

# "THE URANTIA BOOK"

PAPER 106

## UNIVERSE LEVELS OF REALITY

IT IS not enough that the ascending mortal should know something of the relations of Deity to the genesis and manifestations of cosmic reality; he should also comprehend something of the relationships existing between himself and the numerous levels of existential, and experiential, realities, of potential, and actual, realities. Man's terrestrial orientation, his cosmic insight, and his spiritual directionization are all enhanced by a better comprehension of universe realities and their techniques of interassociation, integration, and unification.

The present grand universe, and the emerging master universe, are made up of many forms and phases of reality which, in turn, are existent on several levels of functional activity. These manifold existents, and latents have been previously suggested in these papers, and they are now grouped for conceptual convenience in the following categories:

### LEVEL OF REALITY

1. *Incomplete finites*. This is the present status of the ascending creatures of the grand universe, the present status of Urantia mortals. This level embraces creature existence from the planetary human up to, but not including, destiny attainers. It pertains to universes from early physical beginnings up to, but not including, settlement in light and life. This level constitutes the present periphery of creative activity in time and space. It appears to be moving outward from Paradise, for the closing of the present universe age, which will witness the grand universe attainment of light and life, will also and surely witness the appearance of some new order of developmental growth, in the first outer space level.

2. *Maximum finites*. This is the present status of all experiential creatures who have attained destiny—destiny as revealed within the scope of the present universe age. Even universes can attain to the maximum of status, both spiritually and physically. But the term "maximum" is itself a relative term—maximum in relation to what? And that which is "maximum," seemingly "final," in the present universe age, may be no more than a real beginning in terms of the ages to come. Some phases of Havona appear to be on the "maximum" order.

3. *Transcendentals*. This superfinite level (antecedently) follows finite progression. It implies the prefinite genesis of finite beginnings, and the postfinite significance of all apparent finite endings or destinies. Much of Paradise-Havona appears to be on the transcendental order.

4. *Ultimates*. This level encompasses that which is of master universe significance, and impinges on the destiny level of the completed master universe. Paradise-Havona (especially the circuit of the Father's worlds) is in many re-

5. *Coabsolutes*. This level implies the projection of experientials upon a "supermaster universe" field of creative expression.

6. *Absolutes*. This level connotes the eternity presence of the seven existential Absolutes. It may also involve some degree of associative experiential attainment, but if so, we do not understand how, perhaps through the contact potential of personality.

7. *Infinity*. This level is pre-existential, and postexperiential. Unqualified unity of infinity is a hypothetical reality before all beginnings, and after all destinies.

These levels of reality are convenient compromise symbolizations of the present universe age, and for the mortal perspective. There are a number of other ways of looking at reality, from other-than-mortal perspective, and from the standpoint of other universe ages. Thus it should be recognized that the concepts herewith presented are entirely relative, relative in the sense of being conditioned, and limited, by:

1. The limitations of mortal language.
2. The limitations of the mortal mind.
3. The limited development of the seven superuniverses.
4. Your ignorance of the six prime purposes of superuniverse development which do not pertain to the mortal ascent to Paradise.
5. Your inability to grasp even a partial eternity viewpoint.
6. The impossibility of depicting cosmic evolution and destiny in relation to all universe ages, not just in regard to the present age of the evolutionary unfolding of the seven superuniverses.
7. The inability of any creature to grasp what is really meant by "pre-existentials" or by postexperientials—that which lies before beginnings and after destinies.

Reality growth is conditioned by the circumstances of the successive universe ages. The central universe underwent no evolutionary change in the Havona age, but in the present epochs of the superuniverse age it is undergoing certain progressive changes, induced by co-ordination with the evolutionary superuniverses. The seven superuniverses, now evolving, will sometime attain the settled status of light and life, will attain the growth limit for the present universe age. But beyond doubt, the next age, the age of the first outer space level, will release the superuniverses from the destiny limitations of the present age. Repletion is continually being superimposed upon completion.

These are some of the limitations which we encounter in attempting to present a unified concept of the cosmic growth of things, meanings, and values and of their synthesis on ever-ascending levels of reality.

### 1. PRIMARY ASSOCIATION OF FINITE FUNCTIONALS

The primary or spirit-origin phases of finite reality find immediate expression, on creature levels, as perfect personalities; and, on universe levels, as the perfect Havona universes. For example, the Father's worlds are

come upon a deadly conflict with such a religion since we will so shortly begin the bold proclamation of a new religion—a religion which is not a religion in the present-day meaning of that word, a religion that makes its chief appeal to the divine spirit of my Father which resides in the mind of man; a religion which shall derive its authority from the fruits of its acceptance that will so certainly appear in the personal experience of all who really and truly become believers in the truths of this higher spiritual communion.”

Pointing out each of the twenty-four and calling them by name, Jesus said: “And now, which one of you would prefer to take this easy path of conformity to an established and fossilized religion, as defended by the Pharisees at Jerusalem, rather than to suffer the difficulties and persecutions attendant upon the mission of proclaiming a better way of salvation to men while you realize the satisfaction of discovering for yourselves the beauties of the realities of a living and personal experience in the eternal truths and supreme grandeurs of the kingdom of heaven? Are you fearful, soft, and ease-seeking? Are you afraid to trust your future in the hands of the God of truth, whose sons you are? Are you distrustful of the Father, whose children you are? Will you go back to the easy path of the certainty and intellectual settledness of the religion of traditional authority, or will you gird yourselves to go forward with me into that uncertain and troublous future of proclaiming the new truths of the religion of the spirit, the kingdom of heaven in the hearts of men?”

All twenty-four of his hearers rose to their feet, intending to signify their united and loyal response to this, one of the few emotional appeals which Jesus ever made to them, but he raised his hand and stopped them, saying: “Go now apart by yourselves, each man alone with the Father, and there find the unemotional answer to my question, and having found such a true and sincere attitude of soul, speak that answer freely and boldly to my Father and your Father, whose infinite life of love is the very spirit of the religion we proclaim.”

The evangelists and apostles went apart by themselves for a short time. Their spirits were uplifted, their minds were inspired, and their emotions mightily stirred by what Jesus had said. But when Andrew called them together, the Master said only: “Let us resume our journey. We go into Phoenicia to tarry for a season, and all of you should pray the Father to transform your emotions of mind and body into the higher loyalties of mind and the more satisfying experiences of the spirit.”

As they journeyed on down the road, the twenty-four were silent, but presently they began to talk one with another, and by three o'clock that afternoon they could not go farther; they came to a halt, and Peter, going up to Jesus, said: “Master, you have spoken to us the words of life and truth. We would hear more; we beseech you to speak to us further concerning these matters.”

## 6. THE SECOND DISCOURSE ON RELIGION

And so, while they paused in the shade of the hillside, Jesus continued to teach them regarding the religion of the spirit, in substance saying:

You have come out from among those of your fellows who choose to remain satisfied with a religion of mind, who crave security and prefer conformity. You have chosen to change your feelings of authoritative certainty for the assur-

protest against the grueing bondage of institutional religion and to reject the authority of the traditions of record which are now regarded as the word of God. Our Father did indeed speak through Moses, Elijah, Isaiah, Amos, and Hosea but he did not cease to minister words of truth to the world when these prophets of old made an end of their utterances. My Father is no respecter of races or generations in that (the word of truth is vouchsafed one age and withheld from another.) Commit not the folly of calling that divine which is wholly human, and fail not to discern the words of truth which come not through the traditional oracles of supposed inspiration.

00028

I have called upon you to be born again, to be born of the spirit. I have called you out of the darkness of authority and the lethargy of tradition into the transcendent light of the realization of the possibility of making for yourselves the greatest discovery possible for the human soul to make—the supernal experience of finding God for yourself, in yourself, and of yourself, and doing all this as a fact in your own personal experience. And so may you pass from death to life, from the authority of tradition to the experience of knowing God; thus will you pass from darkness to light, from a racial faith inherited to a personal faith achieved by actual experience; and thereby will you progress from a theology of mind handed down by your ancestors to a true religion of spirit which shall be built up in your souls as an eternal endowment.

Your religion shall change from the mere intellectual belief in traditional authority to the actual experience of that living faith which is able to grasp the reality of God and all that relates to the divine spirit of the Father. The religion of the mind ties you hopelessly to the past; the religion of the spirit consists in progressive revelation and ever beckons you on toward higher and holier achievements in spiritual ideals and eternal realities.

While the religion of authority may impart a present feeling of settled security, you pay for such a transient satisfaction the price of the loss of your spiritual freedom and religious liberty. My Father does not require of you as the price of entering the kingdom of heaven that you should force yourself to subscribe to a belief in things which are spiritually repugnant, unholy, and untruthful. It is not required of you that your own sense of mercy, justice, and truth should be outraged by submission to an outworn system of religious forms and ceremonies. The religion of the spirit leaves you forever free to follow the truth wherever the leadings of the spirit may take you. And what can judge—perhaps this spirit may have something to impart to this generation which other generations have refused to hear?

Shame on those false religious teachers who would drag hungry souls back into the dim and distant past and there leave them! And so are these unfortunate persons doomed to become frightened by every new discovery while they are discomfited by every new revelation of truth. The prophet who said, “He will be kept in perfect peace whose mind is stayed on God.” was not a mere intellectual believer in authoritative theology. This truth-knowledge human had discovered God; he was not merely talking about God.

I admonish you to give up the practice of always quoting the prophets of old and praising the heroes of Israel, and instead aspire to become living prophets of the Most High and spiritual heroes of the coming kingdom. To honor the God-knowing leaders of the past may indeed be worth while. But to

Every race of mankind has its own mental outlook upon human existence; therefore must the religion of the mind ever run true to these various racial viewpoints. Never can the religions of authority come to unification. Human unity and mortal brotherhood can be achieved only by and through the super-endowment of the religion of the spirit. Racial minds may differ, but all mankind is indwelt by the same divine and eternal spirit. The hope of human brotherhood can only be realized when, and as, the divergent mind religions of authority become impregnated with, and overshadowed by, the unifying and ennobling religion of the spirit—the religion of personal spiritual experience.

The religions of authority can only divide men and set them in conscientious array against each other; the religion of the spirit will progressively draw men together and cause them to become understandingly sympathetic with one another. The religions of authority require of men uniformity in belief, but this is impossible of realization in the present state of the world. The religion of the spirit requires only unity of experience—uniformity of destiny—making full allowance for diversity of belief. The religion of the spirit requires only uniformity of insight, not uniformity of viewpoint and outlook. The religion of the spirit does not demand uniformity of intellectual views, only unity of spirit feeling. The religions of authority crystallize into lifeless creeds; the religion of the spirit grows into the increasing joy and liberty of ennobling deeds of loving service and merciful ministrations.

But watch, lest any of you look with disdain upon the children of Abraham because they have fallen on these evil days of traditional barrenness. Our forefathers gave themselves up to the persistent and passionate search for God, and they found him as no other whole race of men have ever known him since the times of Adam, who knew much of this as he was himself a Son of God. My Father has not failed to mark the long and untiring struggle of Israel, ever since the days of Moses, to find God and to know God. For weary generations the Jews have not ceased to toil, sweat, groan, travail, and endure the sufferings and experience the sorrows of a misunderstood and despised people, all in order that they might come a little nearer the discovery of the truth about God. And, notwithstanding all the failures and falterings of Israel, our fathers progressively, from Moses to the times of Amos and Hosea, did reveal increasingly to the whole world an ever clearer and more truthful picture of the eternal God. And so was the way prepared for the still greater revelation of the Father which you have been called to share.

Never forget there is only one adventure which is more satisfying and thrilling than the attempt to discover the will of the living God, and that is the supreme experience of honestly trying to do that divine will. And fail not to remember that the will of God can be done in (any) earthly occupation. Some callings are not holy and others secular. All things are sacred in the lives of those who are spirit led; that is, subordinated to truth, ennobled by love, dominated by mercy, and restrained by fairness—justice. The spirit which my Father and I shall send into the world is not only the Spirit of Truth but also the spirit of idealistic beauty.

You must come to seek for the word of God only on the pages of the olden scriptures and the clarity. Those who are born of the spirit of God shall

stowal is apparently human. Many of your brethren have minds which accept the theory of God while they spiritually fail to realize the presence of God. And that is just the reason why I have so often taught you that the kingdom of heaven can best be realized by acquiring the spiritual attitude of a sincere child. It is not the mental immaturity of the child that I commend to you but rather the spiritual simplicity of such an easy-believing and fully-trusting little one. It is not so important that you should know about the fact of God as that you should increasingly grow in the ability to feel the presence of God.

When you once begin to find God in your soul, presently you will begin to discover him in (other men's) souls and eventually in all the creatures and creations of a mighty universe. But what chance does the Father have to appear as a God of supreme loyalties and divine ideals in the souls of men who give little or no time to the thoughtful contemplation of such eternal realities? While the mind is not the seat of the spiritual nature, it is indeed the gateway thereto.

But do not make the mistake of trying to prove to other men that you have found God; you cannot consciously produce such valid proof, albeit there are two positive and powerful demonstrations of the fact that you are God-knowing, and they are:

1. The fruits of the spirit of God, showing forth in your daily routine life.
2. The fact that your entire life plan furnishes positive proof that you have unreservedly risked everything you are and have on the adventure of survival after death in the pursuit of the hope of finding the God of eternity, whose presence you have foretasted in time.

Now, mistake not, my Father will ever respond to the faintest flicker of faith. He takes note of the physical and superstitious emotions of the primitive man. And with those honest but fearful souls whose faith is so weak that it amounts to little more than an intellectual conformity to a passive attitude of assent to religions of authority, the Father is ever alert to honor and foster even all such feeble attempts to reach out for him. But you who have been called out of darkness into the light are expected to believe with a whole heart; your faith shall dominate the combined attitudes of body, mind, and spirit.

You are my apostles, and to you religion shall not become a theologic shelter to which you may flee in fear of facing the rugged realities of spiritual progress and idealistic adventure; but rather shall your religion become the fact of real experience which testifies that God has found you, idealized, ennobled, and spiritualized you, and that you have enlisted in the eternal adventure of finding the God who has thus found and sonshipped you.

And when Jesus had finished speaking, he beckoned to Andrew and, pointing to the west toward Phoenicia, said: "Let us be on our way."

AUGUST 18th 1. 1978 AT 0'45 A.M.

1.733

#### 4. THE ANSWER TO PRAYER

the way from Bethany to Pella the apostles asked Jesus many questions, which the Master freely answered except those involving the details of the life of the dead. Such problems were beyond the comprehension of his apostles; therefore did the Master decline to discuss these questions with them. Since they had departed from Bethany in secret, they were glad that Jesus therefore embraced the opportunity to say many things to the ten which they thought would prepare them for the trying days just ahead.

The apostles were much stirred up in their minds and spent considerable time in discussing their recent experiences as they were related to prayer and its results. They all recalled Jesus' statement to the Bethany messenger at Pella, when he said plainly, "This sickness is not really to the death." In spite of this promise, Lazarus actually died. All that day, again and again they reverted to the discussion of this question of the answer to prayer. Their answers to their many questions may be summarized as follows:

Prayer is an expression of the finite mind in an effort to approach the Infinite. The making of a prayer must, therefore, be limited by the knowledge, ability, and attributes of the finite; likewise must the answer be conditioned by the ability, knowledge, and prerogatives of the Infinite. There never can be an unbroken continuity of material phenomena between the making of a prayer and the reception of the full spiritual answer thereto.

When a prayer is apparently unanswered, the delay often betokens a better answer, although one which is, for some good reason, greatly delayed. Jesus said that Lazarus's sickness was really not to the death, he had been dead eleven hours. No sincere prayer is denied an answer, except from the superior viewpoint of the spiritual world has devised a better answer, which meets the petition of the spirit of man, as contrasted with the petition of the mere mind of man.

The prayers of time, when indited by the spirit and expressed in faith, are so earnest and all-encompassing that they can be answered only in the spiritual world. The finite petition is sometimes so fraught with the grasp of the Infinite that the answer must long be postponed to await the creation of adequate capacity; the prayer of faith may be so all-embracing, that the answer is received only on Paradise.

The answers to the prayer of the mortal mind are often of such a nature that they can be received and recognized only after that same praying mind has reached the immortal state. The prayer of the material being can many times be answered only when such an individual has progressed to the spirit level.

The prayer of a God-knowing person may be so distorted by ignorance or delusion, or by superstition, that the answer thereto would be highly unprofitable. Then must the intervening spirit beings so translate such a prayer that when the answer arrives, the petitioner wholly fails to recognize it as the answer to his prayer.

All prayers are addressed to spiritual beings, and all such petitions must consist in spiritual petitions, and all such answers must consist in spiritual answers to the spiritual petitions.

they "pray in the spirit."

7. No prayer can hope for an answer, unless it is born of the spirit and nurtured by faith. Your sincere faith implies that you have in advance virtually granted your prayer hearers the full right to answer your petitions in accordance with that supreme wisdom and that divine love which your faith depicts as always actuating those beings to whom you pray.

00037

8. The child is always within his rights when he presumes to petition the parent; and the parent is always within his parental obligations to the immature child when his superior wisdom dictates that the answer to the child's prayer be delayed, modified, segregated, transcended, or postponed to another stage of spiritual ascension.

9. Do not hesitate to pray the prayers of spirit longing; doubt not that you shall receive the answer to your petitions. These answers will be on deposit, awaiting your achievement of those future spiritual levels of actual cosmic attainment, on this world or on others, whereon it will become possible for you to recognize and appropriate the long-waiting answers to your earlier but ill-timed petitions.

10. All genuine spirit-born petitions are certain of an answer. Ask and you shall receive. But you should remember that you are progressive creatures of time and space; therefore must you constantly reckon with the time-space factor in the experience of your personal reception of the full answers to your manifold prayers and petitions.

#### 5. WHAT BECAME OF LAZARUS

Lazarus remained at the Bethany home, being the center of great interest to many sincere believers and to numerous curious individuals, until the week of the crucifixion of Jesus, when he received warning that the Sanhedrin had decreed his death. The rulers of the Jews were determined to put a stop to the further spread of the teachings of Jesus, and they well judged that it would be useless to put Jesus to death if they permitted Lazarus, who represented the very peak of his wonder-working, to live and bear testimony to the fact that Jesus had raised him from the dead. Already had Lazarus suffered bitter persecution from them.

And so Lazarus took hasty leave of his sisters at Bethany, fleeing down through Jericho and across the Jordan, never permitting himself to rest long until he had reached Philadelphia. Lazarus knew Abner well, and here he felt safe from the murderous intrigues of the wicked Sanhedrin.

Soon after this Martha and Mary disposed of their lands at Bethany and joined their brother in Perea. Meantime, Lazarus had become the treasurer of the church at Philadelphia. He became a strong supporter of Abner in his controversy with Paul and the Jerusalem church and ultimately died, when 67 years old, of the same sickness that carried him off when he was a younger man at Bethany.

1.849

1.848

central presence and are him, figuratively speaking, face to face. 1. tion of the attainment of actual and literal spiritual levels; and these levels are attainable by any being who has been indwelt by a Mystery and who has subsequently eternally fused with that Thought Adjuster.

Father is not in spiritual hiding, but so many of his creatures have hidden away in the mists of their own willful decisions and for the time ve separated themselves from the communion of his spirit and the spirit n by the choosing of their own perverse ways and by the indulgence of assertiveness of their intolerant minds and unspiritual natures.

al man may draw near God and may repeatedly forsake the divine will through the power of choice remains. Man's final doom is not sealed until he has power to choose the Father's will. There is never a closure of the Father's need and the petition of his children. Only do his offspring close their rever to the Father's drawing power when they finally and forever lose to do his divine will—to know him and to be like him. Likewise is man's destiny assured when Adjuster fusion proclaims to the universe that such sider has made the final and irrevocable choice to live the Father's will. great God makes direct contact with mortal man and gives a part of his and eternal and incomprehensible self to live and dwell within him. God marked upon the eternal adventure with man. If you yield to the leadings of and grace in you and around you, you cannot fail to attain the high established by a loving God as the universe goal of his ascendant creatures evolutionary worlds of space.

## 2. THE PRESENCE OF GOD

physical presence of the Infinite is the reality of the material universe. and presence of Deity must be determined by the depth of individual ind experience and by the evolutionary personality level. The spiritual e of Divinity must of necessity be (differential) in the universe. It is deter by the spiritual capacity of receptivity and by the degree of the consecra- the creature's will to the doing of the divine will.

lives in every one of his spirit-born sons. The Paradise Sons always have the presence of God, "the right hand of the Father," and all of his crea- personalities have access to the "bosom of the Father." This refers to the (city circuit) whenever, wherever, and however contacted, or otherwise personal, self-conscious contact and communion with the Universal whether at the central abode or at some other designated place, as on one even sacred spheres of Paradise.

divine presence cannot, however, be discovered anywhere in nature or the lives of God-knowing mortals so fully and so certainly as in your at- for communion with the indwelling Mystery Monitor, the Paradise Thought . What a mistake to dream of God far off in the skies, when the spirit of Universal Father lives within your own mind!

because of this God fragment that indwells you that you can hope, as you s in harmonizing with the Adjuster's spiritual leadings, more fully to dis- presence and transforming power of those other spiritual influences th t d you and impinge upon you but do not function as an integral part of

fact with the indwelling Adjuster does not in the least disprove such an ex- experience. The proof of fraternity with the divine Adjuster consists wholly in the nature and extent of the fruits of the spirit which are yielded in the life ex- perience of the individual believer. "By their fruits you shall know them."

It is exceedingly difficult for the meagerly spiritualized, material mind of mortal man to experience marked consciousness of the spirit activities of such divine entities as the Paradise Adjusters. As the soul of joint mind and Adjuster creation becomes increasingly existent, there also evolves a new phase of soul consciousness which is capable of experiencing the presence, and of recognizing the spirit leadings and other supermaterial activities, of the Mystery Monitor.

The entire experience of Adjuster communion is one involving moral status, mental motivation, and spiritual experience. The self-realization of such an achievement is mainly, though not exclusively, limited to the realms of soul con- sciousness, but the proofs are forthcoming and abundant in the manifestation of the fruits of the spirit in the lives of all such inner-spirit contactors.

## 3. TRUE WORSHIP

00088

Though the Paradise Deities, from the universe standpoint, are as one, in their spiritual relations with such beings as inhabit Urantia they are also three distinct and separate persons. There is a difference between the Godheads in the matter of personal appeals, communion, and other intimate relations. In the highest sense, we worship the Universal Father and him only. True, we can and do worship the Father, as he is manifested in his Creator Sons, but it is the Father, directly or indirectly, who is worshipped and adored.

Supplications of all kinds belong to the realm of the Eternal Son and the Son's spiritual organization. Prayers, all formal communications, everything except adoration and worship of the Universal Father, are matters that concern a local universe; they do (not) ordinarily proceed out of the realm of the jurisdic- tion of a Creator Son. But worship is undoubtedly encircuited and dispatched to the person of the Creator by the function of (the Father's personality circuit). We further believe that such registry of the homage of an Adjuster-indwelt creature is facilitated by the Father's spirit presence. There exists a tremendous amount of evidence to substantiate such a belief, and I know that all orders of Father fragments are empowered to register the bona fide adoration of their subjects ac- ceptably in the presence of the Universal Father. The Adjusters undoubtedly also utilize direct prepersonal channels of communication with God, and they are likewise able to utilize the spirit-gravity circuits of the Eternal Son.

Worship is for its own sake; prayer embodies a self- or creature-interest ele- ment; that is the great difference between worship and prayer. There is abso- lutely no self-request or other element of personal interest in true worship; we simply worship God for what we comprehend him to be. Worship asks nothing and expects nothing for the worshiper. We do not worship the Father because of anything we may derive from such veneration; we render such devotion and en- gage in such worship as a natural and spontaneous reaction to the recognition of the Father's matchless personality and because of his lovable nature and ador- able attributes.

The moment the element of self-interest intrudes upon worship, that insta- dantly translates from worship to prayer and more appropriately should be