

RECEIVED

FEB 3 1979

URANTIA

COSMIC AND DEITY CONSCIOUSNESS

I would like to begin with two relevant quotations from The URANTIA Book:

. . . We know that the spirits of the Divine Presence are able to assist man in the spiritual appropriation of all truth contributory to the enhancement of the ever-progressing reality of personal religious experience--God-consciousness. (17:2)

Mechanisms do not absolutely dominate the total creation; the universe of universes in toto is mind planned, mind made, and mind administered. But the divine mechanism of the universe of universes is altogether too perfect for the scientific methods of the finite mind of man to discern even a trace of the dominance of the infinite mind. For this creating, controlling, and up-holding mind is neither material mind nor creature mind; it is spirit-mind functioning on and from creator levels of divine reality. (481:6)

Spirit-mind I take to be the creative, personality level of God's infinite mind. We are told that all personality is potentially co-creative. This implies that we may progressively develop towards sharing the Father's creative, spirit-mind prerogatives as we ascend the universe. It also portends a possible Fatherlike creativity function and ministry for us subsequent to our achievement of Paradise and the Godlike perfection of purpose and pragmatic skill.

Spirit-mind must be the functioning faculty of personality operating from the creator level. Since we shall have been provided with spirit-minds by the time of our emergence from the local universe, and certainly by the time we achieve Paradise citizenship, it seems likely that we may function in creatorlike ways within the supremacy of the grand universe during the subsequent remainder of this Universe Age. Likewise, it may be inferred that we shall continue so to function, following certain necessary modifications and additional education, in the absonity arena of universe creativity on the outer space levels during future Master Universe Ages.

Another quotation:

The ability to discern and discover mind in universe mechanisms depends entirely on the ability, scope, and capacity of the investigating mind engaged in such a task of observation. Time-space minds, organized out of the energies of time and space, are subject to the mechanisms of time and space. (482:2)

Here we find the explanation for the limitations of comprehension inherent in our creature minds. Yet I believe that mortal consciousness, through divine attunement, can be rendered susceptible of appreciative reception of true insights into the nature and presence of Omnipresent Creator Presence in the universe as it is manifest in universe mechanisms. Our opening quotation advises us that truth is acquired through such means of "spiritual appropriation."

The involved presence of perfection within evolving imperfection manifests itself in material as well as in spiritual ways, I believe. On such levels of near- or actual-perfection functioning, the generic distinction between energy and spirit disappears in close proximity to their identical Source of pre-energy-and-spirit differentiation.

This energy and spirit universe presence of God in and through his manifested perfect Absolutes is directly perceivable, I believe, to absolute Adjuster-consciousness and is therefore indirectly transferable to creature-consciousness through the contiguity of such Adjuster- and creature-consciousness within the mortal superconsciousness. Indeed, I believe that from the absolute perspective, from God's viewpoint, Adjuster contact by upreaching mortal mind is tantamount to the potential for Universal Absolute Presence contact by that mortal mind and forms the reality of what has been termed "the cosmic consciousness experience" wherein the individual feels himself to be in touch with the all-pervasive unity of the cosmos and its pre-cosmic Creator.

We are considerably informed about the presence of the perfection of eternal realities within the evolving progress of the imperfect realms of time and space: We are told that Paradise is the nucleus of every ultimaton, that the Absolute Mind of the Conjoint Actor embraces every impulse of mind in the universe of universes, that the universal presence of the spirit of the Eternal Son encompasses every urge of spirit, and that the Universal Father, through the agency of his self-fragmented Thought Adjusters, exists as the spirit nucleus of every potential and actual finaliter personality. These presence extensions of the perfection of Infinity into the realms of the evolving finite, coupled with the universal presences and power of the four primary gravity circuits--the material, the mindal, the spiritual, and the personality--

disclose the creative, controlling, and up-holding function of eternal realities within the domains of temporal imperfection. And each and every^{one} of these universal presences of God are correlated with and contactable by the relevant aspects of man's many-faceted being--physical, mental, spiritual, and personal.

The universal presences and circuits of the Deities and of Paradise are like fingers of the God of perfection extending into the fluxing metamorphoses of time and space. At the end of each extended divine finger, which is to say at any specifyable point in time and space (the Deity and Paradise presences being omnipresent), be it a Paradise-ultimaton nucleus or an indwelling Thought Adjuster, there can there be called into existence, by divine fiat or by progressive evolution--creativity in time, any manifestation of relative reality for which there is a ready, receptive consciousness to recognize it. It is as though the purpose of any and all universe manifestations were to increase the revelation of the universe presence and the divine, creative nature of God just as soon as there develops an appreciative consciousness to benefit thereby.

The universe presences of God have the power and potential to manifest perfection immediately, as they continue to do in the eternity-creation of Havona. But in the realms of time and space, the Father appears to have restrained his potential for perfect creativity in order to make possible the manifestation, through time and by means of the utilization of space, of the entire range of finitely actualizable reality in a sequence which is dictated by the incontrovertible laws of sub-absolute manifestation which, in turn, are in harmony with the Father's will to provide environments suitable for the gradual, progressive expansion of the appreciative consciousnesses of his mortal and other children of time and space. Both God's instantaneous and his evolutionary procedures of universe creativity work together for the good of all and each of his creatures.

Jesus referred to God's withholding, reticent self-containment of revealable higher realities, awaiting the appearance of appreciative consciousness among his creatures, when he said to his apostles, "I have more to tell you, but you cannot bear any more just now."

Creature appreciation of higher and ultimately of eternal realities most await the progressive development of their entire functional personality selfhood. Every evolving personal being in the universe is acting, at best, with the highest wisdom as regards his present scope of reality comprehension and his appreciation for appropriate response to and action within such a partially understood cosmos. Increased capacity for

creature activity in the universes must await the unfolding of creature consciousness and the acquirement of the relevant functional skills. And every enlargement of a creature's capacity for reality comprehension occasions the necessity for an expansion of moral and ethical mandates and of spiritual loyalties. That is the reason that man's progressive comprehension of reality is linked to the degree of his spiritual allegiance to God and of his respect for his fellow creatures. As a Melchizedek writes, on page 1118:4, "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.'"

All the above notwithstanding, a Life Carrier of Nebadon tells us, on page 740:3, "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." The midwayers further enjoin us to "Remember that the order of progressive evolution is subjected to sudden and unexpected periodical changes in both the material and the spiritual worlds." (1863:12) Such transformations must await the hour of the cosmic ripeness and creature readiness for such advancements. Relevantly, witness Jesus' respectful patience in awaiting "his Father's hour" for the public promulgation of the kingdom gospel.

It is my opinion that both individual personalities and entire planets may be subjected to these sudden and progressive leaps forward in universe correlation and God-consciousness. In individual persons, such experiences of enlightenment constitute the basis of the cosmic- or God-conscious experience. With regard to an evolving world in space, such rapid transformations usually accompany the transition from one planetary mortal epoch to the next as well as at the subsequent settling of that planet's system, constellation, etc. in light and life.

Our earlier quotation informed us that "time-space minds . . . are subject to the mechanisms of time and space." (See above, 482:2) But that does not necessarily imply that our minds are dominated by the mechanisms of time and space. I believe that mortal mind limitations can be partially transcended through spiritual communion, thus making possible the "spiritual appropriation of all truth contributory to the enhancement of . . . God-consciousness" (See above, 17:2), and subsequent morontia-soul truth recognition and registration.

I believe that where there is a successful upreach of the mortal mind into the superconsciousness and towards the perfect reality-insight capacity of the Thought Adjuster, such a contact of creature mind and Creator mind eventuates a soul recognition of truth which can be regarded as a morontia-reality insight, comparable to mota sensitivity. I believe that mota responsiveness by the soul may be initiated during the mortal planetary life. And I believe that such supermaterial insights go on with us as a part of our inalienable growth acquisition as we ascend the universe to Paradise citizenship and forever afterward.

I would like to say a word about the relevance of such soul insights to spiritual ministry. The nearness of mortal personalities to God, taught Jesus, can be estimated by their usefulness to God and to fellow creatures. Although personal soul insights and morontia acquisitions may not be currently serviceful sometimes, owing to the absense of appreciative fellow-creature consciousness, nevertheless, I believe that in due time these same supermortal insights and concepts shall become directly serviceable as a necessary and relevant part of ascending universe educational exchange in perhaps some future state of being in the local or superuniverses. And, furthermore, these insights do, even now, appreciably augment the sincerity, the coherency, and the effectiveness of the contemporary spiritual service of one's fellow man.

We should not be surprised by the idea that our minds are capable of spiritual insight which reaches up towards ever increasing comprehension of God and the universe, because our minds have been bestowed with a divine Thought Adjuster which is at once of the essential nature of Deity and a part of the Infinite Source of the universe itself. We are instructed that the Adjuster represents a form of Reality which is existentially pre-existent to the pre-creational self-distribution of the Father-I AM into the Seven Absolutes of Infinity and of universe manifestation. Therefore, it does not seem surprising to postulate that our minds may be capable of detecting the presence of the Seven Universal Absolutes--the Universal Father, The Eternal Son, The Infinite Spirit, Paradise, the Deity Absolute, the Unqualified Absolute, and the Universal Absolute--which represent lower or subsequent levels of divinity manifestation than that of our indwelling Mystery Monitor. Contact with the universe presence of such Absolutes by mortal mind, through the mutual spiritual-mindal-material liaison capability of the indwelling Adjuster, would likely produce the universal oneness and Deity unity experience described by those who have encountered such a direct confrontation with transcendent Realities. Such an experience would constitute the occurrence of the detection of the presence of the Infinite Mind in the functionings of universe mechanisms and manifestations by a mortal intellect.

I believe that we ought not to conceive of our minds as being relegated unalterably to the consideration of those realities which we find most directly observable on our, the lowest, level of universe manifestation and exclude the possibility and likelihood that our minds may be concurrently involved in the detection of and adjustment to the universe presences of higher realities. I do not believe that we should be surprised to be told in future ages that our minds have already been gaining considerable experience in contacting with such higher levels of Deity Presence, all the while we have thought that we have been directing our attention to exclusively finite concerns and manifestations.

A Melchizedek of Nebadon concurs, page 1123:2, that we should not be surprised by the notion that our minds may fraternize with the mindedness of Infinity: "Because of the presence in your minds of the Thought Adjuster, it is no more of a mystery for you to know the mind of God than for you to be sure of the consciousness of knowing any other mind, human or superhuman." And a Solitary Messenger provides us with information about the Thought Adjusters which suggests that they are profoundly related to the existential unity of Reality and to the evolving unity of universe manifestations: ". . . We believe that the Adjusters are thoroughly organized, and that there exists a profoundly intelligent and efficient directive administration of these divine gifts from some far-distant and central source, probably Divinington. . . . 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 unitedly are functioning as far-flung universe correlators." (1189:4,5) Such a statement also renders more likely the possibility of unconscious mortal involvement in progressive universe integration.

Let me present two more quotations:

The spirit is the creative reality; the physical counterpart is the time-space reflection of the spirit reality, the physical repercussion of the creative action of spirit-mind. (484:3)

Mechanisms are the products of mind, creative mind acting on the cosmic potentials. Mechanisms are the fixed crystallizations of Creator thought, and they ever function true to the volitional concept that gave them origin. But the purposiveness of any mechanism is in its origin, not in its function. (1303:6)

Seeing that we may somewhat contact the absolute spirit-mindedness of the Thought Adjuster, and recognizing that we shall one day be the personal possessors of such a bestowed spirit-mind, it follows that we shall someday be participants with God in this spirit-mind thinking-creativity process of universe manifestation. Such a liberty of action could be safely conferred only upon those mortal ascenders who have achieved a degree of spiritual insight into and technical mastery regarding the creative purposes of God which permits them thus to become co-creational partners with Paradise Deity. Such must be one of the primary purposes of ascendant universe education and experience.

With regard to this activity of God's creational thinking, I believe that should God think a manifestable thought, the distinction for him between such a thought and its manifested repercussion on the universe level concerned would be non-existent, an eternally present action within the mind of eternity. Nevertheless, as such thoughts do find manifestation in time and space, they appear to time-space intelligences to have origins.

To mortal understanding, the very concept of origin may imply divorcement. When A gives origin to B, A may be thought to alienate such qualities and quantities of B from itself. However, we are told that such is merely a time-space notion, and that God's creations are not divorcements from himself. This is because universe creativity is simply a sequence of manifestations going on at the ends of "God's creative fingers," at the contiguity points of God's universal creative presence, in his various Absolutes and entities, and time-space relativity. The direct contact with the creative Absolutes is maintained and the manifestations themselves are held within the absolute gravity forces. Therefore there never occurs a divorcement from God of either his creative self-derived Absolutes nor the transient time-space manifestations of those Absolutes. God, as the Universal Upholder, never releases his grasp upon any form or phase of Reality, potential or actual, conceptual or manifested, eternal or temporal.

God remains in direct contact with the universe mechanisms of cosmic manifestation, which, as they facilitate the transfer of the eternal reality reserves of the Absolutes of Potentiality into encirclement within the universe presences and gravity forces of the Absolutes of Actuality, make possible the "materializations" of time-space relativity, which are essentially a visible and visionary projection of immutable and eternal, perfect Paradise

realities into a less-than-infinite mentality arena for sub-absolute manifestation and comprehension. The servicefulness of such time-space manifestations to evolving sub-absolute intellects likes in their capacity to provide clues as to the true nature of Deity and Reality which increasingly enlarge the capacity of such an intellect first to conceptualize and then to grasp directly the existence of perfect and eternal realities. By this means does God make possible the phenomenon of the progressive comprehension of reality by advancing minds, as well as the co-existence of such sub-infinite personalities, within the accomodatingly modified realities of finitude, and the simultaneous and superimposed presence of infinite personalities and minds.

But will not man one day look back upon this entire process, which he now regards as his individual progress through time and space towards higher and eternal realities, as just that, a phenomenon? The writers of The URANTIA Book describe mortal intellects as being "loaned" to such creature personalities. Such a notion implies that mind is a bestowed faculty, rather than an innate element, of creature personhood. Mind may be conceived to be thus loaned to evolving personalities to facilitate their progress toward self-correlation and self-identification with the innately perfect and eternal realities of Paradise and Deity. In such a process, we behold an innately eternal entity, a Thought Adjuster, urging and effecting the coordination of a potentially eternalizable personality with Eternal Realities. The Thought Adjuster is actually eternal; the personality is potentially eternalizable.

I understand the essential action of the Paradiseward ascent to consist primarily in the fraternization of the mortal personality with the immortal Thought Adjuster. Men gain the Adjusters' eternality and absolute status, and the Adjusters gain men's unique and non-duplicatable personalities. Where does mind, the faculty of reality discernment and comprehension, and the medium of the cosmic- and God-consciousness experience, fit in in this progressive association between personality and absoluteness, both of which are innately transcendent to all things finite, including finite mind?

I believe that the phenomenon of the evolution of the mentality of a Paradiseward progressing being begins in its progressively expanding appreciation for the time-space manifestations which form its immediate environment and concludes in the emergence of that mentality into the scope of the Supreme Mind. Subsequently such Supremely-realized minds will be able to exist either containing or innately in touch with the information of total finite reality. All the while, such an advancing intellect acquires ever increasing spirit insight into his eternal identifyability with his Creator-Father-Source and with God's spirit-mind, whose creative

- 9 -

thinking has manifested as such universal time-space materializations.

The actualizations of time and space are essentially only an exchange between the triodity of potentiality and the triodity of actuality within the Father-I AM. Nevertheless, the faith-sustained personality experience of having evolved with and within such universal phenomenal manifestations may eventuate personality attainments which may emerge as something either new or richer as regards total Reality.

The entire process of the time-evolution of Supremacy in the grand universe exists as a present reality to and within the timeless Mind of God. Therefore, it cannot, in eternity, matter where a personality takes origin in time and space, since the circumstances of that origin are but the transient environment which happened to be the contemporaneous manifestations of the unchanging Absolutes at that point in time at which the originated personality began to experience finite reality. Only by acquiring God's point of view will one be able to assess the meanings and values which may attach to time-space conditions which obtain during a particular personality's progress through them towards the Isle of Paradise as these may affect the character building training of a finaliter and his subsequent embarkation upon trans-finite reality adventures. The absolute underpinnings of progressing universe personalities, the indwelling Adjusters, may relate such personalities within and to eternity in a statistical fashion, insuring the eternal existence of one more personal being; but the Father, as the Original Personality, is possibly more interested in the evolution of a rich diversification of onetime mortal beings as they encounter ever varying conditions and realities during their progress through the variegated sectors of the universes. All this notwithstanding, there exists a universal and eternal, unchanging unity underlying all such fluctuating manifestations which is susceptible, I opine, of contact by creature intellects in the cosmic- or God-consciousness experience.

Let us recall a part of our last major quotation: "The purposiveness of any mechanism is in its origin, not in its function." Our exploration of the nature of the relationship of universe realities to the creative spirits and absolute presences pervading the cosmos makes clearer our appreciation of this truth: The purposiveness of a mechanism is the Father's-will aspect of that mechanism. God's will is constant and unchanging as regards the existence of universe

mechanisms and he continues to express his will respecting the evolutionary realms through the sustained contact he maintains with such mechanisms. God is forever both originating and functioning through such mechanisms from the time point of view. From the eternity point of view, such mechanisms continue their existence because they are expressions of the eternal will of Deity. The "origin" of a universe mechanism is not an event but a sustained relationship with the Creator. By means of his universe mechanisms, God's perfect will and influence are permitted to bear upon each and every state of the progressive evolutionary perfectionization of sub-absolute manifested realities. These universe manifestations vary and progress in their materializations as such improvements are deemed to be divinely wisely appropriate for relating to progressing universe personality stati. The entire gamut of materialization complementality to the advancing stages of universe and personality progression are manifestable through the self-same kaleidoscopic universe manifestation mechanisms. "Origin" connotes the eternity relevance, while "function" connotes the time relevance, of universe mechanisms.

One aspect of a creature's Paradiseward ascent is, I believe, the grasping of the reality of the functioning presence of Perfection--the Paradise Deities, Paradise itself, and the Absolutes--within evolving imperfection. Such a discovery of creature mind makes possible the transfer of stability dependency from the shifting manifestations of universe materializations to the divine, sustained Creator-activity presence within time-space manifestations. The fluctuating realities of time-space relativity constitute at once the means for the progressive evolution of creature personality and, at the same time, provide a sub-absolute arena or screen for the projected depiction of the perfect, eternal realities towards which the personality is in actuality bound. Time-space manifestations provide both the means and the obstacle to the achievement of eternal reality.

If one discovers that universe mechanisms are but the actualizations of divine will, then he can transfer the seat of his personality association with reality from those products of universe mechanics to the Creator presence which actuates them. Such represents a major step in the evolving personality's self-liberation from the bonds of time-space limitations. It is attained first philosophically and then in reality through the identification of creature will with Creator will and by the creature's love for the uncomprehended aspects of God's controlling presence. Such faith and love for things divine eventually makes possible the mind expansion necessary for the philosophic insight, the reality discovery, and the possible direct cosmic or God-contact experience, all of which validate the reality of the personality's absolute relationship with the Creator, sonship with God.

A final quotation:

We understand something of how the mechanism of Paradise is correlated with the personality of the Eternal Son; this is the function of the Conjoint Actor. . . . But in the evolving Deities of the Supreme and the Ultimate we observe that certain impersonal phases are being actually united with their volitional counterparts, and thus there is evolving a new relationship between pattern and person. (1303)

Before the beginning of beginnings, God is not differentiated into pattern and person, into energy and spirit. The I AM is one. The Thought Adjusters are fragmented from the I AM at this level of pre-differentiation. Subsequently Thought Adjusters are associated with and fuse with progressing mortal personalities. In time and space these personalities participate in the power-personality unification of Supremacy. In absonity, these same personalities shall participate in the Ultimate unification of personality and power.

During and as a part of this process, these progressing personalities will, I believe, be making personal and individual power-personality unifications within and as a part of their own progressing personalities. Thus could they during the next Universe Age be truly called the "children of the Supreme." Likewise, at the conclusion of the realization of the Master Universe, such yet sub-absolute personalities shall have developed, I believe, within their own personhood a fusion of Ultimate power-personality synthesis. In the subsequent post-Master Universe "Ages", can there be any other destiny for Adjuster-fused personalities than the progressive advancement towards the unachievable attainment of the consciousness of the infinity of the I AM whose fragments they have personalized?

Supremacy bridges the finite gap between energy and spirit. Ultimacy spans the absonite gap between power and personality synthesizing these realities for the first "time" in new ways, on sub-absolute levels of reality manifestation. Could this process have other than the purpose of making possible the progressive advancement of onetime mortal personalities towards embarkation upon the trans-Ultimate adventure of consciousness oneness with the Absolutes of God and then with the pre-absolute infinity of the I AM? The unprecedented sub-absolute, finite and absonite syntheses of power and personality must perform many divine purposes; but one of these is the advancement of initially zero consciousness to infinity consciousness, or so I believe. Such would make possible the realization of what I believe to be one of the major purposes of universal creativity: the maximization of the experientialization of love.

Notwithstanding that all these trans-finite adventures must await the creature's actual attainment of divine levels of personality perfection, such a creature being may, from time to time, and at any time during his ascent to Paradise experience the direct contact with divinity which would fill the creature's current receptivity capacity with Fatherly love. This expectation is confirmed by a Divine Counselor, who writes, on page 50:5, "Mortal man cannot possibly know the infinitude of the heavenly Father. Finite mind cannot think through such an absolute truth or fact. But this same finite human being can actually feel--literally experience--the full and undiminished impact of such an infinite Father's LOVE."

Love is the essence of the cosmic or God-consciousness experience, realized in no matter what degree. And love is the secret of the creature's ability to expand his own capacity for both love and truth. The great commandments of Jesus were not to seek the highest intellectual comprehension of universe and pre-universe realities, but to love God supremely and one's brother as oneself. It is the superadditive consequence of such love that makes possible the increased impartation of higher truth and cosmic insight. Love reveals to man the incomparable attributes of his heavenly Father, but such love finds its greatest fulfillment in being expressed without regard for such astounding attributes of God and his universal creativity. As a Divine Counselor expresses this love for God, on page 39:7,8:

I find it easy and pleasant to worship one who is so great and at the same time so affectionately devoted to the uplifting ministry of his lowly creatures. I naturally love one who is so powerful in creation and in the control thereof, and yet who is so perfect in goodness and so faithful in the loving-kindness which constantly overshadows us. I think I would love God just as much if he were not so great and powerful, as long as he is so good and merciful. We all love the Father more because of his nature than in recognition of his amazing attributes. . . . After all, I think we all . . . love the Universal Father and all other beings, divine or human, because we discern that these personalities truly love us.

By David Glass
Bradenton FL

REFERENCES

- Assagioli, Roberto, M.D., The Act of Will, (Penguin Books, Inc., Baltimore, Maryland, 1973), esp. pp. 85--131.
- Clark, Glenn, The Man Who Tapped the Secrets of the Universe, a brief biography of Walter Russell, (The University of Science and Philosophy, formerly the Walter Russell Foundation, Waynesborough, Virginia, 1946).
- Karagulla, Shafica, M.D., Breakthrough to Creativity, your Higher Sense Perception, (DeVors & Co., Inc., Santa Monica, California, 1967), esp. pp. 203--253.
- Russell, Walter, The Secret of Light, (The University of Science and Philosophy, formerly the Walter Russell Foundation, Waynesboro, Virginia, 1947).
- Taimni, I. K., The Secret of Self-Realization, (The Theosophical Publishing House, Adyar, Madras, India; London, England; Wheaton, Illinois, 1974).
- Yogananda, Paramahansa, Autobiography of a Yogi, (Self-Realization Fellowship, Los Angeles, California, 1971), esp. pp. 147--154, "An Experience in Cosmic Consciousness."
- Yogananda, Paramahansa, Man's Eternal Quest, and other Talks, (Self-Realization Fellowship, Los Angeles, California, 1975), esp. pp. 55--59, "Understanding the Unreality of Matter," pp. 165--171, "Three Paths to Cosmic Consciousness," pp. 237--245, "The Dream Nature of the World," pp. 251--260, "Looking at Creation with Seeing Eyes," pp. 328--336, "Steps Toward the Universal Christ Consciousness," pp. 364--369, "The Missing Link Between Consciousness and Matter."