

Fundamental concepts in the philosophy of the universe as gleaned from *The Urantia Book*.

The following relationships between matter and spirit are brought to light by epochal revelation and are intended to encourage unity in the intelligent comprehension of the universe. In our lifetime we have seen and experienced increased capacity to cooperate with one another on the basis of united ideals. A bolder step is now required: As leaders of the fifth epochal revelation, we are called upon to foster a united philosophy of the universe. Our efforts one person at a time will be the first steps towards breaking through the philosophic chaos and spiritual stagnation that we witness almost daily in our community and the world. Unity of spirit is reflected in united leadership, and united leadership inspires those who follow to elevate their religion.

Common ground from which to lead: Below are insights gleaned from *The Urantia Book* which are fundamental if we are to move in the direction of a united philosophy. Read each of these concepts with an open mind. Be aware of your thoughts and feelings as you read them. How does each concept fit into your philosophy of the world? Explore how it relates to your experience and understanding of God and your spiritual journey. Try moving from merely recognizing the concept to appreciating it at the deepest level of your being. Explore any feelings of resistance as you read a concept. Are you inclined to skip or reject it? Does it challenge a long-held belief? If so, ask yourself, why. Explore the doubts and arguments that come up; reflect on the answers; be aware of how your body is feeling; ask for guidance. When you get through this practice which takes time, you will have discovered new insights and experienced new emotions that will add dimension to your philosophy of the universe.

1. Two types of universe reality exists: deified and undeified. *Deified* reality is all that which is minded and can be personalized, and *undeified* reality ranges from force to physical matter.
2. Eternal Deity exists in the *union* of the three Paradise personalities (the Trinity) in the presence of Paradise (undeified, impersonal reality — the source and center of all physical force-energy).
3. The Trinity consists of:
 - a. the Universal Father (the origin and destiny of all personalities),
 - b. the Eternal Son (the spirit gravity center that draws all actualized spirit values, energies, and realities toward Paradise), and
 - c. the Infinite Spirit (mind gravity center and manipulator of the forces and energies of Paradise)
4. God is spirit but Paradise is not. Spirit is ever minded and possessed of identity. Paradise is a material sphere, the geographic center of infinity and the dwelling place of the eternal God.

5. Personality, whether human or divine, exhibits self-consciousness and free will, functioning in a union of mind and spirit in the presence of living energy. The difference between human and divine personality is revealed in the level of harmony that exists within them. Divine personality functioning from Paradise is unity. Human personality functioning in a physical world experiences great deviation between material and spiritual existence.
6. The Universal Father is both transcendent and immanent. God is transcendent because he can be found and recognized in Paradise by ascending mortals. God is immanent because his spirit indwells the human mind.
7. Every normal-minded human receives the gift of the Indwelling Spirit, a prepersonal fragment of the Universal Father that is eternal and spiritualizes the mind. The greatest manifestation of the Father's love for mortal beings is this bestowal.
8. Indwelling Spirits are able to traverse time and space instantaneously, unaffected by any constraints. They never lose awareness, being fully conscious when indwelling the human mind.
9. Mind is not inherent in energy although energy is responsive to mind. Mind can be superimposed upon energy, but consciousness is not inherent in the purely material level.
10. Material and spiritual energies are not two ends of the same spectrum.
11. God does not personally administer the universes of time and space. There is a vast and complex celestial organization that administers the multilevel universe and guides evolving and ascending humanity towards God in Paradise.
12. A Divine Plan of Universe Creation and Organization guides the materialization of the grand universe, its physical organization, and its administration.
13. The personalities of the Trinity, functioning together or individually create associate spirit beings to assist in manifesting the Divine Purpose and Plan.
14. The grand universe, with the “seen” worlds being a minute portion of the universe, may be broadly illustrated as a wheel divided into seven multilevel superuniverses, with Paradise at the center. A local universe is a prime creative unit within a superuniverse that consists of three stages of reality: matter, morontia and spirit.
15. “Morontia” is a new term that designates an intermediate level of reality between the material and the spiritual levels of creation.
16. The Universal Father (1st person of the Trinity) never personally functions as a creator except in conjunction with the Eternal Son (2nd person of the Trinity). The Father and The Eternal Son together create “Creator Sons” who fully embody and express the divinity of his creators. Creator Sons are responsible for designing, creating, building, and administering the local universes, which includes the overall life plans of their respective realms. The Creator Son of our local universe incarnated on our planet as Jesus of Nazareth. He bestowed himself on Earth to attain full sovereignty of his creation and end the upheaval of a planetary rebellion. Jesus is a Creator Son of God and he is *not* the Second Person of the Trinity.

17. Creators Sons are accompanied by the Creative Daughters of the Infinite Spirit (3rd person of the Trinity). These Creative Daughters are destined to become the Mother Spirits of the new local universe and often become known in the individual worlds as the Holy Spirit.
18. The Creator Son and the Local Universe Mother Spirit create a range of beings that serve to manage and minister to their creation.
 - a. Local Universe Lanondadek Sons are involved in the administration of systems and planets as System Sovereigns and Planetary Rulers. Lucifer and Satan were two Lanondadek Sons who instigated the planetary rebellion which impacted the spiritual and social development of our planet.
 - b. Life Carriers are an order of local universe Sons who foster life on the evolving worlds. Life, therefore, does not spontaneously appear on a planet. Life Carriers are the transporters, disseminators, and guardians of life.
 - c. The seven adjutant mind-spirits are the circuitry for response to the cosmic mind and influence the development of the arena for conscious thought.
 - d. Adam and Eve are the names by which the Material Sons and Daughters of a local universe are known. They are responsible for the planetary biological and spiritual uplift of creatures with will.
 - e. Melchizedek Sons are mainly concerned with the vast educational and training organization within the local universe.
19. Spirit beings and spirit ascenders live and work on physical spheres of material reality.
20. Soul and Indwelling Spirit are two different entities evolving together – the Indwelling Spirit is immortal, the soul has the *potential* for immortality.
21. The human personality is a living physical mind-energy system with the Indwelling Spirit as the nucleus.
22. The Supreme (*experiential, evolving* Deity) is not the Universal Father (eternal, *existential* Deity). God the Father can be found by any individual who has attained the divine level of Godlikeness, but God the Supreme will never be personally discovered by any *one* creature until that far-distant time when, through the universal attainment of perfection, *all* creatures will simultaneously find him.
23. A planet is considered to be humanly inhabited when biological evolution attains the level of being which can make intelligent moral choice.
24. A human being consists of form, mind, spirit, and soul, unified by personality. The Indwelling Spirit partners with the mind to originate and foster the growth of the soul and the immortality of the human personality.
25. The endowment of the Indwelling Spirit enables the meta-meaning of morality to evolve, informing our recognition of universal right and wrong and igniting our realization of the inner presence of the spirit of the Father.
26. Civilization is directly dependent on the effective functioning of the family unit.

27. Salvation is the technique of evolving the human mind from matter association to spirit union.
28. Human souls have not had previous existences.
29. There is no return of the soul to another life on this plane. Evolution carries us forward, not backward.
30. Survival in death is possible for those who harbor the faintest flicker of faith in a higher reality and participate in moral activities that yield relative love, joy, peace, goodness, and kindness.
31. Survival in death is the continued existence of the soul-personality into a new form, in association with the Indwelling Spirit, through the transfer of the seat of individual identity from a material intellect to the morontia-soul system.
32. Survival in death does not imply uninterrupted consciousness. There is a period of unconsciousness between death and resurrection.
33. The time lapse before resurrection and our arrival on a particular celestial world in which we begin our Paradise adventure depends on the degree of self-mastery and spiritual progress we have attained on Earth.
34. Resurrection is synonymous with re-personalization or reassembly of the constituent parts of the once-human personality. It is a higher level of universe existence that we are reborn into, generally referred to as heaven.
35. There is no hell. The deliberate final rejection of God is literally suicidal for the soul and, therefore, the human personality is extinguished.
36. Eternal life/immortality is not synonymous with survival after death. Eternal life *is* dependent on the progressive development of the soul and is achieved through fusion of the human soul with the immortal Indwelling Spirit.
37. The central plan for life and the administration of the universes of time and space involves elevating free-will creatures to the destiny of the Father's Paradise perfection.
38. Divine judgment is accurately represented in the symbol of the Scales of Justice. Progress for perfection is rewarded with advancement, while resistance is dealt with justly and mercifully.
39. Each planetary epoch ends with a judgment of the realm by an assigned Son of God and includes planetary roll calls. The general resurrection of the dead does not mean that the dead will awaken with their previous flesh and blood bodies made immortal.
40. Resurrected mortals are not ordinarily permitted to visit their native planet or communicate in that realm until after the current dispensation.
41. There will be a second coming of Christ, but its timing is unknown.
42. Humankind's disrespect of Earth, along with pervasive violence, does not indicate a coming age of enlightenment or an apocalypse; rather it reflects fragmented worldviews unable to effectively support living the brotherhood of man.

This paper is a work in progress. Please email your feedback and suggestions to skl@sheilakeenelund.com and one day we will publish this paper in one of the UAI publications.

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