

16:6, 16:7, 16:9
(“The Cosmic Mind,” “Morals, Virtue, and Personality,” “Reality of Human Consciousness”)

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Sources for 16:6, 16:7, 16:9

- (1) Rees **Griffiths**, M.A. B.D., Ph.D., *God in Idea and Experience, Or, The A Priori Elements of the Religious Consciousness: An Epistemological Study* (Edinburgh: T. & T. Clark, 1931)
- (2) Dr. Max **Schoen**, “A Scientific Basis for Moral Action,” *The Scientific Monthly*, Vol. 48, No. 3 (March 1939)

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable; the highlights are tentative.)

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PAPER 16 — THE SEVEN MASTER SPIRITS

6. THE COSMIC MIND

16:6.1 The Master Spirits are the sevenfold source of the cosmic mind, the intellectual potential of the grand universe. This cosmic mind is a subabsolute manifestation of the mind of the Third Source and Center and, in certain ways, is functionally related to the mind of the evolving Supreme Being.

16:6.2 On a world like Urantia we do not encounter the direct influence of the Seven Master Spirits in the affairs of the human races. You live under the immediate influence of the Creative Spirit of Nebadon. Nevertheless these same Master Spirits dominate the basic reactions of all creature mind because they are the actual sources of the intellectual and spiritual potentials which have been specialized in the local universes for function in the lives of those individuals who inhabit the evolutionary worlds of time and space.

16:6.3 The fact of the cosmic mind explains the kinship of various types of human and superhuman minds. Not only are kindred spirits attracted to each other, but kindred minds are also very fraternal and inclined towards co-operation the one with the other.

[Compare: [T]wo or more individuals, apparently not closely related by blood relationship, may be born with certain basic human endowments and tendencies which are very similar[.] May not two such individuals, even tho they are not related by family ties, be, after all, psychic or philosophic twins? ... [I]s it not possible that individuals may be found who run so closely toward a certain type that they can almost read one another's thoughts; that they can almost anticipate one another's feelings and emotions? (William S. Sadler, M.D., F.A.C.S., *The Mind at Mischief* [1929], p. 270)]

[Compare: There is something in the human consciousness which may very appropriately be defined as the *reality feeling*. [Etc.] (William S. Sadler, M.D., F.A.C.S., *The Mind at Mischief* [1929], p. 229)]

VIII: THE RELIGIOUS IMPERATIVE (Griffiths 160)

The scientific imperative, which compels the scientist to interpret the physical world in terms of causation, and the moral imperative which decrees that all rational beings should act under a sense of duty, both originate in *a priori* qualities of the mind—qualities which are not derived from experience but rather enter themselves into all experience and determine its character. That there are *a priori* elements involved in scientific and moral experience is not to-day seriously questioned (G 173).

Human minds are sometimes observed to be running in channels of astonishing similarity and inexplicable agreement.

16:6.4 There exists in all personality associations of the cosmic mind a quality which might be denominated the “reality response.”

It is this universal cosmic endowment of will creatures which saves them from becoming helpless victims of

the implied *a priori* assumptions of science, philosophy, and religion.

This reality sensitivity of the cosmic mind responds to certain phases of reality just as energy-material responds to gravity. It would be still more correct to say that these supermaterial realities so respond to the mind of the cosmos.

16:6.5 The cosmic mind unfailingly responds (recognizes response) on three levels of universe reality. These responses are self-evident to clear-reasoning and deep-thinking minds. These levels of reality are:

If the objective validity of science rests on *a priori* grounds, on the unprovable principles of the uniformity of nature and of causation,

16:6.6 1. *Causation*—the reality domain of the physical senses,

the scientific realms of logical¹ uniformity, the differentiation of the factual and the nonfactual, reflective conclusions based on cosmic response.

This is the mathematical form of the cosmic discrimination.

and if morality is based on a sense of duty

16:6.7 2. *Duty*—the reality domain of morals in the philosophic realm,

[Experience reveals *what* is right and *what* is wrong, but there would be no morality at all were the mind not of itself aware of a Categorical Imperative ... The sense of duty comes not from the world of sense but from the world of thought. Its source is in the reason ... (G 175).]

the arena of reason, the recognition of relative right and wrong.

This is the judicial form of the cosmic discrimination.

16:6.8 3. *Worship*—the spiritual domain of the reality of

why not suspect that all the edifice of religious thought and life may also rest on equally sure foundations? [contd 16:6.11] (M 175)

religious experience,

[[Religion] must spring from some *a priori* root which predetermines man as a rational being to view the world religiously, to discover religious values in it, and to seek fellowship with the spiritual and the supersensible (G 165).]

the personal realization of divine fellowship, the recognition of spirit values,

the assurance of eternal survival, the ascent from the status of servants of God to the joy and liberty of the sons of God.

This is the highest insight of the cosmic mind, the reverential and worshipful form of the cosmic discrimination.

16:6.9 These scientific, moral, and spiritual insights, these cosmic responses, are innate in the cosmic mind, which endows all will creatures.

The experience of living never fails to develop these three cosmic intuitions;

But if science and morality are both based on *a priori* elements derived from the constitution of self-consciousness— that is, from the mind itself— ... why should it be difficult to believe that our religious judgments and values also have an *a priori* origin? (M 175)

they are constitutive in the self-consciousness of reflective thinking.

But it is sad to record that so few persons on Urantia take delight in cultivating these qualities of courageous and independent cosmic thinking.

16:6.10 In the local universe mind bestowals, these three insights of the cosmic mind constitute the *a priori* assumptions which make it possible for man to function as a rational and self-conscious personality in the realms of science, philosophy, and religion. Stated otherwise, the recognition of the *reality* of these three manifestations of the Infinite is by a cosmic technique of self-revelation.

Matter-energy is recognized by the mathematical logic of the senses; mind-reason intuitively knows its moral duty; spirit-faith (worship) is the religion of the reality of spiritual experience. These three basic factors in reflective thinking may be unified and co-ordinated in personality development, or they may become disproportionate and virtually unrelated in their respective functions. But when they become unified, they produce a strong character consisting in the correlation of a factual science, a moral philosophy, and a genuine religious experience.

And it is these three cosmic intuitions that give

[*contd from 16:6.8*] Should the discovery of the *a priori* be made, it might give us the ground we need for the objective validity of religious judgments (M 175).

objective validity, reality, to man's experience in and with things, meanings, and values.

All that instruction and subsequent experience can do is to clarify, to enrich, to correct, and to reveal the wider intellectual and moral implications of the vision already present (M 167).

16:6.11 It is the purpose of education to develop and sharpen these innate endowments of the human mind;

of civilization to express them; of life experience to realize them; of religion to ennoble them; and of personality to unify them.

7. MORALS, VIRTUE, AND PERSONALITY

“A SCIENTIFIC BASIS FOR MORAL ACTION” (Schoen 246)

It is the mental stature of man that makes of him a moral being.

In other words, it is the moral action that distinguishes man from infra-human organisms, and moral action is synonymous with action that is indicative of the operation of human intelligence. To define morality scientifically, therefore, all that is needed is a definition of human intelligence (S 248).

Man is the most intelligent of animals because of the degree of selective behavior of which he is capable. The selective behavior of an animal is on a motor level. When a situation presents itself the animal will react to it either by an established habit or it will engage in a series of exploratory movements which will result in the setting up of an habitual response.

Even the alleged learning by insight of some of Köhler’s apes was on a motor level,

16:7.1 Intelligence alone cannot explain the moral nature.

Morality, virtue, is indigenous to human personality. Moral intuition, the realization of duty, is a component of human mind endowment and is associated with the other inalienables of human nature: scientific curiosity and spiritual insight.

Man’s mentality far transcends that of his animal cousins,

but it is his moral and religious natures that especially distinguish him from the animal world.

16:7.2 The selective response of an animal is limited to the motor level of behavior.

The supposed insight of the higher animals is on a motor level

in that the insight took place only, if it took place at all, after the motor trial and error had failed.

Man is capable of dispensing entirely with motor exploration and to engage only in selective activity that is the fruit of mental exploration, or thinking proper (S 248).

[T]his ability for what we may call delayed behavior by thought lifts man to the pinnacle of selective behavior, namely, knowing what he is doing, because he can deliberately proceed to know before he does (S 248).

[contd] This ability of man to look before he leaps, and thereby learn by looking rather than by leaping, assumes two forms.

Human selective activity can be either activity that consists of discriminated means for the accomplishment of unconsidered ends, or of discriminated ends that necessarily also imply considered means. In other words, the thought problem before the person may be only that of determining the most expedient way of accomplishing a goal that appears desirable,

or it may consist of an examination of the desirability of the goal itself.

and usually appears only after the experience of motor trial and error.

Man is able to exercise scientific, moral, and spiritual insight prior to all exploration or experimentation.

16:7.3 Only a personality can know what it is doing before it does it;

only personalities possess insight in advance of experience.

A personality can look before it leaps and can therefore learn from looking as well as from leaping.

A nonpersonal animal ordinarily learns only by leaping.

16:7.4 As a result of experience an animal becomes able to examine the different ways of

attaining a goal and to select an approach based on accumulated experience.

But a personality can also examine the goal itself and pass judgment on its worth-whileness, its value.

And it is these two forms of human selective activity that lead to an identification of morality with human intelligence. Moral action can not consist in the pursuit of indiscriminate ends by discriminate means, for such action invariably and inevitably leads to a rationalization of the ends pursued, and rationalization is humanly unintelligent, since the need for it arises from the failure to use human intelligence in its complete form. Furthermore, even if some animals do learn by mental manipulation, its fruit is always the selection of means, never of ends, and consequently, a human being acting in that manner is living on the level of animal and not of human intelligence (S 248-49).

To be moral is to know what you are doing, and to be responsible for what you are doing, because you know where you are going, why you are going there and how you are to get there (S 249).

Intelligence alone can discriminate as to the best means of attaining indiscriminate ends,

but a moral being possesses an insight which enables him to discriminate between ends as well as between means. And a moral being in choosing virtue is nonetheless intelligent.

He knows what he is doing, why he is doing it, where he is going, and how he will get there.

16:7.5 When man fails to discriminate the ends of his mortal striving, he finds himself functioning on the animal level of existence.

He has failed to avail himself of the superior advantages of that material acumen, moral discrimination, and spiritual insight which are an integral part of his cosmic-mind endowment as a personal being.

SOURCE OR PARALLEL

URANTIA PAPER 16

[Virtue is righteousness, conformity to the law of the moral Governor (*Homiletic Review*, 1885).]

16:7.6 Virtue is righteousness—
conformity with the cosmos.

[According to the Socratic conception of virtue as knowledge, as expounded in the Protagoras:] If virtue is like the parts of gold it can be defined, its nature can be determined, in which case it becomes knowledge and can be taught. On the other hand, if virtue is like the parts of the face the virtues can only be **named**, and enumeration is **not a definition** or knowledge (S 246).

To **name** virtues is **not to define** them,

but to live them is to know them.

After Socrates [in the Protagoras] has shown that knowledge lies not in enumeration and specification, but in generalization, that virtue must be defined as we would define gold rather than a face, he proceeds to the main issue, namely, if **virtue is knowledge**, it must lie in the knowledge of something. What, then, is this something knowledge of which is a virtue? (S 247)

Virtue is not mere knowledge

nor yet wisdom but rather the reality of progressive experience in the attainment of **ascending levels of cosmic achievement**. In the day-by-day life of mortal man, virtue is realized by the consistent choosing of good rather than evil, and such choosing ability is evidence of the possession of a moral nature.

16:7.7 Man's choosing between good and evil is influenced, not only by the keenness of his moral nature, but also by such influences as **ignorance**, immaturity, and **delusion**. A sense of proportion is also concerned in the exercise of virtue because evil may be perpetrated when

The implication throughout [the Protagoras] is that at any and every occasion one does that which one knows, and if the action results in evil it is not because evil was chosen but because the knowledge was defective. Now in what way can a man's knowledge about his behavior be defective? The answer is that he can **mistake the lesser for the greater**, the immediate for the remote, or, in other words, he can act impulsively or habitually instead of by choice, discrimination or deliberation.... And it is action in which something is mistaken for something else, a case of mistaken identity, that leads to evil, since a person is acting under a **delusion**, and brings about consequences that are harmful to him (S 247).

The inferiority of a man to himself arises out of **ignorance**, while the knowledge that spells virtue is the knowledge of magnitudes, of lesser and greater,

and the art of virtue is therefore the **art of measurement**, of **discrimination** (S 247).

the **lesser is chosen in the place of the greater** as a result of distortion or deception.

The art of relative estimation or comparative measurement enters into the practice of the virtues of the moral realm.

16:7.8 Man's moral nature would be impotent without

the **art of measurement**, the **discrimination** embodied in his ability to scrutinize meanings.

Likewise would moral choosing be futile without that cosmic insight which yields the consciousness of spiritual values. From the standpoint of intelligence, man ascends to the level of a moral being because he is endowed with personality.

The fact ... that a moral principle has to be defended, in other words, rationalized, is an indication that it is a false principle, and that is the reason why it calls for force to be put in operation. And the application of such an arbitrary principle to a material **by force** can only produce a distortion of the material (S 251).

A moral act, then, for a human being, is an act in which human **intelligence is operating in its complete form**, an act for which the person assumes full responsibility, an act performed in full knowledge of what it is all about,

and such an act is realized only when the **chosen means are prompted by chosen ends** (S 249).

16:7.9 Morality can never be advanced by law or **by force**.

It is a personal and freewill matter and must be disseminated by the contagion of the contact of morally fragrant persons with those who are less morally responsive, but who are also in some measure desirous of doing the Father's will.

16:7.10 Moral acts are those human performances which are characterized by the **highest intelligence**,

directed by selective discrimination in the **choice of superior ends as well as in the selection of moral means** to attain these ends.

Such conduct is virtuous. Supreme virtue, then, is wholeheartedly to choose to do the will of the Father in heaven.

9. REALITY OF HUMAN CONSCIOUSNESS

16:9.1 The cosmic-mind-endowed, Adjuster-indwelt, personal creature possesses innate recognition-realization of energy reality, mind reality, and spirit reality. The will creature is thus equipped to discern the fact, the law, and the love of God. Aside from these three inalienables of human consciousness, all human experience is really subjective except that intuitive realization of validity attaches to the *unification* of these three universe reality responses of cosmic recognition.

16:9.2 The God-discerning mortal is able to sense the unification value of these three cosmic qualities in the evolution of the surviving soul, man's supreme undertaking in the physical tabernacle where the moral mind collaborates with the indwelling divine spirit to dualize the immortal soul. From its earliest inception the soul is *real*; it has cosmic survival qualities.

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.² 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.

IX: THE SUPREME PRINCIPLE OF RELIGION (Griffiths 181)

We will tentatively formulate a fundamental epistemological principle of religion thus:

Self-consciousness is only possible in so far as I am able to find in the object not only a reality other than myself, but a reality expressive of Another Mind which knows me through my awareness of the object; or more simply put—In knowing I am always known (G 187).

According to [Hocking], the communications, by means of which we do achieve social experience—physical signs and symbols, from gestures to explicit language—do not build us a “veritable experience of other mind.” There is communication but no immediate experience.... “We can still speak only of ‘the source of our belief in the reality of our fellow-men,’ not of an experience of that reality” (G 191).

16:9.4 Human self-consciousness implies the recognition of the reality of selves other than the conscious self and further implies that such awareness is mutual;

that the self is known as it knows.

This is shown in a purely human manner in man’s social life.

But you cannot become so absolutely certain of a fellow being’s reality

as you can of the reality of the presence of God that lives within you.

The social consciousness is not inalienable like the God-consciousness; it is a cultural development and is dependent on knowledge, symbols, and the contributions of the constitutive endowments of man—science, morality, and religion. And these cosmic gifts, socialized, constitute civilization.

16:9.5 Civilizations are unstable because they are not cosmic; they are not innate in the individuals of the races. They must be nurtured by the combined contributions of the constitutive factors of man—science, morality, and religion. Civilizations come and go, but science, morality, and religion always survive the crash.

16:9.6 Jesus not only revealed God to man, but he also made a new revelation of man to himself and to other men. In the life of Jesus you see man at his best. Man thus becomes so beautifully real because Jesus had so much of God in his life,

If we take up seriously the position that religion is a primitive and fundamental interest of man, and the **idea of God an inalienable** feature of self-conscious mind, we must be prepared to allow to religion a thoroughly *a priori* character.

By this we mean that the idea of God is a **constitutive** element of human experience as we know it (G 181).

and the **realization (recognition) of God is inalienable**

and **constitutive** in all men.

16:9.7 Unselfishness, aside from parental instinct, is not altogether natural; other persons are not naturally loved or socially served. It requires the enlightenment of reason, morality, and the urge of religion, God-knowingness, to generate an unselfish and altruistic social order.

The awareness of Self implies as its correlate an awareness of Other Mind, of God in fact, revealed within the subject-object relationship.... And this awareness of an Other is not first an idea but an experience from which self-consciousness takes its rise and from which it cannot escape (G 195).

This awareness of an Other Mind is then “our fundamental social experience.” Our social consciousness is essentially a religious consciousness, an awareness of God as the meaning of the world, the universal Knower implied in every act of knowing (G 196).

Self-consciousness is essentially a communal consciousness. It arises on the basis of an intuitive apprehension of God in relation to all objects of experience (G 196).

Man’s own personality awareness, self-consciousness, is also directly dependent on this very fact of innate other-awareness,

this innate ability to recognize and grasp the reality of other personality, ranging from the human to the divine.

16:9.8 Unselfish social consciousness must be, at bottom, a religious consciousness;

that is, if it is objective; otherwise it is a purely subjective philosophic abstraction and therefore devoid of love.

Only a God-knowing individual can love another person as he loves himself.

16:9.9 Self-consciousness is in essence a communal consciousness:

God and man, Father and son, Creator and creature.

In human self-consciousness four universe-reality realizations are latent and inherent:

16:9.10 1. The quest for knowledge, the logic of science.

16:9.11 2. The quest for moral values, the sense of duty.

16:9.12 3. The quest for spiritual values, the religious experience.

16:9.13 4. The quest for personality values, the ability to recognize the reality of God as a personality and the concurrent realization of our fraternal relationship with fellow personalities.

16:9.14 You become conscious of man as your creature brother because you are already conscious of God as your Creator Father. Fatherhood is the relationship out of which **we** reason **ourselves** into the recognition of brotherhood. And Fatherhood becomes, or may become, a universe reality to all moral creatures because the Father has himself bestowed personality upon all such beings and has encircled them within the grasp of the universal personality circuit. We worship God, first, because *he is*, then, because *he is in us*, and last, because *we are in him*.

16:9.15 Is it strange that the cosmic mind should be self-consciously aware of its own source, the infinite mind of the Infinite Spirit, and at the same time conscious of the physical reality of the far-flung universes, the spiritual reality of the Eternal Son, and the personality reality of the Universal Father?

16:9.12 [Sponsored by a Universal Censor from Uversa.]

1. Thus, for example, Mr. Bertrand Russell admits the presence of logic of pure **logical forms** which ... because they are thus independent of all content, spring out of the nature of the mind itself and have an *a priori* character (G 173).
2. If man does not choose to survive, then does the surviving Adjuster conserve those realities born of love and nurtured in service (196:3.15).