

# CONFERENCE 2000

ANZURA

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The Australian and New Zealand  
URANTIA Association

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## THE MIND ARENA OF CHOICE

*"Mind is your ship, the Adjuster is your pilot, the human will is captain." (page 1217)*

## Introduction

If any celestial passers-by were to look in upon us this morning, what would they see? As individuals, we are an unspectacular lot. As a group, we have no real claim to fame. In fact, we are remarkably average, and surprisingly normal. So what might catch the interest of those who may be watching?

Those interested watchers—those student observers who happen to be present; the seraphim of progress who have sponsored us in unsuspected ways; the Lanonondek administrators, one of whose concerns we are; the Vorondadek Most Highs to whom we are a very special project; the embrace of seraphic oversight and watchcare that has sustained us all; Michael of Nebadon who holds us closer than we can imagine—all these would be interested in this phenomenon of this group of normal people, interrupting their lives to intensify their collaboration. Why? Why should anybody, let alone our celestial benefactors and local universe administration, care that we have gathered here today?

One reason might be this: for over 2000 years, for the duration of the entire 4<sup>th</sup> epoch of our world, agents of our administration have teased out from a wild and crude humanity hundreds of millions of baby souls engaged with the Spirit of Truth, young lovers of the king of Nebadon. The sincerity of these millions needs no adjustment. The target of their devotion is already correct—the one who is the source of the Spirit of Truth. Their potential is without measure—as baby Finaliters, these millions will number among the trillions involved in ripening the absonite heart that beats in the bosom of eternity. Grand cultivation has occurred in this lonely distant vineyard. And its vines are heavy with the finest fruit.

A small adjustment to mankind's inner world, a simple tweaking of the universe frame we all use, a Jerusem-like perspective onto our context and circumstance, would be sufficient to shift our various stagnant dogmas and replace them with the larger truths of Nebadon.

And just such a significant but simple adjustment can be triggered by the perspective, the enlarged universe frame, presented in the Urantia Papers.

## Contents

### Articles

<i>Introduction</i> .....	1
<i>Lures of the Fifth Epoch</i> .....	3
<i>The Inner world of Mankind</i> .....	7
<i>Personality</i> .....	16
<i>Surfing the absonite</i> .....	19

<b>Study Groups in Australia &amp; New Zealand</b> .....	31
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<b>Conference Programme</b> .....	32
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Successfully evolving a world from habitation into *Light and Life* would provide deep satisfaction to the administrators responsible. And such success must be a source of much joy to the Supreme. But another predictable success, when added to a million others, may lack a certain something. Is this why the Master Architects and Orvonton planned the *decimal worlds*? But even the risk and adventures implied by these subtle experiments are bound by parameters and regulations. So think what Urantia must mean to all these reliable administrators, trustworthy creators and transcendent overseers. A world whose conceptual soil has been abused and poisoned for 200,000 years, a world whose genetic foundations were never lifted beyond the threat of retrograde bacteria, a world even whose very air and water now suffer damage. A world where a Creator Son could experience being washed away by injustice.

A thousand years ago, even a seasoned Lanonandek might have predicted that we were a lost cause. Yet look at the harvest ready to reap: *"the sincerity of millions needs no adjustment, the target of their devotion is correct"*. Jesus, our Michael, already shines as a superstar on the Urantian mindscape. The millions who adore our Source and Creator need only a subtle adjustment to their beliefs. The entire Christian world needs only a skillful, loving touch and it could take flight. Millions from every faith stand quivering on the brink. Given a less restricted cage, imagine how their wings might unfurl.

So here we are, spending three days pondering and probing this business of Deity gently adjusting the flow of mundane life, of the Ancients of Days and our Most Highs adjusting, by means of their Urantia Papers, the conceptual framework of our world. During this time together we will explore the epic frame being put in place for the human minds of Urantia's fifth age. A worst case scenario is that we all have a few pleasant days spent in the company of friends. A best case scenario is that we will stumble onto insights and understandings that will make us more valuable in the task of moving humanity into its fifth epoch.

Between William's presentation and our break for morning tea, we will take a few minutes to discuss house-keeping matters... mealtimes and other arrangements. But noting that such things have to do with the "trifles of living", let us move straight to the business at hand—life at the threshold of the fifth epoch: what is our role, what is our opportunity, what is personality, what is love, and what is teamwork—that symptom of successful love.

First we require some perspective. So let us consider this threshold on which we stand.

## Thresholds

*"Urantia is now quivering on the very brink of one of its most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment." (p.2082)*

From 1908 to 1933, a relationship was worked out between the Revelators entrusted with delivering the Urantia Papers, and a handful of sincere but unremarkable natives. Over these 25 years, a core group of humans were gently adjusted to receive a revelation.

The appearance of the Papers during 1934/35 represented the completion of stage one—a stable human configuration able to receive and maintain the successfully delivered Papers. This small group had in common the experience of dealing with the Revelators. They were focused on the same goals, and full of appreciation for what had happened.

From this initial point of fragile stability began the first expansion. The next twenty years, as the circle of readers grew, saw a predictable progression unfold—from an initial breathless excitement and deep thankfulness on the part of all those introduced; to simple disagreements; to the friction of strong opinions, frustrations and internal conflict. But eventually a working arrangement was achieved, born of maturity and broadened perspectives.

It seems the Revelators used this period to allow the people involved to adjust. After all, by receiving the Urantia Papers, these folks were being asked to accommodate a new description of reality. No matter how sincere and enthusiastic a person might be, the business of shifting realities is fraught with difficulty. We may

never know the struggles and anguish that transpired within this group, but they spent 20 years getting used to the fit of this new thing.

By 1955, the Forum core had stabilized sufficiently to allow a second expansion—and a transition into the uncertainties and destabilization implied by publication of the text.

Over the next thirty years, the circle of readers grew to include a few thousand natives, each characterized by their capacity to be roused sufficiently to read 2,097 pages of difficult text, and to survive such a radical and voluntary adjustment of their inner world.

This tilling of a small plot of the Urantian mindscape was slow and unspectacular work. More interesting has been the decade of organizational exercises just past. These recent years of internal debate have allowed this second, larger, core to safely explore the problems of managing disagreements between equally sincere and intelligent fellow idealists. The strength and maturity gained from such lessons has forged us into a team able to assist with the process of shifting forward the millions standing on the threshold between epochs.

Urantia has arrived at a point where the Most Highs can attempt a third expansion. The implications of this situation are the focus of our explorations this weekend.

Those of us who were part of the second wave of readers find ourselves arranged, waiting on the brink of that inflexion when revelation meets Urantia's increasing capacity to respond.

This is a collaboration. We are all in the same position of trying to make sense of our role in the scheme of things, where we fit in, what we might be able to contribute to facilitate this dawning of Urantia's fifth epoch.

Therefore, the sessions this morning are intended to stimulate [or annoy] us sufficiently that we will be moved to respond. We have reserved the session after lunch today to accommodate those responses. We hope this after-lunch session will prove to be the most valuable of the weekend. It will be an opportunity for all of us to share any insights we have had into this business of up-stepping the inner world of mankind—of *terraforming the mindscape of Urantia*. We also hope that you will help criticise the morning's presentations.

## Opportunity

There is much deep experience and wisdom tucked away in the recesses of the minds of those gathered here today. So let us make use of this opportunity. As you listen to the following presentations, and over lunch, please gather your thoughts so that you might share this hard-won evolutionary wisdom and insight.

With that need and opportunity in the back of our minds, I now call upon William Wentworth to start us on our way—by painting the big picture.

## Lures of the Fifth Epoch

*William Wentworth, Australia*

### *Disclaimer:*

*We don't really know what we are talking about. We know that the 5<sup>th</sup> Epoch is our own idea. We are in the position of small children trying to form ideas about the big wide world.*

*But bear with us. The URANTIA Book points out that everything the finite mind can think about is more or less erroneous. But the process of learning is one of setting up frames of reference in which to think. When faced with what we do not understand, then we postulate a frame of reference in which to think about what we don't understand. Such reference frames are always wrong in themselves, but they constitute the bridge to the next frame of reference which is a bit less wrong than the previous one. So does evolution proceed—laboriously erecting scaffolding in the hope of comprehension, only to have to demolish the scaffolding to reach a still higher level which only becomes apparent from the top of the last construct.*

*So Nigel, Vern and I, when we conceived this conference, decided to ask you to accept our frame of reference as a working hypothesis, for the purpose of erecting some scaffolding to see what we can see when we get to the top.*

*We are not for one minute suggesting that there is any factual basis for our speculation.*

\* \* \*

*The URANTIA Book is sometimes referred to as the 5<sup>th</sup> Epochal revelation. This derives from pages 1007,8 where the five religious revelations of epochal significance are listed—with the Urantia Papers listed as No 5. The book does not call itself the 5<sup>th</sup> Epochal revelation—but for the purposes of this conference we are assuming that it is. This is a liberty for which we ask your indulgence.*

*We have gone further. We have dared to postulate and define the 5<sup>th</sup> Epoch. And I'll ramble on the bit about that now.*

*We are all familiar with the notion that our planet Urantia and its peoples and civilisations are a bit on the backward side. Our various historical misfortunes—particularly Caligastia's going into rebellion with Lucifer, and the consequent Adamic default—have left us in a mess. We are retarded, disorganised, ignorant and confused.*

*Between where we are now, and the state of light and life, there is a large gulf to be bridged. The approach to the era of light and life is to be one of fairly intense revelation and learning. Before we can begin to learn rapidly, and benefit much from really substantial revelation we need some remedial work. So we have decided to refer to this period of remedial work as the 5<sup>th</sup> Epoch—the epoch of the Urantia Papers.*

Please note—we are not suggesting that this epoch will lead us into the era of light and life. It won't. What it will do is bring us to a point—the “threshold point” we have decided to call it—from which the acceleration to light and life can begin.

As a backward planet, we cannot receive very much in the way of revelation. We can't understand it, our animal habits are too strong, our intellects are too feeble, and our traditions too ignorant of reality for us to be able to absorb and adjust to it. What we do manage to grasp we tend to pervert and fanaticise. All we have managed so far is a “complex reflection of shared delusions”—eloquently put by Nigel—based more on adjutant mind stimuli rather than spirit.

Before any rapid progress can be made we need to develop capacity—and *The URANTIA Book* is designed to facilitate this.

We think, then, of the 5<sup>th</sup> Epoch as being the remedial phase during which humanity will evolve to a threshold from which it is possible for our celestial supervisors to risk stepping up the intensity of revelation. At the moment they can't risk it. But if we can be led to the threshold level then maybe the Most Highs will be game to stimulate us hard enough to accelerate us to light and life.

That's the general frame of reference we are asking you to think within. It is not real, or true. We know that. It is one possible frame, and it seems to us sufficiently feasible that we ask you to accept it for the duration of this conference. So, we propose a frame of reference, and my job is to introduce it.

Now as you know “*the advances of true civilisations are all born in the inner world of mankind.*” (p.1220). Civilisation progresses because individuals have insights, put their insights into practice and generate progress.

Nigel has developed a train of thought about this inner world of mankind and he will follow me in presenting it to you.

It is interesting to imagine creation from God's point of view and compare it to ours. God—beyond time and space—says let there be a finaliter called Rita and Rita as a finaliter appears in his presence. She has been created. From God's point of view on the absolute level it happens as soon as he thinks of it.

Rita—down here in time and space—has a somewhat different view of her own creation. She decides to do god's will, goes through the morontia regime, fuses with her adjuster, goes on through local and super universe careers, struggling all the time to know god's will and to do it. After her Havona experience she eventually staggers onto Paradise and is mustered into the corps of the finality after maybe one trillion time-space years.

God has created. Rita has been inside the process of creation—her own creation—participating in it herself. God has set up time-space so that Rita, instead of popping into existence instantaneously can experience and

participate in the process of being created. Isn't time-space wonderful? Nigel will lead us into some of its finer points.

Vern is to follow up this afternoon with his view of personality. The idea that personality is one of the four fundamental realities of the universe is central to the understanding of the 5<sup>th</sup> Epoch. Our cultural view of personality as something with which we are vivacious at a party, or on TV, is one of our greatest limitations. Personality is a fundamental reality—transcending finite and even absonite existence. Along with matter, mind and spirit it actually constitutes reality. Personality, after all, is what makes us spontaneous because only personality can be free of antecedent causation. All other aspects of reality are locked into the prison of cause and effect. Only personality can break out of it, and be creative. Vern will discuss how the 5<sup>th</sup> Epoch may see humanity absorb this clearer view of *personality*.

### How did we come to the 5<sup>th</sup> Epoch notion?

Well, we were speculating about how the Most Highs of Edentia might view Urantia, and what opportunities might be open to them.

We agreed that our starting point had to be the inner world of mankind—the source of all progress. But the problem is that the various different civilisations and cultural groups all have rather different conceptions of this inner world. Jews, Christians, Buddhists, Hindus, Moslems, Animists, etc., Scientists and Secular Humanists—all these groups, to some degree, are defined by their experiences of and beliefs about this inner world. And these experiences and beliefs can be very different. The fighting among them for Doctrine, Power, Social influence and Membership often leads to bloodshed. So we won't be able to make much progress with our inner worlds until there is one we can share. We are not talking a common inner world language. The concepts are different though much of the underlying motivation is compatible—the one with the other.

No doubt the Most Highs have seen it all before. But they can't do much with this unless we can agree on the categories in which we think. So they would have to be planning some kind of amalgamation of those cultural traditions which describe our inner worlds.

It seems likely that the remedial phase—the 5<sup>th</sup> Epoch—will, among other things, be devoted to bringing together and harmonising the various cultures and traditions now extant on Urantia. After all, most of the existing traditions have their roots in the 3<sup>rd</sup> and 4<sup>th</sup> Epochs—those of Melchizadek and Jesus.

But until mankind as a whole shares an inner world, revelation is bound to be divisive as the different traditions make their different responses to it. In other words, the threshold level—from which the stimulation of advanced revelation can begin—is that level of planetary culture

where humanity—or at least the majority of us—share the same inner world.

What on earth does this mean? We are warned against uniformity, against the idea of trying to fit diverse points of view into a single package. Diversity of opinion and belief reflect a freedom from coercion which is highly desirable. So what does it mean to say that humanity can share an inner world?

We are referring here not to uniformity of beliefs, but to the underlying frame of reference from which such beliefs develop.

It's not easy to talk about this frame of reference, because its elements are so largely unconscious. They are the assumptions about reality that we grow up with, without thinking about them very much—things which we take for granted about the world and the universe, ourselves and others, which constitute the background to our awareness. They are the canvas onto which we paint our thoughts and ideals.

An example of this which I think illustrates the concepts very well concerns the nature of mind. Most of the world's cultures, and certainly our own Western culture conceives of mind as something which is generated by the brain. We don't reason about this, but take it for granted. Various specialists study various different aspects of the brain, and of the mind, and observe the interactions between them, but everybody assumes that the mind is the output of the functioning brain. This is our culture's frame of reference about the mind.

But if it should be a fact that mind is a universal phenomenon originating outside the brain, which the brain apprehends and interprets, but does not actually generate or produce, then our understanding of what mental activity is about is likely to alter significantly. The speculations of psychologists about the mind's functioning would take rather different tack if the frame of reference shifted in this way.

Now, as you know, *The URANTIA Book* is suggesting just that. What hope then do psychologists, operating in the old frame of reference, have of understanding much about mind?

Do you see what I'm trying to say? This is an example of the significance of the frame of reference which our culture assumes rather than perceives. This is one example, but if you multiply this by all the assumptions our culture makes about the nature of reality—and they are hard to identify because they are so basic they are virtually unconscious—but if you imagine all the others, then you can begin to get a feel for the significance of the cultural frame of reference.

Now this is the kind of thing we are referring to when we speak about sharing the same inner world. While the various different '*ologies*' and '*isms*' are all making different assumptions about what is real of what is not, what is happening in the world and the universe, and what

reality is all about, then the ability of the Most Highs and their agents and collaborators to actually reveal anything much to us is rather limited.

Only when we do actually share more or less the same inner world can much in the way of revelation take place.

Now we—Nigel, Vern and I—are asking you to accept that the 5<sup>th</sup> Epoch, the epoch of the Urantia Papers, is the epoch which will establish the shared inner life—this common frame of reference. It is not that we all have to think, feel and believe the same. It is rather that we have to share the assumptions about reality which underlie our thinking, feeling and believing.

Now this has led me to some speculation about what might actually be going on. Don't take this too seriously, please. It goes like this. The second and third epochs—those of the material sons and Machiventa Melchizedek—gave men the confidence to try to do things. Prior to them, men cowed in superstitious dread, unable to do anything but accept and endure, too afraid of the spirits and demons to do anything more than secure the next meal and the requirements of their habits. But the codifying of superstitious dread into formal religious systems gave rise to man's ability to do things—to attempt to move things around, to *rearrange*, to organise, to build, to fight wars and so on. Men developed a bit of confidence. Reality was not entirely the play thing of capricious spirits—though they were still to be reckoned with.

With the 4<sup>th</sup> Epoch—that of Jesus—real confidence began to develop, because not only were the spirits organised under a single authority, but that authority, God, was benevolent. People began to do even more, and after a while it dawned on people that God played reality *according to laws*. He always did the same thing in the same way—and thus what we now know as science became possible.

Science got carried away with itself, and now imagines that there isn't a god at all—just laws to be discovered and put into practice. And whatever we might think about that, it has given rise to a whole new civilisation—one which specialises in the manipulation of energy-matter. Some would argue that its entire frame of reference is contained within this principle—the ability to manipulate energy-matter into usable forms—but I think that is an extreme view. In my view, the confidence in universal law and the ability to use energy-matter is blending with the underlying values growing out of the 3<sup>rd</sup> and 4<sup>th</sup> epochs—and something really new is appearing. For the first time, a frame of reference is establishing itself which has a truly global reach. Most cultures can participate in the scientific viewpoint—there may be some exceptions—and everybody wants the results—material abundance, disease control, extended lifespan, fast information flow, leisure etc. I know there are some nasty by-products—cultural collapse in some regions, transitional breakdown and stress, fear of meaninglessness, confusion etc.. But

the potential benefits out-weigh these. No one wants to go back to pre-industrial times.

Okay, so if you are one of the Most Highs of Edentia surveying this scene you may not be all that discouraged. True, it's a mess. But look: for the first time the beginnings of a truly global frame of reference has appeared. It is conceivable that the benefits of secular science could be extended to all cultures. It is conceivable that the ethics of the 3<sup>rd</sup> and 4<sup>th</sup> epochs could adapt to secular science. It is conceivable that the information age may spread serviceable fashions and ideas to most cultures. It is conceivable that these fashions and ideas may even contain the ideals of the 4<sup>th</sup> Epoch, so that over a period of time a common frame of reference for progressive humanity may form.

Put *The URANTIA Book* into this cultural soup and be a bit optimistic. May it be that the Most Highs and their agents and collaborators plan to harness this unifying materialistic urge by addressing the sense of meaninglessness which accompanies it? While our terrific physicists, astronomers, microbiologists, engineers, marketers, financial gurus and I.T. whizzes can do extraordinary things, they cannot actually explain much about what underlies their achievements. They don't know themselves. People become reluctant, even scared, when they realise they don't know what it's all about—when they see that the old ways of settling the big questions are no longer adequate. But this is where the Urantia Papers can provide an exquisite satisfaction, harmonising science and religion, providing modern answers to age old questions, being reachable at many levels by different kinds of intellect. In so doing, these Papers form a basis for that frame of reference, the shared inner life of mankind. And it's only possible for *The URANTIA Book* to be influential because the secular revolt against organised religion produced the modern world and its material skills and development. And it is these same material skills and development which allow the book and its message to spread. Just as the *Adjusters* use material gravity to travel to us, so do the Urantia Papers use physical development to propagate and spread.

Instead of contrasting material development with spiritual, and worrying about the imbalance—the possibility of cultural self-destruction through over rapid material progress—maybe we could look at material development as the carrier wave of spiritual growth. The danger of material progress bringing on a dark age by out-running spiritual growth (p.1302) may be counteracted by co-opting material progress to serve the purposes of the necessary acceleration in spiritual growth.

But let's not kid ourselves that very many people will read *The URANTIA Book*. They won't. Not many people understood Isaac Newton or Albert Einstein either. But just as Newtonian physics and Einsteinian relativity have become integral to the common frame of reference of modern humanity, so too will the primary themes of the

Urantia Papers. These truths will become woven into our set of cultural assumptions because they are relatively true, because they work for our time and place, and because more and more people will reflect in their lives a deepening understanding of these things. And when enough individuals team such insight and understanding with experience, the world has changed.

We postulate that this may be what is going on.

This can occur in many ways. Those who follow ordinary careers—made super-ordinary by the attempt to follow these careers as God would like us to do—are the keys to the spread of the 5<sup>th</sup> Epochal revelation. Remember what Jesus said to the inn keeper (p.1475):

*“Minister your hospitality as one who entertains the children of the Most High. Elevate the drudgery of your daily toil to the high levels of a fine art through the increasing realization...”*

But the Papers are helping because they are providing a common vocabulary in which the concepts of meaning and value can be discussed:

*mind*  
*truth*  
*soul*  
*spirit*  
*personality*

These are all notions with which most cultures are familiar. From now on we can all be talking about the same thing when we use these terms.

\* \* \*

I have racked my brains to try to get a feel for the flavour of the 5<sup>th</sup> Epoch—how it may differ from the past:

1. Less emphasis on the sacred, more on the information. There will not be a sacred institution. There is just information about how to live your life. This leaves a hole—how will the message be propagated? What about groups? Don't know. But people will no longer allow themselves to be intimidated into supporting special groups and causes. It is all voluntary—information rather than “the word”. Perhaps the 5<sup>th</sup> Epoch will be the first in which religion survives without an institution (p.1083).
2. Knowledge of the big picture makes everyday life a much more attractive prospect than previously. Mystery is inherent in the finite's inability to reach the infinite. As finite beings we will never understand much about the infinite. But the important thing is how we live our everyday lives. This is the key to real progress. If we can see what

it is all for, we are less inclined to be dissatisfied with our lot. Jews in Babylonian captivity. Struggle between Mithraism and Christianity. These are extreme examples. It is in the arena of everyday life that most of us do God's will.

3. Inside/outside. The conflict between our ideals and our life can be a bit less intense. People can increasingly see that the two—the inside and the outside—are working together. This is fundamental to the evolutionary process. You don't have to deny ideals in order to fulfill a reasonable outer life. People will begin increasingly to realise that there is a massive network consisting of a fundamental reality inside them, cooperating with a number of influences outside them, which not only defines reality, but urges them to participate in it. Instead of living in dread of the consequences of our mistakes—“*woe is sinful me*”—we begin to shrug them off and learn from them.
4. The 5<sup>th</sup> Epoch does not drive us. In the frames of reference of previous epochs we were inclined to be driven by fear into what we saw as a refuge of religious contemplation. The 5<sup>th</sup> Epoch lures us, drawing us forward with the vision of a vast universe in which we can find a meaningful place with satisfying work to perform. *The URANTIA Book's* depiction of evolution, as a process of us participating in our own creation by our own efforts in partnership with God, is a truly sublime image. With a carrot like that, who need a stick?
5. The 5<sup>th</sup> Epoch will redefine the relationship between science and religion. It is not necessary to deny science in order to be religious, or to deny religion in order to be scientific. Science and religion are both forms of information. Science is information about matter. Religion is information about spirit. Science without religion produces fear and despair—modern nihilism. Religion without science produces superstition and fanaticism—paranoid and self-righteous fundamentalism. The 5<sup>th</sup> Epoch will put the two things together. It sees the chasm between matter and spirit which only mind can bridge. All notions of spirit being able to influence matter directly are passé. I think this also implies the impotence of prayer to influence matter—to change God's mind, as it were. All prayer can do really is reconcile the praying person to God.

\* \* \*

This has been an attempt to introduce the “inner world of mankind”, and to suggest that the Urantia Papers have been tuned and targeted to strike directly at this point of *planetary leverage*. After the break, Nigel will look more closely at this inner world, and how it comes to be.

## The Inner World of Mankind

*Nigel Nunn, ACT Australia*

William spoke this morning about the progressive and spectacular humanity that could inhabit our world at the close of this fifth age. Let's assume success. Let us assume that during this next age our planet's proto-cultures are so improved and integrated that, as the sixth epoch dawns, Urantia's children have targeted Light and Life as a planetary goal. But on page 1220 of *The URANTIA Book*, we read,

*"The advances of true civilization are all born in this inner world of mankind." (p.1220)*

If mankind's real progress depends upon some inner world, then curiosity compels us to ask: *what is this inner world of mankind? Of what is it made? How is it made? Can we help with its construction?* These are the questions we now consider.

With William's broad overview in mind, let's sharpen our focus upon the phenomenon itself, a planet-wide humanity with a common culture and a shared inner world. As we start to look closer, we note something interesting straight away. Some intangible orchestration, a fabric of coordination, exists throughout this inner world. Our first insight is intuitive—we understand that this nebulous presence has something to do with the "rule of the Most Highs". But let's look closer still.

One crucial insight comes when we've zoomed our focus all the way down to the fundamental element of Urantian humanity, to that unit of which any such humanity must be made: *the individual*. We see that any shared inner world that mankind achieves will involve the integration of the private inner worlds of billions of *us*. We discover that to gain an understanding of the inner world of mankind, we must first understand the inner world of *one*.

Our planetary potential depends upon the quality of us, and we will find that our quality depends intimately upon our framework of concept and motivation. In the pages that follow, we try to find the source and understand the nature of this frame. We do not expect to arrive at a complete understanding by lunchtime, but let's see how far we can get.

### The role of conceptual frameworks

Mankind has not yet shared an "inner world". So far, the inner worlds of Urantia's tribes and nations have been fragmented and local. Instead of a rich tapestry of truth and fact, the backdrops to these partial inner worlds have been more or less crude collages, woven from dreams, fears and ambitions, sometimes sprinkled through with dislocated gems of revelation.

The heritage these tribes and nations have passed to their children has been a complex reflection of shared delusions, augmented with whatever skills and techniques each generation had acquired. But as we enter this fifth epoch, we have an opportunity to change this unimpressive cycle. In cooperation with Michael, his Most Highs, and the United Midwayers of Urantia, and armed with the truths offered via the Urantia Papers, there is at last a real hope that we can begin to mark out a frame appropriate for this intended and inevitable planet-wide inner world. Once such a frame is in place the fabric of truth can anchor to it, then weave itself through the minds of all sincere and normal mortals. Such a tapestry would form the basis for a valid inner world—with center stage reserved for the truths of Michael and the facts of Nebadon. Once such a frame is in place, acceleration of our culture towards *Light and Life* can begin.

How do we proceed? How might we contribute to this noble construction? Clearly, this notion of an inner world applies not only to that potential shared heritage of all mankind, but also to the private worlds we each build. However, while it is possible for an *individual* to rapidly accept and adapt to a new reality, creating paradigms for a planetary humanity, or even a societal group, is a slow and complex process.

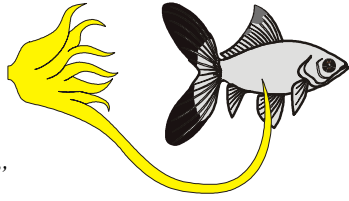
So we begin by considering how an inner world is created within each of us by the *seven adjutant mind spirits*, then lit by Michael's *Spirit of Truth*—our inner stage is built from near divine material. But how do we furnish these private apartments? How do we open these unseen rooms to our fellows? By what process do we as individuals engage a shared reality? For the most part, our fantastic dreamscapes, woven from experience, from truth and myth and fact, remain private—personal evolutionary essays. They represent our conscious effort to understand, and to respond to, the challenges of life. [How much this essay is influenced by the spirit of Michael, and by the echoes of Adjustment that well-up from within, remains mysterious.] Of course, we are free to make a mess of this interior design. But remember the Adjuster guarantee—our best efforts, however many or few, are salvaged and organized into the fabric of our soul. One wonders how fear or hesitation can coexist with such a level of security.

The set of inputs to our private inner worlds are diverse, and their interaction is complex. To keep such a system stable, there needs to be coordinating factors, some set of integrators that continuously rebalances and restores a dynamic normality. As we explore this internal interaction, we find there are at least three systems in place—a triad of complementary influences that help keep us on an even keel. The first is mainly an integration of subconscious stimulation; the second is an organization of our conscious motivation, while the third is a coordination of superconscious inspiration.

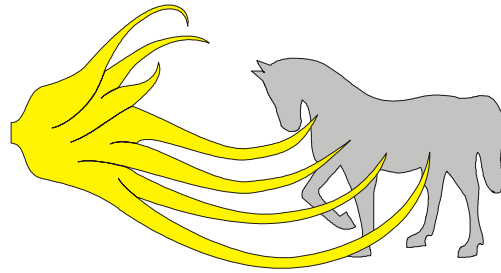
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From page 709...

*“At first only the spirit of intuition could function in the instinctive and reflex behavior of the primordial animal life.”*



Slowly, sequentially, all manner of emotions are experimentally woven into the evolving package...

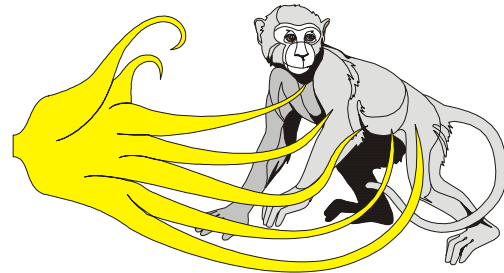
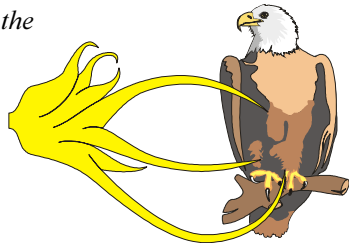


*“With the differentiation of higher types, the spirit of understanding was able to endow such creatures with the gift of spontaneous association of ideas.”*



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

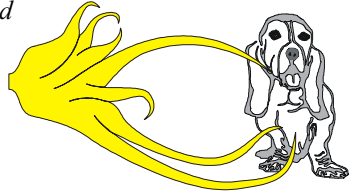
*“Later on we observed the spirit of courage in operation; evolving animals really developed a crude form of protective self-consciousness.”*



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

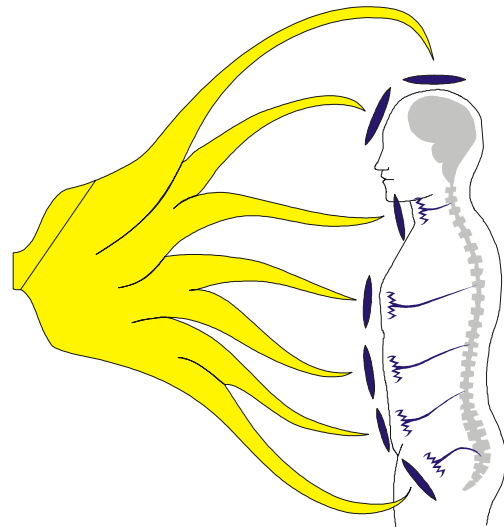
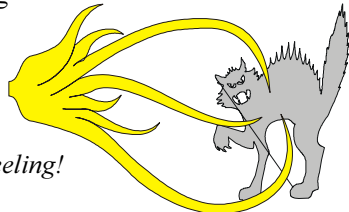
Finally, **Worship** and **Wisdom** make contact, and the existence of a new planetary humanity is announced.

*“The tendency to bow down before power and prostrate oneself in worshipful adoration in the presence of mystery is foreshadowed in the fawning of the dog before its master.” (p.997)*



*“An immediate and new order of mobilization of the seven adjutant mind-spirits...”*

Entire emotional response subsystems are seemingly woven into the evolving psychosomatics.



Animal cunning... intellect amplified by *feeling!*

Figure 1: The adjutant circuits once again hit their targets... that evolutionary psycho-biochemistry teased out of Urantia's dust by the Life Carriers.



Our attempt to understand the way all these components conspire to generate our inner world must proceed with small steps. The first of these small steps along the path to insight and deeper understanding is to spend a few minutes reflecting on how our adjutant-based minds were made.

### **Evolving the human mind**

As we can read in Paper 36 (p.396) and Paper 65 (p.730), when a world is selected for human habitation, a group of Local Universe Sons known as *Life Carriers* are given the responsibility of starting and overseeing the evolutionary chain that culminates in a planetary humanity. The many details involved in this operation make an intriguing story, but of interest to us today is how the Life Carriers conspire with the seven adjutants to create an arena for conscious human thought.

*"The seven adjutant mind-spirits always accompany the Life Carriers to a new planet, but they should not be regarded as entities; they are more like circuits. The spirits of the seven universe adjutants do not function as personalities apart from the universe presence of the Divine Minister; they are in fact a level of consciousness of the Divine Minister..." (p.402)*

The first problem confronting these Life Carriers is how to make matter responsive to mind—how to make a complex physical arrangement responsive to something as intangible as the ministry of the adjutants; how to make biochemistry responsive to an urge; how to initiate an instinctive reaction, then later a delicious emotion or heroic deed, within the salty fluids of a new planetary life implantation.

Their approach was to do it gradually. At first, their patterns of life had to be able to react to the compulsions of the Master Physical Controllers. Next, they dialed up *responsiveness* to each of the seven adjutant circuits—the prime targets for their evolutionary efforts. Their intricate and sequential complexification of neural patterns and associated hormonal recipes eventually led to mankind. (See figure 1 opposite.)

*"The seven adjutant mind-spirits are called by names which are the equivalents of the following designations: intuition, understanding, courage, knowledge, counsel, worship, and wisdom. These mind-spirits send forth their influence into all the inhabited worlds as a differential urge, each seeking receptivity capacity for manifestation quite apart from the degree to which its fellows may find reception and opportunity for function." (p.401)*

*"These mind-spirits send forth their influence into all the inhabited worlds as a differential urge, ..." The Vorondadek author of Paper 36 paints an intriguing*

picture: as the Life Carriers tweak the animal genotypes, the adjutant *circuits* are independently seeking to *encircuit* these evolving forms. This suggests that adjutant interaction requires an interface, and that each adjutant requires a different one. This also implies that the Life Carriers' task is to produce differentially tuned organic centers that can respond to and accommodate the differential urges of these seven adjutant circuits.

What manner of organic interface, what kind of neural psycho-biochemical configuration, might this require? Will our medical practitioners ever be able to exploit it? Have healers through history been able to repair or enhance it? Whatever this interface is and however it works, Papers 36 and 65 imply that these centers for adjutant interaction exist, and that it is through this set of centers that the adjutants reach inside us to generate our stage for conscious thought—that ship on which "*the human will is captain*".

### **Using the human type of mind**

*"In the mortal experience the human intellect resides in the rhythmic pulsations of the adjutant mind-spirits and effects its decisions within the arena produced by encirclement within this ministry." (page 1286)*

So what is going on? How do the urges and influences of the adjutants, a level of consciousness of the Divine Minister, become for us a system of mind? To what degree are we influenced by these adjutant pulsations? If our "*intellect resides in*" them, in what sense are we free to independently respond to our experience of life?

*"Always should the domains of the physical (electro-chemical) and the mental response to environmental stimuli be differentiated, and in turn must they all be recognized as phenomena apart from spiritual activities." (page 739)*

One of the advances of psychology over the last few decades has been to discover the relationship between our biochemistry and our "state of mind". Consider the effect of hormones and their use in various therapies.

*"But many seemingly mysterious adjustments of living organisms are purely chemical, wholly physical. At any moment of time, in the blood stream of any human being there exists the possibility of upward of 15,000,000 chemical reactions between the hormone output of a dozen ductless glands." (page 737)*

### **Our emotional climate**

It appears that as humans, we inherit an intellectual arena stocked with prepackaged tendencies—the

*(continued next page)*

motivations engendered by the "rhythmic pulsations of the adjutants". The main contribution of these circuits may be to create, via interaction with our endocrine system, an emotional climate for our intellectual arena. As children, we establish a basic set of reactions to these inherited tendencies. Then, with these fundamentals in place, the drama of the human condition begins—the struggle of our wills to orchestrate the response of this complex package to the ceaseless demands of living. And it is these wilful, moral responses that allow the Thought Adjuster the excuse to capture for itself another thread in the morontia fabric of its future garb.

*"You should understand that the morontia life of an ascending mortal is really initiated on the inhabited worlds at the conception of the soul, at that moment when the creature mind of mortal status is indwelt by the spirit Adjuster. And from that moment on, the mortal soul has potential capacity for supermortal function, even for recognition on the higher levels of the morontia*

*spheres of the local universe."* (p.551)

Our genetic endowment, together with our learned reactions to adjutant stimulation, define the quality of our interface to the adjutant system. They also condition the capacity of the adjutants to create for us a more or less ideal emotional climate within which we then struggle with our lives, a sequence of endless decisions.

Figure 2 is an attempt to symbolize some of the factors that impinge upon our arena of conscious thought. It indicates that the contribution to our awareness from the animal, adjutant-based subconscious realm is only one of a set of inputs to the system. It also indicates that our soul, initially a proxy and interface to the Adjuster, can be offered to us as a new and improved base of operations, once sufficiently established.

*"This actual transfer from material association to morontia identification is effected by the sincerity, persistence, and steadfastness of the God-seeking decisions of the human creature."* (page 1229)

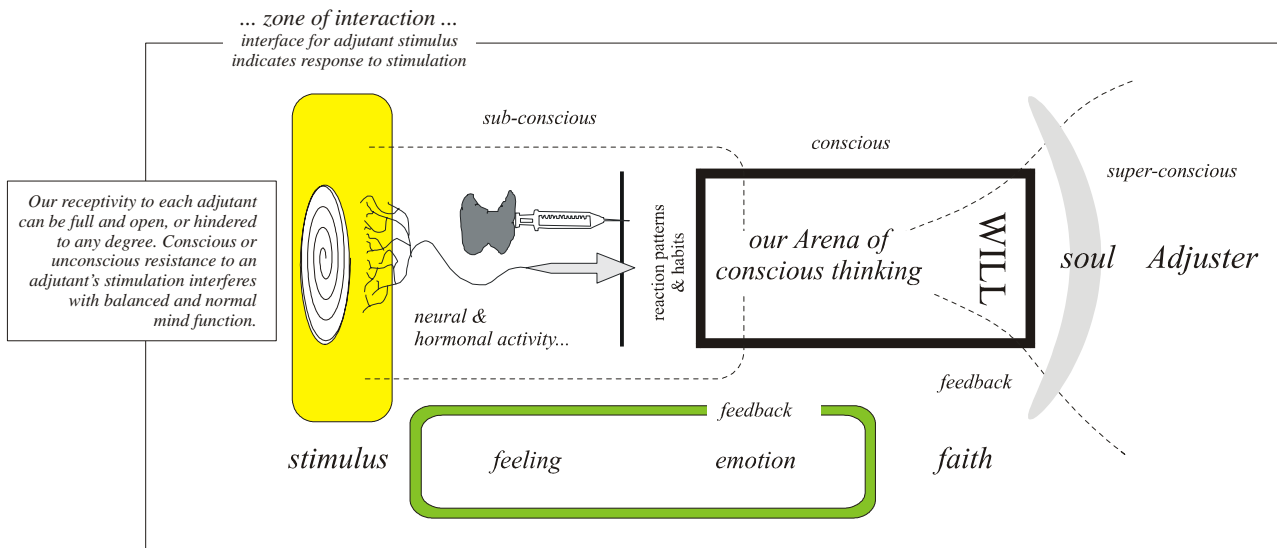


Figure 2: Some factors impinging upon our arena of conscious thought.

*"Jesus is rapidly becoming a man, not just a young man but an adult. He has learned well to bear responsibility. He knows how to carry on in the face of disappointment. He bears up bravely when his plans are thwarted and his purposes temporarily defeated. He has learned how to be fair and just even in the face of injustice. He is learning how to adjust his ideals of spiritual living to the practical demands of earthly existence. He is learning how to plan for the achievement of a higher and distant goal of idealism while he toils earnestly for the attainment of a nearer and immediate goal of necessity. He is steadily acquiring the art of adjusting his aspirations to the*

*commonplace demands of the human occasion. He has very nearly mastered the technique of utilizing the energy of the spiritual drive to turn the mechanism of material achievement. He is slowly learning how to live the heavenly life while he continues on with the earthly existence. More and more he depends upon the ultimate guidance of his heavenly Father while he assumes the fatherly role of guiding and directing the children of his earth family. He is becoming experienced in the skillful wresting of victory from the very jaws of defeat; he is learning how to transform the difficulties of time into the triumphs of eternity."* (p.1405)

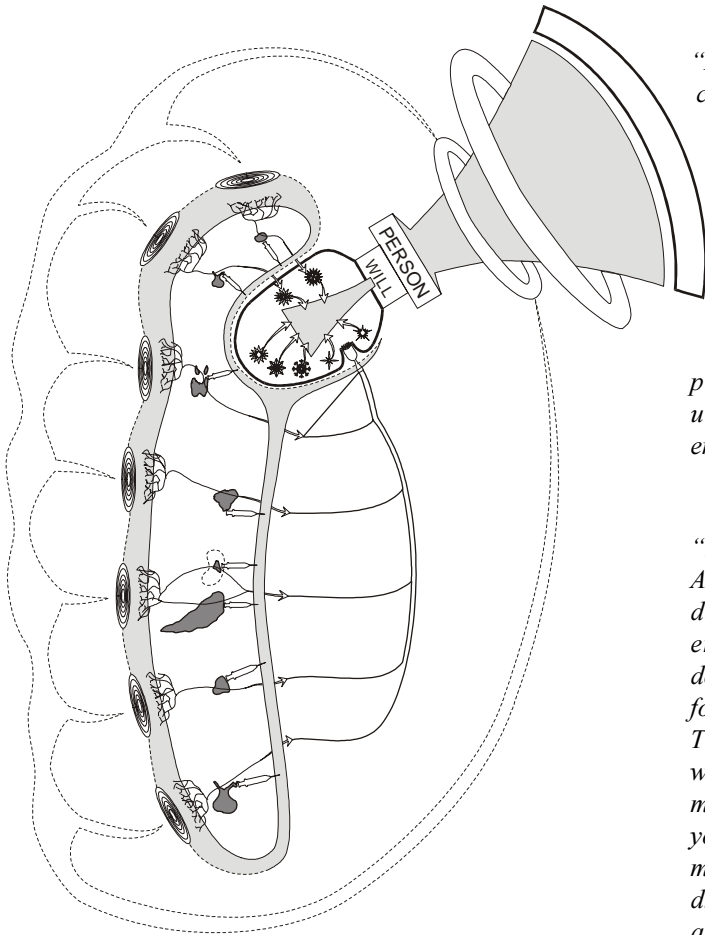


Figure 3: A conceptual model of the set of interfaces used by the seven adjutant mind-spirits.

*“An effective philosophy of living is formed by a combination of cosmic insight and the total of one’s emotional reactions to the social and economic environment. Remember: While inherited urges cannot be fundamentally modified, emotional responses to such urges can be changed; therefore the moral nature can be modified, character can be improved. In the strong character emotional responses are integrated and co-ordinated, and thus is produced a unified personality. Deficient unification weakens the moral nature and engenders unhappiness.” (p.1572)*

*“But with the vast majority of Urantians the Adjuster must patiently await the arrival of death deliverance; must await the liberation of the emerging soul from the well-nigh complete domination of the energy patterns and chemical forces inherent in your material order of existence. The chief difficulty you experience in contacting with your Adjusters consists in this very inherent material nature. So few mortals are real thinkers; you do not spiritually develop and discipline your minds to the point of favorable liaison with the divine Adjusters. The ear of the human mind is almost deaf to the spiritual pleas which the Adjuster translates from the manifold messages of the universal broadcasts of love proceeding from the Father of mercies. The Adjuster finds it almost impossible to register these inspiring spirit leadings in an animal mind so completely dominated by the chemical and electrical forces inherent in your physical natures.” (p.1213)*

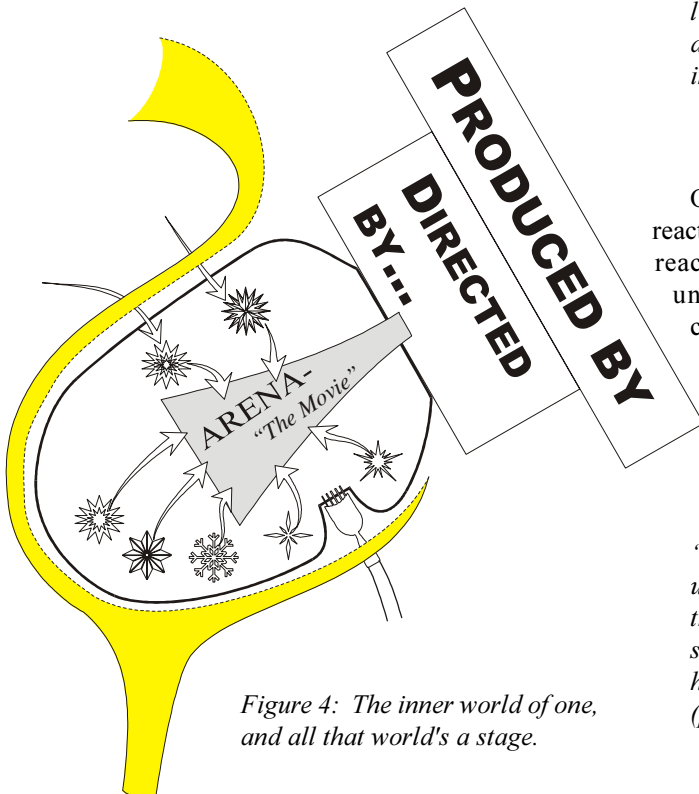


Figure 4: The inner world of one, and all that world's a stage.

Our inherited predisposition and learned habitual reactivity, our conscious and unconscious selectivity of reactivity to the various adjutants, help explain the uniqueness of each individual human, and the capriciousness and freedom of our thought. We are directing our play, so we should try to understand at least some of the actors and influences on stage.

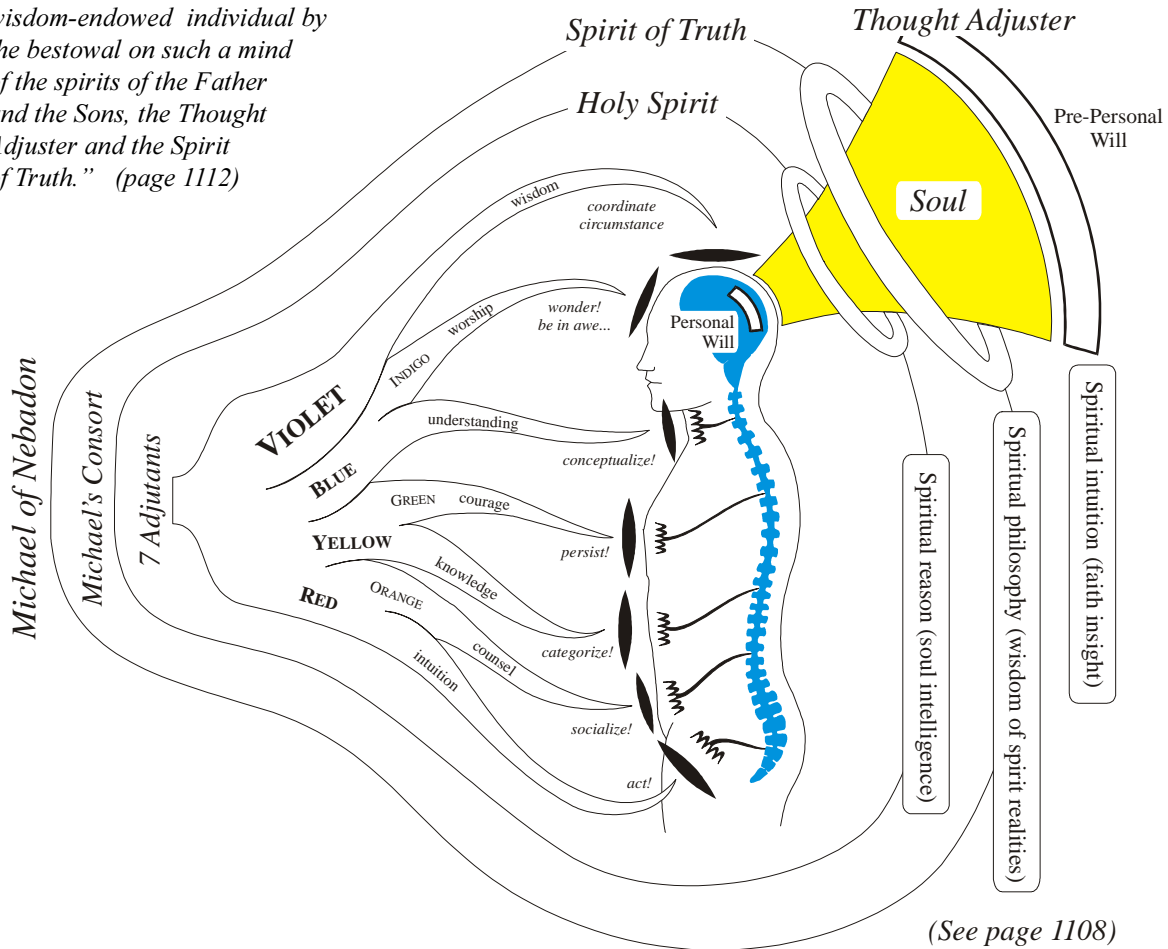
*“He has very nearly mastered the technique of utilizing the energy of the spiritual drive to turn the mechanism of material achievement. He is slowly learning how to live the heavenly life while he continues on with the earthly existence.” (p.1405)*

**An attempt to symbolize the human condition**

Michael's consort, the Divine Minister of Salvington, provides our first mind system by motivating the organized biochemistry of the Life Carriers with the inspiration of her adjutant circuits. Later, when our sufficient choices and decisions have allowed the Adjuster to weave a new morontia base, this **soul** becomes available as a new seat for our identity, an improved base of operations for our ascending personality.

*“But mortal personality, through its own choosing, possesses the power of transferring its seat of identity from the passing material-intellect system to the higher morontia-soul system which, in association with the Thought Adjuster, is created as a new vehicle for personality manifestation.”*  
(pp. 1232,3)

*“Truth is made accessible to the wisdom-endowed individual by the bestowal on such a mind of the spirits of the Father and the Sons, the Thought Adjuster and the Spirit of Truth.”* (page 1112)



At birth, we have a package of **biochemical** pathways and an impinging orchestration of impulses. The opportunity of childhood is to allow us to develop responsiveness to this system of impulses, to tack out our first set of **behavioural** pathways. Onto this initial pattern we try to hang the fabric of experience. Sadly, some of us spend our entire mortal span without ever successfully aligning to the fundamental adjutant pattern. However, if enough groundwork gets done, the job can be completed in the humidicribs and nurseries of the mansion worlds. (See *“the system dematerializing spheres”*, page 539)

By the time we have stabilized and to some degree mastered the environment provided by the adjutants, our soul will have made significant progress. Even at this

early stage, this new vessel is available to us as a base of operations. Should we be sufficiently enthused to make the leap, we will find ourselves ministered to by the next “level of consciousness” of the Local Universe Divine Minister, in addition to or instead of the set of adjutant circuits. As our personal vessel develops, we gain access to appropriate systems and levels of **mind**.

When, or if, our seat of identity is transferred to our soul, we are a new creature functioning upon an upstepped system of mind. And *“... such divinely watered souls are all but independent of material environment as regards the joys of living and the satisfactions of earthly existence.”* (page 381). Somewhat unexpectedly, on page 482 we are told that as we “spiritize”, the mind systems we use become **less responsive to linear gravity**.

## The soul of adjusted humans

*“Thus is the stage of the human mind set for the reception of Adjusters, but as a general rule they do not immediately appear to indwell such minds except on those worlds where the Spirit of Truth is functioning as a spiritual co-ordinator of these different spirit ministries. If this spirit of the bestowal Sons is present, the Adjusters unfailingly come the instant the seventh adjutant mind-spirit begins to function and signalizes to the Universe Mother Spirit that it has achieved in potential the co-ordination of the associated six adjutants of prior ministry to such a mortal intellect.” (p. 1187)*

The inputs to our private inner worlds are diverse, and their interaction is complex. Fortunately, we are provided with systems of integration and factors of coordination to help us keep the system stable.

As described on page 1187, one such integrating role is sponsored by the seventh adjutant mind-spirit, and seems to be an integration of subconscious stimulation.

A second is established by the framework of concept and the system of beliefs on-stage in the arena of our conscious will. These provide momentum and intellectual inertia, and help organize our conscious motivation.

And a third is the action of the Spirit of Truth, which we might describe as a coordination of our superconscious inspiration.

Apart from interfering with their function, we can have no effect on the nature of the first and third factors. So it is the second factor, the universe frame we inherit or adopt, that we need to consider. The content of this inner world is the set of adjustable parameters targeted by *The URANTIA Book*. This is the site to place the lever of our efforts—to help lift or up-step the image of reality projecting on the minds of each individual.

As fellow mortals in a bruised and twisted world, we may help each other in many ways. But as early recipients of *The URANTIA Book*, and as volunteers in this project of the Most Highs, this image of reality projecting onto billions of human minds is what we can affect. Like a powerful private myth, it can be adjusted.

Let's reflect on the implications. When an entire culture shares an inner myth, it becomes a *paradigm*. But inner myths and paradigms are similar, in that they are both *descriptions* of reality that have been adopted by a person or a group. In past epochs, cultures spun myths to act as their description of things, their universe frame. Even today, people from many quarters are exploring the idea that, to make progress beyond our current material fascination, humanity needs an epic backdrop, a new version of reality that is large enough to arouse the upcoming generations, and that is consistent enough to be describable. This is precisely what we find in *The*

*URANTIA Book*. These Papers offer a set of truths able to act as foundation for the inner world of humanity's fifth epoch. With the help of the Most Highs, and with the motivation of Michael's Spirit of Truth, we can at last supersede our ad hoc efforts.

*“Revelation is a technique whereby ages upon ages of time are saved in the necessary work of sorting and sifting the errors of evolution from...” (p.1110)*

But the problem remains of how we share our private inner worlds with our fellows. How does your truth become mine; how does your description of reality become the start of my new myth; how do the echoes of truth we hear from within and without help us change? Even though as individuals we may converse with our Adjusters and cavort with Michael's spirit in an ecstasy of intuitive experience, how can we, as a community, share these private descriptions, and by so doing, enlarge our private little worlds? This communal task requires some accessible form, and a language familiar to the group.

Again, this problem, potentially, is solved by the *Urantia Papers*. They provide a set of concepts ideal for rebalancing our inner worlds. They provide a description beautifully tuned to help us coordinate, integrate and elevate the myths and ideologies that currently sustain and restrain the cultures of our world. And they provide the jargon necessary to help us share descriptions of our deepest experiences and hopes.

There *is* a way that things are. There *is* some biological interface that the adjutants exploit; there *is* some interface between this subconscious realm and the arena of human will; there *is* some relationship between the human will and soul. And soul can be touched directly by the presence of Deity within. In each epoch, cultures try to evolve some way to describe these things, but time after time, the stimulus of both deep human insight and epochal revelation has unraveled to lower evolutionary levels.

We readers are riding the fifth wave—the fifth attempt made by our benefactors to stimulate and up-step our view of reality. As early recipients of this deepened perspective, we ought rapidly to repair and redecorate our own internal worlds, then get on with this business of launching *Urantia's Fifth Age*. As readers, each of us have had this seed of revelation planted within. It is around this seed, upon this core of fundamental truth, that we have begun to build the first halting, evolutionary versions of this fifth epoch frame. The difficult next step is to so extend our small understandings, our private inner worlds, that we can contribute to the establishment of this “inner world of mankind”—a worthy contribution to the advance of true civilization.

Future generations will live within some paradigm. As readers dedicated to the Father and our Michael, we are powerfully equipped to help the Most Highs build it.

*A palette of adjutant arousal*

The activities of each adjutant mind circuit repercuss more or less in a certain subset of human thinking

Each adjutant might be associated with the various ego performances

*Adjutant "wisdom" permits a global co-ordination / integration by supplying an encompassing perspective...*

*Adjutant "worship" allows us to be amazed, to appreciate awesomeness...*

*Adjutant "understanding" enables allegiance to large conceptions...*

*Adjutant "courage" supports a persistent expression of courage, self will and fidelity...*

*Adjutant "knowledge" tends to ignite curiosity, stimulating the desire to find and categorize...*

*Adjutant "counsel" encourages association with others, altruism and friendship...*

*Adjutant "intuition" impels us into a quick assessment of our immediate circumstances, stimulating an urge to act...*

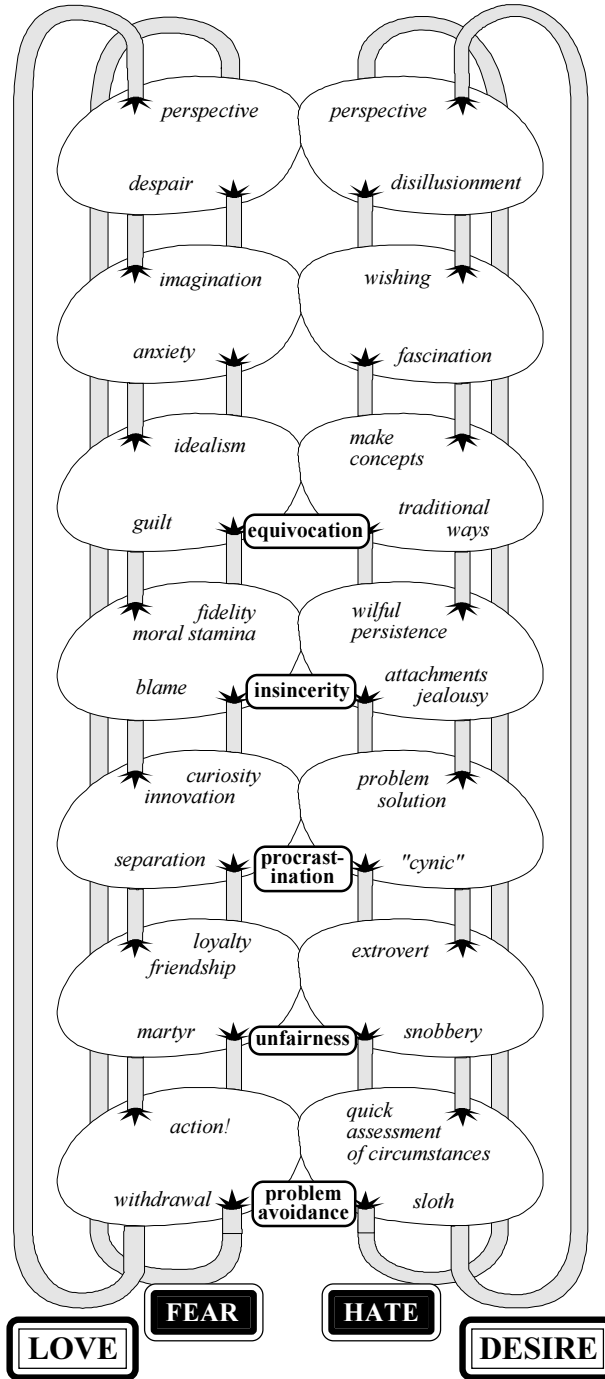


Figure 5: An impression of the "non-spiritual energies of temporal existence".

*"And the human intellect protests against being weaned from subsisting upon the non-spiritual energies of temporal existence" (p. 1097)*

## Some definitions

**Revelation:** A technique employed to save vast blocks of time.

**Human Mind:** A series of techniques allowing wilful interaction between this level of Personality and its provided context.

**Morontia Soul:** A tapestry woven by our Thought Adjuster, translating into substance our best human efforts. It serves as an embryonic foundation for our after-death Self. The "Soul" is a technique they use to dredge a race of cosmic citizens from the frothy, phenomenal shallows of spacetime.

**Thought Adjuster:** Holographic fragment of the First Source and Centre, of origin upstream of the differentiation of Pattern and Personality. Pre-personal. Attains personal status by riding a "human" through its adventures in the dreamscape of incarnate life, piloting it through the morontia preparation, and fusing with it to become one durable reality: a being of eternal and surprising potentials.

**Michael Of Nebadon:** A creator in spacetime. Originator, sustainer and perfecter of his vast, sub-galactic kingdom: Nebadon. Currently doing in the Finite that which his Father does in the Absolute. His life on our planet as Jesus of Nazareth was his final exercise in experiencing the natures of the beings he has created, and for whom he is responsible. Source of the Spirit Of Truth.

**The Divine Minister:** Initially, existed as a localised presence of the Third Source and Centre, in which state she materialised the plans and patterns Michael had for his kingdom; Immediately after his declared intent to begin the projection of Life into his kingdom, she became his "Personal Creative Associate"; After Michael's final bestowal upon his creation, after his universal recognition as a Master Son, she became "distinct and recognizable by all contacting individuals". Source of the Holy Spirit. Michael is independent of time, his consort is independent of space. Working together, they can effectively be present in any place or time of their mutual creation, the local universe of Nebadon.

**The Life Carriers:** The local universe sons entrusted with designing and carrying creature life to the planets. After their implantation of new life on a planet, they are free to foster its evolution only until that culmination: a being responsive to all seven adjutant circuits, a creature able to wield Will: a human.

**The seven adjutant mind circuits** (a level of consciousness of the Divine Minister): These circuits are that technique of mind ministry provided to the lower orders of intelligent life within Nebadon. The Life Carriers' task is to evolve neural/biological patterns which can be animated by the independent and differential urges of these seven circuits. In effect, the seven adjutant mind circuits are the targets for the evolutionary efforts of the Life Carriers.

**Our Local Universe:** An organised, sub-galactic region ruled by a Son of the order of Michael; that subdivision of the Milky Way pervaded by the Divine Minister, Michael's creative consort.

**Mansion worlds:** System nurseries provided to assist the backward mortal survivors from young planets.

**Personal:** Anything responding to the gravity circuit of the First Source and Center.

**Spirit:** Anything responding to the gravity circuit of the Second Source and Center.

**Mind:** Anything responding to the gravity circuit of the Third Source and Center.

**Physical:** Anything responding to the gravity circuit of the Paradise Source and Center.

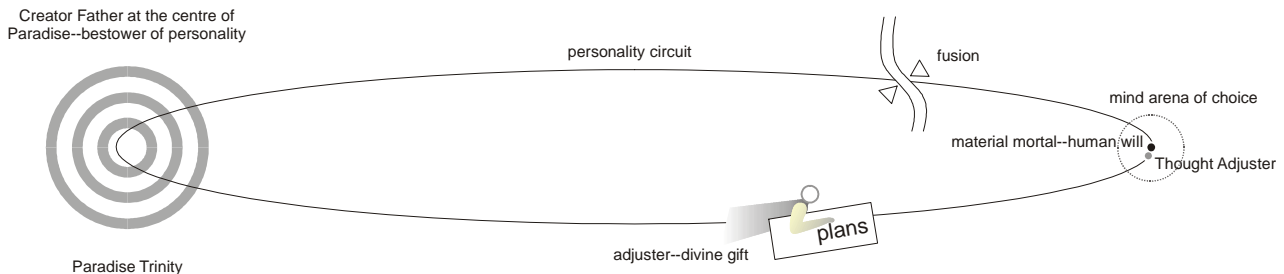
**Faith:** Responsiveness to *superconsciousness*.

**Dogmatism:** A mammalian intellectual reaction. An almost sub-human trait.

# PERSONALITY

## THE PEARL OF GREAT PRICE—PASSPORT TO PARADISE

*Verner Verass, Australia*



The aim of this presentation is to take a look at personality. In this attempt I propose to ask a series of relevant questions and encourage you to personally participate.

Let me begin by focusing on the heading line “The Pearl of Great Price—Passport to Paradise”. It is not possible for us in our spiritual infancy to put a true value on personality, but we are able to get an appreciation of its worth when we realise what unique privilege it is to be recipients of the gift of personality. Personality, a gift from our Paradise Father, is a level of deified reality. This is a great comfort, to know that the personal exchange we are now enjoying is based on such a reality.

When speaking of the value of personality, we may ask, who has most clearly illuminated the true worth of a person? Jesus, our Father/Brother and fellow one time mortal. Jesus loved men and women more than any human who has ever lived, he highly valued each person, he knew how precious was the father’s gift of personality to each mortal. A perception of value is a level on which personality functions—experientially realised in the progressive realms of the material, morontial and the spiritual.

### How is personality like a passport?

By definition, personality is permanence in the presence of change; no matter how many transformations we go through on the paradise journey it is by our personality that we will be known—recognised. Personality is absolutely unique. There are no duplicates. *You* are a living passport to paradise.

This subject has the potential to take us into many interesting related topics which could occupy us well into the future, beyond the time allocated for this presentation. After all, even the high personalities of the universe deem personality one of the mysteries of the universe. Let’s try to stay on the subject and delve into the mystery:

### Where does personality come from?

There is no personality apart from GOD the Father. To personality GOD cannot be plural; GOD is father to each of his creatures, it is literally impossible for a child to have more than one Father. As mentioned earlier, personality is a gift from our Paradise Father.

### That said, what else can we gather about personality?

To all created intelligences, GOD is a personality, the origin and destiny of personality throughout all creation—in fact GOD is personality. Someone who can “know and be known”, who can “love and be loved” [p27-28]

### Of what is personality made? Sugar and spice and all things nice?

One thing is for sure, a material body is not indispensable to personality in either man or GOD. Personality is one thing which can be added to spirit. Though transcending its constituent parts personality is dependent on them for functional identity. Personality is superimposed on energy and is associated only with living energy systems. Living energy systems which are the culmination of the Life Carriers' plans—evolutionary mortals such as ourselves.

### Where does personality reside?

During the mortal life, mortal will, the personality power of decision-choice, is resident in the material mind circuits. As life progresses and ensuing growth proceeds, this self, with its priceless powers of choice, becomes increasingly identified with the emerging morontia soul; and after death and consequent to mansion world resurrection, the human personality is completely identified with the morontia self.



### **What does personality look like?**

*Beauty is in the eye of the beholder*, could apply here. In a previous record it is said man is made in the image of GOD. Also on record is that all mortals of will dignity are erect animals—bipeds.

To a certain extent, the appearance of the material body form is responsive to the character of personality identity; the physical body does to a limited degree reflect something of the inherent nature of the personality.

On the spirit level outward form and inner nature begin to approximate complete identification.

### **How is personality transcendent?**

Personality and mortal memory of personality relationships having cosmic value will persist beyond this initial life. Beyond this life you will remember and be remembered by your one-time associates in the short but intriguing life on Urantia.

### **What distinguishes personality?**

Two self-manifesting and characteristic phenomena of mortal reactive behaviour: self-consciousness and associated relative free will.

Self-consciousness in the intellectual awareness of personality actuality including the ability to recognise the reality of other personalities.

### **What is the purpose of personality?**

Bestowal of the dignity of cosmic citizenship. To make a gift to GOD—dedication of free will. Respond to the Adjuster lure of the Universal Father to the end that the prize of eternal life is achieved and personality is truly liberated—launched on a magnificent adventure of eternal unfolding even to the penetration of the absolute. Held as potential in each mortal is the synthesis of the lowest with the highest.

### **What guides the personality?**

Personality responds to the Father's personality circuit. Personality invariably attains Deity destiny; your choice to share this destiny is optional.

### **What is the relationship between Personality and the Thought Adjuster?**

They have the same origin, but when they first come from the Father, Thought Adjusters are identical in nature, whereas personality is diverse, original and exclusive.

The attainment of personality is the Adjuster's quest. Fusion with the mortal of its indwelling—in this way the Father completes his promise of the gift of himself to his material creatures.

We are responding to the call from within with a personality response to cooperate with the Adjuster's personal plan of spiritual growth.

### **Does the type of Adjuster influence personality?**

More experienced Adjusters choose to indwell the higher types of mortals. Through the ages many great intellectual and spiritual leaders exerted influence because of the superiority of their indwelling Adjusters.

Mystery Monitors are one of the real potentials of advancing civilization.

Adjusters are fostering planetary cross fertilization in the domains of truth beauty and goodness. Mortals benefit from the previous experience of experienced Adjusters, and consequently, so too does Urantia.

### **If choice is characteristic of personality how can a pre-personal Adjuster choose?**

Though they are not personalities they are real entities—true realities. They exhibit traits of personality, they select mortal subjects, plan their careers and volunteer to indwell them. They exhibit will, choice and love.

But they are subservient to existent personality

### **What effect does fusion have on personality?**

A fused individual is in reality one personality, one being whose unity defies analysis. Man and adjuster, no longer able to be distinguished, stand in the personal presence of Michael of Nebadon—triumphant Adjuster has won a personality, valiant human has acquired immortality.

When fusion occurs each contributing partner gains all of the experiential qualities of the other. It will take an eternity of future experience to completely endow the personality partnership with the meanings and values the Adjuster carries forward from the eternity of the past.

The Thought adjuster is the full spirit stability focus of the ascending mortal while mortal free will offers the Adjuster an eternal channel for liberation of the Divine and infinite nature.

### **Where does personality operate?**

Because a personality exhibits the power of choice in the operational realm of the mind circuits, it is within the mind arena of choice that personality unity is realised.

In this arena human personalities live, are self conscious, make decisions, choose GOD or forsake him, eternalize or destroy themselves.

### **Where is personality most effective?**

Only in the inner life can personality, which is inherently creative, function effectively for the individual. Happiness and joy take origin in the inner life.

What are the significant personality choices? Those which culminate in the survival of self.

During material existence—Survival decisions must be formulated. During the morontia career—Survival decisions are confirmed. Spiritual emergence when—Survival decisions have been made.

**Is mind necessary for personality function?**

Exercise of will is essential for personality expression, a body minus the volitional mind is no longer human. [p1230]

**How is personality linked to brotherhood?**

You become conscious of your creature brother because you are already conscious of GOD as your creator Father. Fatherhood is the relationship out of which we reason ourselves into the recognition of brotherhood. The closer the personal relationship to GOD the greater the motivation to make meaningful contact with other persons—service to others.

**How can personality achieve the art of living?**

The greatest problem of living is the task of unifying the soul powers of the personality by the dominance of LOVE. Only a person can love and be loved. Only a personality can know what it is doing before it does it.

The challenge is to replace reactive habits to life situations with a balanced farseeing wisdom that is willing to exercise patience in place of impetuous action.

**What do we know about personality?**

It causes spirit to strive for mastery of energy-matter through mediation of mind.

*Unifies the identity of any living energy system.*

*Displays a qualitative response to the personality circuit*

*Characterised by morality—consciousness of others and differing levels of conduct between persons.*

*Responds directly to another person's presence*

*Personality is uniquely conscious of time.*

**How is personality linked to spiritual growth?**

The sum total of personality realization on a material world is contained in successive conquest of the 7 psychic circles.

Psychic circles are indicators of personality status—moral maturity

The successful traversal of the circles is achieved by harmonious functioning of the entire personality. The parts grow in proportion to the expansion of the entire self.

Persons become more real as they ascend from the 7<sup>th</sup> to the 1<sup>st</sup> level of mortal existence—the journey from child to mature human of immortal potentiality.

**What are the outward signs of personality unity?**

Light-hearted joyous life with a consequent successful and honourable career on earth.

**What has forever changed all meanings and values of human personality?**

The Universe fact of GOD's becoming a man.

**What was unique about the Master's personality?**

While we cannot hope to attain the high perfection of character of Jesus of Nazareth—every mortal believer can develop a strong and unified personality along the perfected lines of the Jesus personality, a unique feature of which was its symmetry, its exquisite and balanced unification:

*Unfailing kindness in combination with strength of character*

*Sincere and genuine, lived the truth as he taught it—was truth personified*

*Well poised and unafraid, imaginative yet practical, courageous but not reckless*

*Sympathetic but not sentimental, he evidenced exquisite discrimination associated with an extraordinary sense of propriety*

*Surcharged with divine enthusiasm, but he never became fanatical*

*Frank yet friendly, touchingly considerate because he loved his fellows and believed in them*

*He exhibited courage born of faith—truly brave but never audacious.*

And so it is literally true “if any man has Christ Jesus within him, he is a new creature...”

**How is personality a bridge to paradise?**

Stop and ponder the solemn fact that God in his own way has already bridged the gulf that exists between him and you. He is willing to share your life and toil with you as you pursue your universe career.

The authors of the Urantia Papers redefine the English word “*personality*” to mean that universe reality which responds to the gravity grasp of the First Source and Center. As students of these Papers, it is appropriate that we use their definition.

What does this new definition imply for our evolving frame-of-concept? One effect is to adjust how we see the relationships between the four phases of reality—the mathematical, mindal, spiritual, and personal: since the Universal Father was unable to delegate responsibility for personality, we may assume that personality is in some sense the fundamental reality manipulated by the plans and purposes of the I AM. We explore this interesting matter in the next presentation, “*Surfing the Absonite*”.