“Benign” may be defined as having “a gentle disposition: GRACIOUS...showing kindness and gentleness.” “Affinity” may be defined as “sympathy marked by a community of interest: KINSHIP.” (Webster’s Ninth New Collegiate Dictionary) Using this concept of benign affinity, here is a question to consider. Are we not at our best when we are affiliated benevolently? In other words, when we act toward each other as kindred souls and kindred minds?

Relationships & Systems

Another way to characterize that kinship is with the concepts of “relationship” and “system.” A Solitary Messenger of Orvonton, writing in The Urantia Book, explained the difference this way: Relationships exist between two objects, but three or more objects eventuate a system, and such a system is much more than just an enlarged or complex relationship. This distinction is vital, for in a cosmic system the individual members are not connected with each other except in relation to the whole and through the individuality of the whole. [Paper 112:1.17, page 1227:7] If we refer to persons, instead of objects, we can use these concepts to directly address the theme of this study.

The Solitary Messenger’s meaning seems to be reflected in a Confucian metaphor that branches only make sense in relation to the trunk of a tree. We are all defined in various ways by being a part of many systems. Consider the notion of family and its many levels or the idea of cosmic citizen in tandem with the Supreme in the universes of time and space.

I infer that this distinction of relationship and system is a basic pattern of the universe. With this in mind, I suggest that there is inherent in the universe a pattern of cause and effect that permits, ad infinitum, various kinds of relationships to emerge creatively into new forms or systems. Thus, the universe structure of reality by intent encourages relationships to change and grow endlessly. The Father has created a universal...
Greetings fellow UAI Journal readers,

Our final edition for 2013 features three informative essays that will leave you with an increased sense of spirituality and a comforting glimpse into eternity. Our first article Benign Affinity, from Charles Laurence Olivea, was a presentation at the regional conference in Kansas City last summer 2013. Charles truly has an affinity for the “relationships and systems” that equate to a living “Kinship” which intertwines all levels of intelligent life. We are all defined in various ways by being a part of many systems. Consider the notion of family and its many levels or the idea of cosmic citizen in tandem with the Supreme in the universes of time and space.

Charles utilizes the words of Solidary Messengers, Divine Counselors and Midways to further the understanding of this kinship, which he found through a personal experience — that interactive experiences carry the potential to increasingly bring out what has always been there in the original bestowal of personality from God. In other words, we can become more self-realized, producing more of a “presence” to be appreciated by others. It is a change observable as a stronger “being-ness” or “here-ness,” it is more than the sum of particular moral/spiritual virtues one may perceive in another’s life.

Our next contributor Doug Cable, the Wandering Urantian, stopped wandering long enough to facilitate a workshop at the UAIUS Conference in Kansas City in July of this year with his presentation on Perfection Hunger. Doug also utilizes personal experience to underscore his quest by following the teachings in The Urantia Book. Spiritual progress is predicated on intellectual recognition of spiritual poverty coupled with the self-consciousness of perfection-hunger, the desire to know God and be like him, the wholehearted purpose to do the will of the Father in heaven. [Paper 100:2.1, page1095] emphasis added

Doug asks the hard question — for directions... Is there any way to cultivate this hunger, make it stronger? Given this epochal revelation how do we proceed? Doug discovered ... spiritual hunger and thirst does not stop this side of Paradise. We need to be always aware that He is constantly with us and we need always to be reaching out toward Him. Onward and upward to perfection — what an adventure!

Our third essay by Stuart Kerr III is Survival—The Nature and Consequence of Free Will Choice. Stewart’s studies in eternity have provided him with spiritual directions as well. From this mortal life to the next level of mansion world experience and even beyond, the mind of the committed ascender must pass from matter identification through the various phases of morontia identity to the supreme universe status of spirit identification. The intuitive instincts of material mind that provided for the reasoned knowledge of mortal experience gives way to the intuitive insights of the spirit. So through Material Intuitive Instinct to Reasoned Knowledge we ascertain Spiritual Intuitive Insight. From Fusion and Oneness of Being to Paradise Ascension Every step we take on the path to perfection augments our personal being. We grow in our appreciation for truth, beauty, and goodness. We gain enhanced recognition for divine meanings and spiritual value.

Each of these returning contributors gives us new insight into our eternal future — and each has provided some direction for us by way of their participation in the challenge of the worlds of time and space... To become Perfect... Even as he is Perfect! What an Adventure! Suzan Kelly skelly@wtmi.net

PS I am currently seeking Assistant Editors, Proofs, and as always Submissions!

Note: All submissions must follow quotation guidelines when using quotes from The Urantia Book; e.g. [Paper 141:4.2, page 1590]
and the kingdom of heaven starts and finishes with the love of God. This commonality enhances the humanity of their mortal estate and is at the same time a great multiplier morally and spiritually. In another example, the two persons, again, both supposed strangers, could also share a common role and status as citizens belonging to the same nation and so it goes.

I wish more people understood the causality between relationships and systems. Being cognizant of a universal design to bring persons together and then help them evolve into greater, grander gatherings or groups might encourage humans to value each other more. I think it is important to bear in mind that the kingdom of heaven is the most significant manifestation of this pattern of reciprocity in relationships and systems. And the kingdom of heaven starts and finishes with the Father.

The Universal Father

When endowed with the love of God, relationships and systems take on the truth, beauty and goodness of his divine touch—his amazing grace. There is spiritual nobility in all that God does. As personalities—mortal, morontial, or spirit—get to know and love each other, we should remember that it is the love of our Father that makes it all possible.

A Divine Counselor teaches us that Without God and except for his great and central person, there would be no personality throughout all the vast universe of universes. God is personality. Without parallel, the Father's creation allows for:

1. the sovereign and unique individuality of personality;
2. the power of personality to associate freely with another personality; and,
3. the creative potential for personalities to form groups of all kinds.

Yet, God offers more. The Divine Counselor explains that Notwithstanding that God is an eternal power, a majestic presence, a transcendent ideal, and a glorious spirit...he is truly and everlastingly a perfect Cre ator personality...who can ‘know and be known,’ and ‘love and be loved,’ and one who can befriend us; while you can be known, as other humans have been known, as a friend of God. [Paper 1:5.8, page 28:4]

Is not the Father relationship a marvel to behold? I think it is the greatest wonder in the universe of universes. It is noteworthy that the first five papers in The Urantia Book are devoted to him. There are at least eight attributes of God referenced by the Divine Counselor. They are:

- love,
- goodness,
- wisdom,
- mercy,
- righteousness,
- truth,
- justice, and;
- beauty.

These are listed in the order of their numerical frequency from the most to the least. Love prevails!

As the Solitary Messenger reminds us, I think the great statement on relations between persons should be understood in the providential context of the Father's love: Everything nonspiritual in human experience, excepting personality, is a means to an end. Every true relationship of mortal man with other persons—human or divine—is an end in itself. [Paper 112:2.8, page 1228:3]

Contacts between persons are significant because personalities can bring and develop enduring, living values experientially. When done in response to the will of God, human relationships and systems have eternal value. This is so because they are blessed by the Fatherhood of God and eventuate into the Brotherhood of Man. That which is blessed through the will of God is valid and relevant even beyond time.

Always keep in mind that God is the Source and Center of all things and beings. The magnitude of the Father transcends everything and everyone. Yet, his perfect love delegates and blesses every attempt to organize or gather around that love. I believe that the secret in the art of living is to identify with God. Such identification will illuminate personality and make any relationship more alive.

Nature of Personality

There are interesting facts pertaining to the nature of personality. Here is one. Again, according to the same Solitary Messenger, Personality is not wholly subject to the fetters of antecedent causation. It is relatively creative or cocreative. [Paper 112:0.5, page 1225:5]
We become literally more real as we grow through our relationships with other persons.

But I want to direct your attention to something else concerning the creative power inherent in personality. Our Solitary Messenger tells us that the degree of selfhood reality is directly determined by psychic circle conquest. Persons become more real as they ascend from the seventh to the first level of mortal existence. [Paper 110:6.10, page 1210-5] We become literally more real as we grow through our relationships with other persons. Furthermore, this reality-growth is observable by others. I am not suggesting here that personality itself changes or grows. We are taught that it does not; it is changeless; absolute in makeup. Matter, mind, spirit and emotion can change, but not personality.

However, my point is that interactive experiences carry the potential to increasingly bring out what has always been there in the original bestowal of personality from God. In other words, we can become more self-realized, producing more of a “presence” to be appreciated by others. It is a change observable as a stronger “being-ness” or “here-ness,” it is more than the sum of particular moral/spiritual virtues one may perceive in another’s life. In any case, I had an experience as a young adolescent that may bear this out. I would like now to share it with you.

The year was 1957. I was 14 years old. We moved from New York City to West Babylon, Long Island, a semi-suburban community at the time. This transition from the “City” to our new community was personally and socially a healthy one for me. I grew in self-respect as I interacted with people in this new social environment. At some point in time a friend of my mother visited us. An incident occurred between her friend and me that may exemplify my point about becoming more “real” as we grow through various kinds of relationships.

This friend appeared startled upon meeting me. Of course, she had known me before. She said something to the effect, “What happened to you?” I replied, “What do you mean?” She then said, “There is more of you!” I indicated to her that the remark puzzled me. She basically repeated what she said without being able to explain it.

However, the incident was so vivid I remembered it all my life. It eventually led me to reflect on what really creates and maintains wholesome changes within a person. At some point I tried to fathom this from a Paradise perspective. I looked at Jesus. I saw how he mastered his mind by the leading of the divine spirit while living his mortal life as a man among men. The net-effect was to produce a personality-presence of such profound, calm, spiritual vitality that some people were forever changed merely by looking upon him or listening to him.

Over time, the statement in The Urantia Book that such relationships are “ends” in and of themselves became clearer to me. We come to be more “real” because actual experience with another person or persons is a kind of “exercise” of heart, mind or soul. This in turn has a metamorphosing effect on personality characteristics. Since each of these experiences with other persons has a living value in and of itself, it is therefore, an “end,” not a means to an end.

The Solitary Messenger urges us to remain aware that personality cannot very well perform in isolation. [Paper 112:1.16, page 1227-6] Personality traits tend to “shrink” in isolation. Real friendship is the antidote. I am reminded of the heartfelt and wonderful insight of Rodan of Alexandria about the effect a friend can have. Loving and intimate human associations tend to rob suffering of its sorrow and hardship of much of its bitterness. The presence of a friend enhances all beauty and exalts every goodness. [Paper 160:2.8, page 1776-2] But there is more planned for our future.

Good will and good cheer anticipate a higher human destiny in the Morontia life and beyond. There are even criteria to meet. Fancy that, Malchizedek described them. We will be expected to learn to live happily and [work] effectively with ten diverse fellow Morontians….with ten Univeritians…and then further perfect [this] ability [with more and more] beings [accompanied] by ever-lessening irritability and ever diminishing resentment…. [adjusting increasingly to the Paradise-ascension career…. [as we grow] intellectually, socially, and spiritually[,] two moral creatures do not merely double their personal potentials of universe achievement by [the] partnership technique; they more nearly quadruple their attainment and accomplishment possibilities. [Paper 43:8.5-11, page 1776:2] emphasis added

With Jesus

Nonetheless, it is even grander with Jesus. We already have in Jesus a dramatic example of the mortal life well lived, i.e., the Father-sanctioned life. Whatever else happens to you in dealing with people, hold on to Jesus. He came to teach truth and to be an everlasting comfort for us. A relationship with Jesus is our best personality-hope. Follow him.

From the Midwayer’s account of his life and teachings, we know that Jesus made it plain that he had come to establish personal and eternal relations with men which should forever take precedence over all other human relationships and he emphasized that this intimate
It appears from this statement, at least to me, that our relationship with Jesus will in turn shape or govern how we deal with each other. I believe this must be due to the influence of his Spirit of Truth on how we think, feel and act. The Michael relationship is all-important. For sure, our priority in life ought to be to follow Jesus. He wants us to love and respect our fellows as he and the Father do. The Son of Man is the pathway to true friendship. The Son of God constitutes the Way, the Light and the Truth. What a combination! Our Master is the Bread of Life leading invariably to the Father in Paradise.

Living in material time and space as we do, I think we need to first discover Jesus, personally, for ourselves. In turn, if others “see” Jesus in us, they can and may be inspired by what they “see” and then seek him for themselves. From The Urantia Book, I learned to seek Jesus through his Spirit of Truth and subsequently in the lives of others. Recently, about a year ago, I was brought closer to Jesus through faith, prayer and song. I would like to share this experience with you as well.

At the time I was staying overnight at 533 due to the courtesy of the Foundation’s staff, while attending a seminar there. One morning, prior to getting out of bed, I awoke thinking about Jesus. As I laid there, quite comfortably, I prayed to him (the form of my prayers are conversational). I ended up composing a song or chant to him. It was an affectionate tribute, reaching out to him, for I love him dearly. Whispering, I chanted it to him. Herein, on that early morning in 533, are the words in my gift of love, acknowledging of our precious friendship:

“You are my companion
You are my companion
You are my companion.
You are my savior
You are my savior
You are my savior.
You are my light
You are my light
You are my light.
You are my life
You are my life
You are my life.
You are my life.
Amen.”

I believe that religion can be meaningfully socialized only when we first experience the divine—directly, individually, personally, and intimately. When sincerely actualized, the Michael Relationship and the Father Relationship can bear the Fruits of the Spirit spoken of by our Master: “...loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace....”

I have often thought what a beautiful thing it would be if our movement exhibited more of these Fruits. They could even stand as a reasonably accurate measure of our progress. As Jesus taught, genuine righteousness draws people to those who actually and sincerely have it. Again, the Midwayers revealed what he said, “Let me emphatically state this eternal truth: If you, by truth co-ordination, learn to exemplify in your lives this beautiful wholeness of righteousness, your fellow men will then seek after you that they may gain what you have so acquired. The measure wherewith truth seekers are drawn to you represents the measure of your truth endowment, your righteousness.”

Then he added this cautionary note, “The extent to which you have to go with your message to the people is, in a way, the measure of your failure to live the whole or righteous life, the truth co-ordinated life.”

So, righteousness essentially means truth-coordination.

And I would add this: while we act to serve others I think it is particularly important to endeavor to restore self-respect as needed in our difficult world so beset with problems and fears. This was a continuing focus of Jesus as he ministered to those lost, alienated, bewildered, perplexed and often more troubled than causing trouble. There is a wonderful feeling to be had when we can restore self-respect to a person coming from an otherwise broken life or impaired outlook. And we can do this by carefully positioning ourselves to offer the Bread of Life, the teachings of Jesus of Nazareth.

As we try to be more like Jesus, making adjustments for the many different circumstances we find ourselves in today, we should do our best to remember the importance of feelings. I am not sure that we do this often enough in our movement. For example, love would be rather sterile if merely indulged in as a lofty ideal apart from the heart. Touching the feelings of his listeners was an integral part of the technique Jesus used in reaching out to God’s children. Jesus taught the Apostles and evangelists, first, to appeal to the emotions of potential believers with a simple metaphor or story to gain their initial attention; secondly, to present a higher thought to attract their intellect (the rational faculty); and thirdly,
to then speak to their soul with spiritual insight from the First Source and Center.

*Jesus taught the appeal to the emotions as the technique of arresting and focusing the intellectual attention. He designated the mind thus aroused and quickened as the gateway to the soul, where there resides that spiritual nature of man which must recognize truth and respond to the spiritual appeal of the gospel in order to afford the permanent results of true character transformations.* [Paper 152:6.4, page 1705:4]

**A Tribute of Love**

In closing, I would like to share with you some tributes of love and respect I wrote to Jesus and to Father, while working one day with the Spirit. You can do some wonderful things when working with the Spirit! You can do some wonderful things when working with the Spirit! Let the Spirit anoint your mind, your intellect.

**“LOVE TO BOTH OF YOU...”**

Dearly beloved Jesus and Sacred Father, Hallowed be your Names.

If we ever needed you before, we *sure* do need you now.

We need you everyday and every hour;
We need you in the morning, and,
We need you at night;
We need you when we are burdened;
We need you when we are happy;
We need you to be saved, and,
We need you when we *are* saved.

Jesus, we need your Spirit of Truth at every crossroad and in every dark hour.

Please help us to acquire more of the wisdom appraisals of seasoned experience.

To be more *attuned* to the angels who guard and guide our souls.

To love as you both love.

Father, to seek your Divine Spirit when confronted by the awful spectacle of *human* limitations. My Lord!

We love you, Jesus:
...As our Lord and Master
...As our Elder Brother
...And as a Fellow Agondonter, who sojourned 2,000 ago on this dark planet and lived among us

You are truly *one of us*!!

---

Jesus, your life indeed is the supreme tribute to the nature of our Paradise Father.

You are the Bread of Life, sustaining all.

You did not hesitate to declare:

*“I am Alpha and Omega, the Beginning and the End, the First and the Last.”*

What is more, we also acknowledge you, Michael, as the:

*Lord of Glory,*
*Ruler of a Universe,*
*the Lord God of all creation,*
*the Holy One of Israel,*
*the Lord of all,*
*our Lord and our God,*
*God with us,*
*having a name above every name and on all worlds,*
*the Omnipotence of a universe,*
*the Universe Mind of this creation,*
*the One in whom are hid all treasures of wisdom and knowledge,*
*the fullness of Him who fills all things,*
*the eternal Word of the eternal God,*
*the One who was before all things and in whom all things consist,*
*the Creator of the heavens and the earth,*
*the Upholder of a universe,*
*the Judge of all the earth,*
*the Giver of life eternal,*
*the True Shepherd,*
*the Deliverer of the worlds,*
*And the Captain of our salvation.* [Paper 128:1.10, page 1408:7]

Truly, truly, truly, let it be forever said: Our God is able...our God is able...our God is able...our God is able... oh, yes, indeed, our God is able...Hallelujah, Hallelujah, Hallelujah...Our God is Able!!! Amen.
This workshop was developed based on my personal experience learning to apply the teachings of *The Urantia Book*. The process I underwent in following these steps was gradual, totally unconscious instead of following some written blueprint and was the result of accepting whatever guidance I was given by our invisible friends. At one point there was a seemingly “coincidental” meeting at a Urantia conference that led to organizing my experiences into this presentation. The steps outlined could form the basis of a personal quest to develop a closer relationship with our God within, the Thought Adjuster and the host of divine beings who work tirelessly on our behalf. As a result of this process I have received a brief spiritual experience that has improved my character and my relationships with our mortal brothers and sisters. The presentation part of this workshop will describe the steps I followed and will suggest techniques to adapt them to each individual. Feel free to take notes. There will also be a brief meditation. No doubt many of you practice some sort of meditation, I will present what I use. Finally there will be a question and answer period.

**Introduction**

In the summer of 2011 I was fortunate to attend *The Urantia Book* Fellowship’s international conference in Salt Lake City. Before the conference began there was a brief informal tour of the city including the Tabernacle, the conference center and the visitor’s center. I was most impressed by the people, the beauty of the city and the Mormon buildings.

So impressed in fact that I bought the Kindle edition of the Book of Mormon. After reading that I also obtained and read the Quran. While nothing could be expected to compare favorably with *The Urantia Book* these religious texts were disappointing. Studying their theology was not the goal but the texts, the message were unsatisfying. My observation of both books was that they do not have the depth of meaning of even the Bible, let alone *The Urantia Book*.

The Book of Mormon is interesting, a good part of it reads like the Old Testament, but one wonders where these people lived, where is the evidence for immigrants from Jerusalem living in America at the time of Christ and before? The poetry of the Quran is beautiful in Arabic, indeed there are beautiful passages even in the English translation, but again text was unsatisfying.

Given these personal observations how is it these are vibrant religions? How could religions such as these grow out of such texts? One thing to consider is the beauty of their places of worship. Indeed most religions have magnificent and inspiring places of worship.

All major religions have some story to capture the interest of believers, such as the story of Jesus, or Mohamed or Buddha, but the beauty of their places of worship is an important factor in enhancing the worship experience. Beautiful places to worship and meditate are important factors in spiritual growth; we as students of *The Urantia Book* need such places for communion with God and to enhance our faith.

While constructing any sort of Urantian Religion is not recommended {Pause} I do believe that we as a Urantian community need beautiful places for meditation and worship.

*When it is not possible to worship God in the tabernacles of nature, men should do their best to provide houses of beauty, sanctuaries of appealing simplicity and artistic embellishment, so that the...*
highest of human emotions may be aroused in association with the intellectual approach to spiritual communion with God. [Paper 167:6.6, page 1840:5]

This presentation offers my reasons for wanting beautiful places for meditation.

Perfection Hunger

The Urantia Book states that the keys of the kingdom of heaven are sincerity:

The keys of the kingdom of heaven are: sincerity, more sincerity, and more sincerity. All men have these keys. [Paper 39:4.14, page 435:7]

However perfection hunger is the key to progress in the kingdom of heaven. To achieve progress in anything requires two components, first a realization that one is lacking in something vital and second is this perfection-hunger. One must know progress is needed and also must desire it passionately.

Spiritual progress is predicated on intellectual recognition of spiritual poverty coupled with the self-consciousness of perfection-hunger, the desire to know God and be like him, the wholehearted purpose to do the will of the Father in heaven. [Paper 100:2.1, page 1095:5] emphasis added

It could even be argued that it is this perfection hunger that defines us as being human, consider the meaning of the names given to the first two human beings on this planet.

Andon is the Nebadon name which signifies “the first Fatherlike creature to exhibit human perfection hunger.” Fonta signifies “the first Sonlike creature to exhibit human perfection hunger.” [Paper 63:0.3, page 711:3]

Is there any way to cultivate this hunger, make it stronger? Given this epochal revelation how do we proceed?

How should we study and use The Urantia Book?

The Urantia Book is an intimidating body of revelation and one hardly knows how or where to begin the study of it. The easy approach is to start with Part IV and learn about the life of Jesus, whereas some might start with Part III and learn the history of our planet. William Sadler Jr. likened the revelation to a symphony the way many themes appear at various places throughout the book¹, and such a symphony needs to be appreciated from beginning to end. The revelators would desire us to start with the Foreword and plunge ahead trusting our Thought Adjusters to assist us in understanding difficult concepts, that way our perspective would be broader, not focusing on one particular aspect. That way also leads to spiritual wisdom rather than genetic knowledge.

For example: The human mind would ordinarily crave to approach the cosmic philosophy portrayed in these revelations by proceeding from the simple and the finite to the complex and the infinite, from human origins to divine destinies. But that path does not lead to spiritual wisdom. Such a procedure is the easiest path to a certain form of genetic knowledge, but at best it can only reveal man’s origin; it reveals little or nothing about his divine destiny. [Paper 19:1.5, page 215:2]

Perhaps the best way is whatever way works for you because in the final analysis we study it and use it as individuals.

It does take a while, reading and studying and thinking about the many new concepts and how they all fit together. Study groups can be of great assistance in this, but the burden of understanding falls on each individual. After some years we begin to get an overall picture of the revelation and some idea of what it means.

But what happens next? After someone studies the revelation diligently there will come a time, after many years, when any further increase in understanding is incremental, miniscule. What happens next? I have attended study groups where many are at this point, they appear to be just doggedly plunging ahead reading it over and over, but some vital spark is missing. We know we must live these teachings, but how do we do this and is that enough?

Does The Urantia Book give any clues on this subject? Recall, it is on the initial Mansion Worlds where we learn things that might have been learned during our life in the flesh here on earth but failed; The Urantia Book describes the schools on these worlds as follows:

On the mansion worlds such schools are organized in three general groups of one hundred divisions each: the schools of thinking, the schools of feeling, and the schools of doing. [Paper 48:5.6, page 551:1] emphasis added

Could this be a clue? Thinking, feeling and doing? The thinking part is easy to comprehend; if anybody has studied the epochal revelation for any length of time then that person knows how to think. We have begun to understand it somewhat and to correlate the different aspects. For example we become familiar with our spiritual guides: the counselors, Melchizedeks, Ancients of Days, our Seraphim and our divine Thought Adjuster. But what do we DO with this revelation?

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. [Paper 103:9.2, page 1140:8] emphasis added

There’s that word again: Feeling! How can we feel this revelation? How do we feel these teachings?

“Happy are they who hunger and thirst for righteousness, for they shall be filled.” [Paper 140:3.4, page 1570:5] emphasis added

Surely those are just words, that stuff is even in the Bible.


So are we to sit around and get all touchy-feely? How can anybody feel this revelation?

Actually, the idea of hunger and thirst after righteousness or perfection hunger is an important concept in The Urantia Book, this phrase, in various forms, appears more than thirty-five times in the revelation. Something mentioned that often must indeed be vital. It is imperative that we seek to enhance our feelings, our perfection hunger, our hunger and thirst after righteousness. We must grow our spiritual feelings.

Word Pictures
As for how to implement this concept, how to contact our feelings we will start by introducing two word pictures. Instead of parables like Jesus used, we will introduce these images and suggest keeping them or something similar in mind at all times in a certain way. But first another quote, in describing a progressive civilization in the epoch following our material comfort era [quest for knowledge and wisdom era] they say:

Food, security, and material comfort still dominate society, but many forward-looking individuals are hungering for knowledge and thirsting for wisdom. [Paper 50:5.7, page 577:2] emphasis added

The following word pictures offer a sort of framework or scaffolding, images we use to keep alive our quest, our desire to find the Father, our perfection hunger. Later, suggestions for using them will be presented as well as alternatives.

The first word picture is based on a real incident, a short journey I took with a group that included members of our study group from Summerville, South Carolina, which is near Charleston. This trip took place sometime around the early 1990’s. This fine spring day we traveled to Savannah, Georgia. Our first stop was at the Catholic Cathedral of Saint John the Baptist. Picture the interior of this fine cathedral, there are beautiful stained glass windows along each side, the sunlight illuminating them is filtered through trees so that patterns of light and shadow dance across the windows, an impressive altar dominates the front and there are alcoves along the side dedicated to various saints. The spirituality of this space fills our being as we contemplate this vision; we feel an inexpressible yearning for some indefinable essence, a powerful desire for something beyond ourselves, a longing for spiritual completion; a desire to connect our feelings with the teachings of spiritual leaders who have gone before us.

That is the first vision and it symbolizes our goals, what it is we are seeking. This is not our actual goal; rather the most important aspect of this word picture, indeed the most important component for both images, is the feeling, the spirituality that is palpable in such a place. We are after all, working on our feelings.

When talking about people who attempt to avoid responsibility and the duty of living by escaping to far-off enticements, Jesus says:

“And when such disheartened souls sincerely seek for God—hunger for truth and thirst for righteousness—there is nothing that can hold them in further captivity.” [Paper 130:1.2, page 1428:2] emphasis added

The second image represents our desire for spiritual progress, the hunger and thirst.

Imagine yourself as a child in a poor family. It is winter, there is snow on the ground and it is very cold, but you put on your thin coat and walk into the small village. You want to see the sights and the people to take you mind off your hunger, for you do not get enough to eat. In the village there are small shops but few people are out because of the cold. One shop is brightly lit and you rub the window to clear the snow away. It is a bakery and in the window is a fresh German Chocolate cake sitting on a small stand; one slice has been cut and it rests on a plate beside the cake. The cake looks fresh and moist, your mouth begins to water. You know you cannot enter the shop, you are poor and they would throw you out, but the hunger burning within you cannot be extinguished; you feel you would do anything necessary for that piece of cake. This hunger consumes you.

That is our hunger image; how are they to be used? But first a word from our sponsor:

“And I have not come to call the would-be righteous but sinners and all who hunger and thirst for the righteousness of divine perfection.” [Paper 137:8.16, page 1537:3] emphasis added

Applying word pictures
In order to describe the use of these word pictures it is necessary to talk a bit about our mind. I am certainly not an expert on such things, but I have used mine, with
The Urantia Book mentions three regions of our mind: the subconscious, conscious and superconscious; remember it is in the superconscious region that the Thought Adjuster interacts with our mind. Since it is in the conscious region that our awareness resides and it is in this region that we make our free will choices, we will concentrate here. Even our consciousness has various levels, regions of awareness. For example we may be walking along the sidewalk, going to a store or something. We do not need to think about how to move our legs and feet to take a step, or exactly how to swing our arms because an automatic region of the mind does it. So as we walk along we can enjoy the weather, think about The Urantia Book, or mentally go over our shopping list. We use our mind to think about other things as we walk along.

For the purposes of this discussion we will consider three sub regions of our consciousness. The first we will call “Foreground Operations.” This is the region that moves the legs and arms; it also surveys our surroundings for hazards and items of interest. Most of its work is automatic, we become conscious of it when something happens, say when some idiot cuts in front of us on the interstate and we slam on the brakes. Foreground Operations takes care of the routine stuff and alerts us when necessary. The second region will be called “Background Operations.” This is where we think about our shopping list, about what we are going to tell the boss, or perhaps think about the epochal revelation. Our conscious thoughts are generally in Background Operations. There is also a third region, the “Fundamental Zone.” This is a region behind the background, a region of emotions and feelings that are beyond the reach of conscious thought. It is in the Fundamental Zone that we reach out toward the superconsciously and then on toward a greater understanding of our unseen friends and helpers...

I first became dimly aware of this region sometime after the trip to Savannah. Afterwards I seemed to be able to bring up the emotions felt while standing in the Cathedral. A certain internal state of being was associated with the emotions felt in the cathedral and at times attempts were made to strengthen it. This state of being was consciously recalled and these attempts at strengthening I called Spiritual Exercises.

The important aspect of the word picture is the feelings it evokes; that is what we are working on. The idea is to close your eyes, imagine you are in this space, this cathedral; totally concentrate on it and then take note of your feelings; on what happens within. This will probably not be anything physical; there will not be anything specific to be aware of. What it will be is something subtle, an emotion or a certain feeling, a given state of spiritual energy. To define this spiritual experience with words based on the physical realm defeats the purpose of this exercise. It is feelings we are working on.

It has been said that a picture is worth a thousand words, but a real place is worth an infinite number of words. We should go to such a cathedral or other beautiful place of worship when it is empty of worshipers and actually experience these emotions first hand. While these spiritual longings are being experienced, we should remember them, sort of like taking an emotional or a spiritual photograph. We must capture these feelings for later recalling.

Once these feelings have been identified, the spiritual picture taken, with practice they can be called up at will. One can walk along the street, think about something extraneous and at the same time be aware of this feeling pushing into the Fundamental Zone. This pushing into this region of feelings is constant, always with us; sometimes you notice it more strongly than at others but it is always there. We use the second image, our hunger, to give strength and intensity to this push into the Fundamental Zone.

As we continually concentrate on this pushing into the Fundamental Zone, it becomes more active and more adept at interacting with the Superconscious region of our mind.

This is a way to train our minds so that we can better activate our feelings, our “Hunger and Thirst after Righteousness.” Once this internal state has been recognized, one can enhance it at will. One can be aware of this hunger in the Fundamental Zone while thinking about something else. Indeed this hunger, this reaching out for something beyond us must always be there.

Another approach would be to build or regularly visit a meditation room. This can be a small space in our home and would be a beautiful place that is so constituted as to arouse spiritual feelings. One could go there periodically to meditate and to reinforce the perfection hunger. These beautiful spaces encourage our spiritual longings, our urge to become perfect, even as God is perfect. These places are vital to our spiritual growth.

Or, we could visit beautiful natural spaces and meditate while enjoying God’s magnificent creation.

Could it be because they have these beautiful places to worship and experience God that the Mormons and the people of Islam with their meager books can each generate a vital and vibrant religion while some who study The Urantia Book are stuck on merely reading it over and over again?

This spiritual hunger and thirst does not stop this side of Paradise. We need to be always aware that He is constantly with us and we need always to be reaching out...
toward Him. Also, there is no part of our being that He is not aware of, does not participate in. When praying I do not say “Amen” at the end, because that seems so final, as if we were saying to God, “OK you can go away now, we are through talking to you, goodbye.” We absolutely need to keep Him always with us.

Until you attain Paradise levels, goodness will always be more of a quest than a possession, more of a goal than an experience of attainment. But even as you hunger and thirst for righteousness, you experience increasing satisfaction in the partial attainment of goodness.

[Paper 132:2.8, page 1458:5] emphasis added

These spiritual urges and feelings cannot be described in our language, which is based largely on material things. The best we can do is to say it is like this or like something else. In The Urantia Book, Jesus five times describes it by saying “The Kingdom of Heaven is like...” [Hard Pause] After my visit to the cathedral there grew within me an awareness of a certain feeling whenever the event was recalled, there was a sense of yearning, of something lacking, an unfilled need; there were also subtle spiritual emotions and feelings. It is these spiritual emotions and feelings that we need to concentrate on and enhance.

Conclusion

Many of us appear to consider The Urantia Book to be a collection of words. We often read it over and over attempting to understand each phrase. We read about spiritual things and beings but sometimes become stuck in a quicksand of words. Because of this it is imperative that we constantly strive to increase our perfection hunger, our faith.

I must have heard a sermon about Saul and the road to Damascus when young because for many years I had this mental image that Saul was just minding his own business, walking down the road going toward Damascus when suddenly God went ZAP! and all at once he had a powerful faith and became the disciple Paul. Faith rarely works that way. Faith is something we must strive toward, work for; we must constantly exercise our free will in such a way as to increase our faith.

The “Spiritual Exercises” mentioned above were prompted by a visit to a beautiful place of worship. As a result of these exercises I have noticed changes in my being. I received a brief spiritual experience that has changed my life, I have seen a light surrounding me after prayer and observed positive changes in my character afterwards. The message of The Urantia Book is real, it is Truth and it can truly change our lives, our being.

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....” Childlike trust secures man’s entrance into the kingdom of heavenly ascent, but progress is wholly dependent on the vigorous exercise of the robust and confident faith of the full-grown man. [Paper 102:1.1, page 1118:4] emphasis added

There is one more quote that speaks to those who claim to have no time for meditation, no time to seek God’s guidance.

One of the great troubles with modern life is that man thinks he is too busy to find time for spiritual meditation and religious devotion. [Paper 195:6.7, page 2077:3]

May each of us seek to do His will with all the strength of our being.
Survival
The Nature and Consequences of Free-Will Choice

Stuart R Kerr III
USA

In so far as man’s evolving morontia soul becomes permeated by truth, beauty, and goodness as the value-realization of God-consciousness, such a resultant being becomes indestructible. If there is no survival of eternal values in the evolving soul of man, 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. [Paper 111:3.7, page 1219:6]

Our creature personalities unify the identity of our material, mindal, and spiritual natures into one unity of being, and our personal wills are relatively free in the determination of our volitional actions. Our creative and determinative free will is relatively independent of all other universal influence. In fact, there are local universe policies enforced to protect against the infringement of the moral free will of personal creatures.

From the metaphysical point of view the life of each finite self is a unique contribution to the fulfillment of the general purpose of God. When I will, God wills in me, and my act is part of the divine life. [Josiah Royce, b. 1855]

The Paradise Father has ordained this liberty of choice as determined by the exercise of creature will and intelligent decision-making. In doing so, we are granted the supernal gift of experiencing the contribution of some cosmic value to the time-space creations that is both personal and unique (even as we are personal and unique). We become freewill participants “...in the long evolutionary struggle to attain the status of light and life both individually and collectively.” [Paper 54:2:3, page 614:8] Sharing our natures with the Father of free will, all children of the Universal Father are endowed with a measure of divine spontaneity of freewill action. By seeking to carry out the Father’s will, we become partners with the Creator Sons of time and space in the adventurous endeavor for the attainment of supreme perfection.

Mortal freewill choice for the doing of the Father’s will and thus embarking on a path to eternal life is the supreme mandate of time and space. Nothing in all of creation can abrogate against this liberty of personal choice. We can align our will to the Father’s will, or we can turn aside and proceed with our lives solely determined by our own free will. It is our choice to make. If we choose to forsake the living presence of our Paradise Father’s spirit within the deepest part of our mortal being, this we can choose. However, this personal choice of turning our face from the Father’s presence means that we have refused the greatest gift that can be offered a mortal being of free will—we abandon our deepest friend and loving Father. Ever still, the Father waits patiently.

Mortal man may draw near God and may repeatedly forsake the divine will so long as the power of choice remains. Man’s final doom is not sealed until he has lost the power to choose the Father’s will. There is never a closure of the Father’s heart to the need and the petition of his children. Only do his offspring close their hearts forever to the Father’s drawing power when they finally and forever lose the desire to do his divine will—to know him and to be like him. [Paper 5:1:10, page 64:2]

On the other hand, when it concerns the scope of our far-reaching future and path of personal growth, we are somewhat limited in our self-determination. These restrictions and limits are intended to constrain our actions from hurting our fellows and ourselves. The laws and mandates of creation sets predetermined restraints, controls, and limits on the far-reaching ramifications
of the unfettered creature free will. Still, given these necessary considerations, we may choose freely within these relative restrictions that have been determined to be in our best interests, and these choices are relatively final on the finite level.

Relative free will is operative on six levels of human consciousness:

1. **Moral decision, highest wisdom**
2. **Spiritual choice, truth discernment**
3. **Unselfish love, brotherhood service**
4. **Purposeful co-operation, group loyalty**
5. **Cosmic insight, the grasp of universe meanings**
6. **Personality dedication, wholehearted devotion to doing the Father’s will**
7. **Worship, the sincere pursuit of divine values and the wholehearted love of the divine Value-Giver.**

Because the imperfect creature can exercise free will in the choosing of good or evil, the possibility and even the probability of error and sin arises. This possibility is inevitable if creature will is to be truly free. Giving free license to mortal will within time-conditioned space is tantamount to providing for the very real possibility of license to mortal will within time-conditioned space is inevitable if creature will is to be truly free.

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Therefore is there 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 God.

Non-Impacting Life Circumstance on Survival-Choice

- Limitations of intellect
- Curtailment of education
- Deprivation of culture
- Impoverishment of social status
- Inferiority of the human standards of morality.

Regarding the creature choice for eternal survival, the material and mortal free will is absolutely sovereign. It is man’s spiritual heritage to possess sovereign free will for shaping his eternal destiny. We are true and creative architects of our destinies. Our choices are not predestined or foreordained. We may exercise the powers of our own self-creation or self-destruction. We are sovereign in the determination of our own destiny.

When we enact a freewill judgment for making a moral choice, this process of decision-making creates a religious experience that reveals the true values and ideals of living. Religious insights can arise only out of inevitable personal conflict and perplexity. The determined choosing and adopting of elevated values begins to reveal superior meanings, and this habitual process develops healthier, more spiritual patterns of thought and lifestyle. These new standards of values are indicative of spiritual attainment and personality alignment. On the other hand, an avoidance of making difficult life-choices puts us in jeopardy of spiritual stagnation.

The Thought Adjusters would like to change your feelings of fear to convictions of love and confidence;
The sovereign Judges of the time-space creations are mandated to make sure that only an act of eternal choice status can influence the opportunity for mortal survival.

No personal creature can be coerced into the eternal adventure; the portal of eternity opens only in response to the freewill choice of the freewill sons of the God of free will. [Paper 5:6:10, page 71:7]

Upon the termination of our mortal life in the flesh, there will be a certain and sure reckoning of our life endowments and stewardships on the mansion worlds. The sovereign Judges of the time-space creations are mandated to make sure that only an act of eternal choice status can influence the opportunity for mortal survival. Only when a mortal candidate for ascension reveals his true intents and purposes can the decree of judgment be made. Universal Censors provide a perfect reflection of the innermost attitude of such an ascension candidate.

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 immediately to begin their morontia careers, upon mortal dissolution to proceed to the mansion worlds ahead of the formal termination of a planetary dispensation. [Paper 112:4:2, page1231:2]

The greatest gift we can give back to our loving Father in heaven is to make our freewill and wholehearted choice to carry out his will. This gift of ours is of greater importance and value than we can ever realize. By giving the Father our full and dedicated services, we automatically become his front-line ambassadors. We become his nearest and by far most effective servants by ministering to all of his personal children, and in ministering to our brothers and sisters, we are serving at the same time God the Father. We positively alter the odds for bringing the Father’s creation to light and life. We accelerate the flow of all cosmic reality to the carrying out of his eternal purposes. In addition, we do all of this uniquely and originally within his divine plan. We do this in a way that ultimately shatters any hint of mechanistic cosmic determinism.

And it is this very power of choice, the universe insignia of freewill creaturehood, that constitutes man’s greatest opportunity and his supreme cosmic responsibility. Upon the integrity of the human volition depends the eternal destiny of the future finaliter; upon the sincerity of the mortal free will the divine Adjuster depends for eternal personality; upon the faithfulness of mortal choice the Universal Father depends for the realization of a new ascending son; upon the steadfastness and wisdom of decision-actions the Supreme Being depends for the actuality of experiential evolution. [Paper 112:5:5, page 1233:1]

Error, Evil, Sin, and Iniquity

Error and evil are both reflective of the inherent deficiencies of finite mortal mind—they are the “penalties” of finite imperfection. In and of themselves, neither of them are actual universe qualities; they are better understood as the degree to which the supreme targets of “perfection” have yet to be completed. They are essentially the relative consequences due to the imperfections of the incomplete finite level of the Supreme. Error arises from the “…shadow of relative incompleteness which must of necessity fall across man’s ascending universe path to Paradise perfection.” [Paper 130:4:11, page 1435:3] Evil originates from “…the imperfections which appear in the shadow cast by a finite universe of things and beings as such a cosmos obscures the living light of the universal expression of the eternal realities of the Infinite One.” [Paper 130:5:11, page 1435:5]

Error is inevitable in a reality that encompasses truth and untruth, fact and falsehood. The finite mortal being lacks the acuity of mind to inerrantly distinguish between truth and falsehood, and this confusion distorts the conception of reality and creates the potentiality for error. The repeated rejection of truth leads towards the pathway of error, and the nurturing of this tendency will lead one into the subtle deceptions of false personal

The concept of evil is relative. Because there are differential levels of meanings and values and wide contrasts of perfection and imperfection in the finite universes, the potentials for evil are natural. These potentials for evil are inherent to man because man “…suffers from the accidents of time and the imperfections of the evil of an immature physical existence.” [Paper 130:4:11, page 1435:5]

The relative immaturity of man’s evolving self results in inaccurate realizations and interpretations of universe reality. The evils enacted by mankind are in measure due to his deficiencies in wisdom and his fallacies in universe interpretations.

Potential evil is inherent in the necessary incompleteness of the revelation of God as a time-space-limited expression of infinity and eternity. The fact of the partial in the presence of the complete constitutes relativity of reality, creates necessity for intellectual choosing, and establishes value levels of spirit recognition and response. The incomplete and finite concept of the Infinite which is held by the temporal and limited creature mind is, in and of itself, potential evil. But the augmenting error of unjustified deficiency in reasonable spiritual rectification of these originally inherent intellectual disharmonies and spiritual insufficiencies, is equivalent to the realization of actual evil. [Paper 130:4:12, page 1435:6]

The finite mortal mind cannot fathom the infinite goodness of the Universal Father. This deficiency creates a reality contrast between all relative phases of comparative good and evil. The mortal mind must necessarily choose between good and evil, but these choices will always be influenced by the ignorance, immaturity, and delusions harbored by the mind of man. As long as man must choose between good and evil, truth and error, and sin and righteousness, his choices are going to be influenced by the status of his evolving moral nature. The choices for relative good and evil are representative of the evolved level of human comprehension. When lesser values are chosen over the greater, the potentials for evil become manifest and from this arises the possibility for self-deception and reality distortion.

Wrongfully directed thinking leads to harmful maladjustments to reality situations, but evil becomes personally real to man only when he makes a moral choice for evil. Though the mortal mind is subject to evil, it is not inherently sinful or iniquitous. The mortal tendencies toward evil are not by necessity the same tendencies toward sin and iniquity unless there is a deliberate choice to knowingly tread the paths of sin and iniquity. Man’s potential for evil does not necessarily estrange him from the Paradise Father’s presence. Although the practice of evil tends to inhibit the mortal attainment of the divine and spiritual ideals of the eternal Father’s will, such evil is in no sense sinful or iniquitous.

Evil is the unconscious or unintended transgression of the divine law, the Father’s will. Evil is likewise the measure of the imperfectness of obedience to the Father’s will.

Sin is the conscious, knowing, and deliberate transgression of the divine law, the Father’s will. Sin is the measure of unwillingness to be divinely led and spiritually directed.

Iniquity is the willful, determined, and persistent transgression of the divine law, the Father’s will. Iniquity is the measure of the continued rejection of the Father’s loving plan of personality survival and the Sons’ merciful ministry of salvation. [Paper 148:4:3-5, page 1660:2-4]

Evil is a transgression of God’s law, and it often results when the mortal being exalts himself above the will of God. Even if he is using wrong means to achieve righteous ends, such a being is practicing evil. When the mortal being places his personal desires above the welfare of others, he is abrogating the Father’s divine and loving plans for his mortal children. These misadaptations of the Father’s eternal purposes and the maladjustments to the implementation of his divine plans lead to universe disharmony and confusion, and this constitutes evil. Complete error and undiluted evil are inherently and automatically suicidal. Conscious and wholehearted identification with evil and sin is the equivalent to the nonexistence of personal annihilation.

This is the problem: If freewill man is endowed with the powers of creativity in the inner man, then must we 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. [Paper 111:5:11, page 1220:10]

Evil is a partiality of creativity which tends toward disintegration and eventual destruction.

The mortal endowment of divine free will comes into play in the contrasting divergence of sin and righteousness. Potential sin arises when imperfect finite beings are given the free will to choose between good and
evil. The deliberate choosing of evil constitutes sin; the embrace of sin comes through the willful performance of evil and error. The habitual practice of evil can evolve into the deliberate choice for willful sin. Evildoers can actually make the freewill choice to commit sin.

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. [Paper 118:7:4, page 1301:1]

Sin is the purposeful attitude to consciously oppose spiritual progress throughout cosmic reality. Sin is the “…offspring of a knowing mind dominated by an unsubmissive will.” [Paper 170:2:23, page 1861:5] The slothful hindering of intelectual development and social progress, the willful retardation of moral growth and spiritual attainment, contribute to potential sin. Sin is exhibited by a negativistic personal attitude toward cosmic reality and all levels of universe values. Sin arises from the misuse, distortion, and perversion of the freewill attitude of the finite mortal being. The willful surrender to sin is inherently and automatically suicidal.

The deliberate transgression of the divine will signifies spiritual poverty and is conducive towards conscious and deliberate rebellion against the Father's will and the universal laws of his Paradise Sons. It is the disloyalty to Deity that characterizes sin - there is no real sin in the absence of this conscious disloyalty. This disloyalty can progress from the partial expression of obstinate indecision, to the conflicts of divided loyalty, to the fading loyalty of indifference, and finally to the final death of all loyalty engendered by the consummational devotion to godless ideals.

Although mortal man may choose to embrace sin, the Paradise Father everlastingly loves the sinner because such a mortal being is a potentially eternal personality reality. God strikes no personal attitude towards sin because sin is not personally real; it is not characterized with spiritual validity, so it enacts no response from a personal God. Sin is experienced only in the consciousness of the sinner; the consciousness of God does not encompass sin. However, the impersonal faculty of deified cosmic justice does recognize the acts of sin, and sovereign judgment will inevitably be enacted. The cosmic penalties resulting from embraced sin are inescapably executed - cosmic law dictates that irreversible allegiance to sin unavoidably ends in universally and unerringly eternal obliteration.

Deity may allow for the forgiveness of sin only upon the renewal of loyalty allegiance. This merciful forgiveness becomes available upon the sinner’s soulful reflections regarding the rippling consequences of his willful rebellion and his conscious re-establishment of loyalty to Creator Deity. The concluding entrance into the kingdom of God puts a final end to the miserable bondages of sin and delivers the onetime sinner into final righteousness.

Iniquity is defined as the persistent pursuit of sin. Continued embrace of sin leads to the eventual complete self-identification with iniquity. The domains of iniquity are characterized by the continuous rejection of the pursuit of divinity. It is open and persistent defiance of cosmic reality that characterizes iniquity, and the fruits of such iniquity are personality disintegration and cosmic insanity. This conscious persistence for iniquity results in the seversence of the human soul connection with the Paradise Father. The spirit circuits of communion between God and man become gradually destroyed, though the Father still reaches out to the iniquitor. It is the mortal consciousness tied to the concepts of iniquity that deliberately enacts the severence of personal communion.

And when sin has so many times been chosen and so often been repeated, 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 his misdeeds or accept forgiveness for his sins. [Paper 67:1:6, page 755:2]

Unmitigated iniquity is inherently and automatically suicidal. The inevitable result is suicidal annihilation of individual personality. The destructive consequences of iniquity through the mortal being’s failure to enact choices and final decisions for assuring eternal life are inescapable.

Death and Resurrection

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by the Spirit that dwelleth in you.

For as many as are led by the Spirit of God, they are the sons of God.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. [Romans 8:11,14,15, 26]

Upon the physical death of the mortal creature, the Thought Adjuster takes protective custody of only those memories and experiences that are essential to
the subsequent universe career of such a surviving ascender. Upon mortal death, the Thought Adjuster takes possession as a solemn trust those mortal mind transcripts and active creature memory patterns that have been spiritualized from material-to-spirit levels. Those experiences lacking in morontia value will pass away with the mortal frame, they will perish with the passing away of the material brain. We are told, “...mortal memory of personality relationships has cosmic value and will persist.” [Paper 112:5:22, page 1235:4] These memories of interassociation and relationships with other living personalities will always entail some level of personal value.

The Seraphic Guardian, in turn, “...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.” [Paper 113:3:4, page 1244:5] The Destiny Guardian faithfully conserves for the mortal survivor these identity specifications in preparation for the resurrection of a faithful morontia entity of this human soul. The creature mind-matrix and the passive potentials of identity are entrusted to the seraphic destiny guardians as these are present in the morontia soul of such a mortal being. The destiny guardians faithfully conserve for the mortal survivor:

- Mortal records
- Identity specifications
- Morontia entity of the human soul
- Mind patterns, memory formulas, soul realities
- Creature mind-matrix
- Passive potentials of identity.

From this mortal life to the next level of mansion world experience and even beyond, the mind of the committed ascender must pass from matter identification through the various phases of morontia identity to the supreme universe status of spirit identification. The intuitive instincts of material mind that provided for the reasoned knowledge of mortal experience gives way to the intuitive insights of the spirit.

Fusion

Can you really realize the true significance of the Adjuster’s indwelling? Do you really fathom what it means to have an absolute fragment of the absolute and infinite Deity, the Universal Father, indwelling and fusing with your finite mortal natures? When mortal man fuses with an actual fragment of the existential Cause of the total cosmos, no limit can ever be placed upon the destiny of such an unprecedented and unimaginable partnership. In eternity, man will be discovering not only the infinity of the objective Deity but also the unending potentiality of the subjective fragment of this same God. Always will the Adjuster be revealing to the mortal personality the wonder of God, and never can this supernal revelation come to an end, for the Adjuster is of God and as God to mortal man. [Paper 107:4:7, page 1181:3]

The indwelling of Adjusters in the minds of man is a great mystery of the Paradise Father. How can the Father fragment the most primal and absolute part of his Deity nature, and how can these immortal spirit presences of the Father join in eternal union with the soul of the fused mortal?

There are three stages in the relationships of Adjusters with their human subjects:

1. Mortal entry into the third psychic circle of cosmic achievement
   - Insures Adjuster’s self-determination and increased functioning
2. Mortal attainment of the first and innermost psychic circle
   - Opens up lines of intercommunication
3. Final and eternal fusion
   - Eternal union with God

Fusion commences when the mortal being of indwelling makes a final and irrevocable choice for doing the Father’s will and embarking on the Paradise ascension adventure. Upon the eternal fusion of the evolving mortal soul and the divine Adjuster, the differential natures of finite personal creature and the divine prepersonal fragment of the Universal Father become forever as one. Each now shares in full with the other their complementary qualities of being. Each shares all of the experience and values of the other. Each now shares the eternal past with the eternal future. Everything that was once human in the evolving soul and everything that was divine in the Adjuster is now unified in this new ascending personality. They are eternally fused, and no amount of time all the way to eternity will ever separate them again.

There is a bridge between time and Eternity; and this bridge is Atman, the Spirit of man. Neither day nor night cross that bridge, nor old age, nor death nor sorrow. [Chandogya Upanishad, Part 8]
The prepersonal Thought Adjuster gains from the personal mortal creature the experience of personality reality, though the mortal takes priority in all instances of personality interaction. The Adjuster gains from the ancestral mortal mind and the fully developed morontia soul the experiential memory of survival. The Adjuster also is given the opportunity to liberate a channel to the universe of universes for revealing the divine and infinite nature of Deity. The mortal creature immediately gains all of the experiential memory of the Adjuster’s previous indwellings. Together, this eternal union of divine spirit with the mind and soul of mortal personality produces a new unity of being for these fusion partners that never again can be distinguished apart from one another.

**Shared Natures of Adjuster/Mortal Fusion Partners**

*Paper 110:1:4, page 1204:4*

- Morontia Oneness
- Supernal Harmony
- Cosmic Co-ordination
- Divine Attunement
- Celestial Fusion
- Never-Ending Blending of Identity
- Oneness of Being.

As the potential mortal finaliter ascends inward on his spiritualizing path to Paradise, he will gradually assimilate all of the “meanings and values which the divine Monitor carries forward from the eternity of the past.” [Paper 110:7:5, page 1212:7] The Adjuster will endlessly disclose eternal actualities to the mortal ascender that were only potential in the pre-fusion mortal creature. The Adjuster will progressively disclose new values and meanings to the maturing spirit ascender at each elevated step in the long pathway to Paradise. Because the Adjuster is of origin in eternity, the potential for an endless ongoing process of spiritual disclosure will be never-ending.

**Natures Imparted to the Mortal Fusion Partner** [Paper 112:7:1, page 1237:4]

- Fixation of Divinity Quality
- Past Eternity Experience and Memory
- Immortality, A Phase of Qualified Potential Absoluteness
- Future and Full Spiritualization Stabilization.

The actualization of mortal-Adjuster fusion is a confirmation of that ascension candidate’s attaining Paradise. Although this attainment will require passage of time to accomplish, from the perspective of eternity the mortal ascender is accorded this recognition by virtue of the fusion act.

*What dignity of destiny and glory of attainment await every one of you? Do you fully appreciate what has been done for you? Do you comprehend the grandeur of the heights of eternal achievement which are spread out before you?—even you who now trudge on in the lowly path of life through your so-called “vale of tears”? [Paper 40:7:5, page 449:3]*

**Paradise Ascension:**

Though you cannot find God by searching, if you will submit to the leading of the indwelling spirit, you will be unerringly guided, step by step, life by life, through universe upon universe, and age by age, until you finally stand in the presence of the Paradise personality of the Universal Father.  [Paper 2:5:5, page 39:4]

One day in the future of our long pilgrimage to Paradise in search of our heavenly Father, we will gaze backward along the traveled path of our spiritual journey and we will fondly reminisce on our previous worlds of achievement. Ahead lies our fresh path of ascendency to Paradise in search of the Father. Every step we take on the path to perfection augments our personal being. We grow in our appreciation for truth, beauty, and goodness. We gain enhanced recognition for divine meanings and spiritual values.

*You humans have begun an endless unfolding of an almost infinite panorama, a limitless expanding of never-ending, ever-widening spheres of opportunity for exhilarating service, matchless adventure, sublime uncertainty, and boundless attainment. When the clouds gather overhead, your faith should accept the fact of the presence of the indwelling Adjuster, and thus you should be able to look beyond the mists of mortal uncertainty into the clear shining of the sun of eternal righteousness on the beckoning heights of the mansion worlds of Satania.* [Paper 108:6:8, page 1194:1]

We are told we will always be able to look back and appreciate with joy the earlier stages of our former existence. Our task has always been to become perfect in our personal identity just as the Paradise Father is absolutely perfect in his. In our own perfection, we will be able to find God. Having found God, we will have attained the supreme progression of spirit realization. We will experience the fullness of worshipful delight and richness of ministering desire.
Step by step, life by life, world by world, the ascendant career has been mastered, and the goal of Deity has been attained. Survival is complete in perfection, and perfection is replete in the supremacy of divinity. Time is lost in eternity; space is swallowed up in worshipful identity and harmony with the Universal Father. The broadcasts of Havona flash forth the space reports of glory, the good news that in very truth the conscientious creatures of animal nature and material origin have, through evolutionary ascension, become in reality and eternally the perfected sons of God. [Paper 26:9:4, page 295:2]

Our Father in heaven has created us for a purpose, and in accordance with his boundless love and infinite wisdom, he has laid out a plan for our lives and our destinies. He has indwelt the deepest part of our personal beings with a fragment of his most primal being, and this indwelling is the Father’s promise and assurance that perfection attainment is ours for the taking. This gift of life and purpose is of unqualified value, and all we have to do to earn this gift is to receive it gladly. The drawing power of the Father’s love has taken us from our beginnings of mortal existence and calls us to the deity embrace. We have participated in doing the Father’s will and we have contributed to carrying out his universal plans and divine purposes. We have been made important participants in this enormous undertaking. We have gained a divine sense of cosmic consciousness. We have become universe minded. We now begin to sense that a glorious destiny awaits us in our progressive Paradise ascension, and we become once again spiritually rejuvenated in our enthusiasm for the opportunities of advancement that lie ahead.

The goal of eternity is ahead! The adventure of divinity attainment lies before you! The race for perfection is on! Whosoever will may enter, and certain victory will crown the efforts of every human being who will run the race of faith and trust, depending every step of the way on the leading of the indwelling Adjuster and on the guidance of that good spirit of the Universe Son, which so freely has been poured out upon all flesh. [Paper 32:5:8, page 365:4]

The ascendant mortal is enabled to attain Deity, to achieve Paradise, and to know the Father through the dual ministry of the mind gravity of the Infinite Spirit and the spirit gravity of the Eternal Son. Upon the attainment of Paradise, the ascending mortal personality has become perfectly identified with the true spirit values of “the light of life” and the supreme qualities of truth, beauty, and goodness. The inherent goodness of such a spiritualized personality has become divinely complete and spiritually replete through the progressive experience of spiritual consciousness. Eternity of life and divinity of status are now so fully realized that “…there remains no possibility that such a righteous spirit would cast any negative shadow of potential evil when exposed to the searching luminosity of the divine light of the infinite Rulers of Paradise.” [Paper 132:2:9, page 1458:6] These children of God can at last rejoice in their triumphant struggles against the partial shadows of existence.

When the heights of perfection and eternity are attained, all the more honor to those who began at the bottom and joyfully climbed the ladder of life, round by round, and who, when they do reach the heights of glory, will have gained a personal experience which embodies an actual knowledge of every phase of life from the bottom to the top. [Paper 32:3:10, page 361:5]

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[The Seven Classes of Ascending Mortals]

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