that time the planetary chief of seraphim confirms their temporal attachment to the seraphic corps and appoints personal destiny guardians to serve with these mortal reservists. All reservists have self-conscious Adjusters, and most of them function in the higher cosmic circles of intellectual achievement and spiritual attainment.

Mortals of the realm are chosen for service in the reserve corps of destiny on the inhabited worlds because of:

1. Special capacity for being secretly rehearsed for numerous possible emergency missions in the conduct of various activities of world affairs.
2. Wholehearted dedication to some special social, economic, political, spiritual, or other cause, coupled with willingness to serve without human recognition and rewards.
3. The possession of a Thought Adjuster of extraordinary versatility and probable pre-Urantia experience in coping with planetary difficulties and contending with impending world emergency situations.

Each division of planetary celestial service is entitled to a liaison corps of these mortals of destiny standing. The average inhabited world employs seventy separate corps of destiny, which are intimately connected with the superhuman conduct of current world affairs. On Urantia there are twelve reserve corps of destiny, one for each of the planetary groups of seraphic supervision.

The twelve groups of Urantia destiny reservists are composed of mortal inhabitants of the sphere who have been rehearsed for numerous crucial positions on earth and are held in readiness to act in possible planetary emergencies. This combined corps now consists of 962 persons. The smallest corps numbers 41 and the largest 172. With the exception of less than a score of contact personalities, the members of this unique group are wholly unconscious of their preparation for possible function in certain planetary crises. These mortal reservists are chosen by the corps to which they are respectively attached and are trained and rehearsed in the deep mind by the combined technique of Thought Adjuster and seraphic guardian ministry. Many times numerous other celestial personalities participate in this unconscious training, and in all this special preparation the midwayers perform valuable and indispensable services.

On many worlds the better adapted secondary midway creatures are able to attain varying degrees of contact with the Thought Adjusters of certain favorably constituted mortals through the skillful penetration of the minds of their indwelling. (And it was by just such a fortuitous combination of cosmic adjustments that these revelations were materialized in the English language on Urantia.) Such potential contact mortals of the evolutionary worlds are mobilized in the numerous reserve corps, and it is, to a certain extent, through these small groups of forward-looking personalities that spiritual civilization is advanced and the Most Highs are able to rule on the evolutionary planets. The people of these reserve corps of destiny have various degrees of contact with their Adjusters through the intervening ministry of the midway creatures; but these same mortals are little known to their associates except in those rare social emergencies and spiritual exigencies in which these reserve personalities function for the prevention of the breakdown of evolutionary culture or the extinction of the light of living truth. On Urantia these reservists of destiny have seldom been emblazoned on the pages of human history.

The reservists unconsciously act as conservators of essential planetary information. Many times, on the death of a reservist, a transfer of certain vital data from the mind of the dying reservist to a younger successor is made by a liaison of the two Thought Adjusters. The Adjusters undoubtedly function in many other ways unknown to us, in connection with these reserve corps.

On Urantia the reserve corps of destiny, though having no permanent head, does have its own permanent councils which constitute its governing organization. These embrace the judiciary council, the historicity council, the council on political sovereignty, and many others. From time to time, in accordance with the corps organization, titular (mortal) heads of the whole reserve corps have been commissioned by these permanent councils for specific function. The tenure of such reservist chiefs is usually a matter of a few hours' duration, being limited to the accomplishment of some specific task at hand.

The Urantia reserve corps had its largest membership in the days of the Edenites and Andites, steadily declining with the dilution of the violet blood and reaching its low point around the time of Pentecost, since which time reserve corps membership has steadily increased.

(The cosmic reserve corps of universe-conscious citizens on Urantia now numbers over one thousand mortals whose insight of cosmic citizenship far transcends the sphere of their terrestrial abode, but I am forbidden to reveal the real nature of the function of this unique group of living human beings.)

Urantia mortals should not allow the comparative spiritual isolation of their world from certain of the local universe circuits to produce a feeling of cosmic desertion or planetary orphanage. There is a very definite and effective superhuman supervision of world affairs and human destinies operative on the planet.

But it is true that you can have, at best, only a meager idea of an ideal planetary government. Since the early times of the Planetary Administrator, Urantia has suffered from the miscarriage of the divine plan of world growth and racial development. The loyal inhabited worlds of Satania are not governed like Urantia. Nevertheless, compared with the other isolated worlds, your planetary governments have not been so inferior; only one or two worlds may be said to be worse, and a few may be slightly better, but the majority are on a plane of equality with you.

No one in the local universe seems to know when the unsettled status of the planetary administration will terminate. The Nebadon Melchizedeks are inclined to the opinion that little change will occur in the planetary government and administration until Michael's second personal arrival on Urantia. Undoubtedly at this time, if not before, sweeping changes will be effected in planetary management. But as to the nature of such modifications of world administration, no one seems to be able even to conjecture. There is no precedent for such an episode in all the history of the inhabited worlds of the universe of Nebadon. Among the many things difficult to understand concerning the future government of Urantia, a prominent one is the location on the planet of a circuit and divisional headquarters of the archangels.

Your isolated world is not forgotten in the counsels of the universe. Urantia is not a cosmic orphan stigmatized by sin and shut away from divine watchcare by rebellion. From Uversa to Salvington and on to Jerusem, even in Havona and on Paradise, they all know we are here; and you mortals now dwelling on Urantia are just as lovingly cherished and just as faithfully watched over as if the sphere had never been betrayed by a faithless Planetary Administrator, even more so. It is eternally true, "the Creator loves you."

[This paper had been originally presented by the Chief of Seraphim stationed on Urantia.]

Paper 115

The Supreme Being

With the Divine Parent, the universal family is the great relationship. With the Supreme, achievement is the prerequisite to status — one must do something as well as be something.

1. Relativity of Concept Frames

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

Conceptual frames of the universe are only relatively true; they are serviceable scaffolding which must eventually give way before the expansions of enlarging cosmic comprehension. The understandings of truth, beauty, and goodness, morality, ethics, duty, love, divinity, origin, existence, purpose, destiny, time, space, even Deity, are only relatively true. The Creator is much, much more than a Parent, but the Universal Parent is your highest concept of the Creator; nonetheless, the Parent-child portrayal of Creator-creature relationship will be augmented by those super-mortal conceptions of Deity which will be attained in Orvonton, in Havona, and on Paradise. Humans must think in a mortal universe frame, but that does not mean that they cannot envision other and higher frames within which thought can take place.

In order to facilitate mortal comprehension of the universe of universes, the diverse levels of cosmic reality have been designated as finite, absonite, and absolute. Of these only the absolute is unqualifiedly eternal, truly existential. Absonites and finites are derivatives, modifications, qualifications, and attenuations of the original and primordial absolute reality of infinity.

The realms of the finite exist by virtue of the eternal purpose of the Creator. Finite creatures, high and low, may propound theories, and have done so, as to the necessity of the finite in the cosmic economy, but in the last analysis it exists because the Creator so willed. The universe cannot be explained, neither can finite creatures offer a rational reason for their own individual existence without appealing to the prior acts and pre-existent volition of ancestral beings, Creators or procreators.

2. The Absolute Basis for Supremacy

From the existential standpoint, nothing new can happen throughout the galaxies, for the completion of infinity inherent in the I AM is eternally present in the seven Absolutes, is functionally associated in the triunities, and is transmutively associated in the triodities. But the fact that infinity is existentially present in these absolute associations in no way makes it impossible to realize new cosmic experientials. From a finite creature's viewpoint, infinity contains much that is potential, much that is on the order of a future possibility rather than a present actuality.

Value is a unique element in universe reality. We do not comprehend how the value of anything infinite and divine could possibly be increased. But we discover that *meanings* can be modified if not augmented even in the relations of infinite Deity. To the experiential universes even divine values are increased as actualities by enlarged comprehension of reality meanings.

The entire scheme of universal creation and evolution on all experiencing levels is apparently a matter of the conversion of potentialities into actualities; and this transmutation has to do equally with the realms of space potency, mind potency, and spirit potency.

The apparent method through which the possibilities of the cosmos are brought into actual existence varies from level to level, being experiential evolution in the finite and experiential eventuation in the absonite. Existential infinity is unqualified in all-inclusiveness, and this very all-inclusiveness must encompass even the possibility for evolutionary finite experiencing. And the possibility for such experiential growth becomes a universe actuality through triodity relationships impinging on and in the Supreme.

3. Original, Actual, and Potential

The absolute cosmos is conceptually without limit; to define the extent and nature of this primal reality is to place qualifications on infinity and to attenuate the pure concept of eternity. The idea of the infinite-eternal, the eternal-infinite, is unqualified in extent and absolute in fact. There is no language in the past, present, or future of Urantia adequate to express the reality of infinity or the infinity of reality. Mortals, finite creatures in an infinite cosmos, must content themselves with distorted reflections and attenuated conceptions of that limitless, boundless, never-beginning, never-ending existence the comprehension of which is really beyond their ability.

Mind can never hope to grasp the concept of an Absolute without first attempting to break the unity of such a reality. Mind is unifying of all divergencies, but in the very absence of such divergencies, mind finds no basis on which to attempt to formulate understanding concepts.

The primordial stasis of infinity requires segmentation prior to human attempts at comprehension. There is a unity in infinity which has been expressed in these papers as the I AM — the premier postulate of the creature mind. But a creature can never understand how it is that this unity becomes duality, triunity, and diversity while remaining an unqualified unity. Mortals encounter a similar problem when they pause to contemplate the undivided Deity of Trinity alongside the plural personalization of Deity.

It is only a mortal's distance from infinity that causes this concept to be expressed as one word. While infinity is on the one hand UNITY, on the other it is DIVERSITY without end or limit. Infinity, as it is observed by finite intelligences, is the maximum paradox of creature philosophy and finite metaphysics. Though a mortal's spiritual nature reaches up in the worship experience to the Universal Source who is infinite, a mortal's intellectual comprehension capacity is exhausted by the maximum conception of the Supreme Being. Beyond the Supreme, concepts are increasingly names; they are less and less true designations of reality; more and more they become the creature's projection of finite understanding toward the superfinite.

One basic conception of the absolute level involves a postulate of three phases:

1. *The Original*. The unqualified concept of the First Source and Center, that source manifestation of the I AM from which all reality takes origin.
2. *The Actual*. The union of the three Absolutes of actuality, the Second, Third, and Paradise Sources and Centers. This triodity of the Eternal Spirit, the Infinite Mind, and the Paradise Isle constitutes the actual revelation of the originality of the First Source and Center.
3. *The Potential*. The union of the three Absolutes of potentiality, the Deity, Unqualified, and Universal Absolutes. This triodity of existential potentiality constitutes the potential revelation of the originality of the First Source and Center.

The interassociation of the Original, the Actual, and the Potential yields the tensions within infinity which result in the possibility for all universe growth; and growth is the nature of the Sevenfold, the Supreme, and the Ultimate.

In the association of the Deity, Universal, and Unqualified Absolutes, potentiality is absolute while actuality is emergent; in the association of the Second, Third, and Paradise Sources and Centers, actuality is absolute while potentiality is emergent; in the originality of the First Source and Center, we cannot say that either actuality or potentiality is either existent or emergent — *the Universal Source is*.

From the time viewpoint, the Actual is that which was and is; the Potential is that which is becoming and will be; the Original is that which is. From the eternity viewpoint, the differences between the Original, the Actual, and the Potential are not apparent. These triune qualities are not distinguished on Paradise-eternity levels. In eternity all is — only all has not yet been revealed in time and space.

From a creature's viewpoint, actuality is substance, potentiality is capacity. Actuality exists centermost and expands into peripheral infinity; potentiality comes inward from the infinity periphery and converges at the center of all things. Originality is that which first causes and then balances the dual motions of the cycle of reality metamorphosis from potentials to actuals and the potentializing of existing actuals.

The three Absolutes of potentiality are operative on the purely eternal level of the cosmos, therefore they never function as such on subabsolute levels. On the descending levels of reality the triodity of potentiality is manifest with the Ultimate and on the Supreme. The potential may fail to time-actualize with respect to a part on some subabsolute level, but never in the aggregate. The will of the Creator ultimately prevails, not always concerning the individual but invariably concerning the total.

It is in the triodity of actuality that the existents of the cosmos have their center; be it spirit, mind, or energy, all center in this association of the Eternal Spirit, the Infinite Mind, and Paradise. The personality of the Eternal Spirit is the master pattern for all personality throughout all universes. The substance of the Paradise Isle is the master pattern of which Havona is a perfect, and the superuniverses are a perfecting, revelation. The Conjoint Actor is at one and the same time the mind activation of cosmic energy, the conceptualization of spirit purpose, and the integration of the mathematical causes and effects of the material levels with the

volitional purposes and motives of the spiritual level. In and to a finite universe the Eternal Spirit, Infinite Mind, and Paradise function in and on the Ultimate as conditioned and qualified in the Supreme.

Actuality (of Deity) is what mortals seek in the Paradise ascent. Potentiality (of human divinity) is what mortals evolve in that search. The Original is what makes the coexistence and integration of the actual, the potential, and the eternal mortal possible.

The final dynamics of the cosmos have to do with the continual transfer of reality from potentiality to actuality. In theory, there may be an end to this metamorphosis, but in fact, that is impossible since the Potential and the Actual are both encircuited in the Original (the I AM), and this identification makes it forever impossible to place a limit on the developmental progression of the universe. Whatever is identified with the I AM can never find an end to progression since the actuality of the potentials of the I AM is absolute, and the potentiality of the actuals of the I AM is also absolute. Actuals will always be opening up new avenues of the realization of previously impossible potentials — every human decision not only actualizes a new reality in human experience but also opens up a new capacity for human growth. The adult lives in every child, and the morontia progressor is resident in the mature Creator-knowing adult.

Statics in growth can never appear in the total cosmos since the basis for growth — the absolute actuals — is unqualified, and since the possibilities for growth — the absolute potentials — are unlimited. From a practical viewpoint the philosophers of the universe have come to the conclusion that there is no such thing as an *end*.

From a circumscribed view there are many ends, many terminations of activities, but from a larger viewpoint on a higher universe level, there are no endings, merely transitions from one phase of development to another. The major chronicity of the master universe is concerned with the several universe ages, the Havona, the superuniverse, and the outer universe ages. But even these basic divisions of sequence relationships cannot be more than relative landmarks on the unending highway of eternity.

The final penetration of the truth, beauty, and goodness of the Supreme Being could only open up to the progressing creature those absonite qualities of ultimate divinity which lie beyond the concept levels of truth, beauty, and goodness.

4. Sources of Supreme Reality

Any consideration of the *origins* of the Supreme must begin with the Paradise Trinity, for the Trinity is original Deity while the Supreme is derived Deity. Any consideration of the *growth* of the Supreme must give consideration to the existential triodities, for they encompass all absolute actuality and all infinite potentiality (in conjunction with the First Source and Center). And the evolutionary Supreme is the culminating and personally volitional focus of the transmutation — the transformation — of potentials to actuals in and on the finite level of existence. The two triodities, actual and potential, encompass the totality of the interrelationships of growth in the universes.

The source of the Supreme is in the Paradise Trinity — eternal, actual, and undivided Deity. The Supreme is first of all a spirit person, and this spirit person stems from the Trinity. But the Supreme is secondly a

Deity of growth — evolutionary growth — and this growth derives from the two triodities, actual and potential.

If it is difficult to comprehend that the infinite triodities can function on the finite level, pause to consider that their very infinity must in itself contain the potentiality of the finite; infinity encompasses all things ranging from the lowest and most qualified finite existence to the highest and unqualifiedly absolute realities.

It is not so difficult to comprehend that the infinite contains the finite as it is to understand just how this infinite actually is manifest to the finite. But the Thought Adjusters indwelling mortals are one of the eternal proofs that even the absolute Source (as absolute) can and actually does make direct contact with even the lowest and least of all universe will creatures.

The triodities which collectively encompass the actual and the potential are manifest on the finite level in conjunction with the Supreme Being. The technique of this manifestation is both direct and indirect: direct in so far as triodity relations repercuss directly in the Supreme and indirect in so far as they are derived through the eventuated level of the absonite.

Supreme reality, which is total finite reality, is in process of dynamic growth between the unqualified potentials of outer space and the unqualified actuals at the center of all things. The finite domain factualizes through the co-operation of the absonite agencies of Paradise and the Supreme Creator Personalities of time. The act of maturing the qualified possibilities of the three great potential Absolutes is the absonite function of the Architects of the Master Universe and their transcendental associates. And when these eventualities have attained a certain point of maturation, the Supreme Creator Personalities emerge from Paradise to engage in the agelong task of bringing the evolving universes into factual being.

The growth of Supremacy derives from the triodities; the spirit person of the Supreme derives from the Trinity; but the power prerogatives of the Almighty are predicated on the divinity successes of the Sevenfold, while the conjoining of the power prerogatives of the Almighty Supreme with the spirit person of the Supreme takes place by virtue of the ministry of the Conjoint Actor, who bestowed the mind of the Supreme as the conjoining factor in this evolutionary Deity.

5. Relation of the Supreme to the Paradise Trinity

The Supreme Being is absolutely dependent on the existence and action of the Paradise Trinity for having a personal and spirit nature. While the growth of the Supreme is a matter of triodity relationship, the spirit personality of the Supreme is dependent on, and is derived from, the Paradise Trinity, which remains as the absolute center-source of perfect and infinite stability around which the evolutionary growth of the Supreme progressively unfolds.

The function of the Trinity is related to the function of the Supreme, for the Trinity is functional on all (total) levels, including the level of the function of Supremacy. But as the age of Havona gives way to the age of the superuniverses, the discernible action of the Trinity as immediate creator gives way to the creative acts of the children of the Paradise Deities.

6. Relation of the Supreme to the Triodities

The triodity of actuality continues to function directly in the post-Havona epochs; Paradise gravity grasps the basic units of material existence, the spirit gravity of the Eternal Spirit operates directly on the fundamental values of spirit existence, and the mind gravity of the Conjoint Actor unerringly clutches all vital meanings of intellectual existence.

But as each stage of creative activity proceeds out through uncharted space, it functions and exists farther and farther removed from direct action by the creative forces and divine personalities of central emplacement — the absolute Isle of Paradise and the infinite Deities resident there. These successive levels of cosmic existence become, therefore, increasingly dependent on developments within the three Absolute potentialities of infinity.

The Supreme Being embraces possibilities for cosmic ministry that are not apparently manifested in the Eternal Spirit, the Infinite Mind, or the nonpersonal realities of the Isle of Paradise. This statement is made with due regard for the absoluteness of these three basic actualities, but the growth of the Supreme is not only predicated on these actualities of Deity and Paradise but is also involved in developments within the Deity, Universal, and Unqualified Absolutes.

The Supreme not only grows as the Creators and creatures of the evolving universes attain Creator-likeness, but this finite Deity also experiences growth as a result of the creature and Creator mastery of the finite possibilities of the grand universe. The motion of the Supreme is twofold: intensively toward Paradise and Deity and extensively toward the limitlessness of the Absolutes of potential.

In the present universe age this dual motion is revealed in the descending and ascending personalities of the grand universe. The Supreme Creator Personalities and all their divine associates are reflective of the outward, diverging motion of the Supreme, while the ascending pilgrims from the seven superuniverses are indicative of the inward, converging trend of Supremacy.

The finite Deity is always seeking for dual correlation, inward toward Paradise and the Deities and outward toward infinity and the Absolutes. The mighty eruption of the Paradise-creative divinity personalizing in the Creator Beings and powerizing in the power controllers, signifies the vast outsurge of Supremacy into the domains of potentiality, while the endless procession of the ascending creatures of the grand universe witnesses the mighty insurge of Supremacy toward unity with Paradise Deity.

Human beings have learned that the motion of the invisible may sometimes be discerned by observing its effects on the visible; and we in the universes have learned to detect the movements and trends of Supremacy by observing the repercussions of such evolutions in the personalities and patterns of the grand universe.

Though we are not sure, we believe that, as a finite reflection of Paradise Deity, the Supreme is engaged in an eternal progression into outer space; but as a qualification of the three Absolute potentials of outer space, this Supreme Being is forever seeking for Paradise coherence. And these dual motions seem to account for most of the basic activities in the presently organized universes.

7. The Nature of the Supreme

In the Deity of the Supreme the Creator-I AM has achieved relatively complete liberation from the limitations inherent in infinity of status, eternity of being, and absoluteness of nature. But the Supreme has been freed from all existential limitations only by having become subject to experiential qualifications of universal function. In attaining capacity for experience, the finite Deity also becomes subject to its necessity; in achieving liberation from eternity, the Almighty encounters the barriers of time; and the Supreme could only know growth and development as a consequence of partiality of existence and incompleteness of nature, non-absoluteness of being.

All this must be according to the Creator's plan, which has predicated finite progress on effort, creature achievement on perseverance, and personality development on faith. By ordaining the experience-evolution of the Supreme, the Creator has made it possible for finite creatures to exist in the universes and, by experiential progression, to attain the divinity of Supremacy.

Including the Supreme and even the Ultimate, all reality, except the unqualified values of the seven Absolutes, is relative. The fact of Supremacy is predicated on Paradise power, Spirit personality, and Conjoint action, but the growth of the Supreme is involved in the Deity Absolute, the Unqualified Absolute, and the Universal Absolute. And this synthesizing and unifying Deity —the Supreme — is the personification of the finite shadow cast across the grand universe by the infinite unity of the unsearchable nature of the Paradise Creator, the First Source and Center.

To the extent that the triodities are directly operative on the finite level, they impinge on the Supreme, who is the Deity focalization and cosmic summation of the finite qualifications of the natures of the Absolute Actual and the Absolute Potential.

The Paradise Trinity is considered to be the absolute inevitability; the Seven Master Spirits are apparently Trinity inevitabilities; the power-mind-spirit-personality actualization of the Supreme must be the evolutionary inevitability.

The Supreme does not appear to have been inevitable in unqualified infinity, but seems to be inevitable on all relativity levels. The Supreme is the indispensable focalizer, summarizer, and encompasser of evolutionary experience, effectively unifying the results of this mode of reality perception. And all this the Supreme appears to do for the purpose of contributing to the appearance of the *inevitable eventuation*, the super-experience and super-finite manifestation of the Ultimate.

The Supreme Being cannot be fully appreciated without taking into consideration source, function, and destiny: relationship to the originating Trinity, the universe of activity, and the Trinity Ultimate of immediate destiny.

By the process of summing evolutionary experience the Supreme connects the finite with the absonite, even as the mind of the Conjoint Actor integrates the divine spirituality of the personal Spirit with the immutable energies of the Paradise pattern, and as the presence of the Universal Absolute unifies Deity

activation with the Unqualified reactivity. And this unity must be a revelation of the undetected working of the original unity of the First Source-Cause and Source-Pattern of all things and all beings.

[This paper had been originally sponsored by a Mighty Messenger temporarily sojourning on Urantia.]

Paper 116

The Almighty Supreme

If mortals recognized that their Creators — their immediate supervisors — while being divine were also finite, and that the Deity of time and space was an evolving and nonabsolute Deity, then the inconsistencies of temporal inequalities would cease to be profound religious paradoxes. Religious faith would no longer be subverted to the promotion of social smugness in the fortunate while serving only to encourage stoical resignation in the unfortunate victims of social deprivation.

When viewing the exquisitely perfect spheres of Havona, it is both reasonable and logical to believe they were made by a perfect, infinite, and absolute Creator. But that same reason and logic would compel any honest being, when viewing the turmoil, imperfections, and inequities of Urantia, to conclude that your world had been made by, and was being managed by, Creators who were sub-absolute, pre-infinite, and other than perfect.

Experiential growth implies creature-Creator partnership — Creator and mortal in association. Growth is the earmark of experiential Deity: Havona did not grow; Havona is and always has been; it is existential like the everlasting Deities who are its source. But growth characterizes the grand universe.

The Almighty Supreme is a living and evolving Deity of power and personality. The Supreme's present domain, the grand universe, is also a growing realm of power and personality. The Supreme's destiny is perfection, but present experience encompasses the elements of growth and incomplete status.

The Supreme Being functions primarily in the central universe as a spirit personality; secondarily in the grand universe as the Almighty, a personality of power. The tertiary function of the Supreme in the master universe is now latent, existing only as an unknown mind potential. No one knows just what this third development of the Supreme Being will disclose. Some believe that, when the superuniverses are settled in light and life, the Supreme will become functional from Uversa as the almighty and experiential sovereign of the grand universe while expanding in power as the super almighty of the outer universes. Others speculate that the third stage of Supremacy will involve the third level of Deity manifestation. But none of us really know.

1. The Supreme Mind

The experience of every evolving creature personality is a phase of the experience of the Almighty Supreme. The intelligent subjugation of every physical segment of the superuniverses is a part of the growing control of the Almighty Supreme. The creative synthesis of power and personality is a part of the creative urge of the Supreme Mind and is the very essence of the evolutionary growth of unity in the Supreme Being.

The union of the power and personality attributes of Supremacy is the function of Supreme Mind; and the completed evolution of the Almighty Supreme will result in one unified and personal Deity — not in any loosely co-ordinated association of divine attributes. From the broader perspective, there will be no Almighty apart from the Supreme, no Supreme apart from the Almighty.

Throughout the evolutionary ages the physical power potential of the Supreme is vested in the Seven Supreme Power Directors, and the mind potential reposes in the Seven Master Spirits. The cosmic mind is the ministry of the Seven Master Spirits; the Supreme Mind is in process of actualizing in the co-ordination of the grand universe and in functional association with the revelation and attainment of the Sevenfold.

The time-space mind, the cosmic mind, functions differently in the seven superuniverses, but it is coordinated by some unknown associative technique in the Supreme Being. The Almighty overcontrol of the grand universe is not exclusively physical and spiritual. In the seven superuniverses it is primarily material and spiritual, but there are also phenomena of the Supreme present which are both intellectual and spiritual.

We really know less about the mind of Supremacy than about any other aspect of this evolving Deity. It is unquestionably active throughout the grand universe and is believed to have a potential destiny of master universe function which is of vast extent. But this we do know: While physique may attain completed growth, and while spirit may achieve perfection of development, mind never ceases to progress — it is the experiential technique of endless progress. The Supreme is an experiential Deity and therefore never achieves completion of mind attainment.

2. The Almighty and the Sevenfold

The appearance of the universe power presence of the Almighty is concomitant with the appearance of the high creators and controllers of the evolutionary superuniverses on the stage of cosmic action.

The Supreme derives spirit and personality attributes from the Paradise Trinity, but is power-actualizing in the actions of the Creator Beings, the Ancients of Days, and the Master Spirits, whose collective acts are the source of growing power as almighty sovereign to and in the seven superuniverses.

Unqualified Paradise Deity is incomprehensible to the evolving creatures of time and space. Eternity and infinity connote a level of deity reality which time-space creatures cannot comprehend. Infinity of deity and absoluteness of sovereignty are inherent in the Paradise Trinity, and the Trinity is a reality which lies somewhat beyond the understanding of mortals. Time-space creatures must have origins, relativities, and destinies in order to grasp universe relationships and to understand the meaning values of divinity. Therefore Paradise Deity attenuates and otherwise qualifies the extra-Paradise personalizations of divinity, bringing into existence the Supreme Creators and their associates, who carry the light of life farther and farther from its Paradise source until it finds its most distant and beautiful expression in the earth lives of the bestowal Beings on the evolutionary worlds.

And this is the origin of the Sevenfold, whose successive levels are encountered by mortals in the following order:

1. The Local Universe Creators (and Creative Spirits).
2. The Ancients of Days.
3. The Seven Master Spirits.

4. The Supreme Being.

5. The Conjoint Actor.

6. The Eternal Spirit.

7. The Universal Source.

The first three levels are the Supreme Creators; the last three levels are the Paradise Deities. The Supreme intervenes as the experiential spirit personalization of the Paradise Trinity and as the experiential focus of the evolutionary almighty power of the creator children of the Paradise Deities. The Supreme Being is the maximum revelation of Deity to the seven superuniverses and for the present universe age.

By the technique of mortal logic it might be inferred that the experiential reunification of the collective acts of the first three levels of the Sevenfold would equvalate to the level of Paradise Deity, but such is not the case. Paradise Deity is *existential* Deity. The Supreme Creators, in their divine unity of power and personality, are constitutive and expressive of a new power potential of *experiential* Deity. And this power potential of experiential origin finds inevitable and inescapable union with the experiential Deity of Trinity origin — the Supreme Being.

The Supreme is not the Paradise Trinity, nor is the Supreme any one or all of those superuniverse Creators whose functional activities actually synthesize the Supreme's evolving almighty power. The Supreme, while of origin in the Trinity, becomes manifest to evolutionary creatures as a personality of power only through the co-ordinated functions of the first three levels of the Sevenfold. The Almighty Supreme is now factualizing in time and space through the activities of the Supreme Creator Personalities, even as in eternity the Conjoint Actor flashed into being by the will of the Universal Source and the Eternal Spirit. These beings of the first three levels of the Sevenfold are the very nature and source of the power of the Almighty Supreme; therefore they must always accompany and sustain the Supreme's administrative acts.

3. The Almighty and Paradise Deity

The Paradise Deities not only act directly in their gravity circuits throughout the grand universe, but they also function through their various agencies and other manifestations, such as:

1. *The mind focalizations of the Third Source and Center.* The finite domains of energy and spirit are literally held together by the mind presences of the Conjoint Actor. This is true from the Creative Spirit in a local universe through the Reflective Spirits of a superuniverse to the Master Spirits in the grand universe. The mind circuits emanating from these varied intelligence focuses represent the cosmic arena of creature choice. Mind is the flexible reality which creatures and Creators can so readily manipulate; it is the vital link connecting matter and spirit. The mind bestowal of the Third Source and Center unifies the spirit person of the Supreme with the experiential power of the evolutionary Almighty.

2. *The personality revelations of the Second Source and Center.* The mind presences of the Conjoint Actor unify the spirit of divinity with the pattern of energy. The bestowal incarnations of the Eternal Spirit and the Paradise Beings unify, actually fuse, the divine nature of a Creator with the evolving nature of a creature.

The Supreme is both creature and creator, and this possibility is revealed in the bestowal actions of the Eternal Spirit and the co-ordinate and subordinate Beings. The bestowal orders, the Michaels and the Avonals, actually augment their divine natures with bona fide creature natures which have become theirs by living the actual creature life on the evolutionary worlds. When divinity becomes like humanity, inherent in this relationship is the possibility that humanity can become divine.

3. *The indwelling presences of the First Source and Center.* Mind unifies spirit causations with energy reactions; bestowal ministry unifies divinity descensions with creature ascensions; and the indwelling fragments of the Universal Source actually unify the evolving creatures with Deity on Paradise. There are many presences of the Creator which indwell numerous orders of personalities, and in mortals these divine fragments are the Thought Adjusters. The Mystery Monitors are to human beings what the Paradise Trinity is to the Supreme Being. The Adjusters are absolute foundations, and on absolute foundations freewill choice can cause the evolution of the divine reality of an eternaliter nature, finaliter nature in the case of mortals, Deity nature in the Supreme.

The creature bestowals of the Paradise Beings enable them to enrich their personalities by the acquisition of the actual nature of universe creatures, while such bestowals unfailingly reveal the Paradise path of divinity attainment to the creatures themselves. The Adjuster bestowals enable the Universal Source to attract the personalities of the volitional will creatures. And throughout all these relationships in the finite universes the Conjoint Actor is the ever-present source of the mind ministry by virtue of which these activities take place.

In these and many other ways the Paradise Deities participate in the evolutions of time as they unfold on the circling planets of space, and as they culminate in the emergence of the Supreme personality consequence of all evolution.

4. The Almighty and the Supreme Creators

The unity of the Supreme Whole is dependent on the progressive unification of the finite parts; the actualization of the Supreme is resultant from, and productive of, these very unifications of the factors of supremacy — the creators, creatures, intelligences, and energies of the universes.

During those ages in which the sovereignty of Supremacy is undergoing its time development, the almighty power of the Supreme is dependent on the divinity acts of the Sevenfold, while there seems to be a particularly close relationship between the Supreme Being and the Conjoint Actor together with the primary personalities, the Seven Master Spirits. The Infinite Mind as the Conjoint Actor functions in many ways which compensate for the incompleteness of evolutionary Deity and sustains very close relations to the Supreme. This closeness of relationship is shared in measure by all of the Master Spirits but especially by Master Spirit Number Seven, who speaks for the Supreme. This Master Spirit knows — is in personal contact with — the Supreme.

Early in the projection of the superuniverse scheme of creation, the Master Spirits joined with the ancestral Trinity in the cocreation of the forty-nine Reflective Spirits, and concomitantly the Supreme Being functioned creatively as the culminator of the conjoined acts of the Paradise Trinity and the creative children

of Paradise Deity. Majeston appeared and ever since has focalized the cosmic presence of the Supreme Mind, while the Master Spirits continue as source-centers for the ministry of the cosmic mind.

But the Master Spirits continue in supervision of the Reflective Spirits. The Seventh Master Spirit is (in overall supervision of Orvonton from the central universe) in personal contact with (and has overcontrol of) the seven Reflective Spirits located on Uversa. In inter- and intra-superuniverse controls and administrations this Spirit is in reflective contact with the Reflective Spirits located on each superuniverse capital.

These Master Spirits are not only the supporters and augmenters of the sovereignty of Supremacy, but they are in turn affected by the creative purposes of the Supreme. Ordinarily, the collective creations of the Master Spirits are of the quasi-material order (power directors, etc.), while their individual creations are of the spiritual order (supernaphim, etc.). But when the Master Spirits *collectively* produced the Seven Circuit Spirits in response to the will and purpose of the Supreme Being, it is to be noted that the offspring of this creative act are spiritual, not material or quasi-material.

And as it is with the Master Spirits of the superuniverses, so it is with the triune rulers of these supercreations — the Ancients of Days. These personifications of Trinity justice-judgment in time and space are the field fulcrums for the mobilizing almighty power of the Supreme, serving as the sevenfold focal points for the evolution of trinitarian sovereignty in the domains of time and space. From their vantage point midway between Paradise and the evolving worlds, these Trinity-origin sovereigns see both ways, know both ways, and co-ordinate both ways.

But the local universes are the real laboratories in which the mind experiments, galactic adventures, divinity unfoldings, and personality progressions are developed and which, when cosmically totaled, constitute the actual foundation on which the Supreme is achieving deity evolution in and by experience.

In the local universes even the Creators evolve: The presence of the Conjoint Actor evolves from a living power focus to the status of the divine personality of a Universe Creative Spirit; the Local Universe Creator evolves from the nature of existential Paradise divinity to the experiential nature of supreme sovereignty. The local universes are the starting points of true evolution, the spawning grounds of bona fide imperfect personalities endowed with the freewill choice of becoming cocreators of themselves as they are to be.

The Magisterials in their bestowals on the evolutionary worlds eventually acquire natures expressive of Paradise divinity in experiential unification with the highest spiritual values of material human nature. And through these and other bestowals the Michael Creators acquire the natures and cosmic viewpoints of their actual local universe children. Such Master Creators approximate the completion of sub-supreme experience; and when their local universe sovereignty is enlarged to embrace the associated Creative Spirits, it may be said to approximate the limits of supremacy within the present potentials of the evolutionary grand universe.

When the bestowal Beings reveal new ways for mortals to find the Creator, they are not creating these paths of divinity attainment; rather they are illuminating the everlasting highways of progression which lead through the presence of the Supreme to the person of the Universal Source.

The local universe is the starting place for those personalities who are farthest from the Source, and who can therefore experience the greatest degree of spiritual ascent in the universe, can achieve the maximum of experiential participation in the cocreation of themselves. These same local universes likewise provide the greatest possible depth of experience for the descending personalities, who achieve something which is to them just as meaningful as the Paradise ascent is to an evolving creature.

Mortals appear to be necessary to the full function of the Sevenfold as this divinity grouping culminates in the actualizing Supreme. There are many other orders of universe personalities who are equally necessary to the evolution of the almighty power of the Supreme, but this portrayal is presented for the edification of human beings, and therefore is largely limited to those factors operating in the evolution of the Sevenfold which are related to mortals.

5. The Almighty and the Sevenfold Controllers

You have been instructed in the relationship of the Sevenfold to the Supreme Being, and you should now recognize that the Sevenfold encompasses the controllers as well as the creators of the grand universe. These sevenfold controllers of the grand universe embrace the following:

1. The Master Physical Controllers.
2. The Supreme Power Centers.
3. The Supreme Power Directors.
4. The Almighty Supreme.
5. The Deity of Action — the Infinite Mind.
6. The Isle of Paradise.
7. The Source of Paradise — the Universal Creator.

These seven groups are functionally inseparable from the Sevenfold and constitute the physical-control level of this Deity association.

The separation of energy and spirit (stemming from the conjoint presence of the Eternal Spirit and the Paradise Isle) was symbolized in the superuniverse sense when the Seven Master Spirits unitedly engaged in their first act of collective creation. This episode witnessed the appearance of the Seven Supreme Power Directors. Concomitantly the spiritual circuits of the Master Spirits differentiated from the physical activities of power director supervision, and immediately the cosmic mind appeared as a new factor coordinating matter and spirit.

The Almighty Supreme is evolving as the over-controller of the physical power of the grand universe. In the present universe age this potential of physical power appears to be centered in the Seven Supreme Power

Directors, who operate through the fixed locations of the power centers and through the mobile presences of the physical controllers.

The time universes are not perfect; that is their destiny. The struggle for perfection pertains not only to the intellectual and the spiritual levels but also to the physical level of energy and mass. The settlement of the seven superuniverses in light and life presupposes their attainment of physical stability. And it is conjectured that the final attainment of material equilibrium will signify the completed evolution of the physical control of the Almighty.

In the early days of universe building even the Paradise Creators are primarily concerned with material equilibrium. The pattern of a local universe takes shape not only as a result of the activities of the power centers but also because of the space presence of the Creative Spirit. And throughout these early epochs of local universe building the Local Universe Creator exhibits a little-understood attribute of material control, and does not leave the capital planet until the gross equilibrium of the local universe has been established.

In the final analysis, all energy responds to mind, and the physical controllers are the children of the mind Deity, who is the activator of Paradise pattern. The intelligence of the power directors is unremittingly devoted to the task of bringing about material control. Their struggle for physical dominance over the relationships of energy and the motions of mass never ceases until they achieve finite victory over the energies and masses which constitute their perpetual domains of activity.

The spirit struggles of time and space have to do with the evolution of spirit dominance over matter by the mediation of (personal) mind; the physical (nonpersonal) evolution of the universes has to do with bringing cosmic energy into harmony with the equilibrium concepts of mind subject to the overcontrol of spirit. The total evolution of the entire grand universe is a matter of the personality unification of the energy-controlling mind with the spirit-co-ordinated intellect and will be revealed in the full appearance of the almighty power of the Supreme.

The difficulty in arriving at a state of dynamic equilibrium is inherent in the fact of the growing cosmos. The established circuits of physical creation are being continually jeopardized by the appearance of new energy and new mass. A growing universe is an unsettled universe; therefore no part of the cosmic whole can find real stability until the fullness of time witnesses the material completion of the seven superuniverses.

In the settled universes of light and life there are no unexpected physical events of major importance. Relatively complete control over the material creation has been achieved; still the problems of the relationship of the settled universes to the evolving universes continue to challenge the skill of the Universe Power Directors. But these problems will gradually vanish with the diminution of new creative activity as the grand universe approaches culmination of evolutionary expression.

6. Spirit Dominance

In the evolutionary superuniverses energy-matter is dominant except in personality, where spirit through the mediation of mind is struggling for the mastery. The goal of the evolutionary universes is the subjugation

of energy-matter by mind, the co-ordination of mind with spirit, and all of this by virtue of the creative and unifying presence of personality. In relation to personality, physical systems become subordinate; mind systems, co-ordinate; and spirit systems, directive.

This union of power and personality is expressive on deity levels in and as the Supreme. But the actual evolution of spirit dominance is a growth which is predicated on the freewill acts of the Creators and creatures of the grand universe.

On absolute levels, energy and spirit are one. But the moment departure is made from absolute levels, difference appears, and as energy and spirit move spaceward from Paradise, the gulf between them widens until in the local universes they have become quite divergent. They are no longer identical, neither are they alike, and mind must intervene to interrelate them.

That energy can be directionized by the action of controller personalities discloses the responsiveness of energy to mind action. That mass can be stabilized through the action of these same controlling entities indicates the responsiveness of mass to the order-producing presence of mind. And that spirit itself in volitional personality can strive through mind for the mastery of energy-matter discloses the potential unity of all finite creation.

There is an interdependence of all forces and personalities throughout the universe of universes. Local Universe Creators and Creative Spirits depend on the co-operative function of the power centers and physical controllers in the organization of universes; the Supreme Power Directors are incomplete without the overcontrol of the Master Spirits. In a human being the mechanism of physical life is responsive, in part, to the dictates of (personal) mind. This very mind may, in turn, become dominated by the leadings of purposive spirit, and the result of such evolutionary development is the production of a new child of the Supreme, a new personal unification of the several kinds of cosmic reality.

And as it is with the parts, so it is with the whole; the spirit person of Supremacy requires the evolutionary power of the Almighty to achieve completion of Deity and to attain destiny of Trinity association. The effort is made by the personalities of time and space, but the culmination and consummation of this effort is the act of the Almighty Supreme. And while the growth of the whole is a totaling of the collective growth of the parts, it equally follows that the evolution of the parts is a segmented reflection of the purposive growth of the whole.

On Paradise, matter and spirit are one — indistinguishable except by name. In Havona, matter and spirit, while distinguishably different, are at the same time innately harmonious. In the seven superuniverses, however, there is great divergence; there is a wide gulf between cosmic energy and divine spirit; therefore there is a greater experiential potential for mind action in harmonizing and eventually unifying physical pattern with spiritual purposes. In the time-evolving universes of space there is greater divinity attenuation, more difficult problems to be solved, and larger opportunity to acquire experience in their solution. And this entire superuniverse situation brings into being a larger arena of evolutionary existence in which the possibility of cosmic experience is made available alike to creature and Creator — even to Supreme Deity.

The dominance of spirit, which is existential on absolute levels, becomes an evolutionary experience on finite levels and in the seven superuniverses. And this experience is shared alike by all, from mortals to the Supreme Being. All strive, personally strive, in the achievement; all participate, personally participate, in the destiny.

7. The Living Organism of the Grand Universe

The grand universe is not only a material creation of physical grandeur, spirit sublimity, and intellectual magnitude, it is also a magnificent and responsive living organism. There is actual life pulsating throughout the mechanism of the vast creation of the vibrant cosmos. The physical reality of the universes is symbolic of the perceivable reality of the Almighty Supreme; and this material and living organism is penetrated by intelligence circuits, even as the human body is traversed by a network of neural sensation paths. This physical universe is permeated by energy lanes which effectively activate material creation, even as the human body is nourished and energized by the circulatory distribution of the assimilable energy products of nourishment. The vast universe is not without those co-ordinating centers of magnificent overcontrol which might be compared to the delicate chemical-control system of the human mechanism. But if you only knew something about the physical nature of a power center, we could, by analogy, tell you so much more about the physical universe.

Much as mortals look to solar energy for life maintenance, the grand universe depends on the unfailing energies emanating from nether Paradise to sustain the material activities and cosmic motions of space.

Mind has been given to mortals so that they may become self-conscious of identity and personality; and mind — even a Supreme Mind — has been bestowed on the totality of the finite with which the spirit of this emerging personality of the cosmos strives for the mastery of energy-matter.

Mortals are responsive to spirit guidance, even as the grand universe responds to the spirit-gravity grasp of the Eternal Spirit, the universal supermaterial cohesion of the eternal spiritual values of all the creations of the finite cosmos of time and space.

Human beings are capable of making an everlasting self-identification with total and indestructible universe reality — fusion with the indwelling Thought Adjuster. Similarly, the Supreme everlastingly depends on the absolute stability of Original Deity, the Paradise Trinity.

Mortals' urge for Paradise perfection, their striving for Creator-attainment, creates a genuine divinity tension in the living cosmos which can only be resolved by the evolution of an immortal soul; this is what happens in the experience of a single mortal creature. But when all creatures and all Creators in the grand universe strive for Creator-attainment and divine perfection, a profound cosmic tension is built up which can only find resolution in the sublime synthesis of almighty power with the spirit person of the evolving Deity of all creatures, the Supreme Being.

[This paper had been originally sponsored by a Mighty Messenger temporarily sojourning on Urantia.]

Paper 117

The Supreme

To the extent that we do the will of the Creator in whatever universe station we may have our existence, in that measure the almighty potential of the Supreme becomes one step more actual. The will of the Creator is the purpose of the First Source and Center as it is potentialized in the three Absolutes, personalized in the Eternal Spirit, conjoined for universe action in the Infinite Mind, and eternalized in the everlasting patterns of Paradise. And the Supreme is becoming the highest finite manifestation of the total will of the Creator.

If all residents of the grand universe should ever relatively achieve the full living of the will of the Creator, then the time-space creations would be settled in light and life, and then the Almighty, the deity potential of Supremacy, would become factual in the emergence of the divine personality of the Supreme.

When an evolving mind becomes attuned to the circuits of cosmic mind, when an evolving universe becomes stabilized after the pattern of the central universe, when an advancing spirit contacts the united ministry of the Master Spirits, when an ascending mortal personality finally attunes to the divine leading of the indwelling Adjuster, then the actuality of the Supreme has become real by one more degree in the universes; then the divinity of Supremacy has advanced one more step toward cosmic realization.

The parts and individuals of the grand universe evolve as a reflection of the total evolution of the Supreme, while in turn the Supreme is the synthetic cumulative total of all grand universe evolution. From the mortal viewpoint both are evolutionary and experiential reciprocals.

1. Nature of the Supreme Being

The Supreme is the beauty of physical harmony, the truth of intellectual meaning, the goodness of spiritual value, the sweetness of true success and the joy of everlasting achievement. The Supreme is the oversoul of the grand universe, the consciousness of the finite cosmos, the completion of finite reality, and the personification of Creator-creature experience. Throughout all future eternity the Supreme will voice the reality of volitional experience in the trinity relationships of Deity.

In the persons of the Supreme Creators the Deities have descended from Paradise to the domains of time and space to create and to evolve creatures with Paradise-attainment capacity who can ascend there in quest of the Universal Source. This universe procession of descending Source-revealing Creators and ascending Source-seeking creatures is revelatory of the Deity evolution of the Supreme, in whom both descenders and ascenders achieve mutuality of understanding, the discovery of the eternal and universal family. The Supreme Being becomes the finite synthesis of the experience of the perfect-Creator cause and the perfecting-creature response.

The grand universe contains the possibility of, and seeks for, complete unification, and this grows out of the fact that this cosmic existence is a consequence of the creative acts and the power mandates of the Paradise Trinity, which is unqualified unity. This very trinitarian unity is expressed in the finite cosmos in

the Supreme, whose reality becomes increasingly apparent as the universes attain to the maximum level of Trinity identification.

The will of the Creator and the will of the creature are qualitatively different, but they are also experientially related, for creature and Creator can collaborate in the achievement of universe perfection. Mortals can work in liaison with Deity to cocreate an eternal finaliter. Deity can work even as humanity in the incarnations of the Paradise Beings, through which they can achieve the supremacy of creature experience.

In the Supreme Being, Creator and creature are united in one Deity whose will is expressive of one divine personality. And this will of the Supreme is something more than the will of either creature or Creator, even as the sovereign will of the Master Michael of Nebadon is now something more than a combination of the will of divinity and humanity. The union of Paradise perfection and time-space experience yields a new meaning value on deity levels of reality.

The evolving divine nature of the Supreme is becoming a faithful portrayal of the matchless experience of all creatures and of all Creators in the grand universe. In the Supreme, creatorship and creaturehood are one; they are forever united by that experience which was born of the vicissitudes attendant on the solution of the manifold problems which beset all finite creation as it pursues the eternal path in quest of perfection and liberation from the fetters of incompleteness.

Truth, beauty, and goodness are correlated in the ministry of the Infinite Mind, the grandeur of Paradise, the mercy of the Eternal Spirit, and the experience of the Supreme. The Supreme *is* truth, beauty, and goodness, for these concepts of divinity represent finite maximums of ideational experience. The eternal sources of these triune qualities of divinity are on superfinite levels, but a creature could only conceive of such sources as supertruth, superbeauty, and supergoodness.

Michael, a creator, revealed the divine love of the Universal Parent for the terrestrial children. And having discovered and received this divine affection, mortals can aspire to reveal this love to others. Such creature affection is a true reflection of the love of the Supreme.

The Supreme is symmetrically inclusive. The First Source and Center is potential in the three great Absolutes, is actual in Paradise, in the Eternal Spirit, and in the Infinite Mind; but the Supreme is both actual and potential, a being of personal supremacy and of almighty power, responsive alike to creature effort and Creator purpose; self-acting on the universe and self-reactive to the sum total of the universe; and at one and the same time the supreme creator and the supreme creature. The Deity of Supremacy is expressive of the sum total of the entire finite.

2. The Source of Evolutionary Growth

The Supreme is Deity-in-time; the Supreme is the secret of creature growth in time and is also the conquest of the incomplete present and the consummation of the perfecting future. And the final fruits of all finite growth are: power controlled through mind by spirit by virtue of the unifying and creative presence of personality. The culminating consequence of all this growth is the Supreme Being.

To mortals, existence is equivalent to growth. And so it would seem to be, even in the larger universe sense, for spirit-led existence does seem to result in experiential growth — augmentation of status. We have long held, however, that the growth which characterizes creature existence in the present universe age is a function of the Supreme. We equally hold that this kind of growth is peculiar to the age of the growth of the Supreme, and that it will terminate with the completion of the growth of the Supreme.

Consider the status of the creature-trinitized beings: They are born and live in the present universe age; they have personalities, together with mind and spirit endowments. They have experiences and the memory of them, but they do not *grow* as do ascenders. It is our belief and understanding that these creature-trinitized beings, while they are *in* the present universe age, are really *of* the next universe age — the age which will follow the completion of the growth of the Supreme. Therefore they are not *in* the Supreme as of the present status of incompleteness and consequent growth, and they are nonparticipating in the experiential growth of the present universe age, being held in reserve for the next universe age.

My own order, the Mighty Messengers, being Trinity embraced, are nonparticipating in the growth of the present universe age. In a sense we are in status as of the preceding universe age as are the Stationary Spirits of the Trinity. One thing is certain: Our status is fixed by the Trinity embrace, and experience no longer eventuates in growth.

This is not true of the finaliters nor of any other of the evolutionary and experiential orders which are participants in the growth process of the Supreme. You mortals now living on Urantia who may aspire to Paradise attainment and finaliter status should understand that such a destiny is only realizable because you are in and of the Supreme and are participants in the cycle of the growth of the Supreme.

There will sometime come an end to the growth of the Supreme, whose status will achieve completion (in the energy-spirit sense). This termination of the evolution of the Supreme will also witness the ending of creature evolution as a part of Supremacy. What kind of growth may characterize the universes of outer space, we do not know, but we are very sure that it will be something very different from anything that has been seen in the present age of the evolution of the seven superuniverses. It will undoubtedly be the function of the evolutionary citizens of the grand universe to compensate the outer-spacers for this deprivation of the growth of Supremacy.

At the consummation of the present universe age, the Supreme Being will function as an experiential sovereign in the grand universe. Outer-spacers — citizens of the next universe age — will have a post-superuniverse growth potential, a capacity for evolutionary attainment presupposing the sovereignty of the Almighty Supreme, and excluding creature participation in the power-personality synthesis of the present universe age.

In this way the incompleteness of the Supreme may be regarded as a virtue since it makes the evolutionary growth of the creature-creation of the present universes possible. Emptiness does have its virtue, for it may become experientially filled.

One of the most intriguing questions in finite philosophy is this: Does the Supreme Being actualize in response to the evolution of the grand universe, or does this finite cosmos progressively evolve in response

to the gradual actualization of the Supreme? Or is it possible that they are mutually interdependent for their development? that they are evolutionary reciprocals, each initiating the growth of the other? Of this we are certain: Creatures and universes, high and low, are evolving within the Supreme, and as they evolve, the unified summation of the entire finite activity of this universe age is appearing. And this is the appearance of the Supreme Being, to all personalities the evolution of the almighty power of the Supreme.

3. Significance of the Supreme to Universe Creatures

The cosmic reality variously designated as the Supreme Being, the Supreme, and the Almighty Supreme, is the complex and universal synthesis of the emerging phases of all finite realities. The diversification of eternal energy, divine spirit, and universal mind attains finite culmination in the evolution of the Supreme, who is the sum total of all finite growth, self-realized on deity levels of finite maximum completion.

The Supreme is the divine channel through which the creative infinity of the triodities flows, crystallizing into the galactic panorama of space, and against which the magnificent personality drama of time takes place: the spirit conquest of energy-matter through the mediation of mind.

Jesus is the living way from the material level of self-consciousness to the spiritual level of Creator-consciousness. And even as Jesus is this living way of ascension from the self to the Creator, so the Supreme is the living way from finite consciousness to transcendence of consciousness, even to the insight of absonity.

Your Local Universe Creator can actually be such a living channel from humanity to divinity through having personally experienced the fullness of the traversal of this universe path of progression, from the true humanity of Joshua ben Joseph to the Paradise divinity of Michael of Nebadon. Similarly the Supreme Being can function as the universe approach to the transcendence of finite limitations, by being the actual embodiment and personal epitome of all creature evolution, progression, and spiritualization. Even the grand universe experiences of the descending personalities from Paradise are that part of the Supreme's experience which is complementary to the summation of the ascending experiences of the pilgrims of time.

Mortals are more than figuratively made in the image of the Creator. From a physical standpoint this statement is hardly true, but with reference to certain universe potentialities it is an actual fact. In the human race, something of the same drama of evolutionary attainment is being unfolded as takes place, on a vastly larger scale, in the universe of universes. A mortal, a volitional personality, becomes creative in liaison with an Adjuster, an impersonal entity, in the presence of the finite potentialities of the Supreme, and the result is the flowering of an immortal soul. In the universes the Creator personalities of time and space function in liaison with the impersonal spirit of the Paradise Trinity and become creative of a new power potential of Deity reality.

Mortals, being creatures, are not exactly like the Supreme Being, who is deity, but a mortal's evolution does in some ways resemble the growth of the Supreme. Mortals consciously grow from the material toward the spiritual by the strength, power, and persistency of their own decisions; they also grow as their Thought Adjusters develop new techniques for reaching down from the spiritual to the morontial soul levels; and once the soul comes into being, it begins to grow in and of itself.

This is somewhat like the expansion of the Supreme Being, whose sovereignty grows in and out of the acts and achievements of the Supreme Creator Personalities; that is the evolution of the majesty of the Supreme's power as the ruler of the grand universe. The Supreme's deity nature is similarly dependent on the pre-existent unity of the Paradise Trinity. But there is still another aspect to the evolution of the Supreme, who is not only Creator-evolved and Trinity-derived, but is also self-evolved and self-derived. The Supreme is a volitional, creative participant in deity actualization. The human morontial soul is likewise a volitional, co-creative partner in its own immortalization.

The Universal Creator collaborates with the Conjoint Actor in manipulating the energies of Paradise and in rendering these energies responsive to the Supreme. The Universal Creator collaborates with the Eternal Spirit in the production of Creator personalities whose acts will culminate in the sovereignty of the Supreme. The Universal Creator collaborates with both Eternal Spirit and Infinite Mind in the creation of Trinity personalities to function as rulers of the grand universe until such time as the Supreme becomes qualified to assume that sovereignty. The Universal Creator co-operates with both Deity and non-Deity coordinates in these and many other ways in the furtherance of the evolution of Supremacy, but also functions alone in these matters. And the Creator's solitary function is probably best revealed in the ministry of the Thought Adjusters and their associated entities.

Deity is unity, existential in the Trinity, experiential in the Supreme, and, in mortals, creature-realized in Adjuster fusion. The presence of the Thought Adjusters in mortals reveals the essential unity of the universe, for mortals, the lowest possible type of universe personality, contain within themselves an actual fragment of the highest and eternal reality, even the original Parent of all personalities.

The Supreme Being evolves by virtue of liaison with the Paradise Trinity and in consequence of the divinity successes of the creator and administrator children of that Trinity. A mortal's immortal soul evolves its own eternal destiny by association with the divine presence of the Paradise Source and in accordance with the personality decisions of the human mind. What the Trinity is to the Supreme, the Adjuster is to evolving mortals.

During the present universe age the Supreme Being is apparently unable to function directly as a creator except in those instances where the finite possibilities of action have been exhausted by the creative agencies of time and space. In universe history this has transpired only once; when the possibilities of finite action in the matter of universe reflectivity had been exhausted, then the Supreme functioned as the creative culminator of all antecedent creator actions. And we believe the Supreme will function again as a culminator in future ages whenever antecedent creatorship has completed an appropriate cycle of creative activity.

The Supreme Being did not create mortals, but mortals were literally created out of, their very life was derived from, the potentiality of the Supreme. Nor does the Supreme evolve mortals; yet the Supreme is the very essence of evolution. From the finite standpoint, we actually live, move, and have our being within the immanence of the Supreme.

The Supreme apparently cannot initiate original causation but appears to be the catalyzer of all universe growth and is seemingly destined to provide totality culmination as regards the destiny of all experiential-evolutionary beings. The Universal Creator originates the concept of a finite cosmos; the Local Universe

Creators factualize this idea in time and space with the consent and co-operation of the Creative Spirits; the Supreme culminates the total finite and establishes its relationship with the destiny of the absonite.

4. The Finite Deity

As we view the ceaseless struggles of the creature creation for perfection of status and divinity of being, we have to believe that these unending efforts speak of the unceasing struggle of the Supreme for divine self-realization. The Supreme is the finite Deity, and must cope with the problems of the finite in the total sense of that word. Our struggles with the vicissitudes of time in the evolutions of space are reflections of the Supreme's efforts to achieve reality of self and completion of sovereignty within the sphere of action which is evolving and expanding to the outermost limits of possibility.

Throughout the grand universe the Supreme struggles for expression. The Supreme's divine evolution is predicated on the wisdom-action of every personality in existence. When human beings choose eternal survival, they are cocreating destiny; and in the life of these ascending mortals the finite Deity finds an increased measure of personality self-realization and an enlargement of experiential sovereignty. But if a creature rejects the eternal career, that part of the Supreme which was dependent on this creature's choice experiences inescapable delay, a deprivation which must be compensated for by substitutional or collateral experience; as for the personality of the non-survivor, it is absorbed into the oversoul of creation, becoming a part of the Deity of the Supreme.

The Universal Creator is trusting and loving to the point of giving a portion of the divine nature into the hands of even human beings for safekeeping and self-realization. The Parental nature, the Adjuster presence, is indestructible regardless of the choice of the mortal being. The child of the Supreme, the evolving self, can be destroyed in spite of the fact that the potentially unifying personality of such a misguided self will persist as a factor of the Deity of Supremacy.

The human personality can truly destroy individuality of creaturehood, and though all that was worthwhile in the life of such a cosmic suicide will persist, *these qualities will not persist as an individual creature*. The Supreme will continue to find expression in the creatures of the universes but never again as that particular person; the unique personality of a non-ascender returns to the Supreme as a drop of water returns to the sea.

Any isolated action of the personal parts of the finite is comparatively irrelevant to the eventual appearance of the totality of the Supreme, but the whole is nonetheless dependent on the total acts of the manifold parts. The personality of the individual mortal is insignificant in the face of the total of Supremacy, but the personality of each human being represents an irreplaceable meaning-value in the finite; personality, having once been expressed, never again finds identical expression except in the continuing existence of that living personality.

And so, as we strive for self-expression, the Supreme is striving in us, and with us, for deity expression. As we find the Universal Source, the Supreme has found the Paradise Creator of all things. As we master the problems of self-realization, the Deity of experience is achieving almighty supremacy in the universes of time and space.

Humankind does not ascend effortlessly in the universe, neither does the Supreme evolve without purposeful and intelligent action. Creatures do not attain perfection by mere passivity, nor can the spirit of Supremacy factualize the power of the Almighty without unceasing service ministry to the finite creation.

The temporal relation of mortals to the Supreme is the foundation for cosmic morality, the universal sensitivity to, and acceptance of, *duty*. This is a morality which transcends the temporal sense of relative right and wrong; it is a morality directly predicated on the self-conscious creature's appreciation of experiential obligation to experiential Deity. Mortals and all other finite creatures are created out of the living potential of energy, mind, and spirit existent in the Supreme. It is on the Supreme that the Adjuster-mortal ascender draws for the creation of the immortal and divine character of a finaliter. It is out of the very reality of the Supreme that the Adjuster, with the consent of the human will, weaves the patterns of the eternal nature of an ascending child of the Creator.

The evolution of Adjuster progress in the spiritualizing and eternalizing of a human personality is directly productive of an enlargement of the sovereignty of the Supreme. Such achievements in human evolution are at the same time achievements in the evolutionary actualization of the Supreme. While it is true that creatures could not evolve without the Supreme, it is probably also true that the evolution of the Supreme can never be fully attained independently of the completed evolution of all creatures. Here lies the great cosmic responsibility of self-conscious personalities; that Supreme Deity is in a certain sense dependent on the choosing of the mortal will. And the mutual progression of creature evolution and of Supreme evolution is faithfully and fully indicated to the Ancients of Days over the inscrutable mechanisms of universe reflectivity.

The great challenge that has been given to mortals is this: Will you decide to personalize the experiential value meanings of the cosmos into your own evolving selfhood? or by rejecting survival, will you allow these secrets of Supremacy to lie dormant, awaiting the action of another creature at some other time who will attempt a creature contribution to the evolution of the finite Deity? But that will be their contribution to the Supreme, not yours.

The great struggle of this universe age is between the potential and the actual — the seeking for actualization by all that is as yet unexpressed. If mortals proceed on the Paradise adventure, they are following the motions of time, which flow as currents within the stream of eternity; if mortals reject the eternal career, they are moving counter to the stream of events in the finite universes. The mechanical creation moves on inexorably in accordance with the unfolding purpose of the Paradise Creator, but the volitional creation has the choice of accepting or of rejecting the role of personality participation in the adventure of eternity. Mortals cannot destroy the supreme values of human existence, but they can very definitely prevent the evolution of these values in their own personal experience. To the extent that the human self refuses to take part in the Paradise ascent, to just that extent the Supreme is delayed in achieving divinity expression in the grand universe.

Into the keeping of mortals has been given not only the Adjuster presence of the Paradise Creator but also control over the destiny of an infinitesimal fraction of the future of the Supreme. For as mortals attain human destiny, the Supreme achieves destiny on deity levels.

And so the decision awaits each of you as it once awaited each of us: Will you fail the Deity of time, who is dependent on the decisions of the finite mind? will you fail the Supreme personality of the universes by the slothfulness of animalistic retrogression? will you fail the Deity of all creatures, who is dependent on each creature? can you allow yourself to pass into the realm of the unrealized when before you lies the enchanting vista of the universe career — the divine discovery of the Paradise Creator and the divine participation in the search for, and the evolution of, the Deity of Supremacy?

The Creator's gifts — the bestowal of reality — are not divorcements; the Creator does not alienate creation, but has set up tensions in the creations circling Paradise. The Creator first loves mortals and confers upon them the potential of immortality — eternal reality. And as mortals love the Creator, they become eternal in actuality. And here is mystery: The more closely mortals approach the Creator through love, the greater the reality — actuality — of that mortal. The more mortals withdraw from the Creator, the more nearly they approach nonreality — cessation of existence. When mortals consecrate their will to the doing of the Creator's will, when mortals give the Creator all that they *have*, then the Creator makes those mortals more than they are.

5. The Oversoul of Creation

The cosmic oversoul of the grand universe is the Supreme, in whom the qualities and quantities of the cosmos find their deity reflection. The Supreme's deity nature is the mosaic composite of the total vastness of all creature-Creator nature throughout the evolving universes. And the Supreme is also an actualizing Deity embodying a creative will which embraces an evolving universe purpose.

The intellectual, potentially personal selves of the finite emerge from the Third Source and Center and achieve finite time-space Deity synthesis in the Supreme. When creatures submit to the will of the Creator, they do not submerge or surrender their personality; the individual personality participants in the actualization of the finite Deity do not lose their volitional selfhood. Rather such personalities are progressively augmented by participation in this great Deity adventure; by union with divinity mortals exalt, enrich, spiritualize, and unify their evolving selves to the very threshold of supremacy.

The evolving immortal soul, the joint creation of the material mind and the Adjuster, ascends as such to Paradise and subsequently, when mustered into the Corps of the Finality, becomes allied in some new way with the spirit-gravity circuit of the Eternal Spirit by a technique of experience known as *finaliter transcendence*. Such finaliters become acceptable candidates for experiential recognition as personalities of the Supreme. And when these mortal intellects in the unrevealed future assignments of the Corps of the Finality attain the seventh stage of spirit existence, those dual minds will become triune. The two attuned minds, the human and the divine, will become glorified in union with the experiential mind of the then actualized Supreme Being.

In the eternal future, the Supreme will be actualized — creatively expressed and spiritually portrayed — in the spiritualized mind, the immortal soul, of ascendant mortals, even as the Universal Creator was revealed in the earth life of Jesus.

Mortals do not unite with the Supreme and submerge their personal identity, but the universe repercussions of the experience of all mortals do form a part of the divine experiencing of the Supreme. “The act is ours, the consequences are the Creator’s.”

The progressing personality leaves a trail of actualized reality as it passes through the ascending levels of the universes. Whether mind, spirit, or energy, the growing creations of time and space are modified by the progression of personality through their domains. When mortals act, the Supreme reacts, and this transaction constitutes the fact of progression.

The great circuits of energy, mind, and spirit are never the permanent possessions of ascending personality; these ministries forever remain a part of Supremacy. The human intellect resides in the rhythmic pulsations of the adjutant mind-spirits and effects its decisions within the arena produced by encircuitment within this ministry. At mortal death the human self is everlastingly divorced from the adjutant circuit. While these adjutants never seem to transmit experience from one personality to another, they can and do transmit the impersonal repercussions of decision-action through the Sevenfold to the Supreme. (At least this is true of the adjutants of worship and wisdom.)

And so it is with the spiritual circuits: Mortals utilize these in their ascent through the universes, but they never possess them as a part of their eternal personality. But these circuits of spiritual ministry, whether Spirit of Truth, Holy Spirit, or superuniverse spirit presences, are receptive and reactive to the emerging values in ascending personality, and these values are faithfully transmitted through the Sevenfold to the Supreme.

While such spiritual influences as the Holy Spirit and the Spirit of Truth are local universe ministrations, their guidance is not wholly confined to the geographic limitations of a given local creation. As ascending mortals pass beyond the boundaries of their local universe of origin, they are not entirely deprived of the ministry of the Spirit of Truth which has constantly taught and guided them through the philosophic mazes of the material and morontial worlds, in every crisis of ascension unflinchingly directing the Paradise pilgrim, always saying: “This is the way.” When you leave the domains of the local universe, through the ministry of the spirit of the emerging Supreme Being and through the provisions of superuniverse reflectivity, you will still be guided in your Paradise ascent by the comforting directive spirit of the Paradise bestowal Beings.

How do these manifold circuits of cosmic ministry register the meanings, values, and facts of evolutionary experience in the Supreme? We are not exactly certain, but we believe that this registry takes place through the persons of the Supreme Creators of Paradise origin who are the immediate bestowers of these circuits of time and space. The mind-experience accumulations of the seven adjutant mind-spirits, in their ministry to the physical level of intellect, are a part of the local universe experience of the Divine Minister, and through this Creative Spirit they probably find registry in the mind of Supremacy. Mortal experiences with the Spirit of Truth and the Holy Spirit are also probably registered by similar techniques in the person of Supremacy.

Even the experience of mortal and Adjuster must find echo in the divinity of the Supreme, for, as the Adjusters experience, they are like the Supreme, and the evolving soul of a mortal is created out of the pre-existent possibility for such experience within the Supreme.

In this manner the manifold experiences of all creation become a part of the evolution of Supremacy. Creatures merely utilize the qualities and quantities of the finite as they ascend to the Creator; the impersonal consequences of such utilization forever remain a part of the living cosmos, the Supreme person.

What mortals take with them as a personality possession are the character consequences of the experience of having used the mind and spirit circuits of the grand universe in their Paradise ascent. When mortals decide, and when they consummate this decision in action, they experience, and the meanings and the values of this experience are a part of their eternal character on all levels forever, from the finite to the final. Cosmically moral and divinely spiritual character represents the creature's capital accumulation of personal decisions which have been illuminated by sincere worship, glorified by intelligent love, and consummated in loving service.

The evolving Supreme will eventually compensate finite creatures for their inability to ever achieve more than limited experience contact with the universe of universes. Creatures can attain the Paradise Creator, but their evolutionary minds, being finite, are incapable of really understanding the infinite and absolute Source. But since all creature experiencing registers in, and is a part of, the Supreme, when all creatures attain the final level of finite existence, and after total universe development makes their attainment of the Supreme as an actual divinity presence possible, then, inherent in the fact of such contact, is contact with total experience. The finite of time contains within itself the seeds of eternity; and we are taught that, when the fullness of evolution witnesses the exhaustion of the capacity for cosmic growth, the total finite will embark on the absonite phases of the eternal career in quest of the Ultimate.

6. The Quest for the Supreme

The Supreme is not found in the universes. The Almighty Supreme is "the form of the yet unformed, the pattern of the yet uncreated." The Supreme is your universe home, and when you find the Supreme, it will be like returning home. The Supreme is your experiential parent, and has grown in the experience of divine parenthood, even as human beings grow through experience. The Supreme knows you, being creaturelike as well as creatorlike.

If you truly desire to find the Universal Creator, you cannot help having born in your minds the consciousness of the Supreme. As the Creator is your initiating Parent, the Supreme is your encompassing Parent, in whom you are nurtured throughout your lives as universe creatures.

What Michael is to Nebadon, the Supreme is to the finite cosmos; and is the great avenue through which the love of the Creator flows outward to all creation, and is the great avenue through which finite creatures pass inward in their quest of the Creator, who is love. Even Thought Adjusters are related to the Supreme; in original nature and divinity they are like the Creator, but when they experience the transactions of time in the universes of space, they become like the Supreme.

The act of the creature's choosing to do the will of the Creator is a cosmic value and has a universe meaning which is immediately reacted to by some unrevealed but ubiquitous force of co-ordination, probably the functioning of the ever-enlarging action of the Supreme Being.

The morontia soul of an evolving mortal is really the child of the Adjuster action of the Universal Parent and the child of the cosmic reaction of the Supreme Being. The Supreme's influence dominates the human personality throughout the local universe experience of the growing soul. The influence of the Deity parents becomes more equal after Adjuster fusion and during the superuniverse career, but when the creatures of time begin the traversal of the central universe of eternity, the Creator nature becomes increasingly manifest, attaining its height of finite manifestation on the recognition of the Universal Source and admission into the Corps of the Finality.

In and through the experience of finaliter attainment the experiential qualities of the ascending self become tremendously affected by contact and infusion with the spirit presence of the Eternal Spirit and the mind presence of the Infinite Mind. Then, throughout the realms of finaliter activity in the grand universe, a new awakening of the latent potential of the Supreme appears; a new realization of experiential meanings, and a new synthesis of experiential values of the entire ascension career. It seems that this realization of self will continue in the universe careers of the sixth-stage finaliters until the inheritance of the Supreme attains finite synchrony with the Adjuster inheritance of the Creator. This intriguing period of grand universe function represents the continuing adult career of the ascendant and perfected mortal.

On completion of the sixth stage of existence and the entrance on the seventh and final stage of spirit status, the advancing ages of enriching experience, ripening wisdom, and divinity realization will probably ensue. In the nature of the finaliter this will probably equal the completed attainment of the mind struggle for spirit self-realization, the completion of the co-ordination of the ascendant mortal-nature with the divine Adjuster-nature within the limits of finite possibilities. Such a magnificent universe self becomes the eternal finaliter child of the Paradise Parent as well as the eternal universe child of the Supreme, a universe self qualified to represent both Parents of universes and personalities in any activity or undertaking pertaining to the finite administration of created, creating, or evolving things and beings.

All soul-evolving humans are literally the evolutionary children of the Universal Creator and the Supreme Being. But until such time as mortals become soul-conscious of their divine heritage, this assurance of Deity kinship must be faith realized. Human life experience is the cosmic cocoon in which the universe endowments of the Supreme Being and the universe presence of the Universal Creator (none of which are personalities) are evolving the morontia soul of time and the human-divine finaliter character of universe destiny and eternal service.

Mortals all too often forget that the Creator is the greatest experience in human existence. Other experiences are limited in their nature and content, but the experience of the Creator has no limits except those of the creature's comprehension capacity, and this very experience is in itself capacity enlarging. When mortals search for the Creator, they are searching for everything. When they find the Creator, they have found everything. The search for the Creator is the unstinted bestowal of love attended by amazing discoveries of new and greater love to be bestowed.

All true love is from the Creator, and mortals receive the divine affection as they themselves bestow this love on others. Love is dynamic. It can never be captured; it is alive, free, thrilling, and always moving. Mortals can never take the love of the Creator and imprison it within their hearts. The Creator's love can become real to mortals only by passing through their personality as they in turn bestow this love upon others. The love of the Creator appears in the mortal personality by the ministry of the indwelling Adjuster. A Creator-knowing person reveals this love to others, and this familial affection is the essence of the love of the Supreme.

There is no approach to the Supreme except through experience, and in the current epochs of creation there are only three avenues of creature approach to Supremacy:

1. The Paradise Citizens descend from the eternal Isle through Havona, where they acquire capacity for Supremacy comprehension through observation of the Paradise-Havona reality differential and by exploratory discovery of the manifold activities of the Supreme Creator Personalities, ranging from the Master Spirits to the Local Universe Creators.
2. The time-space ascenders coming up from the evolutionary universes of the Supreme Creators make close approach to the Supreme in the traversal of Havona as a preliminary to the augmenting appreciation of the unity of the Paradise Trinity.
3. The Havona natives acquire a comprehension of the Supreme through contacts with descending pilgrims from Paradise and ascending pilgrims from the seven superuniverses. Havona natives are inherently in position to harmonize the essentially different viewpoints of the citizens of the eternal Isle and the citizens of the evolutionary universes.

To evolutionary creatures there are seven great approaches to the Universal Source, and each of these Paradise ascensions passes through the divinity of one of the Seven Master Spirits; and each approach is made possible by an enlargement of experience receptivity consequent on the creature's having served in the superuniverse reflective of the nature of that Master Spirit. The sum total of these seven experiences constitutes the present-known limits of a creature's consciousness of the reality and actuality of the Supreme.

It is not only mortals' own limitations which prevent them from finding the Supreme; it is also the incompleteness of the universe. Even the incompleteness of all creatures — past, present, and future — makes the Supreme inaccessible. The Universal Source can be found by any individual who has attained the divine level of Creator-likeness, but the Supreme will never be personally discovered by any *one* creature until that far-distant time when, through the universal attainment of perfection, *all* creatures will simultaneously find the Supreme.

Despite the fact that you cannot, in this universe age, personally find the Supreme as you can and will find the Universal Source, the Eternal Spirit, and the Infinite Mind, nevertheless, the Paradise ascent and subsequent universe career will gradually create in your consciousness the recognition of the universe presence and the cosmic action of the Deity of all experience. The fruits of the spirit are the substance of the Supreme as realizable in human experience.

Mortals' attainment of the Supreme is consequent on their fusion with the spirit of Paradise Deity. With Urantians this spirit is the Adjuster presence of the Universal Creator; and though the Mystery Monitor is from the Creator and like the Creator, we doubt that even such a divine gift can achieve the impossible task of revealing the nature of the infinite Deity to a finite creature. We suspect that what the Adjusters will reveal to future seventh-stage finaliters will be the divinity and nature of the Supreme. And this revelation will be to a finite creature what the revelation of the Infinite would be to an absolute being.

The Supreme is not infinite, but probably embraces all of infinity that a finite creature can ever really comprehend. To understand more than the Supreme is to be more than finite!

All experiential creations are interdependent in their realization of destiny. Only existential reality is self-contained and self-existent. Havona and the seven superuniverses require each other to achieve the maximum of finite attainment; and they will be dependent on the future universes of outer space for finite transcendence.

A human ascender can find the Source; the Creator is existential and therefore real, irrespective of the status of experience in the total universe. But no single ascender will ever find the Supreme until all ascenders have reached that maximum universe maturity which qualifies them to simultaneously participate in this discovery.

The Creator is no respecter of persons and treats each ascending child as a cosmic individual. The Supreme is likewise no respecter of persons and treats all experiential children as a single cosmic total.

Mortals can discover the Creator in their hearts, but they will have to search in the hearts of all others for the Supreme, who will become a universe actuality to all creatures when they perfectly reveal the Supreme's love. And that is just another way of saying that the universes will be settled in light and life.

The attainment of perfected self-realization by all personalities plus the attainment of perfected equilibrium throughout the universes equals the attainment of the Supreme and witnesses the liberation of all finite reality from the limitations of incomplete existence. Such an exhaustion of all finite potentials yields the completed attainment of the Supreme and may be otherwise defined as the completed evolutionary actualization of the Supreme Being.

Mortals do not find the Supreme suddenly and spectacularly as an earthquake tears chasms into the rocks, but they find the Supreme slowly and patiently as a river quietly wears away the soil beneath.

When you find the Creator, you will find the great cause of your spiritual ascent in the universes; when you find the Supreme, you will discover the great result of your career of Paradise progression.

But no Creator-knowing mortals can ever be lonely in their journey through the cosmos, for they know that the Creator walks beside them each step of the way, while the very way that they are traversing is the presence of the Supreme.

7. The Future of the Supreme

The completed realization of all finite potentials equals the completion of the realization of all evolutionary experience. This suggests the final emergence of the Supreme as an almighty Deity presence in the universes. We believe that the Supreme, in this stage of development, will be as discretely personalized as the Eternal Spirit, as concretely energized as the Isle of Paradise, as completely unified as the Conjoint Actor, and all of this within the limitations of the finite possibilities of Supremacy at the culmination of the present universe age.

While this is an entirely proper concept of the future of the Supreme, we would call attention to certain problems inherent in this concept:

1. The Unqualified Supervisors of the Supreme could hardly be deitized at any stage prior to the Supreme's completed evolution, and yet these same supervisors even now qualifiedly exercise the sovereignty of supremacy concerning the universes settled in light and life.
2. The Supreme could hardly function in the Trinity Ultimate until having attained complete actuality of universe status, and yet the Trinity Ultimate is even now a qualified reality, and you have been informed of the existence of the Qualified Vicegerents of the Ultimate.
3. The Supreme is not completely real to universe creatures, but is quite real to the Sevenfold Deity, extending from the Universal Source on Paradise to the Local Universe Creators and the Creative Spirits of the local universes.

It may be that on the upper limits of the finite, where time joins transcended time, there is some sort of blurring and blending of sequence. It may be that the Supreme's universe presence is able to be forecast onto these supertime levels and then to a limited degree the Supreme may anticipate future evolution by reflecting this future forecast back to the created levels as the Immanence of the Projected Incomplete. Such phenomena may be observed wherever finite makes contact with super finite, as in the experiences of human beings who are indwelt by Thought Adjusters that are veritable predictions of mortals' future universe attainments throughout all eternity.

When mortal ascenders are admitted to the finaliter corps of Paradise, they take an oath to the Paradise Trinity, and in taking this oath of allegiance, they are pledging eternal fidelity to the Supreme, who *is* the Trinity as comprehended by all finite creature personalities. Subsequently, as the finaliter companies function throughout the evolving universes, they are solely amenable to the mandates of Paradise origin until the eventful times of the settling of local universes in light and life. As the new governmental organizations of these perfected creations begin to be reflective of the emerging sovereignty of the Supreme, we observe that the outlying finaliter companies then acknowledge the jurisdictional authority of such new governments. It appears that the Supreme is evolving as the unifier of the evolutionary Corps of the Finality, but it is highly probable that the eternal destiny of these seven corps will be directed by the Supreme as a member of the Ultimate Trinity.

The Supreme Being contains three superfinite possibilities for universe manifestation:

1. Absomite collaboration in the first experiential Trinity.
2. Co-absolute relationship in the second experiential Trinity.
3. Co-infinite participation in the Trinity of Trinities, but we have no satisfactory concept as to what this really means.

This is one of the generally accepted hypotheses of the future of the Supreme, but there are also many speculations concerning the Supreme's relations to the present grand universe subsequent to its attainment of the status of light and life.

The present goal of the superuniverses is to become, as they are and within their potentials, perfect, even as Havona is perfect. This perfection pertains to physical and spiritual attainment, even to administrative, governmental, and communal development. It is believed that, in the ages to come, the possibilities for disharmony, maladjustment, and misadaptation will be eventually exhausted in the superuniverses. The energy circuits will be in perfect balance and in complete subjugation to mind, while spirit, in the presence of personality, will have achieved the dominance of mind.

It is conjectured that at this far-distant time the spirit person of the Supreme and attained power of the Almighty will have achieved co-ordinate development, and that both, as unified in and by the Supreme Mind, will factualize as the Supreme Being, a completed actuality in the universes — an actuality which will be observable by all creature intelligences, reacted to by all created energies, co-ordinated in all spiritual entities, and experienced by all universe personalities.

This concept implies the actual sovereignty of the Supreme in the grand universe. It is altogether likely that the present Trinity administrators will continue as vicegerents, but we believe that the present demarcations between the seven superuniverses will gradually disappear, and that the entire grand universe will function as a perfected whole.

It is possible that the Supreme may then be personally resident on Uversa, the headquarters of Orvonton, and will direct the administration of the time creations from there, but this is really only a conjecture. Certainly, though, the personality of the Supreme Being will be definitely contactable at some specific locality, although the ubiquity of the Supreme's Deity presence will probably continue to permeate the universe of universes. What the relation of the superuniverse citizens of that age will be to the Supreme we do not know, but it may be something like the present relationship between the Havona natives and the Paradise Trinity.

The perfected grand universe of those future days will be vastly different from what it is at present. The thrilling adventures of the organization of the galaxies of space, the planting of life on the uncertain worlds of time, and the evolving of harmony out of chaos, beauty out of potentials, truth out of meanings, and goodness out of values will be gone. The time universes will have achieved the fulfillment of finite destiny! And perhaps for a while there will be rest, relaxation from the agelong struggle for evolutionary perfection. But not for long! Certainly, surely, and inexorably the enigma of the emerging Deity of the Ultimate will challenge these perfected citizens of the settled universes just as their struggling evolutionary ancestors

were once challenged by the quest for the Supreme. The curtain of cosmic destiny will draw back to reveal the transcendent grandeur of the alluring absonite quest for the attainment of the Universal Source on those new and higher levels revealed in the ultimate of creature experience.

[This paper had been originally sponsored by a Mighty Messenger temporarily sojourning on Urantia.]

Paper 118

Supreme and Ultimate – Time and Space

Concerning the several natures of Deity, it may be said:

1. The Universal Source is self-existent self.
2. The Eternal Spirit is coexistent self.
3. The Infinite Mind is conjoint-existent self.
4. The Supreme is evolutionary-experiential self.
5. The Sevenfold is self-distributive divinity.
6. The Ultimate is transcendental-experiential self.
7. The Absolute is existential-experiential self.

While the Sevenfold is indispensable to the evolutionary attainment of the Supreme, the Supreme is also indispensable to the eventual emergence of the Ultimate. And the dual presence of the Supreme and the Ultimate constitutes the basic association of subabsolute and derived Deity, for they are interdependently complementary in the attainment of destiny. Together they constitute the experiential bridge linking the beginnings and the completions of all creative growth in the master universe.

Creative growth is unending but always satisfying, endless in extent but always punctuated by those personality-satisfying moments of transient goal attainment which serve so effectively as the mobilization preludes to new adventures in cosmic growth, universe exploration, and Deity attainment.

While the domain of mathematics is hindered with qualitative limitations, it does provide the finite mind with a conceptual basis for contemplating infinity. There is no quantitative limitation to numbers, even in the comprehension of the finite mind. No matter how large the number conceived, you can always envision one more being added. And also, you can comprehend that that is short of infinity, for no matter how many times you repeat this addition to number, one more can always be added.

At the same time, the infinite series can be totaled at any given point, and this total (more properly, a subtotal) provides the fullness of the sweetness of goal attainment for a given person at a given time and status. But sooner or later, this same person begins to hunger and yearn for new and greater goals, and such adventures in growth will be forthcoming forever in the fullness of time and the cycles of eternity.

Each successive universe age is the antechamber of the following era of cosmic growth, and each universe epoch provides immediate destiny for all preceding stages. Havona, in and of itself, is a perfect, but perfection-limited, creation; Havona perfection, expanding out into the evolutionary superuniverses, finds not only cosmic destiny but also liberation from the limitations of pre-evolutionary existence.

1. Time and Eternity

It is helpful to a mortal's cosmic orientation to attain all possible comprehension of Deity's relation to the cosmos. While absolute Deity is eternal in nature, the Deities are related to time as an experience in eternity. In the evolutionary universes eternity is temporal everlastingness — the everlasting *now*.

The personality of the mortal creature may eternalize by self-identification with the indwelling spirit through the technique of choosing to do the will of the Creator. Such a consecration of will is tantamount to the realization of eternity-reality of purpose. This means that the purpose of the creature has become fixed with regard to the succession of moments; stated otherwise, that the succession of moments will witness no change in creature purpose. A million or a billion moments makes no difference. Number has ceased to have meaning with regard to the creature's purpose. Creature choice plus the Creator's choice eventuates in the eternal realities of the never-ending union of the spirit of Deity and the nature of mortals in the everlasting service of the children of the Creator and of their Paradise Parent.

There is a direct relationship between maturity and the unit of time consciousness in any given intellect. The time unit may be a day, a year, or a longer period, but inevitably it is the criterion by which the conscious self evaluates the circumstances of life, and by which the conceiving intellect measures and evaluates the facts of temporal existence.

Experience, wisdom, and judgment are the concomitants of the lengthening of the time unit in mortal experience. As the human mind looks backward into the past, it is evaluating past experience for the purpose of bringing it to bear on a present situation. As mind reaches out into the future, it is attempting to evaluate the future significance of possible action. And having dealt with both experience and wisdom, the human will exercises judgment-decision in the present, and the plan of action born of the past and the future becomes existent.

In the maturity of the developing self, the past and future are brought together to illuminate the true meaning of the present. As the self matures, it reaches further and further back into the past for experience, while its wisdom forecasts seek to penetrate deeper and deeper into the unknown future. And as the conceiving self extends this reach further into both past and future, judgment becomes less and less dependent on the momentary present. In this way decision-action begins to escape from the fetters of the moving present, while it begins to take on the aspects of past-future significance.

Patience is exercised by those mortals whose time units are short; true maturity transcends patience by a forbearance born of real understanding.

To become mature is to live more intensely in the present, at the same time escaping from the limitations of the present. The plans of maturity, founded on past experience, are coming into being in the present so as to enhance the values of the future.

The time unit of immaturity concentrates meaning-value into the present moment in such a way as to divorce the present of its true relationship to the not-present — the past-future. The time unit of maturity is proportioned to reveal the co-ordinate relationship of past-present-future so that the self begins to gain

insight into the wholeness of events, begins to view the landscape of time from the panoramic perspective of broadened horizons, begins perhaps to suspect the non-beginning, non-ending eternal continuum, the fragments of which are called time.

On the levels of the infinite and the absolute the moment of the present contains all of the past as well as all of the future. I AM also signifies I WAS and I WILL BE. And this represents our best concept of eternity and the eternal.

On the absolute and eternal level, potential reality is just as meaningful as actual reality. Only on the finite level and to time-bound creatures does there appear to be such a vast difference. To the Universal Source, as absolute, an ascending mortal who has made the eternal decision is already a Paradise finaliter. But the Universal Source, through the indwelling Thought Adjuster, is not limited in awareness but can also know of, and participate in, every temporal struggle with the problems of the creature ascent from animal-like to Deity-like levels of existence.

2. Omnipresence and Ubiquity

The ubiquity of Deity must not be confused with the ultimacy of the divine omnipresence. It is volitional with the Universal Source that the Supreme, the Ultimate, and the Absolute should compensate, co-ordinate, and unify the Universal Source's time-space ubiquity and time-space-transcended omnipresence with timeless and spaceless universal and absolute presence. And you should remember that, while Deity ubiquity may so often be space associated, it is not necessarily time conditioned.

As mortal and morontia ascenders you progressively discern the Creator through the ministry of the Sevenfold. Through Havona you discover the Supreme. On Paradise you find the Creator as a person, and then as finaliters you will presently attempt to know the Creator as Ultimate. Being finaliters, there would seem to be only one course to pursue after having attained the Ultimate, and that would be to begin the quest of the Absolute. No finaliter will be disturbed by the uncertainties of the attainment of the Deity Absolute since at the end of the supreme and ultimate ascensions the Universal Source is encountered. Finaliters will no doubt believe that, even if they should be successful in finding the Absolute, they would only be discovering the same Deity, the Paradise Source manifesting on more nearly infinite and universal levels. Undoubtedly the attainment of Deity in absolute would reveal the Primal Ancestor of universes as well as the Final Parent of personalities.

The Supreme may not be a demonstration of the time-space omnipresence of Deity, but is literally a manifestation of divine ubiquity. Between the spiritual presence of the Creator and the material manifestations of creation exists a vast domain of the ubiquitous *becoming* — the universe emergence of evolutionary Deity.

If the Supreme ever assumes direct control of the universes of time and space, we are confident that such a Deity administration will function under the overcontrol of the Ultimate. In that event the Ultimate would begin to become manifest to the universes of time as the transcendental Almighty (the Omnipotent) exercising the overcontrol of supertime and transcended space concerning the administrative functions of the Almighty Supreme.

The mortal mind may ask, even as we do: If the evolution of the Supreme to administrative authority in the grand universe is attended by augmented manifestations of the Ultimate, will a corresponding emergence of the Ultimate in the postulated universes of outer space be attended by similar and enhanced revelations of the Absolute? But we really do not know.

3. Time-Space Relationships

Only by ubiquity could Deity unify time-space manifestations to the finite conception, for time is a succession of instants while space is a system of associated points. You do, after all, perceive time by analysis and space by synthesis. You co-ordinate and associate these two dissimilar conceptions by the integrating insight of personality. Of all the animal world only humans possess this time-space perceptibility. To an animal, motion has a meaning, but motion exhibits value only to a creature of personality status.

Things are time conditioned, but truth is timeless. The more truth you know, the more truth you *are*, the more of the past you can understand and of the future you can comprehend.

Truth is completely stable — forever exempt from all transient vicissitudes, although never dead and formal, always vibrant and adaptable — radiantly alive. But when truth becomes linked with fact, then both time and space condition its meanings and correlate its values. Such realities of truth wedded to fact become concepts and are accordingly relegated to the domain of relative cosmic realities.

The linking of the absolute and eternal truth of the Creator with the factual experience of the finite and temporal creature eventuates a new and emerging value of the Supreme. The concept of the Supreme is essential to the co-ordination of the divine and unchanging overworld with the finite and ever-changing underworld.

Space comes the nearest of all nonabsolute things to being absolute. Space is apparently absolutely ultimate. The real difficulty we have in understanding space on the material level is due to the fact that, while material bodies exist in space, space also exists in these same material bodies. While there is much about space that is absolute, it does not mean that space is absolute.

It may help to an understanding of space relationships if you would conjecture that, relatively speaking, space is after all a property of all material bodies. Hence, when a body moves through space, it also takes all its properties with it, even the space which is in and of such a moving body.

All patterns of reality occupy space on the material levels, but spirit patterns only exist in relation to space; they do not occupy or displace space, neither do they contain it. But to us the master riddle of space pertains to the pattern of an idea. When we enter the mind domain, we encounter many a puzzle. Does the pattern — the reality — of an idea occupy space? We really do not know, although we are sure that an idea pattern does not contain space. But it would hardly be safe to postulate that the immaterial is always nonspatial.

4. Primary and Secondary Causation

Many of the theologic difficulties and the metaphysical dilemmas of mortals are due to their mis-location of Deity personality and consequent assignment of infinite and absolute attributes to subordinate Divinity and to evolutionary Deity. You must not forget that, while there is a true First Cause, there are also a host of co-ordinate and subordinate causes, both associate and secondary causes.

The vital distinction between first causes and second causes is that first causes produce original effects which are free from inheritance of any factor derived from any antecedent causation. Secondary causes yield effects which invariably exhibit inheritance from other and preceding causation.

The purely static potentials inherent in the Unqualified Absolute are reactive to those causations of the Deity Absolute which are produced by the actions of the Paradise Trinity. In the presence of the Universal Absolute these causative-impregnated static potentials become active and responsive to the influence of certain transcendental agencies whose actions result in the transmutation of these activated potentials to the status of true universe possibilities for development, actualized capacities for growth. It is on such matured potentials that the creators and controllers of the grand universe enact the never-ending drama of cosmic evolution.

Causation, disregarding existentials, is threefold in its basic constitution. As it operates in this universe age and concerning the finite level of the seven superuniverses, it may be conceived of as follows:

1. *Activation of static potentials.* The establishment of destiny in the Universal Absolute by the actions of the Deity Absolute, operating in and on the Unqualified Absolute and in consequence of the volitional mandates of the Paradise Trinity.

2. *Eventuation of universe capacities.* This involves the transformation of undifferentiated potentials into segregated and defined plans. This is the act of the Ultimacy of Deity and of the manifold agencies of the transcendental level. Such acts are in perfect anticipation of the future needs of the entire master universe. It is in connection with the segregation of potentials that the Architects of the Master Universe exist as the veritable embodiments of the Deity concept of the universes. Their plans appear to be ultimately space limited in extent by the concept periphery of the master universe, but *as plans* they are not otherwise conditioned by time or space.

3. *Creation and evolution of universe actuals.* It is on a cosmos impregnated by the capacity-producing presence of the Ultimacy of Deity that the Supreme Creators operate to effect the time transmutations of matured potentials into experiential actuals. Within the master universe all actualization of potential reality is limited by ultimate capacity for development and is time-space conditioned in the final stages of emergence. The Local Universe Creators going out from Paradise are, in actuality, *transformative* creators in the cosmic sense. But this in no manner invalidates the concept of them as creators; from the finite viewpoint they certainly can and do create.

5. Omnipotence and Compossibility

The omnipotence of Deity does not imply the power to do the non-doable. Within the time-space frame and from the intellectual reference point of mortal comprehension, even the Infinite cannot create square circles or produce evil that is inherently good, cannot do the ungodlike thing. Such a contradiction of philosophic terms is the equivalent of nonentity and implies that nothing is created. A personality trait cannot at the same time be Deity-like and un-Deity-like. Compossibility is innate in divine power. And all of this is derived from the fact that omnipotence not only creates things with a nature but also gives origin to the nature of all things and beings.

In the beginning the Universal Source does all, but as the panorama of eternity unfolds in response to the will and mandates of the Infinite, it becomes increasingly apparent that creatures, even mortals, are to become the Creator's partners in the realization of finality of destiny. And this is true even in the material life; when mortals and the Creator enter into partnership, no limitation can be placed on the future possibilities of such a partnership. When mortals realize that the Universal Creator is their partner in eternal progression, when they fuse with the indwelling Creator presence, they have, in spirit, broken the fetters of time and have already entered the progressions of eternity in the quest for the Universal Source.

Mortal consciousness proceeds from the fact, to the meaning, and then to the value. Creator consciousness proceeds from the thought-value, through the word-meaning, to the fact of action. Deity must always act to break the deadlock of the unqualified unity inherent in existential infinity. Deity must always provide the pattern universe, the perfect personalities, the original truth, beauty, and goodness for which all sub-deity creations strive. The Creator must always first find mortals that mortals may later find the Creator. There must always be a Universal Parent before there can ever be universal children and consequent universal family.

6. Omnipotence and Omnificence

The Infinite is truly omnipotent, but is not omnificent —does not personally do all that is done. Omnipotence embraces the power-potential of the Almighty Supreme and the Supreme Being, but the volitional acts of the Supreme are not the personal doings of the Infinite.

To advocate the omnificence of primal Deity would be equal to disenfranchising nearly a million Creator Beings of Paradise, not to mention the innumerable hosts of various other orders of concurring creative assistants. There is only one uncaused Cause in the whole universe. All other causes are derivatives of this one First Great Source and Center. And none of this philosophy does any violence to the free-willness of the myriads of the children of Deity scattered through a vast universe.

Within a local frame, volition may appear to function as an uncaused cause, but it unfailingly exhibits inheritance factors which establish relationship with the unique, original, and absolute First Causes.

All volition is relative. In the originating sense, only the I AM possesses finality of volition; in the absolute sense, only the Universal Source, the Eternal Spirit, and the Infinite Mind exhibit the prerogatives of volition unconditioned by time and unlimited by space. Mortals are endowed with free will, the power of

choice, and though such choosing is not absolute, nevertheless, it is relatively final on the finite level and concerning the destiny of the choosing personality.

Volition on any level short of the absolute encounters limitations which are constitutive in the very personality exercising the power of choice. Mortals cannot choose beyond the range of that which can be chosen. They cannot, for instance, choose to be other than human beings except that they can elect to become more than human beings; they can choose to embark on the voyage of universe ascension, but this is because the human choice and the divine will happen to be coincident on this point. And what a child desires and the Parent wills will certainly come to pass.

In the mortal life, paths of differential conduct are continually opening and closing, and during the times when choice is possible the human personality is constantly deciding between these many courses of action. Temporal volition is linked to time, and it must await the passing of time to find opportunity for expression. Spiritual volition has begun to taste liberation from the fetters of time, having achieved partial escape from time sequence, and that is because spiritual volition is self-identifying with the will of the Creator.

Volition, the act of choosing, must function within the universe frame which has actualized in response to higher and prior choosing. The entire range of human will is strictly finite-limited except in one particular: When mortals choose to find the Creator and to be like the Creator, such a choice is superfinite; only eternity can disclose whether this choice is also superabsonite.

To recognize Deity omnipotence is to enjoy security in your experience of cosmic citizenship, to possess assurance of safety in the long journey to Paradise. But to accept the fallacy of omnificence is to embrace the colossal error of pantheism.

7. Omniscience and Predestination

The function of Creator will and creature will, in the grand universe, operates within the limits, and in accordance with the possibilities, established by the Master Architects. This foreordination of these maximum limits does not, however, in the least abridge the sovereignty of creature will within these boundaries. Neither does ultimate foreknowledge — full allowance for all finite choice — constitute an abrogation of finite volition. A mature and farseeing human being might be able to forecast the decision of some younger associate most accurately, but this foreknowledge takes nothing away from the freedom and genuineness of the decision itself. The Deities have wisely limited the range of the action of immature will, but it is true will, nonetheless, within these defined limits.

Even the supreme correlation of all past, present, and future choice does not invalidate the authenticity of such choosings. It rather indicates the foreordained trend of the cosmos and suggests foreknowledge of those volitional beings who may, or may not, elect to become contributory parts of the experiential actualization of all reality.

Error in finite choosing is time bound and time limited. It can exist only in time and *within* the evolving presence of the Supreme Being. Such mistaken choosing is time possible and indicates (besides the

incompleteness of the Supreme) the certain range of choice with which immature creatures must be endowed in order to enjoy universe progression by making freewill contact with reality.

Sin in time-conditioned space clearly proves the temporal liberty — even license — of the finite will. Sin depicts immaturity dazzled by the freedom of the relatively sovereign will of personality while failing to perceive the supreme obligations and duties of cosmic citizenship.

Iniquity in the finite domains reveals the transient reality of all Creator-unidentified selfhood. A creature becomes truly real in the universes only when becoming Creator-identified. Finite personality is not self-created, but in the superuniverse arena of choice it does self-determine destiny.

The bestowal of life renders material-energy systems capable of self-perpetuation, self-propagation, and self-adaptation. The bestowal of personality imparts to living organisms the further prerogatives of self-determination, self-evolution, and self-identification with a fusion spirit of Deity.

Sub-personal living things indicate mind activating energy-matter, first as physical controllers, and then as adjutant mind-spirits. Personality endowment comes from the Universal Source and imparts unique prerogatives of choice to the living system. But if personality has the prerogative of exercising volitional choice of reality identification, and if this is a true and free choice, then evolving personality must also have the possible choice of becoming self-confusing, self-disrupting, and self-destroying. The possibility of cosmic self-destruction cannot be avoided if the evolving personality is to be truly free in the exercise of finite will.

Therefore there is increased safety in narrowing the limits of personality choice throughout the lower levels of existence. Choice becomes increasingly liberated as the universes are ascended; choice eventually approximates divine freedom when the ascending personality achieves divinity of status, supremacy of consecration to the purposes of the universe, completion of cosmic-wisdom attainment, and finality of creature identification with the will and the way of the Creator.

8. Control and Overcontrol

In the time-space creations, free will is circumscribed by restraints, by limitations. Material-life evolution is first mechanical, then mind activated, and (after the bestowal of personality) it may become spirit directed. Organic evolution on the inhabited worlds is physically limited by the potentials of the original physical-life implantations of the Life Carriers.

A mortal is a machine, a living mechanism; with roots that are truly in the physical world of energy. Many human reactions are mechanical in nature; much of life is machinelike. But a mortal, a mechanism, is much more than a machine, being mind endowed and spirit indwelt; and though never able throughout material life to escape the chemical and electrical mechanics of existence, a mortal can increasingly learn how to subordinate this physical-life machine to the directive wisdom of experience by the process of consecrating the human mind to the execution of the spiritual urges of the indwelling Thought Adjuster.

The spirit liberates, and the mechanism limits, the function of will. Imperfect choice, uncontrolled by mechanism, unidentified with spirit, is dangerous and unstable. Mechanical dominance insures stability at

the expense of progress; spirit alliance liberates choice from the physical level and at the same time assures the divine stability produced by augmented universe insight and increased cosmic comprehension.

The great danger that threatens creatures is that, in achieving liberation from the fetters of the life mechanism, they will fail to compensate for this loss of stability by effecting a harmonious working liaison with spirit. Creature choice, when relatively liberated from mechanical stability, may attempt further self-liberation independently of greater spirit identification.

The whole principle of biologic evolution makes it impossible for primitives to appear on the inhabited worlds with any large endowment of self-restraint. Therefore the same creative design which designed evolution provides those external restraints of time and space, hunger and fear, which effectively circumscribe the sub-spiritual choice range of such uncultured creatures. As a mortal's mind successfully overstrides increasingly difficult barriers, this same creative design has also provided for the slow accumulation of the racial heritage of painfully garnered experiential wisdom — in other words, for the maintenance of a balance between the diminishing external restraints and the augmenting internal restraints.

The slowness of evolution, of human cultural progress, testifies to the effectiveness of that brake — material inertia — which efficiently operates to retard dangerous velocities of progress. Time itself cushions and distributes the otherwise lethal results of premature escape from the next-encompassing barriers to human action. When culture advances overly fast, when material achievement outruns the evolution of worship-wisdom, then civilization contains within itself the seeds of retrogression; and unless buttressed by the swift augmentation of experiential wisdom, such human societies will recede from high but premature levels of attainment, and the “dark ages” of the lapse of wisdom will bear witness to the inexorable restoration of the imbalance between self-liberty and self-control.

The iniquity of Caligastia was the by-passing of the time governor of progressive human liberation — the gratuitous destruction of restraining barriers, barriers which the mortal minds of those times had not experientially overridden.

The mind which can effect a partial abridgment of time and space, by this very act proves itself possessed of the seeds of wisdom which can effectively serve in lieu of the transcended barrier of restraint.

Lucifer similarly sought to disrupt the time governor operating in restraint of the premature attainment of certain liberties in the local system. A local system settled in light and life has experientially achieved those viewpoints and insights which make the operation of many techniques feasible that would otherwise be disruptive and destructive in the presettled eras of that very realm.

As mortals shake off the shackles of fear, as they bridge continents and oceans with their machines, generations and centuries with their records, they must substitute for each transcended restraint a new and voluntarily assumed restraint in accordance with the moral dictates of expanding human wisdom. These self-imposed restraints are at once the most powerful and the most tenuous of all the factors of human civilization — concepts of justice and ideals of community. Mortals even qualify themselves for the restraining garments of mercy when they dare to love others, while they achieve the beginnings of spiritual

community when they elect to render to others that treatment which they themselves want to be accorded, even that treatment which they conceive that the Creator would accord them.

An automatic universe reaction is stable and, in some form, continuing in the cosmos. A personality who knows and desires to do the will of the Creator, who has spirit insight, is divinely stable and eternally existent. Mortals' great universe adventure consists in the transit of their mortal minds from the stability of mechanical statics to the divinity of spiritual dynamics, and they achieve this transformation by the force and constancy of their own personality decisions, in each of life's situations declaring, "It is my will that your will be done."

9. Universe Mechanisms

Time and space are a conjoined mechanism of the master universe. They are the devices through which finite creatures are enabled to coexist in the cosmos with the Infinite. Finite creatures are effectively insulated from the absolute levels by time and space. But these insulating media, without which no mortal could exist, operate directly to limit the range of finite action. Without them no creature could act, but by them the acts of every creature are definitely limited.

Mechanisms produced by higher minds function to liberate their creative sources but to some degree unvaryingly limit the action of all subordinate intelligences. To the creatures of the universes this limitation becomes apparent as the mechanism of the universes. Mortals do not have unfettered free will; there are limits to their range of choice, but within the radius of this choice their will is relatively sovereign.

The life mechanism of the mortal personality, the human body, is the product of supermortal creative design; therefore it can never be perfectly controlled by mortals themselves. Only when ascending mortals, in liaison with the fused Adjuster, self-create the mechanism for personality expression, will they achieve perfected control.

The grand universe is mechanism as well as organism, mechanical and living — a living mechanism activated by a Supreme Mind, co-ordinating with a Supreme Spirit, and finding expression on maximum levels of power and personality unification as the Supreme Being. But to deny the mechanism of the finite creation is to deny fact and to disregard reality.

Mechanisms are the products of mind, creative mind acting on and in cosmic potentials. Mechanisms are the fixed crystallizations of Creator thought, and they function true to the volitional concept that gave them origin. But the purposiveness of any mechanism is in its origin, not in its function.

These mechanisms should not be thought of as limiting the action of Deity; rather it is true that in these very mechanics Deity has achieved one phase of eternal expression. The basic universe mechanisms have come into existence in response to the absolute will of the First Source and Center, and they will therefore function eternally in perfect harmony with the plan of the Infinite; they are the nonvolitional patterns of that very plan.

We understand something of how the mechanism of Paradise is correlated with the personality of the Eternal Spirit; this is the function of the Conjoint Actor. And we have theories regarding the operations of the

Universal Absolute with respect to the theoretical mechanisms of the Unqualified and the potential person of the Deity Absolute. But in the evolving Deities of Supreme and Ultimate we observe that certain impersonal phases are being actually united with their volitional counterparts, and a new relationship between pattern and person is evolving.

In the eternity of the past the Universal Source and the Eternal Spirit found union in the unity of the expression of the Infinite Mind. If, in the eternity of the future, the Local Universe Creators and the Creative Spirits of the local universes of time and space should attain creative union in the realms of outer space, what would their unity create as the combined expression of their divine natures? It may well be that we are to witness a previously unrevealed manifestation of Ultimate Deity, a new type of super-administrator. Such beings would embrace unique prerogatives of personality as the union of personal Creator, impersonal Creative Spirit, mortal-creature experience, and progressive personalization of the Divine Minister. Such beings could be ultimate in that they would embrace personal and impersonal reality, while they would combine the experiences of Creator and creature. Whatever the attributes of such third persons of these postulated functioning trinities of the creations of outer space, they will sustain something of the same relation to their Creator Parents that the Infinite Mind does to the Universal Source and the Eternal Spirit.

The Supreme is the personalization of all universe experience, the focalization of all finite evolution, the maximization of all creature reality, the consummation of cosmic wisdom, the embodiment of the harmonious beauties of the galaxies of time, the truth of cosmic mind meanings, and the goodness of supreme spirit values. And the Supreme will, in the eternal future, synthesize these manifold finite diversities into one experientially meaningful whole, even as they are now existentially united on absolute levels in the Paradise Trinity.

10. Functions of Providence

Providence does not mean that the Creator has decided all things for us and in advance. The Creator loves us too much to do that, for that would be nothing short of cosmic tyranny. Mortals do have relative powers of choice. Neither is the divine love that shortsighted affection which would pamper and spoil the children of mortals.

The Universal Source, the Eternal Spirit and the Infinite Mind — as the Trinity — are not the Almighty Supreme, but the supremacy of the Almighty can never be manifest without them. The *growth* of the Almighty is centered on the Absolutes of actuality and predicated on the Absolutes of potentiality. But the *functions* of the Almighty Supreme are related to the functions of the Paradise Trinity.

It would appear that, in the Supreme Being, all phases of universe activity are being partially reunited by the personality of this experiential Deity. When, therefore, we desire to view the Trinity as one Deity, and if we limit this concept to the present known and organized grand universe, we discover that the evolving Supreme Being is the partial portraiture of the Paradise Trinity. And we further find that this Supreme Deity is evolving as the personality synthesis of finite matter, mind, and spirit in the grand universe.

The Deities have attributes but the Trinity has functions, and like the Trinity, providence *is* a function, the composite of the other-than-personal overcontrol of the universe of universes, extending from the

evolutionary levels of the Sevenfold synthesizing in the power of the Almighty on up through the transcendental realms of the Ultimacy of Deity.

The Creator loves each creature as a child, and that love overshadows each creature throughout all time and eternity. Providence functions with regard to the total and deals with the function of any creature as such function is related to the total. Providential intervention with regard to any being is indicative of the importance of the *function* of that being as concerns the evolutionary growth of some total; such total may be the total nation, the total planet, or even a higher total. It is the importance of the function of the creature that occasions providential intervention, not the importance of the creature as a person.

Nevertheless, the Creator as a person may at any time interpose a parental hand in the stream of cosmic events, in accordance with the will of the Creator and in consonance with the wisdom of the Creator and as motivated by the love of the Creator.

But what mortals call providence is all too often the product of their own imaginations, the fortuitous juxtaposition of the circumstances of chance. There is, however, a real and emerging providence in the finite realm of universe existence, a true and actualizing correlation of the energies of space, the motions of time, the thoughts of intellect, the ideals of character, the desires of spiritual natures, and the purposive volitional acts of evolving personalities. The circumstances of the material realms find final finite integration in the interlocking presences of the Supreme and the Ultimate.

As the mechanisms of the grand universe are perfected to a point of final precision through the overcontrol of mind, and as creature mind ascends to the perfection of divinity attainment through perfected integration with spirit, and as the Supreme consequently emerges as an *actual* unifier of all these universe phenomena, providence becomes increasingly discernible.

Some of the amazingly fortuitous conditions occasionally prevailing on the evolutionary worlds may be due to the gradually emerging presence of the Supreme, the foretasting of future universe activities. Most of what mortals would call providential is not; their judgment of such matters is very handicapped by lack of farsighted vision into the true meanings of the circumstances of life. Much of what a mortal would call good luck might really be bad luck; the smile of fortune that bestows unearned leisure and undeserved wealth may be the greatest of human afflictions; the apparent cruelty of a perverse fate that heaps tribulation on some suffering mortal may in reality be the tempering fire that is transmuting the soft iron of immature personality into the tempered steel of real character.

There is a providence in the evolving universes, and it can be discovered by creatures to just the extent that they have attained capacity to perceive the purpose of the evolving universes. Complete capacity to discern universe purposes equals the evolutionary completion of the creature and may otherwise be expressed as the attainment of the Supreme within the limits of the present state of the incomplete universes.

The love of the Creator operates directly in the heart of the individual, independently of the actions or reactions of all other individuals; the relationship is personal — creature and Creator. The impersonal presence of Deity (Almighty Supreme and Paradise Trinity) manifests regard for the whole, not for the part. The providence of the overcontrol of Supremacy becomes increasingly apparent as the successive parts of

the universe progress in the attainment of finite destinies. As the systems, constellations, universes, and superuniverses become settled in light and life, the Supreme increasingly emerges as the meaningful correlator of all that is transpiring, while the Ultimate gradually emerges as the transcendental unifier of all things.

In the beginnings on an evolutionary world, the natural occurrences of the material order and the personal desires of human beings often appear to be antagonistic. Much that takes place on an evolving world is rather hard for mortals to understand — natural law is so often apparently cruel, heartless, and indifferent to all that is true, beautiful, and good in human comprehension. But as humanity progresses in planetary development, we observe that this viewpoint is modified by the following factors:

1. *Mortals' augmenting vision* — their increased understanding of the world in which they live; their enlarging capacity for the comprehension of the material facts of time, the meaningful ideas of thought, and the valuable ideals of spiritual insight. As long as mortals measure only by the yardstick of the things of a physical nature, they can never hope to find unity in time and space.

2. *Mortals' increasing control* — the gradual accumulation of the knowledge of the laws of the material world, the purposes of spiritual existence, and the possibilities of the philosophic co-ordination of these two realities. Savages were helpless before the onslaughts of natural forces, were slavish before the cruel mastery of their own inner fears. Semicivilized mortals are beginning to unlock the storehouse of the secrets of the natural realms, and their science is slowly but effectively destroying their superstitions while at the same time providing a new and enlarged factual basis for the comprehension of the meanings of philosophy and the values of true spiritual experience. Civilized people will someday achieve relative mastery of the physical forces of their planet; the love of the Creator in their hearts will be effectively outpoured as love for others, while the values of human existence will be nearing the limits of mortal capacity.

3. *Mortals' universe integration* — the increase of human insight plus the increase of human experiential achievement brings them into closer harmony with the unifying presences of Supremacy — Paradise Trinity and Supreme Being. And this is what establishes the sovereignty of the Supreme on the worlds long settled in light and life. Such advanced planets are poems of harmony, pictures of the beauty of achieved goodness attained through the pursuit of cosmic truth. And if such things can happen to a planet, then even greater things can happen to a system and the larger units of the grand universe as they too achieve a settledness indicating the exhaustion of the potentials for finite growth.

On a planet of this advanced order, providence has become an actuality, the circumstances of life are correlated, but this is not only because mortals have come to dominate the material problems of their world; it is also because they have begun to live according to the trend of the universes; they are following the pathway of Supremacy to the attainment of the Universal Source.

The love of the Creator is in the hearts of mortals, and when this love becomes actual in the heart of every individual on a world, then the Creator's rule has become actual on that planet; and this is the attained sovereignty of the Supreme Being.

To realize providence in time, mortals must accomplish the task of achieving perfection. But mortals can even now foretaste this providence in its eternity meanings as they consider the universe fact that all things, be they good or evil, work together for the advancement of Creator-knowing mortals in their quest for the Source of all.

Providence becomes increasingly discernible as mortals reach upward from the material to the spiritual. The attainment of completed spiritual insight enables the ascending personality to detect harmony in what was previously chaos. Even morontia mota represents a real advance in this direction.

Providence is in part the overcontrol of the incomplete Supreme manifested in the incomplete universes, and it must therefore be:

1. *Partial* — due to the incompleteness of the actualization of the Supreme Being, and
2. *Unpredictable* — due to the fluctuations in creature attitude, which varies from level to level, causing apparently variable reciprocal response in the Supreme.

When mortals pray for providential intervention in the circumstances of life, many times the answer to their prayer is their own changed attitudes toward life. But providence is not whimsical, neither is it fantastic nor magical. It is the slow and sure emergence of the mighty sovereign of the finite universes, whose majestic presence the evolving creatures occasionally detect in their universe progressions. Providence is the sure and certain march of the galaxies of space and the personalities of time toward the goals of eternity, first in the Supreme, then in the Ultimate, and perhaps in the Absolute. And in infinity we believe there is the same providence, and this is the will, the actions, the purpose of the Paradise Trinity motivating the cosmic panorama of universes on universes.

[This paper had been originally sponsored by a Mighty Messenger temporarily sojourning on Urantia.]

Paper 119

The Bestowals of Michael of Nebadon

As chief of the Evening Stars of Nebadon, I am assigned to Urantia by Gabriel on the mission of revealing the story of the seven bestowals of the Universe Sovereign, Michael of Nebadon. In making this presentation, I will adhere strictly to the limitations imposed by my commission.

The attribute of bestowal is inherent in the Paradise Children of the Universal Source. In their desire to come close to the life experiences of their subordinate living creatures, the various orders of the Paradise Beings are reflecting the divine nature of their Paradise parents. The Eternal Spirit of the Paradise Trinity led the way in this practice, having been bestowed seven times on the seven circuits of Havona during the times of the ascension of Grandfanda and the first of the pilgrims from time and space. And the Eternal Spirit continues to be bestowed on the local universes of space in the persons of the Michaels and Avonals.

When the Eternal Spirit bestows a Local Universe Creator on a projected local universe, that Creator assumes full responsibility for the completion, control, and composure of that new universe, including the solemn oath to the eternal Trinity not to assume full sovereignty of the new creation until seven creature bestowals have been successfully completed and certified by the Ancients of Days of the superuniverse of jurisdiction. This obligation is assumed by every Michael Creator who volunteers to go out from Paradise to engage in universe organization and creation.

The purpose of these creature incarnations is to enable such Creators to become wise, sympathetic, just, and understanding sovereigns. These divine Beings are innately just, but they become understandingly merciful as a result of these successive bestowal experiences; they are naturally merciful, but these experiences make them merciful in new and additional ways. These bestowals are the last steps in their education and training for the sublime tasks of ruling the local universes in divine righteousness and by just judgment.

Though numerous incidental benefits accrue to the various worlds, systems, and constellations, as well as to the different orders of universe intelligences affected and benefited by these bestowals, they are still primarily designed to complete the personal training and universe education of a Local Universe Creator. These bestowals are not essential to the wise, just, and efficient management of a local universe, but they are absolutely necessary to a fair, merciful, and understanding administration of such a creation, teeming with its varied forms of life and its myriads of intelligent but imperfect creatures.

The Michael Creators begin their work of universe organization with a full and just sympathy for the various orders of beings whom they have created. They have vast stores of mercy for all these differing creatures, even pity for those who err and flounder in the selfish mire of their own production. But such endowments of justice and righteousness will not suffice in the estimate of the Ancients of Days. A Local Universe Creator will never be certified as Universe Sovereign until acquiring the viewpoint of the creatures of that universe by actual experience in the environment of their existence and as these very creatures themselves. In this way such Creators become intelligent and understanding rulers; they come to *know* the various groups over which they rule and exercise universe authority. By living experience they acquire practical mercy, fair judgment, and the patience born of experiential creature existence.

The universe of Nebadon is now ruled by a Local Universe Creator who has completed the service of bestowal and who reigns in just and merciful supremacy over all the vast realms of the evolving and perfecting universe. Michael of Nebadon is the 611,121st bestowal of the Eternal Spirit on the universes of time and space, and began the organization of your local universe about four hundred billion years ago. Michael prepared for the first bestowal adventure about the time Urantia was taking on its present form, one billion years ago. These bestowals have occurred about one hundred and fifty million years apart, the last taking place on Urantia two thousand years ago. I will now proceed to unfold the nature and character of these bestowals as fully as my commission permits.

1. The First Bestowal

It was a solemn occasion on Salvington almost one billion years ago when the assembled directors and chiefs of the universe of Nebadon heard the announcement that Immanuel, the Union of Days, would presently assume authority in Nebadon while Michael would be absent on an unexplained mission. No other announcement was made by Michael about this transaction except that the farewell broadcast to the Constellation Rulers, among other instructions, said: "And for this period I place you under the care and keeping of Immanuel while I go to do the bidding of the Universal Creator."

After sending this farewell broadcast, Michael appeared on the dispatching field of Salvington, just as on many previous occasions when preparing for departure to Uversa or Paradise except for this time being alone. Michael concluded a statement of departure with these words: "I leave you for only a short time. Many of you, I know, would go with me, but where I go you cannot come. That which I am about to do, you cannot do. I go to do the will of the Paradise Deities, and when I have finished my mission and have acquired this experience, I will return to my place among you." And having thus spoken, Michael of Nebadon vanished from the sight of all those assembled and did not reappear for twenty years of standard time. In all Salvington, only the Divine Minister and Immanuel knew what was taking place, and the Union of Days shared this secret only with the chief executive of the universe, Gabriel, the Bright and Morning Star.

All the inhabitants of Salvington and those dwelling on the constellation and system headquarters worlds assembled about their respective receiving stations for universe intelligence, hoping to get some word of the mission and whereabouts of the Local Universe Creator. Not until the third day after Michael's departure was any message of possible significance received. On this day a communication was registered on Salvington from the Melchizedek sphere, the headquarters of that order in Nebadon, which simply recorded this extraordinary and never-before-heard-of transaction: "At noon today an unknown Melchizedek appeared on the receiving field of this world, who was not of our number but wholly like our order, accompanied by a solitary omniaphim who bore credentials from Uversa and presented orders addressed to our chief, derived from the Ancients of Days and concurred in by Immanuel of Salvington, directing that this new Melchizedek be received into our order and assigned to the emergency service of the Melchizedeks of Nebadon. And it has been so ordered; it has been done."

And this is about all that appears on the records of Salvington regarding the first Michael bestowal. Nothing more appears until after one hundred years of Urantia time, when the fact of Michael's return and unannounced resumption of the direction of universe affairs was recorded. But a new record is to be found

on the Melchizedek world, a recital of the service of this unique Melchizedek of the emergency corps of that age. This record is preserved in a simple temple which now occupies the foreground of the home of the Original Melchizedek, and it comprises the narration of the service of this transitory Melchizedek in connection with assignment to twenty-four missions of universe emergency. And this record, which I have so recently reviewed, ends this way:

“And at noon on this day, without previous announcement and witnessed by only three of our order, this visiting member of our order disappeared from our world, accompanied only by a solitary omniaphim; and this record is now closed with the certification that this visitor lived as a Melchizedek, in the likeness of a Melchizedek worked as a Melchizedek, and faithfully performed all assignments as an emergency member of our order. By universal consent this Being has become chief of Melchizedeks, having earned our love and adoration by displaying matchless wisdom, supreme love, and superb devotion to duty. This Being loved us, understood us, and served with us, and we are forever loyal and devoted fellow Melchizedeks, for this stranger on our world has now eternally become a universe minister of Melchizedek nature.”

And that is all I am permitted to tell you of the first bestowal of Michael. We, of course, fully understand that this Melchizedek who so mysteriously served with the Melchizedeks a billion years ago was none other than the incarnated Michael. The records do not specifically state that this unique and efficient Melchizedek was Michael, but it is universally believed that this is so. Probably the actual statement of that fact cannot be found outside of the records of Sonarington, and the records of that secret world are not open to us. The mysteries of incarnation and bestowal are fully known only on that sacred world of the divine Beings. We all know of the facts of the Michael bestowals, but we do not understand how they are effected. We do not know how the ruler of a universe, the creator of the Melchizedeks, can so suddenly and mysteriously become one of their number and, as one of them, live among them and work as a Melchizedek for one hundred years. But it so happened.

2. The Second Bestowal

For almost one hundred and fifty million years after the Melchizedek bestowal of Michael, all went well in the universe of Nebadon, when trouble began to brew in system 11 of constellation 37. This trouble involved a misunderstanding by a Lanonandek, a System Sovereign, which had been adjudicated by the Constellation Rulers and approved by the Faithful of Days, the Paradise counselor to that constellation, but the protesting System Sovereign was not fully reconciled to the verdict. After more than one hundred years of dissatisfaction this System Sovereign led one of the most widespread and disastrous rebellions against the sovereignty of the Local Universe Creator ever instigated in the universe of Nebadon, a rebellion long since adjudicated and ended by the action of the Ancients of Days on Uversa.

This rebel System Sovereign reigned supreme on the headquarters planet for more than twenty years of standard Nebadon time; at which time the Most Highs, with approval from Uversa, requisitioned the Salvington rulers for the designation of a new System Sovereign to assume direction of that strife-torn and confused system of inhabited worlds.

Simultaneously with the reception of this request on Salvington, Michael initiated the second of those extraordinary proclamations of intention to be absent from the universe headquarters for the purpose of

“doing the bidding of the Universal Creator,” promising to “return in due time” and concentrating all authority in the hands of Immanuel, the Union of Days.

And then, Michael, by the same technique observed at the departure in connection with the Melchizedek bestowal, again took leave of the headquarters sphere. Three days after this unexplained leave-taking a new and unknown member appeared among the reserve corps of the primary Lanonandeks of Nebadon,. This new Being appeared at noon, unannounced and accompanied by a lone tertiaphim who bore credentials from the Uversa Ancients of Days, certified by Immanuel of Salvington, directing that this new Being be assigned to system 11 of constellation 37 as the successor of the deposed System Sovereign and with full authority as acting System Sovereign pending the appointment of a new sovereign.

For more than seventeen years of universe time this new and unknown temporary ruler administered the affairs and wisely adjudicated the difficulties of this confused and demoralized local system. No System Sovereign was ever more ardently loved or more widely honored and respected. In justice and mercy this new ruler set the turbulent system in order while painstakingly ministering to all subjects, even offering the rebellious predecessor the privilege of sharing the system throne of authority if that Sovereign would only apologize to Immanuel for the many indiscretions committed. But the Sovereign spurned these overtures of mercy, well knowing that this new System Sovereign was none other than Michael. But millions of misguided and deluded followers accepted the forgiveness of this new ruler, known in that age as the Savior Sovereign of the system of Palonia.

And then came that eventful day on which a newly appointed System Sovereign arrived, designated by the universe authorities as the permanent successor of the deposed System Sovereign, and all Palonia mourned the departure of the most noble and the most benign system ruler that Nebadon had ever known, who was beloved by all the system and adored by all groups of the Lanonandeks. The departure was not unceremonious; a great celebration was arranged. Even the erring predecessor sent this message: “You are just and righteous in all your ways. While I continue in rejection of the Paradise rule, I am compelled to confess that you are a just and merciful administrator.”

And then this transient ruler of a rebellious system took leave of the planet, while on the third day afterward Michael appeared on Salvington and resumed the direction of the universe of Nebadon. Soon there followed the third Uversa proclamation of the advancing jurisdiction of the sovereignty and authority of Michael. The first proclamation was made at the time of Michael’s arrival in Nebadon, the second was issued soon after the completion of the Melchizedek bestowal, and now the third follows the termination of the second or Lanonandek mission.

3. The Third Bestowal

The supreme council on Salvington had just finished consideration of the call of the Life Carriers on planet 217 in system 87 in constellation 61 for the dispatch to their assistance of a Material Biologic Uplifter. This planet was situated in a system of inhabited worlds where another System Sovereign had gone astray, the second such rebellion in all Nebadon up to that time.

At the request of Michael, action on the petition of the Life Carriers of this planet was deferred pending its consideration by Immanuel. This was an irregular procedure, and I well remember how we all anticipated something unusual, and we were not held in suspense for very long. Michael proceeded to place universe direction in the hands of Immanuel, while entrusting command of the celestial forces to Gabriel, and having disposed of all administrative responsibilities, took leave of the Creative Spirit and vanished from the dispatching field of Salvington precisely as on two previous occasions.

And, as might have been expected, on the third day there appeared, unannounced, on the headquarters world of system 87 in constellation 61, an unknown Material Biologic Uplifter, accompanied by a lone seconaphim, accredited by the Uversa Ancients of Days, and certified by Immanuel of Salvington. Immediately the acting System Sovereign appointed this new and mysterious Material Biologic Uplifter acting Planetary Administrator of world 217, and this designation was at once confirmed by the Most Highs of constellation 61.

And so this unique Material Biologic Uplifter began a difficult career on a quarantined world of secession and rebellion, located in a beleaguered system without any direct communication with the outside universe, working alone for one whole generation of planetary time. This emergency Material Biologic Uplifter effected the repentance and reclamation of the defaulting Planetary Administrator and the Administrator's entire staff, and witnessed the restoration of the planet to the loyal service of the Paradise rule as established in the local universes. In due time a pair of Material Biologic Uplifters arrived on this rejuvenated and redeemed world, and when they had been duly installed as visible planetary rulers, the transitory or emergency Planetary Administrator took formal leave, disappearing at noon one day. On the third day afterward, Michael appeared on Salvington, and very soon the superuniverse broadcasts carried the fourth proclamation of the Ancients of Days announcing the further advancement of the sovereignty of Michael in Nebadon.

I regret that I do not have permission to narrate the patience, fortitude, and skill with which this Material Biologic Uplifter met the trying situations on this confused planet. The reclamation of this isolated world is one of the most beautifully touching chapters in the annals of salvation throughout Nebadon. By the end of this mission it had become evident to all Nebadon as to why their beloved ruler chose to engage in these repeated bestowals in the likeness of some subordinate order of intelligent being.

The bestowals of Michael as a Melchizedek, then as a Lanonandek, and next as a Material Biologic Uplifter are all equally mysterious and beyond explanation. In each instance Michael appeared *suddenly* and as a fully developed individual of the bestowal group. The mystery of such incarnations will never be known except to those who have access to the inner circle of the records on the sacred sphere of Sonarington.

Never, since this marvelous bestowal as the Planetary Administrator of a world in isolation and rebellion, have any of the Material Biologic Uplifters in Nebadon been tempted to complain of their assignments or to find fault with the difficulties of their planetary missions. For all time the Biologic Uplifters know that in the Local Universe Creator of the universe they have an understanding sovereign and a sympathetic friend, one who has in "all points been tried and tested," even as they must also be tried and tested.

Each of these missions was followed by an age of increasing service and loyalty among all celestial intelligences of universe origin, while each succeeding bestowal age was characterized by advancement and improvement in all methods of universe administration and in all techniques of government. Since this bestowal no Material Biologic Uplifters have ever knowingly joined in rebellion; they love and honor Michael too devotedly to ever consciously reject their Creator. Only through deception and sophistry have the Biologic Uplifters of recent times been led astray by higher types of rebel personalities.

4. The Fourth Bestowal

It was at the end of one of the periodic millennial roll calls of Uversa that Michael proceeded to place the government of Nebadon in the hands of Immanuel and Gabriel; and, of course, recalling what had happened in times past following such action, we all prepared to witness Michael's disappearance on this fourth mission of bestowal, and we were not kept waiting long, for Michael shortly went out on the Salvington dispatching field and was lost to our view.

On the third day after this bestowal disappearance we observed, in the universe broadcasts to Uversa, this significant news item from the seraphic headquarters of Nebadon: "Reporting the unannounced arrival of an unknown seraphim, accompanied by a solitary supernaphim and Gabriel of Salvington. This unregistered seraphim qualifies as of the Nebadon order and bears credentials from the Uversa Ancients of Days, certified by Immanuel of Salvington. This seraphim tests out as belonging to the supreme order of the angels of a local universe and has already been assigned to the corps of the teaching counselors."

Michael was absent from Salvington during this, the seraphic bestowal, for a period of over forty standard universe years, and during this time was attached as a seraphic teaching counselor, what you might denominate a private secretary, to twenty-six different master teachers, functioning on twenty-two different worlds. Michael's last or terminal assignment was as counselor and helper attached to a bestowal mission of a Trinity Teacher on world 462 in system 84 of constellation 3 in the universe of Nebadon.

Never, throughout the time of this assignment, was this Trinity Teacher wholly persuaded as to the identity of this seraphic associate. True, all seraphim during that age were regarded with particular interest and scrutiny. We all knew that our beloved Sovereign was abroad in the universe, disguised as a seraphim, but of whose identity we could never be certain. Michael was never positively identified until the time of attachment to the bestowal mission of this Trinity Teacher. But throughout this era the supreme seraphim were always regarded with special solicitude, in case any of us should find that we had unknowingly been host to the Sovereign of the universe on a mission of creature bestowal. And so it has become forever true, concerning angels, that their Creator and Ruler has been "in all points tried and tested in the likeness of seraphic personality."

As these successive bestowals partook increasingly of the nature of the lower forms of universe life, Gabriel became more and more an associate of these incarnation adventures, functioning as the universe liaison between the bestowed Michael and the acting universe ruler, Immanuel.

Now Michael has passed through the bestowal experience of three orders of created universe Beings: the Melchizedeks, the Lanonandeks, and the Material Biologic Uplifters. Next Michael condescends to

personalize in the likeness of angelic life as a supreme seraphim before turning attention to the various phases of the ascending careers of the lowest form of will creatures, the evolutionary mortals of time and space.

5. The Fifth Bestowal

A little over three hundred million years ago, as time is observed on Urantia, we witnessed another of those transfers of universe authority to Immanuel and observed the preparations of Michael for departure. This occasion was different from the previous ones in that the announcement was made that the destination was Uversa, headquarters of the superuniverse of Orvonton. In due time our Sovereign departed, but the broadcasts of the superuniverse never made mention of Michael's arrival at the courts of the Ancients of Days. Shortly after the departure from Salvington there did appear in the Uversa broadcasts this significant statement: "An unannounced and unnumbered ascendant pilgrim of mortal origin from the universe of Nebadon arrived today, certified by Immanuel of Salvington and accompanied by Gabriel of Nebadon. This unidentified being presents the status of a true spirit and has been duly received."

If you should visit Uversa today, you would hear the recounting of the days when this pilgrim sojourned there. And this ascending mortal, at least a superb personality in the exact likeness of the spirit stage of the ascending mortals, lived and functioned on Uversa for a period of eleven years of Orvonton standard time. This being received the assignments and performed the duties of a spirit mortal in common with others from the various local universes of Orvonton. In "all points this being was tested and tried, even as all others were tested," and on all occasions proved worthy of the confidence and trust of superiors, while unfailingly commanding the respect and loyal admiration of equals.

On Salvington we followed the career of this spirit pilgrim with consummate interest, knowing full well, by the presence of Gabriel, that this unassuming and unnumbered pilgrim spirit was none other than the bestowed ruler of our local universe. This first appearance of Michael incarnated in the role of one stage of mortal evolution was an event which thrilled and enthralled all Nebadon. We had heard of such things but now we beheld them. Michael appeared on Uversa as a fully developed and perfectly trained spirit mortal and, as such, continued on to the occasion of the advancement of a group of ascending mortals to Havona; and then, after a conference with the Ancients of Days immediately, in the company of Gabriel, took sudden and unceremonious leave of Uversa, appearing shortly afterward on Salvington.

Not until the completion of this bestowal did it finally dawn on us that Michael was probably going to incarnate in the likeness of various orders of universe personalities, from the highest Melchizedeks down to the mortals on the evolutionary worlds of time and space. About this time the Melchizedek colleges began to teach the probability of Michael's incarnating as a mortal, and much speculation occurred as to the possible technique of such an inexplicable bestowal. That Michael had in person performed in the role of an ascending mortal added new interest to the whole scheme of creature progression all the way through both the local universe and the superuniverse.

Still, the technique of these successive bestowals remained a mystery. Even Gabriel confesses to not comprehending the method by which this Paradise Being and universe Creator could, at will, assume the personality and live the life of a subordinate creature.

6. The Sixth Bestowal

Now that all Salvington was familiar with the preliminaries of an impending bestowal, Michael called the sojourners on the headquarters planet together and, for the first time, unfolded the remainder of the incarnation plan, announcing an intent to soon leave Salvington for the purpose of assuming the career of a morontia mortal at the courts of the Most High Rulers on the headquarters planet of the fifth constellation. And then we heard for the first time the announcement that the seventh and final bestowal would be made on some evolutionary world as a material being.

Before leaving Salvington for the sixth bestowal, Michael addressed the assembled inhabitants of the sphere and departed in full view of everyone, accompanied by a lone seraphim and the Bright and Morning Star of Nebadon. While the direction of the universe had again been entrusted to Immanuel, there was a wider distribution of administrative responsibilities.

Michael appeared on the headquarters of constellation five as a full-fledged morontia mortal of ascending status. I regret that I am forbidden to reveal the details of this unnumbered morontia mortal's career, for it was one of the most extraordinary and amazing epochs in Michael's bestowal experience, even in consideration of the dramatic and tragic sojourn on Urantia. But among the many restrictions imposed on me in accepting this commission is one which forbids me to unfold the details of this wonderful career of Michael as the morontia mortal of Endantum.

When Michael returned from this morontia bestowal, it was apparent to all of us that our Creator had become a creature, that the Universe Sovereign was also the friend and sympathetic helper of even the lowest form of created intelligence. We had noted this progressive acquirement of the creature's viewpoint in universe administration before this, for it had been gradually appearing, but it became more apparent after the completion of the morontia mortal bestowal, even still more so after Michael returned from the career of a mortal on Urantia.

We were informed in advance by Gabriel of the time of Michael's release from the morontia bestowal, and accordingly we arranged a suitable reception on Salvington. Millions on millions of beings were assembled from the constellation headquarters worlds of Nebadon, and a majority of the sojourners on the worlds adjacent to Salvington were gathered together to welcome back the ruler of the universe. In response to our many addresses of welcome and expressions of appreciation of a Sovereign so vitally interested in the universe creatures Michael only replied: "I have simply been about the Creator's business. I am only doing the pleasure of the Paradise Beings who love and crave to understand their creatures."

But from that day to the time when Michael embarked on the Urantia adventure, all Nebadon continued to discuss the many exploits of their Sovereign Ruler including the bestowal incarnation as a morontia mortal of evolutionary ascension on Endantum, being in all points tested like all others assembled from the material worlds of the entire constellation.

7. The Seventh and Final Bestowal

For tens of thousands of years we all looked forward to the seventh and final bestowal of Michael. Gabriel had taught us that this terminal bestowal would be made in the likeness of a material being, but we were wholly ignorant of the time, place, and manner of this culminating adventure.

The public announcement that Michael had selected Urantia as the theater for the final bestowal was made shortly after we learned about the default of the Edenic rulers. And for more than thirty-five thousand years, your world occupied a very conspicuous place in the councils of the entire universe. There was no secrecy (aside from the incarnation mystery) connected with any step in the Urantia bestowal. From first to last, up to the final and triumphant return of Michael to Salvington as supreme Universe Sovereign, there was the fullest universe publicity of all that transpired on your small but highly honored world.

While we believed that this would be the method, we never knew, until the time of the event itself, that Michael would appear on earth as a helpless infant of the realm. Formerly Michael had always appeared as a fully developed individual of the personality group of the bestowal selection, and it was a thrilling announcement which was broadcast from Salvington telling that the babe of Bethlehem had been born on Urantia.

At that point we not only realized that our Creator and friend was taking the most precarious step of all, apparently risking both position and authority on this bestowal as a helpless infant, but we also understood that the experience in this final and mortal bestowal would eternally enthrone Michael as the undisputed and supreme sovereign of the universe of Nebadon. For a third of a century of earth time all eyes in all parts of this local universe were focused on Urantia. All intelligences realized that the last bestowal was in progress, and as we had long known of the Lucifer rebellion in Satania and of the Caligastia disaffection on Urantia, we well understood the intensity of the struggle which would ensue when our ruler condescended to incarnate on Urantia in the humble form of a material being.

Joshua ben Joseph, the Jewish baby, was conceived and was born into the world just as all other babies before and since *except* that this particular baby was the incarnation of Michael of Nebadon, a divine Being of Paradise and the creator of all this local universe of things and beings. And this mystery of the incarnation of Deity within the human form of Jesus, otherwise of natural origin on the world, will forever remain unsolved. Even in eternity you will never know the technique and method of the incarnation of the Creator in the form and likeness of creatures. That is the secret of Sonarington, and such mysteries are the exclusive possession of those divine Beings who have passed through the bestowal experience.

Certain people on earth knew of Michael's impending arrival. Through the contacts of one world with another, these individuals of spiritual insight learned of the forthcoming bestowal of Michael on Urantia. And the seraphim did, through the midway creatures, make announcement to a group of Chaldean priests. These priests visited the newborn child in the manger. The only supernatural event associated with the birth of Jesus was this announcement by the seraphim of former attachment to the Edenic rulers in the first garden.

Jesus' human parents were average people of their day and generation, and this incarnated Child of the Creator was born and reared in the ordinary manner of the children of that age.

The story of Michael's sojourn on Urantia, the narrative of the mortal bestowal of the Local Universe Creator on your world, is a matter beyond the scope and purpose of this narrative.

8. Michael's Postbestowal Status

After the final and successful bestowal on Urantia, Michael was not only accepted by the Ancients of Days as sovereign ruler of Nebadon, but was also recognized by the Universal Source as the established director of the local universe. After returning to Salvington this Michael, the Child of Humanity and the Child of the Creator, was proclaimed the settled ruler of Nebadon. The eighth proclamation of Michael's sovereignty came from Uversa, while the joint pronouncement of the Universal Source and the Eternal Spirit came from Paradise, constituting this union of Deity and mortal sole head of the universe and directing the Union of Days stationed on Salvington to withdraw to Paradise. The Faithfuls of Days on the constellation headquarters were also instructed to retire from the councils of the Most Highs. But Michael would not consent to the withdrawal of these Trinity Beings of counsel and co-operation. Michael assembled them on Salvington and personally requested them to remain forever on duty in Nebadon. They signified their desire to comply with this request to their directors on Paradise, and shortly thereafter came those mandates of Paradise divorcement which forever attached these Beings of the central universe to the court of Michael of Nebadon.

It required almost one billion years of Urantia time to complete the bestowal career of Michael and to effect the final establishment of supreme authority in the local universe. Michael was born a creator, educated an administrator, trained an executive, but was required to earn sovereignty by experience. And so your little world has become known throughout all Nebadon as the arena in which Michael completed the experience required of every Paradise Local Universe Creator before being given unlimited control and direction of the local universe. As you ascend the local universe, you will learn more about the ideals of the personalities concerned in Michael's previous bestowals.

In completing the creature bestowals, Michael was not only establishing sovereignty but was also augmenting the evolving sovereignty of the Supreme. In the course of these bestowals the Local Universe Creator not only engaged in a descending exploration of the various natures of creature personality, but also achieved the revelation of the variously diversified wills of the Paradise Deities, whose synthetic unity, as revealed by the Supreme Creators, is revelatory of the will of the Supreme Being.

These various will aspects of the Deities are eternally personalized in the differing natures of the Seven Master Spirits, and each of Michael's bestowals was uniquely revelatory of one of these divinity manifestations. On the Melchizedek bestowal Michael manifested the united will of the Universal Source, Eternal Spirit, and Infinite Mind; on the Lanonandek bestowal the will of the Universal Source and the Eternal Spirit; on the Biologic Uplifter bestowal Michael revealed the will of the Universal Source and the Infinite Mind; on the seraphic bestowal the will of the Eternal Spirit and the Infinite Mind; on the Uversa mortal bestowal Michael portrayed the will of the Conjoint Actor; on the morontia mortal bestowal the will

of the Eternal Spirit; and on the Urantia material bestowal Michael lived the will of the Universal Source, even as a material being.

The completion of these seven bestowals resulted in the liberation of Michael's supreme sovereignty and also in the creation of the possibility for the sovereignty of the Supreme in Nebadon. On none of Michael's bestowals was the Supreme revealed, but the sum total of all seven bestowals is a new Nebadon revelation of the Supreme Being.

In the experience of descending from Deity to mortal, Michael was concomitantly experiencing the ascent from partiality of manifestability to supremacy of finite action and finality of the liberation of potential for absonite function. Michael, a Local Universe Creator, is a time-space creator, but Michael, a sevenfold Master Creator, is a member of one of the divine corps constituting the Trinity Ultimate.

In passing through the experience of revealing the Seven Master Spirit wills of the Trinity, the Local Universe Creator has passed through the experience of revealing the will of the Supreme. In functioning as a revelator of the will of Supremacy, Michael, together with all other Master Creators, has become identified eternally with the Supreme. In this universe age Michael reveals the Supreme and participates in the actualization of the sovereignty of Supremacy. But in the next universe age we believe that Michael will be collaborating with the Supreme Being in the first experiential Trinity for and in the universes of outer space.

Urantia is the sentimental shrine of all Nebadon, the chief of ten million inhabited worlds, the mortal home of Christ Michael, sovereign of all Nebadon, a Melchizedek minister to the realms, a system savior, a biologic redeemer, a seraphic fellow, an associate of ascending spirits, a morontia progressor, a Child of Humanity in the likeness of a mortal, and the Planetary Administrator of Urantia. And your record tells the truth when it says that this same Jesus has promised to return to the world of the terminal bestowal, the World of the Cross.

[This paper, depicting the seven bestowals of Michael, is the sixty-third of a series of presentations, sponsored by numerous personalities, narrating the history of Urantia to the time of Michael's appearance on earth as a mortal. The original versions of these papers were authorized by a Nebadon commission of twelve acting under the direction of Mantutia Melchizedek. These narratives were indited and put in the English language, by a technique authorized by superiors, in the year C.E. 1935 of Urantia time.]