

COMMENTS ON PAPER 1
OF THE URANTIA BOOK:
THE UNIVERSAL FATHER

This commentary shall take the form of an alternation between cited passages from The URANTIA Book and remarks thereon. The quotations will always be identified by page and paragraph.

God-knowing creatures have only one supreme ambition, just one consuming desire, and that is to become, as they are in their spheres, like him /the Father/ as he is in his Paradise perfection of personality and in his universal sphere of righteous supremacy. (21:3)

There is an interesting one-to-one identification made here. God-knowing creatures have the one consuming desire to become God-like. We might wonder whether the converse is also true: Are those who desire primarily to become Godlike God-knowing creatures? Logic alone does not validate this converse statement. And we might be able to imagine a being who desires Godlikeness who does not yet know God. Such a personality would be intrigued by the idea or perhaps by the ideal of God, but may not have yet had the experience of God which leads to God-knowing certainty.

Whether or not the converse statement is valid, the statement as it stands is unequivocal in saying that all God-knowing creatures are consumed by the desire for Godlikeness. The statement implies that the discovery of God either leads to or requires total consecration of will to the task. It might be suggested that to "know God" is to have discovered (1) the possibility, (2) the capacity, and (3) the desire of becoming like God himself. "Knowing God" may be experientially synonymous with the self-realization of the ambition of achieving Godlikeness. This circumstance may be due to the constitutive endowments and elementary component of man's selfhood. That is,

it may be man's innate, designed nature which causes his anytime discovery or recognition of God to result in the consuming desire to become more like the Father. It is interesting and significant that such a reaction is the innate, direct, and universal response of all of God's children throughout the entire universe of universes. It relates to the circumstance of man's being created in God's image, of his being a son of the Father, of his having been bestowed with a fragment of the Father himself.

The bestowed Thought Adjusters are the will of God. The ambition to become Godlike is a response, a decision, and a consecration of the will of the creature to the will of the Father. And it was the Father's will that man be so created as to have the capacity for this divine urge Godward and for its achievement.

The universality of the statement is striking. Not "some" or "most" God-knowing creatures seek God; all of them do. The drive to achieve Godlike perfection is one of the universal personality manifestations of all of God's children everywhere that makes them capable of recognizing one another as brothers. Spiritual motivation is the earmark of all beings in the universal family of God.

Let us notice that in the second half of the statement we are told that such creatures desire to become like God "in his Paradise perfection of personality and in his universal sphere of righteous supremacy." A twofold reality attitude for all personalities is herein described: Perfected man shall have a direct personality relationship with the Father and with all other beings and he shall have the collective, universal attitude of righteousness (justice) and supremacy (transcendence) towards the realities of his native realms of time and space. This personality status shall be an earned, individual achievement. All finite reality may be classified in one of two groups: things and beings. The perfect personality attitude relates to the relationship between all beings and the attitude of righteous supremacy relates to all non-personal things and to all collective personality affairs, such as justice administration.

The First Source and Universe Center has never revealed himself by name, only by nature. (22:4)

This is quite an interesting statement. The Father's never having revealed himself by name may relate to the fact that the assignment of names is an activity which takes place among creatures, but which does not issue forth from divinity as an activity of God. We are told that God knows all the stars and all the creatures of the universe by name. But we are not told that he himself named any of these universe creatures or things. It may be that God does not relate to realities by their names, but that he knows and comprehends the names his creatures give to one another and to reality. This situation may in turn derive from the fact the God relates to all reality in and as its complete, pre-creational, absolute unity. From that unnamed Suchness which we call God have come forth all personalities and all non-personal realities. These derivations, being from the Unnamed Source, retain its nature and maintain unity with it. Naming implies distinction-drawing, and to "God" there may exist no true distinctions. As personalities, we are unique, and we may attain a perfect personality relationship with the Father. But our unity with the Unnamed pre-Father shall be inherent in our oneness with its divine fragmentation, the eternal Thought Adjuster. As is God's case, there is much more to us than personality, although personality may be our highest manifestable aspect. The unity of our unnamable reality aspect with God's unnamed essence is a profoundly mysterious circumstance, the "mystery of mysteries" (26:3).

There is nothing which man can give to God except this choosing to abide by the Father's will, and such decisions, effected by the intelligent will creatures of the universes, constitute the reality of that true worship which is so satisfying to the love-dominated nature of the Creator Father. (22:5)

This is a very beautiful description of universe relationships.

The affectionate dedication of the human will to the doing of the Father's will is man's choicest gift to God; in fact, such a consecration of creature will constitutes man's only possible gift of true value to the Paradise Father. (22:5)

The alignment of man's will with his own will is the Father's only need to complete his universal and eternal plan for all his universe personality derivatives, his children. At the same time, this will alignment is also the source of the gratification of worship in which the Father delights.

Man's time-space will is not unlimited, but is final as regards the survival of the willing personality. The Father foreknows the adverse choices of his children, and foresees the inevitable tragedies of such a situation. At least we would regard them as tragedies. However, the fate of those who deny God is that they render themselves progressively more unreal. Personality extinction may be perceived as ultimate mercy as well as justice--which we are told in eternity are coincident--as regards a personality who has rendered himself utterly unreal--non-tangential to anything which exists. The mercy of the dissolution of such a being would be apparent even if it were not inevitable, since existence in non-reality, were such a thing possible, would be as unbearable as it is unimaginable. Mercy is the adjustment technique of perfection as it relates to imperfection; justice is displayed in the attempt to relate imperfection to the realms of eternal perfection.

As regards the reality of those who choose to do the Father's will, it is ultimately unlimited. Finite creatures can make only one eternal decision: whether to seek God. But such a decision, effected in time and space, may be the result of a trans-finite "intuition" or perception of the infinity of God through a superconscious contact with the divine Adjuster. A finite creature is also capable of experiencing the unlimited impact of the Father's infinite love, a Divine Counselor tells us on page 50:5. On the bases of these two perception possibilities,

enhanced, perhaps, by the ministry of revelation, a finite creature is enabled to make the trans-ultimate will decision to seek the Father's will and perfection.

Such a decision constitutes worship, for it represents the total personality attitude towards those realities which man regards as the ideals of divinity and which God regards as the perfection realities of eternity by the creature who so decides. Only a personality who is convinced of the unity of goodness and of its inherence in the One God could make such an unreserved eternity commitment. And such a commitment, which may be phrased, "It is my will that your will be done," is an exalting and an adopting of Creator ideals, revealed or unrevealed, through faith and truth perception by the creature. Such an affirmation of the goodness of God and his purposes by the creature constitutes the essence of worship.

God is primal reality in the spirit world; God is the source of truth in the mind spheres; God overshadows all throughout the material realms. To all created intelligences God is a personality, and to the universe of universes he is the First Source and Center of eternal reality. . . . The First Father is universal spirit, eternal truth, infinite reality, and father personality. (23:5)

This analysis of God's relationship to reality reveals him as the essential influence or presence maintaining a relationship with all forms of reality. God is all and in all. The subinfinite distributions of the First Source and Center into different forms of manifestation remain under the direct control of the Primal Father. All things and beings are related to God as the essence of all reality. All realities, wherever contacted, are in the immediate grasp of God.

The actuality of the existence of God is demonstrated in human experience by the indwelling of the divine presence, the spirit Monitor sent from Paradise to live in the mortal mind of man and there to assist in evolving

the immortal soul of eternal survival. The presence of this divine Adjuster in the human mind is disclosed by three experiential phenomena:

1. The intellectual capacity for knowing God--God-consciousness.
2. The spiritual urge to find God--God-seeking.
3. The personality craving to be like God--the wholehearted desire to do the Father's will. (24:2--5)

It is very interesting and helpful to have these three experiential domains distinguished as mindal, spiritual, and personality disclosures of the presence of God within man. All of the essential teachings of all the major world religions can be related to one of these three domains. What is more, man is enabled to recognize the source and nature of his religious impulses by consulting this classification of man's threefold responsiveness to divinity. The classification and distinctions are helpful in that they allow man to identify and acknowledge the reality of his supermaterial impulses. This is further beneficial in that it allows man to survey his religious responses with an eye to achieving their balance and unification as a complete and all-inclusive growth and progress experience. Personality is the secret of man's capability to balance the reality insights and recognitions of his spiritual and mental sensibilities. By recognizing just what responses are mind-oriented, which are spirit-derived and which are personality-motivated, a man is enabled to better comprehend, coordinate, control, master, and direct his personal progress Godward and reality-ward.

There is perceivable in man's threefold responsiveness to God a cycle of interrelationship existing between God and man: Man may become conscious of God first, before having had spiritual or personality experiences which confirm his reality. This intellectual capacity may be the beginning of the process of becoming more Godlike, more perfect. This purely intellectual receptiveness may be expanded through faith, the noblest, highest, and most significant action of mortal mind.

Expanding the receptivity of the conscious mind enables it to become sensitive to the superconscious receptions of the higher mind to the impartations of the indwelling Adjuster. This additional sensitivity may give rise to the spiritual responsiveness to the detected presence of God in the superconsciousness, "the spiritual urge to find God." It is interesting and significant that this urge to find God is an innate responsiveness of the mind which has contacted its superconscious or wisdom and worship levels, its super-animal realms. Just as universal and dependable as phototropism among plants, the responsiveness of mind to the superconscious perception of Spirit presence is the urge to seek the source of that Spirit, God. The universality and commonness of this urge to all men does not guarantee, however, that this urge will not be re-interpreted by the conscious mind as an urge to pursue any number of other lines of action, apparently related or not. That is why the actions of many religious movements throughout history have manifested such unspiritual actions and goals. However, all of these responses are indeed truly "religious" in the broadest sense, because they arise from the spiritual contact between the conscious and superconscious mind. The unique Source of spirit and mind and the universality of their appropriate relationship, however, makes it certain that a correct responsiveness of the mind to the insight of spirit is ultimately destined to be achieved. When this process consumes time it is called evolution.

The spiritual urge to find God leads man on through worship to the experience of personality intercourse with God the Father. Such an achievement activates the third level of human responsiveness to the presence of God within. On this highest level of personality relationship, the individual man may perceive that God is willful and purposeful and that his plans include him. Reality of existence is seen to coincide with purposeful relationship to total reality, or such is the will of God. Man likewise recognizes his own possession of finite will. Revelation or

insight will suggest to him that aligning his will with the Father's will can result in his becoming more and more like his Spirit Father. The personality commitment to do the Father's will is capable of uniting and enlisting the subordinate levels of man's selfhood, his intellectual and spiritual responsiveness to God, within a wholehearted and complete program of divinity attainment and eternity achievement. Such a mortal commitment and determination makes it possible thereafter for the complementary half of the cycle of man's relationship to God to be completed: Through wholehearted devotion to the purposes of God, man has made possible a coordination and a lining-up of his selfhood elements in such a way as to permit the uninterrupted downreach of God the Adjuster to extend down past the spirituality responsiveness capacity of the superconsciousness into the very heart of the everyday common consciousness of the normal intellectuality. Consecration through upreach makes possible transformation through downreach. The reception and registration of a communicative presence-extension of the divinity of the Adjuster, of God, down into the reality-recognizing realms of the superconsciousness and consciousness blesses them, satisfies and gratifies them, thrills them with love, transforms them, sensitizes them to such receptivity, and heightens their receptivity and will to receive more of such direct contact experiences with divinity. Such a personality is completely caught up and activated by the realized will further to seek God, to commune with him through the personality circuit and progressively to become more like him by doing his will. The upreach and downreach cycle ascends and descends through these three levels of mortal responsiveness to God progressively transforming the personality and actualizing the soul until such time as that soul may find eternal unity with its Spirit Father, the bestowed Adjuster.

Though the Father does not personally create the evolutionary universes, he does control them in many of their universal relationships and in certain of their manifestations of physical, mindal, and spiritual energies. God the Father is the personal creator of

the Paradise universe and, in association with the
Eternal Son, the creator of all other personal universe
Creators. (24:8)

God the Father is the Creator, Controller, and Upholder of all reality, but he personally performs these activities only in Havona. In the evolutionary realms, the Father is the personal Controller and Upholder, but not the Creator, of the realities there manifested. This may be because the Father is only capable of personally manifesting perfection. We must recall that the imperfection of the evolving universes is a time delay manifestation. To the Father, who inhabits eternity, time is non-existent. He relates directly only to the perfection ideal of the time-space universes the pattern for which is disclosed in the perfection creation of Havona. The manifestation of certain spirit, mindal, and physical energies and their controlling by God are perfect processes which go on providing the absolute underpinnings of the evolutionary universes. The impossibility of the Father's directly manifesting in time-space relativity emphasizes his qualitative remoteness from imperfection, but his immanence in the absolute substratum of creation indicates that evolutionary manifestations are, to the eternal mind, but ephemeral and essentially illusory metamorphoses of realities actualized under profound influences of qualification and that the Father's capacity for perfection manifestation in time and space is an ever-present possibility, awaiting only the proper receptive and recognition capacity of creature minds.

The Father gives rise to existential Absolutes, through which he directly controls and upholds the evolutionary universe. He eventuates absonite personalities and realities which participate in the manifestation and maintenance of evolutionary reality. And he and the Eternal Son create the personal universe Creators who finally make direct contact with finiteness and therein bring about the "creative" manifestation of time-space universes. Within these realms, they themselves undergo incarnation into the very form of manifestation for the humblest of their creatures,

material man. The dramatic scope of the manifestation gamut of reality is astounding and well-nigh incomprehensible. Yet the Father, who personally upholds the universes throughout all time and in eternity was spiritually present in his Son during his bestowal experience on isolated Urantia, one of the least of Nebadon.

We may take note of the designation "the Paradise universe" for Havona. Havona is the eternal realization of the perfect reality pattern which Paradise is.

This interrelation of the First Source and Center with the co-ordinate Persons and Absolutes of Paradise does not in the least preclude the direct personal action of the Universal Father throughout all creation and on all levels thereof. (24:9)

This state of affairs is due to the reality description presented in the previous section. The Father is personally present not only in the Persons and Absolutes of Paradise but also in the Absolutes of Potentiality. The unity of these Absolutes with the Primal Father is such that they become the means of his prerogative of direct action throughout all levels of reality. What sort of situation would warrant such a personal action of the Father is not disclosed in the Papers, but it would certainly be of at least Supreme significance--relevant to all the domains of the total finite.

The infinity of the perfection of God is such that it eternally constitutes him mystery. (26:3)

The infinity of the perfection of God is not only non-approachable of comprehension by mortal intellects, it is not subject to absonite comprehension. Only through the level of absoluteness is there even philosophic possibility for the experiential contact with infinity by creatures. The unlimited extensiveness of infinity on beyond any possible reality manifestations of even absoluteness is constitutively unbounded and comparably inestimable. Only through the possible super-absolute function and upreach capability of the Trinity of

Trinities is there even any conceptual possibility of creature contact with the illimitability of infinity. Such creature contact with infinity would be hopeless of enactment were not such a creature eternally united with a "fragment of infinity" itself. The Absolutes are eternal, but the all-inclusiveness of infinity is even more profoundly eternal. Philosophically, this level of infinite reality is referred to as the I AM. And man's indwelling spirit is a fragmentation of that I AM. Thus the possibility of man's sometime experiential contact with infinity is provisionally validated. Nevertheless, contact with infinity by no means implies comprehension of infinity. Cognitive comprehension of infinity may be the constitutive prerogative only of infinite personality, and we have never been told that man's personality may ever proceed to the status of infinity. In fact, the contrary is implied in the instruction that three infinite personalities complete the divine cycle of infinity personalization. It may be that never throughout all the cycles of absolute experientialization of the existential will finalizers ever grasp the true significance of infinity in its fullness. Thus, we may see everlasting truth in the statement, "The infinity of the perfection of God is such that it eternally constitutes him mystery." (italics added) Nevertheless, the personality and the love of the infinite Father are even now fully contactable up to the limit of creature receptivity capacity.

The God of universal love unfailingly manifests himself to every one of his creatures up to the fullness of that creature's capacity to spiritually grasp the qualities of truth, beauty, and goodness. (27:1)

It is the Father's prerogative to create personalities of subinfinite reality comprehension capacity. In fact, as we have seen, God the Father may be constitutively incapable of manifesting as any more than three infinite personalities. Nevertheless, man's destiny capacity within the Father's infinity is truly unlimited.

Truth, beauty, and goodness are the finitely comprehensible aspects of divinity. If we can succeed in programming our personal

cosmic computers to recognize and to pursue truth, beauty, and goodness, in all finite forms, then we may expect to be successful in the attempt to find God the Supreme, the Deity comprehension maximum for finite creatures. In future Universe Ages, our united Adjusters shall assist us in the recognition and appreciation of supertruth, superbeauty, and supergoodness, the absonite manifestations of divinity. In absoluteness, the qualities of divinity may be directly apprehended; at any rate, the means of absolute divinity recognition are not revealed in the Urantia Papers. Direct perception seems likely since our Adjusters are themselves absolute.

These Paradise Sons of the order of Michael are perfect personalities, even the pattern for all local universe personality from that of the Bright and Morning Star down to the lowest human creature of progressing animal evolution. (28:4)

This is a refreshing and intriguing disclosure. The perfect personality patterns for all time and space children is present and manifest in their local universe Creator Sons. The perfect pattern for the universe perfection of the local universes is present in Paradise and manifested in Havona. Paradise is the nucleus of every ultimaton in the local universe and a Paradise Thought Adjuster forms the spirit nucleus of every mortal personality. What the interrelationships of the potentialities of reality as they are brought into manifestation through the forms of the perfection patterns of Paradise are is a study which can be conducted from two extremes of reality observation, the human and the divine. Eternity of status makes God's non-temporal observation of finite actualization one which beholds existential perfection of potentiality changing into existentially grasped perfection of actualization. To stop this process at any given moment of time and to observe a cross section of this dynamic eternity process would reveal the imperfection manifestations which man takes as literal reality. This eternity process involving the transmutation relationship of existential and

infinite Absolutes is one which reality-izes as time-space manifestations to the limited and qualitatively mono-leveled reality perception capacity of finite creatures. But man's originally limited and qualified perception capacity for reality comprehension is subject to expansion and improvement through dynamic co-alignment of selfhood with the mechanisms and forces of eternity as they sweep through time-space relativity towards their destiny of adherence and coordination with Absolute Actuality: Paradise and the Paradise Deities. This process which submits existentialities to experiential contactability by subinfinite personalities is one which is both static and dynamic, existential and experiential, eternal and temporal, infinite and finite. It is made possible through the equipoising presence of the Universal Absolute. The means of the enactment of this great subinfinite reality transmutation is immanent in the presences of the perfect personality and non-personal patterns of Paradise within the realms of the manifesting finite.

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

The absolute perfection of the infinite God would cause him to suffer the awful limitations of unqualified finality of perfectness were it not a fact that the Universal Father directly participates in the personality struggle of every imperfect soul in the wide universe who seeks, by divine aid, to ascend to the spiritually perfect worlds on high. This progressive experience of every spirit being and every mortal creature throughout the universe of universes is a part of the Father's ever-expanding Deity-consciousness of the never-ending divine circle of ceaseless self-realization. (29:4,5)

The concept of God's eternal self-enrichment and self-realization is one of the great paradoxes which exist for mortal comprehension capacities. How does a being who is identified as the personalized expression of Infinity increase in "richness?" The miracle of God's capability to give rise to subinfinite personalities, made possible by his threefold personality expression as the Paradise Deities and by his sevenfold self-distribution in the Absolutes of Infinity, opens the possibility for the enrichment of his infinite being through the opportunities to share with other, necessarily lesser, creatures. The highest value or reality which can be shared between personalities is love. We were told in our earlier quotation that the decision of the creature to abide by the Creator's will constitutes the essence of the worship of the Creator. Such a co-alignment of will is also the chief means of meaningful love expression to the perfect Father.

The creation of beings of imperfect ethical and spiritual discernment capability necessarily results in the appearance of personalities who find themselves in a somewhat precarious predicament: eternal survival depends upon the divinely choosing function of an initially imperfect, and even evil-tendency, will. But, God does have the resources of infinity at his disposal to assist such evolutionary intellects in finding the allurements of righteousness and the stabilization of spiritualization. The eternal fairness of God demands that he create and utilize every means possible to favorably influence his cosmic children towards alignment with reality, perfection, and eternity. The Father is not likely, however, to abrogate his absolute decree that mortals are to possess absolute free will liberty. Since nothing but the Father's own free will impels him to create subinfinite personalities, who are created subject to the possibility for evil ensnarement, his infinite justice would prevent him from giving rise to such personalities without the accompanying creation of those realities and in-

fluences which can insure the survival of every such personality who desires eternal life and who is willing to pay the price of eternal submission to the Father's perfect will. Given the Father's decision to create beings in an initially matter-dominated environment, his love and fairness demand that he provide such beings with spiritual endowments and revelations sufficient to make possible their intuitive grasp of and faith in the profoundly more meaningful and valuable realities of Spirit, to which death (the mercy termination of material existence) or translation delivers them.

To beings who make incorrect and unnecessary assumptions as to the final reality of their material environment and selves, the perception of spiritual supremacy is one which requires a transfer of identification and value from the material to the spiritual. But to some, the opportunity for the realization that mortal oneness with God is fulfilled through direct perception. Such is the highest possible, mortal religious experience, short of translation. Such a personality is delivered from much of the seemingly necessary experiential harassment and psychic turbulence which accompanies the purely evolutionary process of spiritual perception and identification.

Once having provided for the secure situation of eternally committed creatures, who may have consummated their eternal spiritual allegiance to God through indissoluble fusion with his Spirit, God may safely proceed to reveal to such creatures the prerogatives and opportunities for shared experiences and adventures which he is capable of extending to them, and which are a part of his never-ending eternity cycle of ceaseless self-realization and enrichment. Being fused with fragments of the pre-Father I AM, such onetime mortals are one with the level of reality which qualitatively transcends all matter, mind, spirit, experience, and event--all time and space (and even absonite and absolute) actualizations and transitory happenings. Thus, their

personality status has become truly potentially Godlike with regard to total reality, and they may knowingly participate in qualified aspects of the Father's never-ending project of self-infinity-enrichment.

Plurality of personality participation inherently increases the experiential enrichment potential of any undertaking. And the Father has the prerogative of undertaking any and all realizable enterprises. Thus, does the very existence of eternally stabilizable infinite (the Paradise Deities), absolute (the Paradise Deities), absonite (the Transcendentalers), and originally finite personalities (mortals) provide a great avenue of group participation and experiential enrichment of the potentials of the Father's eternal will.

Human personality is the time-space image-shadow cast by the divine Creator personality. And no actuality can ever be adequately comprehended by an examination of its shadow. Shadows should be interpreted in terms of the true substance. (29:7)

This is a striking and significant statement. It is, however, somewhat difficult to articulate its implications, because of the mystery which surrounds it. We are elsewhere told that personality represents the highest aspect of man's individual selfhood. We are told that personality is unique and that it is bestowed upon an assembled juxtaposition of potentials for individual creature existence, thus originating a human being. In the above statement, we are told that "human personality is the time-space image-shadow cast by the divine Creator personality." Does this notion conflict with the idea of the integrity of the individual human personality? Probably not: even shadows have integrity and existence. Does this statement imply that human personality is less real than divine Creator personality? That depends upon your understanding of the word "real." Certainly divine personality is more realized than human personality which is a "potential spirit personality." (30:7) Human personality

has its reality, though it is qualified. Divine personality is qualified only by those attributes which it chooses to express.

Let us compare the statement with two other passages from The URANTIA Book: On page 5:19, we read, "REALITY as comprehended by finite beings, is partial, relative, and shadowy." And on page 1117:4, we find, "Even time itself becomes but the shadow of eternity cast by Paradise realities upon the moving panoply of space." These statements imply that all finite reality, not only human personality, exists as a projection of Paradise realities into time-space dimensions. If that be true, then our shadowy personalities are comprehensible as maintaining a relative existence and as sustaining shadowy relationships with shadowy reality manifestations. The Paradise Thought Adjuster is one reality bestowed upon us which is of purely absolute reality. By identifying ourselves, our personalities, with our indwelling Adjusters, and by ultimately fusing with these fragments of Perfection, we find one way of virtually endlessly realizing our personalities, of delivering them from the shadowy realms of relativity into the eternal reality domains of perfection.

The original passage urges us to seek insight into the realization possibilities of our human personalities by examining those of the divine Creator Personalities, the Paradise Deities. A shadow remains real only amid continuous light emanations. We can assume that the universe shining of the perfect Paradise personalities of God the Threefold, the Father, Son, and Spirit, is and will continue to be sure and uninterrupted. Amid such ever-shining light, we can hope to become more sensibly aware of such light, the reality presence of perfection in the realms of the evolving imperfect, and of finding means of responding to the light, so that we may progressively become more and more like that Creator light and achieve our deliverance from the shadowy levels of relativity. After having attained perfection, we shall perhaps have the prerogative of casting

reality shadows ourselves, even as our current actions have their rippling consequences in time and space. At each step toward the light, the nature of the shadow which we cast changes. Studying "the true substance," God, tends to make creatures more like God and tends to promote them toward the levels whereon they shall manifest finaliter, rather than human, personalities. By studying the nature of eternal Creator personality, we discover the true destiny nature of our future-perfect finaliter personalities.

The prepersonal divine spirit which indwells the mortal mind carries, in its very presence, the valid proof of its actual existence, but the concept of the divine personality can be grasped only by the spiritual insight of genuine personal religious experience. (30:3)

This statement is true simply because true religion takes place on the personality level, and personality inherently transcends even absoluteness. Our Thought Adjusters are absolute, but through our personalities we may commune directly with the personality of the Father.

To assume that the universe can be known, that it is intelligible, is to assume that the universe is mind made and personality managed. Man's mind can only perceive the mind phenomena of other minds, be they human or superhuman. If man's personality can experience the universe, there is a divine mind and an actual personality somewhere concealed in that universe. (30:6)

The heart of this statement is the second sentence, "Man's mind can only perceive the mind phenomena of other minds, be they human or superhuman." It is significant that this is an exclusive statement. It implies that even man's communication with and from the Thought Adjuster is conducted through the contactability of the mindedness of the Adjuster with man's conscious receptivity. Communion with God, while proceeding on the personality level, must include the interrelationship of the divine and human mind levels.

Another interesting implication of the entire paragraph is that the universe itself is a "mind phenomenon" of God. All the shining stars and the evolving planets are the manifestations of the activity of the divine mind. A further inference is that the universe is itself some form of coded communication between the consciousness of man, which is subject to expansion, and the mind of God, which is capable of self-attenuation. This is the thesis of some contemporary physics experts--consider, especially, the book, The Intelligent Universe by David Foster (G. P. Putnam's Sons, New York: 1975). All subabsolute manifestations may be communicative phenomena designed to reveal something of the nature of things divine and eternal which are not otherwise ordinarily perceivable by finite minds. All reality becomes a clue and an allurement toward the realms of eternal perfection and divine personality.

God is spirit--spirit personality; man is also
a spirit--potential spirit personality. (30:7)

Concerning this quotation, I simply wish to point out that to God's eternal consciousness there exists no differentiation, unless he wills to relate to a differentiation, between potentiality and actuality. That is why, to God, a Paradise-choosing mortal is already a finaliter. In eternity and in the mind of God, which foreknows the choices of his children, the potentiality of a child of the universe for perfection and eternity of status (be he a personality who opts for survival) is equivalent to the actuality of that achieved perfection. Time is simply the duration of the process of the self-realization of that achievement by the creature. It is as though the Father can perceive, in the kinetics of the reserves and the reservoirs of potentiality, actualizable personality realities contained by the bestowed Thought Adjuster, and residing in the Absolutes of potentiality which likely impinge upon creature experience through the offices of the indwelling Adjuster, which shall

provide the power requisite for the personality motivation and movement towards perfection. God's eternal mind can perceive the adequate power supply, the adequate personality potential supply, the provided universe ascension path, and the necessary creature choices which can all unite to result in the ascension of a mortal personality to the portals of perfection. Furthermore, God, being actually present in and as the Adjuster, and as the Absolutes, is himself the potential and guide for the adventure of perfection attainment. God knows himself; thus, he adequately perceives the adequate, even unlimited, and infinitely adaptable, potentiality provision bestowed upon mortal man for the completion of his ascent to Paradise.

Man attains divine union by progressive reciprocal spiritual communion, by personality intercourse with the personal God, by increasingly attaining the divine nature through wholehearted and intelligent conformity to the divine will. (31:2)

This statement is interesting in that it shows the united function and relationship of the spirit (in communion), the personality, the heart, the intellect, and the will in the process of the transformation of the creature into the likeness of the Creator. The devotion of man must be "wholehearted"; it must include and unite all the aspects of man's personal selfhood. It must be "intelligent"; our participation in the countless individual steps toward perfection attainment shall be personal, conscious, and deliberate--informed and advised. "The divine will" is the revealer, the coordinator, the unifier, and the eternalizer of all reality. Thus, this statement is significant in that it portrays the totality of the personal ascent to God and portrays the nature of the relationship of the human and divine personalities to total reality.

Ultimate universe reality cannot be grasped by mathematics, logic, or philosophy, only by personal experience in progressive conformity to the divine will of a personal God. (31:5)

I emphasize this statement simply because it is an excellent example of the ministry of clarification and the finality of authority which revelation can bring to the human attempt to discover, know, and approach the Universal Father and true reality.