

Urantia Book Notes

Pertaining to the subject of Re-Embodiment

(138.4) ^{12:7.9} The love of the Father absolutely individualizes each personality as a unique child of the Universal Father, a child without duplicate in infinity, a will creature irreplaceable in all eternity. The Father's love glorifies each child of God, illuminating each member of the celestial family, sharply silhouetting the unique nature of each personal being against the impersonal levels that lie outside the fraternal circuit of the Father of all. The love of God strikingly portrays the transcendent value of each will creature, unmistakably reveals the high value which the Universal Father has placed upon each and every one of his children from the highest creator personality of Paradise status to the lowest personality of will dignity among the savage tribes of men in the dawn of the human species on some evolutionary world of time and space.

16:8.1 The Universal Father bestows personality upon numerous orders of beings as they function on diverse levels of universe actuality. Urantia human beings are endowed with personality of the finite-mortal type, functioning on the level of the ascending sons of God.

16:8.4 Personalities may be similar, but they are never the same. Persons of a given series, type, order, or pattern may and do resemble one another, but they are never identical. Personality is that feature of an individual which we know, and which enables us to identify such a being at some future time regardless of the nature and extent of changes in form, mind, or spirit status. Personality is that part of any individual which enables us to recognize and positively identify that person as the one we have previously known, no matter how much he may have changed because of the modification of the vehicle of expression and manifestation of his personality.

16:8.5 Creature personality is distinguished by two self-manifesting and characteristic phenomena of mortal reactive behavior: self-consciousness and associated relative free will.

16:8.6 Self-consciousness consists in intellectual awareness of personality actuality; it includes the ability to recognize the reality of other personalities. It indicates capacity for individualized experience in and with cosmic realities, equivalating to the attainment of identity status in the personality relationships of the universe. Self-consciousness connotes recognition of the actuality of mind ministration and the realization of relative independence of creative and determinative free will.

16:9.3 If mortal man fails to survive natural death, the real spiritual values of his human experience survive as a part of the continuing experience of the Thought Adjuster. The personality values of such a nonsurvivor persist as a factor in the personality of the actualizing Supreme Being. Such persisting qualities of personality are deprived of identity but not of experiential values accumulated during the mortal life in the flesh. The survival of identity is dependent on the survival of the immortal soul of morontia status and increasingly divine value. Personality identity survives in and by the survival of the soul.

20:3.1 The Avonals are known as Magisterial Sons because they are the high magistrates of the realms, the adjudicators of the successive dispensations of the worlds of time. They preside over the awakening of the sleeping survivors, sit in judgment on the realm, bring to an end a dispensation of suspended justice, execute the mandates of an age of probationary mercy, reassign the space creatures of planetary ministry to the tasks of the new dispensation, and return to the headquarters of their local universe upon the completion of their mission.

21:4.1 There are seven groups of bestowal Creator Sons, and they are so classified in accordance with the number of times they have bestowed themselves upon the creatures of their realms. They range from the initial experience up through five additional spheres of progressive bestowal until they attain the seventh and final episode of creature-Creator experience.

21:4.3 Though these seven bestowals vary in the different sectors and universes, they always embrace the mortal-bestowal adventure. In the final bestowal a Creator Son appears as a member of one of the higher mortal races on some inhabited world, usually as a member of that racial group which contains the largest hereditary legacy of the Adamic stock which has previously been imported to upstep the physical status of the animal-origin peoples. Only once in his sevenfold career as a bestowal Son is a Paradise Michael born of woman as you have the record of the babe of Bethlehem. Only once does he live and die as a member of the lowest order of evolutionary will creatures.

30:4.9 The following narrative presents the universe career of an Adjuster-indwelt mortal. The Son- and Spirit-fused mortals share portions of this career, but we have elected to tell this story as it pertains to the Adjuster-fused mortals, for such a destiny may be anticipated by all of the human races of Urantia.

30:4.10 1. *Planetary Mortals*. Mortals are all animal-origin evolutionary beings of ascendant potential. In origin, nature, and destiny these various groups and types of human beings are not wholly unlike the Urantia peoples. The human races of each world receive the same ministry of the Sons of God and enjoy the presence of the ministering spirits of time. After natural death all types of ascenders fraternize as one morontia family on the mansion worlds.

30:4.11 2. *Sleeping Survivors*. All mortals of survival status, in the custody of personal guardians of destiny, pass through the portals of natural death and, on the third period, personalize on the mansion worlds. Those accredited beings who have, for any reason, been unable to attain that level of intelligence mastery and endowment of spirituality which would entitle them to personal guardians, cannot thus immediately and directly go to the mansion worlds. Such surviving souls must rest in unconscious sleep until the judgment day of a new epoch, a new dispensation, the coming of a Son of God to call the rolls of the age and adjudicate the realm, and this is the general practice throughout all Nebadon. It was said of Christ Michael that, when he ascended on high at the conclusion of his work on earth, "He led a great multitude of captives." And these captives were the sleeping survivors from the days of Adam to the day of the Master's resurrection on Urantia. [added?]

30:4.12 The passing of time is of no moment to sleeping mortals; they are wholly unconscious and oblivious to the length of their rest. On reassembly of personality at the end of an age, those who have slept five thousand years will react no differently than those who have rested five days. Aside from this time delay these survivors pass on through the ascension regime identically with those who avoid the longer or shorter sleep of death.

30:4.15 The physical body of mortal flesh is not a part of the reassembly of the sleeping survivor; the physical body has returned to dust. The seraphim of assignment sponsors the new body, the morontia

form, as the new life vehicle for the immortal **soul** and for the indwelling of the returned Adjuster. The Adjuster is the custodian of the spirit transcript of the mind of the sleeping survivor. The assigned seraphim is the keeper of the surviving identity—the immortal soul—as far as it has evolved. And when these two, the Adjuster and the seraphim, reunite their **personality trusts**, the new individual constitutes the resurrection of the old personality, the survival of the evolving morontia identity of the soul. Such a **reassociation of soul and Adjuster** is quite properly called a **resurrection**, a reassembly of personality factors; but even this does not entirely explain the reappearance of the surviving *personality*. Though you will probably never understand the fact of such an inexplicable transaction, you will sometime experientially know the truth of it **if you do not reject the plan of mortal survival.**

30:4.18 4. *Morontia Progressors*. From the mansion worlds on up through the spheres of the system, constellation, and the universe, mortals are classed as morontia progressors; they are traversing the transition spheres of mortal ascension. As the ascending mortals progress **from the lower to the higher** of the morontia worlds, they serve on countless assignments in association with their teachers and in company with their more advanced and senior brethren.

30:4.26 6. *Havona Pilgrims*. When spirit development is complete, even though not replete, then the surviving mortal prepares for the long flight to Havona, the haven of **evolutionary** spirits. **On earth you were a creature of flesh and blood;** through the local universe you were a morontia being; through the superuniverse you were an evolving spirit; with your arrival on the receiving worlds of Havona your spiritual **education** begins in reality and in earnest; your eventual appearance on **Paradise** will be as a perfected spirit.

32:3.2 **The physical systems of time and space are all evolutionary in origin.** They are not even physically stabilized until they are swung into the settled circuits of their superuniverses. Neither is a local universe settled in light and life until its physical possibilities of expansion and development have been exhausted, and until the spiritual status of all its inhabited worlds has been forever settled and stabilized.

32:3.3 Except in the central universe, perfection is a progressive attainment. In the central creation we have a pattern of perfection, but all other realms must attain that perfection by the methods established for the advancement of those particular worlds or universes. And an almost **infinite variety** characterizes the plans of the Creator Sons for organizing, **evolving**, disciplining, and settling their respective local universes.

32:3.4 With the exception of the deity presence of the Father, every local universe is, in a certain sense, a **duplication of the administrative organization of the central or pattern creation.** Although the **Universal Father** is personally present in the residential universe, he does not indwell the minds of the beings originating in that universe as he does literally dwell with the **souls** of the mortals of time and space. There seems to be an all-wise compensation in the adjustment and regulation of the spiritual affairs of the far-flung creation. In the central universe the Father is personally present as such but absent in the minds of the children of that perfect creation; in the universes of space the Father is absent in person, being represented by his Sovereign Sons, while he is intimately present in the minds of his mortal children, being spiritually represented by the prepersonal presence of the Mystery Monitors that reside in the minds of these will creatures.

32:3.8 Excepting perfect beings of Deity origin, **all will creatures in the superuniverses are of evolutionary nature,** beginning in **lowly estate** and **climbing ever upward,** in reality inward. Even highly spiritual personalities continue to ascend the **scale of life** by **progressive translations from life to life and from sphere to sphere.** And in the case of those who entertain the Mystery Monitors, there is indeed no limit to the possible heights of their spiritual ascent and universe attainment.

32:3.9 The perfection of the creatures of time, when finally achieved, is wholly an acquirement, a bona fide **personality** possession. While the elements of grace are freely admixed, nevertheless, the creature **attainments** are the result of individual effort and actual living, personality reaction to the existing environment.

32:3.10 The fact of animal evolutionary origin does not attach stigma to any **personality** in the sight of the universe as that is the exclusive method of producing one of the two basic types of finite intelligent will creatures. When the heights of perfection and eternity are attained, all the more honor to those who began at the bottom and joyfully climbed **the ladder of life, round by round**, and who, when they do reach the heights of glory, will have gained a personal experience which embodies an actual knowledge of **every phase of life from the bottom to the top**.

32:3.11 In all this is shown the wisdom of the Creators. It would be just as easy for the **Universal Father** to make all mortals perfect beings, to impart perfection by his divine word. But that would deprive them of the wonderful experience of the adventure and training associated with the **long and gradual inward climb**, an experience to be had only by those who are so fortunate as to **begin at the very bottom of living existence**.

32:5.1 There is a great and glorious purpose in the march of the universes through space. All of your mortal struggling is not in vain. We are all part of an immense plan, a gigantic enterprise, and it is the vastness of the undertaking that renders it **impossible to see very much of it at any one time and during any one life**. We are all a part of an eternal project which the Gods are supervising and outworking. The whole marvelous and universal mechanism moves on majestically through space to the music of the meter of the infinite thought and the eternal purpose of the First Great Source and Center.

32:5.3 As regards an individual life, the duration of a realm, or the chronology of any connected series of events, it would seem that we are dealing with an isolated stretch of time; everything seems to have a beginning and an end. And it would appear that **a series of such experiences, lives, ages, or epochs, when successively arranged**, constitutes a straightaway drive, an isolated event of time flashing momentarily across the infinite face of eternity. But when we look at all this from behind the scenes, a more comprehensive view and a more complete understanding suggest that such an explanation is inadequate, disconnected, and wholly unsuited properly to account for, and otherwise to correlate, the transactions of time with the underlying purposes and basic reactions of eternity.

32:5.4 **To me it seems more fitting, for purposes of explanation to the mortal mind, to conceive of eternity as a cycle and the eternal purpose as an endless circle, a cycle of eternity in some way synchronized with the transient material cycles of time. As regards the sectors of time connected with, and forming a part of, the cycle of eternity, we are forced to recognize that such temporary epochs are born, live, and die just as the temporary beings of time are born, live, and die. Most human beings die because, having failed to achieve the spirit level of Adjuster fusion, the metamorphosis of death constitutes the only possible procedure whereby they may escape the fetters of time and the bonds of material creation, thereby being enabled to strike spiritual step with the progressive procession of eternity.** Having survived the trial life of time and material existence, it becomes possible for you to continue on in touch with, even as a part of, eternity, swinging on forever with the worlds of space around the circle of the eternal ages.

32:5.5 The sectors of time are like the flashes of personality in temporal form; they appear for a season, and then they are lost to human sight, only to reappear as new actors and continuing factors in the higher life of the endless swing around the eternal circle. Eternity can hardly be conceived as a straightaway drive, in view of our belief in a delimited universe moving over a vast, elongated circle around the central dwelling place of the Universal Father.

34:6.9 In every mortal there exists a dual nature: the inheritance of animal tendencies and the high urge of spirit endowment. During the short life you live on Urantia, these two diverse and opposing urges can seldom be fully reconciled; they can hardly be harmonized and unified; but throughout your lifetime the combined Spirit ever ministers to assist you in subjecting the flesh more and more to the leading of the Spirit. Even though you must live your material life through, even though you cannot escape the body and its necessities, nonetheless, in purpose and ideals you are empowered increasingly to subject the animal nature to the mastery of the Spirit. There truly exists within you a conspiracy of spiritual forces, a confederation of divine powers, whose exclusive purpose is to effect your final deliverance from material bondage and finite handicaps.

34:7.2 Evolutionary mortals inhabiting normal worlds of spiritual progress do not experience the acute conflicts between the spirit and the flesh which characterize the present-day Urantia races. But even on the most ideal planets, pre-Adamic man must put forth positive efforts to ascend from the purely animalistic plane of existence up through successive levels of increasingly intellectual meanings and higher spiritual values.

34:7.3 The mortals of a normal world do not experience constant warfare between their physical and spiritual natures. They are confronted with the necessity of climbing up from the animal levels of existence to the higher planes of spiritual living, but this ascent is more like undergoing an educational training when compared with the intense conflicts of Urantia mortals in this realm of the divergent material and spiritual natures.

34:7.5 Urantia mortals are compelled to undergo such marked struggling between the spirit and the flesh because their remote ancestors were not more fully Adamized by the Edenic bestowal. It was the divine plan that the mortal races of Urantia should have had physical natures more naturally spirit responsive.

40:5.9 Mortals of series one inhabit the worlds of space during the earlier epochs of the evolution of mankind and embrace the most primitive types of human minds. On many worlds like pre-Adamic Urantia great numbers of the higher and more advanced types of primitive men acquire survival capacity but fail to attain Adjuster fusion. For ages upon ages, before man's ascent to the level of higher spiritual volition, the Adjusters occupy the minds of these struggling creatures during their short lives in the flesh, and the moment such will creatures are indwelt by Adjusters, the group guardian angels begin to function. While these mortals of the first series do not have personal guardians, they do have group custodians.

40:5.11 The Gods who ordained that mortal man should climb to higher levels of spiritual intelligence

through long ages of **evolutionary trials** and tribulations, take note of his status and needs at every stage of the ascent; and always are they divinely fair and just, even charmingly merciful, in the final judgments of these struggling mortals of the early days of the evolving races.

36:2.17 Sphere Number Four and its tributary satellites are devoted to the study of the evolution of creature life in general and to the **evolutionary antecedents** of any **one life level in particular**. The **original life plasm** of an evolutionary world **must contain the full potential** for all future developmental variations and for all subsequent evolutionary changes and modifications. The provision for such far-reaching projects of **life metamorphosis** may require the appearance of many apparently useless forms of animal and vegetable life. Such by-products of planetary evolution, foreseen or unforeseen, appear upon the stage of action only to disappear, but in and through all this long process there runs the thread of the wise and intelligent formulations of the original designers of the planetary life plan and species scheme. The manifold by-products of biologic evolution are all essential to the final and full function of the higher intelligent forms of life, notwithstanding that great outward disharmony may prevail from time to time in the long upward **struggle of the higher creatures to effect the mastery of the lower forms of life**, many of which are sometimes so antagonistic to the peace and comfort of the evolving will creatures.

53:9.4 Satan could come to Urantia because you had no Son of standing in residence — neither Planetary Prince nor Material Son. Machiventa Melchizedek has since been proclaimed vicegerent Planetary Prince of Urantia, and the opening of the case of Gabriel vs. Lucifer has signaled the inauguration of temporary planetary regimes on all the isolated worlds. It is true that Satan did periodically visit Caligastia and others of the fallen princes **right up to the time of the presentation of these revelations**, when there occurred the first hearing of Gabriel's plea for the annihilation of the archrebels. **Satan is now unqualifiedly detained on the Jerusem prison worlds.**

53:9.6 We do not look for a removal of the present Satania restrictions until the Ancients of Days make final disposition of the archrebels. The **system circuits will not be reinstated** so long as Lucifer lives. Meantime, he is wholly inactive.

53:9.7 The rebellion has ended on Jerusem. It ends on the fallen worlds as fast as divine Sons arrive. We believe that all rebels who will ever accept mercy have done so. We await the flashing broadcast that will **deprive** these traitors of **personality existence**. We anticipate the verdict of Uversa will be announced by the executionary broadcast which will effect the annihilation of these interned rebels. Then will you look for their places, but they shall not be found. "And they who know you among the worlds will be astonished at you; you have been a terror, but never shall you be any more." And thus shall all of these unworthy traitors **"become as though they had not been."** All await the Uversa decree.

55:2.1 Natural, **physical death is not a mortal inevitability**. The majority of advanced **evolutionary** beings, citizens on worlds existing in the final era of light and life, do not die; they are translated directly from the life in the flesh to the morontia existence.

55:2.8 By the time a world attains the fourth stage of light and life, more than half the mortals leave the planet by translation from among the living. Such diminishment of death continues on and on, but I know of

no system whose inhabited worlds, even though long settled in life, are entirely free from natural death as the technique of escape from the bonds of flesh. And until such a high state of planetary evolution is uniformly attained, the morontia-training worlds of the local universe must continue in service as educational and cultural spheres for the evolving morontia progressors. The elimination of death is theoretically possible, but it has not yet occurred according to my observation. Perhaps such a status may be attained during the faraway stretches of the succeeding epochs of the seventh stage of settled planetary life.

66:2.4 These one hundred rematerialized members of the Prince's staff were chosen by Caligastia from over 785,000 ascendant citizens of Jerusem who volunteered for embarkation on the Urantia adventure. Each one of the chosen one hundred was from a different planet, and none of them were from Urantia.

66:2.5 These Jerusemite volunteers were brought by seraphic transport direct from the system capital to Urantia, and upon arrival they were held enseraphimed until they could be provided with personality forms of the dual nature of special planetary service, literal bodies consisting of flesh and blood but also attuned to the life circuits of the system.

93:1.3 And it was in consequence of having been thrown so completely on their own resources that Machiventa Melchizedek, one of the twelve planetary receivers, volunteered to do that which had been done only six times in all the history of Nebadon: to personalize on earth as a temporary man of the realm, to bestow himself as an emergency Son of world ministry. Permission was granted for this adventure by the Salvington authorities, and the actual incarnation of Machiventa Melchizedek was consummated near what was to become the city of Salem, in Palestine. The entire transaction of the materialization of this Melchizedek Son was completed by the planetary receivers with the co-operation of the Life Carriers, certain of the Master Physical Controllers, and other celestial personalities resident on Urantia.

93:2.1 It was 1,973 years before the birth of Jesus that Machiventa was bestowed upon the human races of Urantia. His coming was unspectacular; his materialization was not witnessed by human eyes. He was first observed by mortal man on that eventful day when he entered the tent of Amdon, a Chaldean herder of Sumeriann extraction. And the proclamation of his mission was embodied in the simple statement which he made to this shepherd, "I am Melchizedek, priest of El Elyon, the Most High, the one and only God."

93:2.2 When the herder had recovered from his astonishment, and after he had plied this stranger with many questions, he asked Melchizedek to sup with him, and this was the first time in his long universe career that Machiventa had partaken of material food, the nourishment which was to sustain him throughout his ninety-four years of life as a material being.

93:2.6 Though Machiventa lived after the manner of the men of the realm, he never married, nor could he have left offspring on earth. His physical body, while resembling that of the human male, was in reality on the order of those especially constructed bodies used by the one hundred materialized members of Prince Caligastia's staff except that it did not carry the life plasm of any human race. Nor was there available on Urantia the tree of life. Had Machiventa remained for any long period on earth, his physical mechanism would have gradually deteriorated; as it was, he terminated his bestowal mission in ninety-four years long before his material body had begun to disintegrate.

93:10.1 During the years of Machiventa's incarnation the Urantia Melchizedek receivers functioned as eleven. When Machiventa considered that his mission as an emergency Son was finished, he signaled

this fact to his eleven associates, and they immediately made ready **the technique** whereby he was to be **released from the flesh** and **safely restored** to his original Melchizedek status. And on the third day after his disappearance from Salem he appeared among his eleven fellows of the Urantia assignment and resumed his interrupted career as one of the planetary receivers of 606 of Satania.

94:2.3 The undue concentration on self led certainly to a fear of the nonevolutionary perpetuation of self in an endless round of successive incarnations as man, beast, or weeds. And of all the contaminating beliefs which could have become fastened upon what may have been an emerging monotheism, none was so stultifying as this belief in **transmigration—the doctrine of the reincarnation of souls**—which came from **the Dravidian Deccan**. This belief in the weary and monotonous round of repeated **transmigrations** robbed struggling mortals of their long-cherished hope of finding that deliverance and spiritual advancement in **death** which had been a part of the earlier **Vedic** faith.

94:3.5 The **karma principle of causality** continuity is, again, **very close to the truth of the repercussional synthesis of all time-space actions** in the Deity presence of the Supreme; but this postulate never provided for the co-ordinate personal attainment of Deity by the individual religionist, only for the ultimate engulfment of all **personality** by the Universal Oversoul.

102:6.5 Convictions about God may be arrived at through wise reasoning, but the individual becomes God-knowing only by faith, through personal experience. In much that pertains to life, probability must be reckoned with, but when contacting with cosmic reality, certainty may be experienced when such meanings and values are approached by living faith. **The God-knowing soul dares to say, "I know," even when this knowledge of God is questioned by the unbeliever who denies such certitude because it is not wholly supported by intellectual logic. To every such doubter the believer only replies, "How do you know that I do not know?"**

107:1.6 In their relationship to fusion creatures they reveal a supernal love and spiritual ministry that is profoundly confirmative of the declaration that God is spirit. But **there is much that takes place** in addition to this transcendent ministry **that has never been revealed to Urantia mortals**. Neither do we fully understand just what really transpires when the **Universal Father** gives of himself to be a part of the **personality** of a creature of time. **Nor has the ascending progression of the Paradise finalizers as yet disclosed the full possibilities inherent in this supernal partnership of man and God.** In the last analysis, the Father fragments must be the gift of the absolute God to **those creatures whose destiny encompasses the possibility of the attainment of God as absolute.**

107:6.4 We know that Thought Adjusters are spirits, pure spirits, presumably absolute spirits. But the Adjuster must also be something more than exclusive spirit reality. In addition to conjectured mindedness, factors of pure **energy** are also present. If you will remember that God is the source of pure energy and of pure spirit, it will not be so difficult to perceive that his fragments would be both. It is a fact that the Adjusters traverse space over the **instantaneous** and universal **gravity circuits** of the Paradise Isle.

107:7.3 We have often speculated that Thought Adjusters must have volition on all *prepersonal* levels of choice. They volunteer to indwell human beings, they lay plans for man's eternal career, they adapt, modify, and substitute in accordance with circumstances, and these activities connote genuine volition. They have **affection** for mortals, they function in universe crises, they are always waiting to act decisively **in**

accordance with human choice, and all these are highly volitional reactions. In all situations not concerned with the domain of the human will, they unquestionably exhibit conduct which betokens the exercise of powers in every sense the equivalent of will, maximated decision.

107:7.6 To our orders of being these fragments of Deity are known as the divine gifts. We recognize that the Adjusters are divine in origin, and that they constitute the probable proof and demonstration of a reservation by the Universal Father of the possibility of direct and unlimited communication with any and all material creatures throughout his virtually infinite realms, and all of this quite apart from his presence in the personalities of his Paradise Sons or through his indirect ministrations in the personalities of the Infinite Spirit.

107:7.7 There are no created beings that would not delight to be hosts to the Mystery Monitors, but no orders of beings are thus indwelt excepting evolutionary will creatures of finaliter destiny.

108:0.2 Nothing in the entire universe can substitute for the fact of experience on nonexistential levels. The infinite God is, as always, replete and complete, infinitely inclusive of all things except evil and creature experience. God cannot do wrong; he is infallible. God cannot experientially know what he has never personally experienced; God's preknowledge is existential. Therefore does the spirit of the Father descend from Paradise to participate with finite mortals in every bona fide experience of the ascending career; it is only by such a method that the existential God could become in truth and in fact man's experiential Father. The infinity of the eternal God encompasses the potential for finite experience, which indeed becomes actual in the ministry of the Adjuster fragments that actually share the life vicissitude experiences of human beings.

108:1.7 With these facts before them, it is our belief that the Monitors freely volunteer for assignment. Probably more than one Adjuster volunteers; perhaps the supervising personalized orders select from this group of volunteering Adjusters the one best suited to the task of spiritualizing and eternalizing the personality of the mortal candidate. (In the assignment and service of the Adjusters the sex of the creature is of no consideration.)

108:2.1 Though the Adjusters volunteer for service as soon as the personality forecasts have been relayed to Divinington, they are not actually assigned until the human subjects make their first moral personality decision. The first moral choice of the human child is automatically indicated in the seventh mind-adjutant and registers instantly, by way of the local universe Creative Spirit, over the universal mind-gravity circuit of the Conjoint Actor in the presence of the Master Spirit of superuniverse jurisdiction, who forthwith dispatches this intelligence to Divinington. Adjusters reach their human subjects on Urantia, on the average, just prior to the sixth birthday. In the present generation it is running five years, ten months, and four days; that is, on the 2,134 th day of terrestrial life. [Mary note: of one life or the first life.]

108:2.2 The Adjusters cannot invade the mortal mind until it has been duly prepared by the indwelling ministry of the adjutant mind-spirits and encircuited in the Holy Spirit. And it requires the co-ordinate function of all seven adjutants to thus qualify the human mind for the reception of an Adjuster. Creature mind must exhibit the worship outreach and indicate wisdom function by exhibiting the ability to choose between the emerging values of good and evil—moral choice.

108:3.3 Human subjects are often known by the numbers of their Adjusters; mortals do not receive real universe names **until after Adjuster fusion**, which union is signaled by the bestowal of the new name upon the new creature by the destiny guardian.

108:5.2 What the Thought Adjuster cannot utilize in your present life, those truths which he cannot successfully transmit to the man of his betrothal, he will faithfully preserve for use in the next stage of existence, just as he now **carries over from circle to circle** those items which he fails to register in **the experience of the human subject**, owing to the creature's inability, or failure, to give a sufficient degree of co-operation.

108:5.5 The Mystery Monitors are not thought helpers; they are thought adjusters. They labor with the material mind for the purpose of constructing, by adjustment and spiritualization, a new mind for the new worlds and the new name of your future career. Their mission chiefly concerns the future life, not this life. They are called heavenly helpers, not earthly helpers. **They are not interested in making the mortal career easy; rather are they concerned in making your life reasonably difficult and rugged, so that decisions will be stimulated and multiplied.** The presence of a great Thought Adjuster does not bestow ease of living and **freedom** from strenuous thinking, but such a divine gift should confer a sublime peace of mind and a superb tranquillity of spirit.

108:5.6 Your transient and ever-changing emotions of joy and sorrow are in the main purely human and material reactions to your internal psychic climate and to your external material environment. Do not, therefore, look to the Adjuster for selfish consolation and mortal comfort. It is the business of the Adjuster **to prepare you for the eternal adventure, to assure your survival.** It is not the mission of the Mystery Monitor to smooth your ruffled feelings or to minister to your injured pride; it is the preparation of your **soul** for the long ascending career that engages the attention and occupies the time of the Adjuster.

109:0.1 THE THOUGHT ADJUSTERS are the children of the universe career, and indeed the virgin Adjusters must gain experience while mortal creatures grow and develop. As the **personality** of the human child expands for the struggles of **evolutionary** existence, so does the Adjuster wax great in the rehearsals of the next stage of ascending life. As the child acquires adaptive versatility for his adult activities through the social and play life of early childhood, so does the indwelling Adjuster achieve skill for the next stage of cosmic life by virtue of the preliminary mortal planning and rehearsing of those activities which have to do with the morontia career. **Human existence constitutes a period of practice** which is effectively utilized by the Adjuster **in preparing for** the increased responsibilities and the greater opportunities of **a future life.** But the Adjuster's efforts, while living within you, are not so much concerned with the affairs of temporal life and planetary existence. Today, the Thought Adjusters are, as it were, rehearsing the realities of the universe career in the evolving minds of human beings.

109:1.2 I have been told by Personalized Adjusters that **every time** a Monitor-indwelt **mortal fails of survival**, when the Adjuster returns to Divinington, an extended course of training is engaged in. This additional training is made possible by the experience of having indwelt a human being, and it is always imparted before the Adjuster is remanded to the **evolutionary** worlds of time.

109:1.3 **Actual living experience has no cosmic substitute.** The perfection of the divinity of a newly formed Thought Adjuster does not in any manner endow this Mystery Monitor with experienced ministrative ability.

Experience is inseparable from a living existence; it is the one thing which no amount of divine endowment can absolve you from the necessity of securing by *actual living*. Therefore, in common with all beings living and functioning within the present sphere of the Supreme, Thought Adjusters must acquire experience; they must evolve from the lower, inexperienced, to the higher, more experienced, groups.

109:4.6 In a sense the Adjusters may be fostering a certain degree of planetary cross-fertilization in the domains of truth, beauty, and goodness. But they are seldom given two indwelling experiences on the same planet; there is no Adjuster now serving on Urantia who has been on this world previously. I know whereof I speak since we have their numbers and records in the archives of Uversa. [mary note: is this literal or intentionally vague/]

110:4.4 Trust all matters of mind beyond the dead level of consciousness to the custody of the Adjusters. In due time, if not in this world then on the mansion worlds, they will give good account of their stewardship, and eventually will they bring forth those meanings and values intrusted to their care and keeping. They will resurrect every worthy treasure of the mortal mind if you survive.

110:4.6 For many thousands of years, so the records of Jerusem show, in each generation there have lived fewer and fewer beings who could function safely with self-acting Adjusters. This is an alarming picture, and the supervising personalities of Satania look with favor upon the proposals of some of your more immediate planetary supervisors who advocate the inauguration of measures designed to foster and conserve the higher spiritual types of the Urantia races.

110:5.2 Man's dream experiences, that disordered and disconnected parade of the unco-ordinated sleeping mind, present adequate proof of the failure of the Adjusters to harmonize and associate the divergent factors of the mind of man. The Adjusters simply cannot, in a single lifetime, arbitrarily co-ordinate and synchronize two such unlike and diverse types of thinking as the human and the divine. When they do, as they sometimes have, such souls are translated directly to the mansion worlds without the necessity of passing through the experience of death.

110:6.1 The sum total of personality realization on a material world is contained within the successive conquest of the seven psychic circles of mortal potentiality. Entrance upon the seventh circle marks the beginning of true human personality function. Completion of the first circle denotes the relative maturity of the mortal being. Though the traversal of the seven circles of cosmic growth does not equal fusion with the Adjuster, the mastery of these circles marks the attainment of those steps which are preliminary to Adjuster fusion.

110:6.7 It is difficult precisely to define the seven levels of human progression, for the reason that these levels are personal; [note me: does this mean due to free will? Depending on individual growth capacity?] they are variable for each individual and are apparently determined by the growth capacity of each human being. The conquest of these levels of cosmic evolution is reflected in three ways:

1. Adjuster attunement. The spiritizing mind nears the Adjuster presence proportional to circle attainment.
2. Soul evolution. The emergence of the morontia soul indicates the extent and depth of circle mastery.
3. Personality reality. The degree of selfhood reality is directly determined by circle conquest. Persons become more real as they ascend from the seventh to the first level of mortal existence.

49:6.8 2. Mortals of the individual orders of ascension. The individual progress of human beings is measured by their successive attainment and traversal (mastery) of the seven cosmic circles. These circles of mortal

progression are levels of associated intellectual, social, spiritual, and cosmic-insight values. Starting out in the seventh circle, mortals strive for the first, and all who have attained the third immediately have personal guardians of destiny assigned to them. **These mortals may be repersonalized in the morontia** life independent of dispensational or other adjudications.

110:6.16 Perhaps these psychic circles of mortal progression would be better denominated *cosmic levels*—actual meaning grasps and value realizations of progressive approach to the morontia consciousness of initial relationship of the **evolutionary soul** with the emerging Supreme Being. And it is this very relationship that makes it forever impossible fully to explain the significance of the cosmic circles to the material mind. These circle attainments are only relatively related to God-consciousness. A seventh or sixth circler can be almost as truly God-knowing—sonship conscious—as a second or first circler, but such lower circle beings are far less conscious of experiential relation to the Supreme Being, universe citizenship. The attainment of these cosmic circles will become a part of the ascenders' experience on the mansion worlds **if they fail of such achievement before natural death.**

112:0.2 While it would be presumptuous to attempt the definition of personality, it may prove helpful to recount some of the things which are known about personality:

1. Personality is that quality in reality which is bestowed by the **Universal Father** himself or by the Conjoint Actor, acting for the Father.

2. It may be bestowed upon any living **energy** system which includes mind or spirit.

3. It is not wholly subject to the fetters of antecedent causation. It is relatively creative or cocreative.

4. When bestowed upon **evolutionary** material creatures, it causes spirit to strive for the mastery of energy-matter through the mediation of mind.

5. Personality, while devoid of identity, can unify the identity of any living **energy** system.

6. It discloses only qualitative response to the personality circuit in contradistinction to the three energies which show both qualitative and quantitative response to gravity.

7. Personality is changeless in the presence of change.

8. It can make a gift to God—dedication of the free will to the doing of the **will of God**.

9. It is characterized by morality—awareness of relativity of relationship with other persons. It discerns conduct levels and choosingly discriminates between them.

10. **Personality is unique, absolutely unique: It is unique in time and space;** it is unique in eternity and on **Paradise**; it is unique when bestowed—there are no duplicates; it is unique during every moment of existence; it is unique in relation to God—he is no respecter of persons, but neither does he add them together, for they are nonaddable—**they are associable** but nontotalable.

11. Personality responds directly to other-personality presence.

12. It is one thing which can be added to spirit, thus illustrating the primacy of the Father in relation to the Son. (Mind does not have to be added to spirit.)

13. Personality may survive mortal death with identity in the surviving soul. The Adjuster and the personality are changeless; the relationship between them (in the soul) is nothing but change, continuing **evolution**; and if this change (growth) ceased, the soul would cease.

14. Personality is uniquely conscious of time, and this is something other than the time perception of mind or spirit.

5:6.8 Having thus provided for the growth of the immortal soul and having liberated man's inner self from the fetters of absolute dependence on antecedent causation, the Father stands aside. Now, man having thus been liberated from the fetters of causation response, at least as pertains to eternal destiny, and provision having been made for the growth of the immortal self, the soul, it remains for man himself to will the creation or to inhibit the creation of this surviving and eternal self which is his for the choosing. No other being, force, creator, or agency in all the wide universe of universes can interfere to any degree with the absolute sovereignty of the mortal free will, as it operates within the realms of choice, regarding the eternal destiny of the personality of the choosing mortal. As pertains to eternal survival, God has decreed the sovereignty of the material and mortal will, and that decree is absolute.

118:6.4 All volition is relative. In the originating sense, only the Father-I AM possesses finality of volition; in the absolute sense, only the Father, the Son, and the Spirit exhibit the prerogatives of volition unconditioned by time and unlimited by space. Mortal man is endowed with free will, the power of choice, and though such choosing is not absolute, nevertheless, it is relatively final on the finite level and concerning the destiny of the choosing personality.

112:1.1 Personality is bestowed by the Universal Father upon his creatures as a potentially eternal endowment. Such a divine gift is designed to function on numerous levels and in successive universe situations ranging from the lowly finite to the highest absonite, even to the borders of the absolute. Personality thus performs on three cosmic planes or in three universe phases:

1. Position status. Personality functions equally efficiently in the local universe, in the superuniverse, and in the central universe.
2. Meaning status. Personality performs effectively on the levels of the finite, the absonite, and even as impinging upon the absolute.
3. Value status. Personality can be experientially realized in the progressive realms of the material, the morontial, and the spiritual.

112:1.5 Personality has a perfected range of cosmic dimensional performance. The dimensions of finite personality are three, and they are roughly functional as follows:

1. Length represents direction and nature of progression—movement through space and according to time— evolution.
2. Vertical depth embraces the organismal drives and attitudes, the varying levels of self-realization and the general phenomenon of reaction to environment. *
3. Breadth embraces the domain of co-ordination, association, and selfhood organization.

112:1.9 The type of personality bestowed upon Urantia mortals has a potentiality of seven dimensions of self-expression or person-realization. These dimensional phenomena are realizable as three on the finite level, three on the absonite level, and one on the absolute level. On subabsolute levels this seventh or totality dimension is experientible as the fact of personality. This supreme dimension is an associable absolute and, while not infinite, is dimensionally potential for subinfinite penetration of the absolute.

112:1.10 The finite dimensions of personality have to do with cosmic length, depth, and breadth. Length denotes meaning; depth signifies value; breadth embraces insight—the capacity to experience unchallengeable consciousness of cosmic reality.

1:2.7 The existence of God can never be proved by scientific experiment or by the pure reason of logical deduction. God can be realized only in the realms of human experience; nevertheless, the true concept of the reality of God is reasonable to logic, plausible to philosophy, essential to religion and indispensable to

any hope of [personality](#) survival.

0:1.11 *The finite level* of reality is characterized by creature life and time-space limitations. Finite realities may not have endings, but they always have beginnings—they are created. The Deity level of Supremacy may be conceived as a function in relation to [finite existences](#).

0:1.12 *The absonite level* of reality is characterized by things and beings without beginnings or endings and by the [transcendence of time and space](#). Absoniters are not created; they are eventuated—they simply are. The Deity level of Ultimacy connotes a function in relation to absonite realities. No matter in what part of the master universe, whenever [time and space are transcended](#), such an absonite phenomenon is an act of the Ultimacy of Deity.

0:1.13 *The absolute level* is beginningless, endless, [timeless, and spaceless](#). For example: On [Paradise](#), time and space are nonexistent; the time-space status of Paradise is absolute. This level is Trinity attained, existentially, by the Paradise Deities, but this third level of unifying Deity expression is not fully unified experientially. Whenever, wherever, and however the absolute level of Deity functions, Paradise-absolute values and meanings are manifest.

42:12.13 Physical, spiritual, and mindal energies, as such and in their pure states, do not fully interact as actuals of the phenomenal universes. On [Paradise](#) the three energies are co-ordinate, in Havona co-ordinated, while in the universe levels of finite activities there must be encountered all ranges of material, mindal, and spiritual dominance. In nonpersonal situations of time and space, physical energy seems to predominate, but it also appears that the more nearly spirit-mind function approaches divinity of purpose and supremacy of action, the more nearly does the spirit phase become dominant; that on the ultimate level spirit-mind may become all but completely dominant. [On the absolute level spirit certainly is dominant. And from there on out through the realms of time and space, wherever a divine spirit reality is present, whenever a real spirit-mind is functioning, there always tends to be produced a material or physical counterpart of that spirit reality.](#)

112:1.10 The finite dimensions of personality have to do with cosmic length, depth, and breadth. [Length denotes meaning](#); depth signifies value; breadth embraces insight—the capacity to experience unchallengeable consciousness of cosmic reality.

112:1.11 On the [morontia level](#) all of these finite [dimensions of the material level](#) are greatly [enhanced](#), and certain new dimensional values are realizable. All these enlarged dimensional experiences of the morontia level are marvelously articulated with the supreme or personality dimension through the influence of mota and also because of the contribution of morontia mathematics.

112:2.8 [All mortal concepts of reality are based](#) on the assumption of the actuality of [human personality](#); all concepts of superhuman realities are based on the experience of the human personality with and in the cosmic realities of certain associated spiritual entities and divine personalities. [Everything nonspiritual in human experience, excepting personality, is a means to an end.](#) Every true relationship of mortal man with other persons—human or divine—is an end in itself. And such fellowship with the personality of Deity is the eternal goal of universe [ascension](#).

112:2.20 The material self, the ego-entity of human identity, is dependent during the physical life on the continuing function of the material life vehicle, on the continued existence of the unbalanced equilibrium of energies and intellect which, on Urantia, has been given the name *life*. But selfhood of survival value, selfhood that can transcend the experience of death, is only evolved by establishing a potential transfer of the seat of the identity of the evolving personality from the transient life vehicle—the material body—to the more enduring and immortal nature of the morontia soul and on beyond to those levels whereon the soul becomes infused with, and eventually attains the status of, spirit reality. This actual transfer from material association to morontia identification is effected by the sincerity, persistence, and steadfastness of the God-seeking decisions of the human creature.

112:3.1 Urantians generally recognize only one kind of death, the physical cessation of life energies; but concerning personality survival there are really three kinds:

1. **Spiritual (soul) death.** If and when mortal man has finally rejected survival, when he has been pronounced spiritually insolvent, morontially bankrupt, in the conjoint opinion of the Adjuster and the surviving seraphim, when such co-ordinate advice has been recorded on Uversa, and after the Censors and their reflective associates have verified these findings, thereupon do the rulers of Orvonton order the immediate release of the indwelling Monitor. But this release of the Adjuster in no way affects the duties of the personal or group seraphim concerned with that Adjuster-abandoned individual. This kind of death is final in its significance irrespective of the temporary continuation of the living energies of the physical and mind mechanisms. From the cosmic standpoint the mortal is already dead; the continuing life merely indicates the persistence of the material momentum of cosmic energies.

2. Intellectual (mind) death. When the vital circuits of higher adjutant ministry are disrupted through the aberrations of intellect or because of the partial destruction of the mechanism of the brain, and if these conditions pass a certain critical point of irreparability, the indwelling Adjuster is immediately released to depart for Divinington. On the universe records a mortal personality is considered to have met with death whenever the essential mind circuits of human will-action have been destroyed. And again, this is death, irrespective of the continuing function of the living mechanism of the physical body. The body minus the volitional mind is no longer human, but according to the prior choosing of the human will, the soul of such an individual may survive.

3. Physical (body and mind) death. When death overtakes a human being, the Adjuster remains in the citadel of the mind until it ceases to function as an intelligent mechanism, about the time that the measurable brain energies cease their rhythmic vital pulsations. Following this dissolution the Adjuster takes leave of the vanishing mind, just as unceremoniously as entry was made years before, and proceeds to Divinington by way of Uversa.

112:3.5 After death the material body returns to the elemental world from which it was derived, but two nonmaterial factors of surviving personality persist: The pre-existent Thought Adjuster, with the memory transcription of the mortal career, proceeds to Divinington; and there also remains, in the custody of the destiny guardian, the immortal morontia soul of the deceased human. These phases and forms of soul, these once kinetic but now static formulas of identity, are essential to repersonalization on the morontia worlds; and it is the reunion of the Adjuster and the soul that reassembles the surviving personality, that reconsciousizes you at the time of the morontia awakening.

112:3.7 Upon death the Thought Adjuster temporarily loses personality, but not identity; the human subject temporarily loses identity, but not personality; on the mansion worlds both reunite in eternal manifestation. Never does a departed Thought Adjuster return to earth as the being of former indwelling; never is personality manifested without the human will; and never does a dis-Adjusted human being after death manifest active identity or in any manner establish communication with the living beings of earth. Such dis-Adjusted souls are wholly and absolutely unconscious during the long or short sleep of death. There can be no exhibition of any sort of personality or ability to engage in communications with other personalities

until after completion of survival. Those who go to the mansion worlds are not permitted to send messages back to their loved ones. It is the policy throughout the universes to forbid such communication during the period of a current dispensation.

112:4.3 Subsequent to physical death, except in individuals translated from among the living, the released Adjuster goes immediately to the home sphere of Divinington. The details of what transpires on that world during the time of awaiting the factual reappearance of the surviving mortal **depend chiefly on whether the human being ascends** to the mansion worlds **in his own individual right** or awaits a dispensational summoning of the sleeping survivors of a planetary age.

112:5.1 Selfhood is a cosmic reality whether material, morontial, or spiritual. The actuality of the *personal* is the bestowal of the **Universal Father** acting in and of himself or through his manifold universe agencies. To say that a being is personal is to recognize the relative individuation of such a being within the cosmic organism. The living cosmos is an all but infinitely integrated aggregation of real units, all of which are relatively subject to the destiny of the whole. But those that are personal have been endowed with the actual **choice of destiny acceptance or of destiny rejection.**

112:5.4 Human beings possess identity only in the material sense. Such qualities of the self are expressed by the material mind as it functions in the **energy** system of the intellect. When it is said that man has identity, it is recognized that he is in possession of a mind circuit which has been placed in subordination to the acts and choosing of the will of the human personality. But this is a material and purely temporary manifestation, just as the human embryo is a transient parasitic stage of human life. Human beings, **from a cosmic perspective, are born, live, and die in a relative instant of time; they are not enduring. But mortal personality, through its own choosing, possesses the power of transferring its seat of identity from the passing material-intellect system to the higher morontia- soul system which, in association with the Thought Adjuster, is created as a new vehicle for personality manifestation.**

112:5.6 Though the cosmic circles of personality growth must eventually be attained, if, through no fault of your own, the accidents of time and the **handicaps of material existence prevent your mastering these levels on your native planet,** if your intentions and desires **are of survival value,** there are issued the **decrees of probation extension. You will be afforded additional time in which to prove yourself.**

112:5.9 This does not mean that human beings are to enjoy a second opportunity in the face of the rejection of a first, not at all. But it does signify that **all will creatures are to experience one true opportunity to make one undoubted, self-conscious, and final choice.** The sovereign Judges of the universes will not deprive any being of personality status who has not finally and fully made the eternal choice; **the soul of man must and will be given full and ample opportunity** to reveal its true intent and real purpose.

112:5.11 There are two difficulties that hamper my efforts to explain just what happens to *you* in death, the surviving *you* which is distinct from the departing Adjuster. One of these consists in the **impossibility of conveying** to your level of comprehension **an adequate description of a transaction on the borderland of the physical and morontia realms.** The other is brought about by the **restrictions placed upon my commission as a revelator of truth** by the celestial governing authorities of Urantia. There are many interesting details which might be presented, but **I withhold them upon the advice of your immediate planetary supervisors.** But within the limits of my permission I can say this much:

112:5.12 There is something real, **something of human evolution, something additional** to the Mystery

Monitor, which survives death. This newly appearing entity is the **soul**, and it survives the death of both your physical body and your material mind. This entity is the conjoint child of the combined life and efforts of the human you in liaison with the divine you, the Adjuster. This child of human and divine parentage constitutes **the surviving element of terrestrial origin**; it is the morontia self, the immortal soul.

112:5.13 This child of persisting meaning and surviving value is wholly unconscious during the period from death to repersonalization and is in the keeping of the seraphic destiny guardian throughout this season of waiting. You will not function as a conscious being, following death, until you attain the **new consciousness** of morontia on the mansion worlds of Satania.

112:5.14 At death the functional identity associated with the human personality is disrupted through the cessation of vital motion. Human personality, while transcending its constituent parts, is dependent on them for functional identity. The stoppage of life destroys the physical brain patterns for mind endowment, and the disruption of mind terminates mortal consciousness. The consciousness of that creature **cannot** subsequently **reappear until a cosmic situation has been arranged which will permit the same human personality again to function in relationship with living energy**.

112:5.15 During the transit of surviving mortals from the world of origin to the mansion worlds, whether they experience personality reassembly on the third period or ascend at the time of a group resurrection, the **record of personality constitution** is faithfully **preserved by the archangels** on their worlds of **special activities**. These beings are not the custodians of personality (as the guardian seraphim are of the **soul**), but it is nonetheless true that every identifiable factor of personality is effectually safeguarded in the custody of these dependable trustees of mortal survival. **As to the exact whereabouts of mortal personality during the time intervening between death and survival, we do not know.**

112:6.1 Just as a butterfly emerges from the caterpillar stage, so will the **true personalities of human beings** emerge on the mansion worlds, for the first time revealed apart from their onetime enshrouding in the material flesh. The morontia career in the local universe has to do with the continued elevation of the personality mechanism from the beginning morontia level of **soul** existence up to the final morontia level of progressive spirituality.

112:7.6 **On the evolutionary worlds, selfhood is material**; it is a thing in the universe and as such is subject to the laws of material existence. It is a fact in time and is responsive to the vicissitudes thereof. **Survival decisions must here be formulated**. In the morontia state the self has become a new and more enduring universe reality, and its continuing growth is predicated on its increasing attunement to the mind and spirit circuits of the universes. *Survival decisions are now being confirmed*. When the self attains the spiritual level, it has become a secure value in the universe, and this new value is predicated upon the fact that *survival decisions have been made*, which fact has been witnessed by eternal fusion with the Thought Adjuster. And having achieved the status of a true universe value, the creature becomes liberated in potential for the seeking of the highest universe value—God.

163:2.7 **Almost every human being** has some one thing which is held on to as a pet evil, and which the entrance into the **kingdom of heaven** requires as a part of the price of admission. If Matadormus had parted with his wealth, it probably would have been put right back into his hands for administration as treasurer of the seventy. For later on, after the establishment of the church at **Jerusalem**, he did obey the Master's injunction, although it was then too late to enjoy membership in the seventy, and he became the treasurer of the Jerusalem church, of which James the Lord's brother in the flesh was the head.

163:2.8 Thus always it was and forever will be: **Men must arrive at their own decisions**. There is a certain range of the **freedom** of choice which mortals may exercise. The **forces of the spiritual world will not coerce** man; they allow him to go **the way of his own choosing**.

164:3.4 There was, throughout all these regions, a lingering belief in reincarnation. The older Jewish teachers, together with Plato, Philo, and many of the Essenes, tolerated the theory that men may reap in one incarnation what they have sown in a previous existence; thus in one life they were believed to be expiating the sins committed in preceding lives. The Master found it difficult to make men believe that their souls had not had previous existences.