

Paper 111 — The Adjuster and the Soul

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Endnotes and most Urantia Book cross-references have been deleted to enhance readability.

Sources for Paper 111, in the order in which they first appear

- (1) E. Washburn Hopkins, Ph.D., LL.D., *Origin and Evolution of Religion* (New Haven: Yale University Press, 1923)
- (2) James Henry Breasted, *The Dawn of Conscience* (New York: Charles Scribner's Sons, 1933)
- (3) Hornell Hart, *New Gateways to Creative Living* (New York: Abingdon-Cokesbury Press, 1941)
- (4) Reinhold Niebuhr, *The Nature and Destiny of Man: A Christian Interpretation. Volume I: Human Nature* (New York: Charles Scribner's Sons, 1941)

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.
- (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.)
- (f) Light green indicates Bible passages or fragments thereof, which are not paralleled in the source text.

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PAPER 111 — THE ADJUSTER AND THE SOUL

111:0.1 The presence of the divine Adjuster in the human mind makes it forever impossible for either science or philosophy to attain a satisfactory comprehension of the evolving soul of the human personality. The morontia soul is the child of the universe and may be really known only through cosmic insight and spiritual discovery.

111:0.2 The concept of a soul and of an indwelling spirit is not new to **Urantia**; it has frequently appeared in the various systems of planetary beliefs. Many of the Oriental as well as some of the Occidental faiths have perceived that man is divine in heritage as well as human in inheritance. The feeling of the inner presence in addition to the external omnipresence of Deity has long formed a part of many **Urantian** religions. Men have long believed that there is something growing within the human nature, something vital that is destined to endure beyond the short span of temporal life.

IX: THE SOUL (**Hopkins** 109)

111:0.3 Before man realized that his evolving soul was fathered by a divine spirit, it was thought to reside in different physical organs—

The **Eye**: ... (H 112)

the **eye**,

The **Liver**: ... (H 128)

liver,

In India ... one of the few indications of a soul other than the heart-soul among the large organs points to the **kidneys** rather than the liver being the soul-seat (H 129).

The **Heart**: ... (H 129)

The **brain** is the last place anyone ever thought of as the seat of the mind or soul (H 129).

The **Blood**: ... (H 113)

The **Breath**: ... (H 131)

The **Shadow**: ... (H 133)

The savage sees **himself in the a pool of water** and regards it as a natural double; but in a picture he regards his image as unnatural, stolen from him (H 134).

[Compare: In the doctrine of the merging of the self-soul with the Oversoul, the theologians of India **failed** to provide for the survival of something human, something new and unique, something born of the union of the will of man and the will of God. **The teaching of the soul's return to the Brahman is closely parallel to the truth of the Adjuster's return to the bosom of the Universal Father, but there is something distinct from the Adjuster which also survives, the morontial counterpart of mortal personality (94:3.7).**]

X: THE SELF AS SOUL (Hopkins 136)

In **China** an attempt was made to divide the **Yang** and **Yin** elements in man into two souls, one heavenly, one earthly, but this was no general belief and even as speculation it lacked the foundation of popular distinction between these elements (H 140).

kidney,

heart,

and later, the **brain.**

The savage associated the soul with

blood,

breath,

shadows

and with **reflections of the self in water.**

111:0.4 **In the conception of the *atman* the Hindu teachers really approximated an appreciation of the nature and presence of the Adjuster, but they **failed** to distinguish the copresence of the evolving and potentially immortal soul.**

The **Chinese**, however, recognized two aspects of a human being, the **yang** and the **yin**, the soul and the spirit.

SOURCE OR PARALLEL

Both the Negro and the Egyptian believe that there is a soul called Ka by the Egyptians and Kra by the Negroes (of the Tshi- and Ewe-speaking tribes). The Ka is the body-soul ... a double, acting like a genius as a guarding spirit, distinct from heart and shadow ...

but the Ka is especially distinguished from the spirit or breath-soul called Ba, a winged shape that flies to the gods like the Greek flying psyche in bird-form (H 137).

IV: THE SOLAR FAITH AND THE STRUGGLE WITH DEATH (Breasted 43)

In beginning the new and untried life after death, the deceased was greatly aided by a protecting guardian spirit called the ka, which came into being with each person,

followed him throughout life,

and passed before him into the life hereafter.

On the walls of the temple of Luxor, where the birth of Amenhotep III was depicted in sculptured scenes late in the Fifteenth Century before Christ,

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The Egyptians and many African tribes also believed in two factors, the ka

and the ba;

the soul was not usually believed to be pre-existent, only the spirit.

111:0.5 The inhabitants of the Nile valley believed that

each favored individual had bestowed upon him at birth, or soon thereafter, a protecting spirit which they called the ka.

They taught that this guardian spirit

remained with the mortal subject throughout life

and passed before him into the future estate.

On the walls of a temple at Luxor, where is depicted the birth of Amenhotep III,

SOURCE OR PARALLEL

we find the little prince brought in on the arm of the Nile-god,

accompanied apparently by another child.

This second figure, identical in external appearance with that of the prince,

is the being called by the Egyptians the *ka*.

He was a kind of superior genius

intended especially to guide the fortunes of the individual *in the hereafter*,

where every Egyptian who died found his ka awaiting him.

[?]

It is of importance to note that in all probability the ka was originally the exclusive possession of kings, each of whom thus lived under the protection of his individual guardian genius,

and that by a process of slow development the privilege of possessing a ka became universal among all people (B 49-50).

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the little prince is pictured on the arm of the Nile god,

and near him is another child,

in appearance identical with the prince,

which is a symbol of that entity which the Egyptians called the *ka*.

This sculpture was completed in the fifteenth century before Christ.

111:0.6 The ka was thought to be a superior spirit genius

which desired to guide the associated mortal soul into the better paths of temporal living

but more especially to influence the fortunes of the human subject in the hereafter.

When an Egyptian of this period died, it was expected that his ka would be waiting for him

on the other side of the Great River.

At first, only kings were supposed to have kas,

but presently all righteous men were believed to possess them.

XIV: THE JUDGMENT HEREAFTER
AND MAGIC (Breasted 250)

To be sure, Ptahhotep's ideas of the heart as a wise guide continued, and in the fifteenth century B.C. a court herald of the conqueror Thutmose III, in recounting his services for the king, says regarding them:

"It was my heart which caused that I should do them, by its guidance of my affairs. It was . . . as an excellent witness. I did not disregard its speech, I feared to transgress its guidance.

I prospered thereby greatly, I was successful by reason of that which it caused me to do, I was distinguished by its guidance.

'Lo, . . . ' said the people, 'it is an oracle of God in every body. Prosperous is he whom it has guided to the good way of achievement.' Lo, thus I was."

The relatives of Pahri, a prince of El-Kab, addressing him after his death, pray thus: "Mayest thou spend eternity in gladness of heart, in the favour of the god that is in thee," and another dead man similarly declares, "The heart of a man is his own god, and my heart was satisfied with my deeds" (B 254-55).

IX: THE SOUL (Hopkins 109)

Words for soul revert to the meaning "breath" in several Indo-European languages; other words in the same group of languages give to soul the etymological sense of "thinker" ..., "vivifier," "power," as well as the physical notions conveyed in "follower" and "shadow." Every one of these notions is duplicated in languages not Indo-European ... (H 132, fn).

One Egyptian ruler, speaking of the ka within his heart, said:

"I did not disregard its speech; I feared to transgress its guidance.

I prospered thereby greatly; I was thus successful by reason of that which it caused me to do; I was distinguished by its guidance."

Many believed that the ka was "an oracle from God in everybody."

Many believed that they were to "spend eternity in gladness of heart in the favor of the God that is in you."

111:0.7 Every race of evolving Urantia mortals has a word equivalent to the concept of soul.

[Compare: The belief in the power of the eye ... is a remnant of the belief common to all savages ... In antiquity the interpretation of the eye-power was that something streamed out from the eye ... It was conveyed to the object in a glance of hate or love; but in the case of the **evil eye** the influence is not necessarily inspired by hate. This makes it extremely dangerous, for one without intending it may harm the object of one's glance ... (H 113).]

[T]he soul as a light in the heart is recognized in the Rig-Veda, "this light in my heart" (RV., 6,9,6) ... We may compare, not "the spirit of man is the lamp of the Lord" (Prov. 20:27), but the Gnostic "spark of life" the soul "fire-like" and "light-like" of (Greek) philosophy, and the "life was light" of John 1:4.

The poet of the Rig-Veda says "my mind speaks to my heart" (I, 100,5), but this does not imply that they are different organs, rather that the mind is the mentality of the heart and in it, as in I, 73, 10, "May these songs be agreeable to thy mind and heart" (H 130).

Many primitive peoples believed the soul looked out upon the world through human eyes; therefore did they so cravenly fear the malevolence of the **evil eye**.

They have long believed that

"the spirit of man is the lamp of the Lord."

The Rig-Veda says: "My mind speaks to my heart."

1. THE MIND ARENA OF CHOICE

111:1.1 Though the work of Adjusters is spiritual in nature, they must, perforce, do all their work upon an intellectual foundation. Mind is the human soil from which the spirit Monitor must evolve the morontia soul with the co-operation of the indwelt personality.

111:1.2 There is a cosmic unity in the several mind levels of the universe of universes.

Intellectual selves have their origin in the cosmic mind much as nebulae take origin in the cosmic energies of universe space. On the human (hence personal) level of intellectual selves the potential of spirit evolution becomes dominant, with the assent of the mortal mind, because of the spiritual endowments of the human personality together with the creative presence of an entity-point of absolute value in such human selves. But such a spirit dominance of the material mind is conditioned upon two experiences: This mind must have evolved up through the ministry of the seven adjutant mind-spirits, and the material (personal) self must choose to co-operate with the indwelling Adjuster in creating and fostering the morontia self, the evolutionary and potentially immortal soul.

111:1.3 Material mind is the arena in which human personalities live, are self-conscious, make decisions, choose God or forsake him, eternalize or destroy themselves.

111:1.4 Material evolution has provided you a life machine, your body; the Father himself has endowed you with the purest spirit reality known in the universe, your Thought Adjuster. But into your hands, subject to your own decisions, has been given mind, and it is by mind that you live or die. It is within this mind and with this mind that you make those moral decisions which enable you to achieve Adjusterlikeness, and that is Godlikeness.

111:1.5 Mortal mind is a temporary intellect system loaned to human beings for use during a material lifetime, and as they use this mind, they are either accepting or rejecting the potential of eternal existence. Mind is about all you have of universe reality that is subject to your will, and the soul—the morontia self—will faithfully portray the harvest of the temporal decisions which the mortal self is making. Human consciousness rests gently upon the electrochemical mechanism below and delicately touches the spirit-morontia energy system above. Of neither of these two systems is the human being ever completely conscious in his mortal life; therefore must he work in mind, of which he is conscious. And it is not so much what mind comprehends as what mind desires to comprehend that insures survival; it is not so much what mind is like as what mind is striving to be like that constitutes spirit identification. It is not so much that man is conscious of God as that man yearns for God that results in universe ascension.

[What you are becoming day by day is of infinitely more importance than what you are today (147:5.7).]

What you are today is not so important as what you are becoming day by day and in eternity.

111:1.6 Mind is the cosmic instrument on which the human will can play the discords of destruction, or upon which this same human will can bring forth the exquisite melodies of God identification and consequent eternal survival. The Adjuster bestowed upon man is, in the last analysis, impervious to evil and incapable of sin, but mortal mind can actually be twisted, distorted, and rendered evil and ugly by the sinful machinations of a perverse and self-seeking human will.

Likewise can this mind be made noble, beautiful, true, and good—actually great—in accordance with the spirit-illuminated will of a God-knowing human being.

111:1.7 Evolutionary mind is only fully stable and dependable when manifesting itself upon the two extremes of cosmic intellectuality—the wholly mechanized and the entirely spiritualized. Between the intellectual extremes of pure mechanical control and true spirit nature there intervenes that enormous group of evolving and ascending minds whose stability and tranquillity are dependent upon personality choice and spirit identification.

111:1.8 But man does not passively, slavishly, surrender his will to the Adjuster. Rather does he actively, positively, and co-operatively choose to follow the Adjuster's leading when and as such leading consciously differs from the desires and impulses of the natural mortal mind. The Adjusters manipulate but never dominate man's mind against his will; to the Adjusters the human will is supreme. And they so regard and respect it while they strive to achieve the spiritual goals of thought adjustment and character transformation in the almost limitless arena of the evolving human intellect.

111:1.9 Mind is your ship, the Adjuster is your pilot, the human will is captain. The master of the mortal vessel should have the wisdom to trust the divine pilot to guide the ascending soul into the morontia harbors of eternal survival.

Only by selfishness, slothfulness, and sinfulness can the will of man reject the guidance of such a loving pilot and eventually wreck the mortal career upon the evil shoals of rejected mercy and upon the rocks of embraced sin. With your consent, this faithful pilot will safely carry you across the barriers of time and the handicaps of space to the very source of the divine mind and on beyond, even to the Paradise Father of Adjusters.

2. NATURE OF THE SOUL

111:2.1 Throughout the mind functions of cosmic intelligence, the totality of mind is dominant over the parts of intellectual function.

[Mind is unity: (102:2.5)]

Mind, in its essence, is functional unity;

therefore does mind never fail to manifest this constitutive unity, even when hampered and hindered by the unwise actions and choices of a misguided self. And this unity of mind invariably seeks for spirit co-ordination on all levels of its association with selves of will dignity and ascension prerogatives.

111:2.2 The material mind of mortal man is the cosmic loom that carries the morontia fabrics on which the indwelling Thought Adjuster threads the spirit patterns of a universe character of enduring values and divine meanings—a surviving soul of ultimate destiny and unending career, a potential finaliter.

111:2.3 The human personality is identified with mind and spirit held together in functional relationship by life in a material body.

This functioning relationship of such mind and spirit does not result in some combination of the qualities or attributes of mind and spirit but rather in an entirely new, original, and unique universe value of potentially eternal endurance, the *soul*.

111:2.4 There are three and not two factors in the evolutionary creation of such an immortal soul. These three antecedents of the morontia human soul are:

111:2.5 1. *The human mind* and all cosmic influences antecedent thereto and impinging thereon.

111:2.6 2. *The divine spirit* indwelling this human mind and all potentials inherent in such a fragment of absolute spirituality together with all associated spiritual influences and factors in human life.

111:2.7 3. *The relationship between material mind and divine spirit*, which connotes a value and carries a meaning not found in either of the contributing factors to such an association. The reality of this unique relationship is neither material nor spiritual but morontial. It is the soul.

111:2.8 The midway creatures have long denominated this evolving soul of man the mid-mind in contradistinction to the lower or material mind and the higher or cosmic mind. This mid-mind is really a morontia phenomenon since it exists in the realm between the material and the spiritual.

The potential of such a morontia evolution is inherent in the two universal urges of mind: the impulse of the finite mind of the creature to know God and attain the divinity of the Creator, and the impulse of the infinite mind of the Creator to know man and attain the *experience* of the creature.

111:2.9 This supernal transaction of evolving the immortal soul is made possible because the mortal mind is first personal and second is in contact with superanimal realities; it possesses a supermaterial endowment of cosmic ministry which insures the evolution of a moral nature capable of making moral decisions, thereby effecting a bona fide creative contact with the associated spiritual ministries and with the indwelling Thought Adjuster.

111:2.10 The inevitable result of such a contactual spiritualization of the human mind is the gradual birth of a soul, the joint offspring of an adjutant mind dominated by a human will that craves to know God, working in liaison with the spiritual forces of the universe which are under the overcontrol of an actual fragment of the very God of all creation—the Mystery Monitor. And thus does the material and mortal reality of the self transcend the temporal limitations of the physical-life machine and attain a new expression and a new identification in the evolving vehicle for selfhood continuity, the morontia and immortal soul.

3. THE EVOLVING SOUL

111:3.1 The mistakes of mortal mind and the errors of human conduct may markedly delay the evolution of the soul, although they cannot inhibit such a morontia phenomenon when once it has been initiated by the indwelling Adjuster with the consent of the creature will. But at any time prior to mortal death this same material and human will is empowered to rescind such a choice and to reject survival. Even after survival the ascending mortal still retains this prerogative of choosing to reject eternal life; at any time before fusion with the Adjuster the evolving and ascending creature can choose to forsake the will of the Paradise Father. Fusion with the Adjuster signalizes the fact that the ascending mortal has eternally and unreservedly chosen to do the Father's will.

111:3.2 During the life in the flesh the evolving soul is enabled to reinforce the supermaterial decisions of the mortal mind. The soul, being supermaterial, does not of itself function on the material level of human experience. Neither can this subspiritual soul, without the collaboration of some spirit of Deity, such as the Adjuster, function above the morontia level. Neither does the soul make final decisions until death or translation divorces it from material association with the mortal mind except when and as this material mind delegates such authority freely and willingly to such a morontia soul of associated function.

During life the mortal will, the personality power of decision-choice, is resident in the material mind circuits; as terrestrial mortal growth proceeds, this self, with its priceless powers of choice, becomes increasingly identified with the emerging morontia-soul entity; after death and following the mansion world resurrection, the human personality is completely identified with the morontia self. The soul is thus the embryo of the future morontia vehicle of personality identity.

111:3.3 This immortal soul is at first wholly morontia in nature, but it possesses such a capacity for development that it invariably ascends to the true spirit levels of fusion value with the spirits of Deity, usually with the same spirit of the Universal Father that initiated such a creative phenomenon in the creature mind.

111:3.4 Both the human mind and the divine Adjuster are conscious of the presence and differential nature of the evolving soul—the Adjuster fully, the mind partially. The soul becomes increasingly conscious of both the mind and the Adjuster as associated identities, proportional to its own evolutionary growth. The soul partakes of the qualities of both the human mind and the divine spirit but persistently evolves toward augmentation of spirit control and divine dominance through the fostering of a mind function whose meanings seek to co-ordinate with true spirit value.

SOURCE OR PARALLEL

[The old theology regards man as being sent into this world as a place of **probation**; the new theology looks on life as a place of **education** (James Freeman **Clarke**, “Is Life Probation?”, in *The Christian Life* [Nov. 25, 1882], p. 568).]

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111:3.5 The mortal career, the soul’s evolution, is not so much a **probation** as an **education**.¹

Faith in the survival of supreme values is the core of religion; genuine religious experience consists in the union of supreme values and cosmic meanings as a realization of universal reality.

111:3.6 Mind knows quantity, reality, meanings. But quality—values—is *felt*. That which feels is the mutual creation of mind, which knows, and the associated spirit, which reality-izes.

111:3.7 In so far as man’s evolving morontia soul becomes permeated by truth, beauty, and goodness as the value-realization of God-consciousness, such a resultant being becomes indestructible. If there is no survival of eternal values in the evolving soul of man, then mortal existence is without meaning, and life itself is a tragic illusion. But it is forever true: What you begin in time you will assuredly finish in eternity—if it is worth finishing.

4. THE INNER LIFE

II: SCIENCE AND THE INNER GATEWAY (Hart 17)

Let us explore the meaning of the “inner world” further. What do we mean when we say that we *recognize* something? Take a concrete illustration. Let us suppose that you are driving down a road which is strange to you.... As you drive along this road, a farmhouse looks strangely familiar. You say, “I’ve seen that house before; I wonder where it was that I saw it.” Then in a flash you exclaim: “Oh, now I recognize where I am.” ...

The essence of that **recognition** consisted in the fact that

the **sensory images** which you were taking in through your eyes, as you looked out through the windshield, suddenly found their place among the **memory images** in that great inner world of yours. You could **fit** them in ... (Ha 31-32).

Let us explore the inner world still further. What do you mean when you say that you *understand* something? ...

No one can **understand** a thing

unless he has a **network of principles** in his inner world into which he can fit the given fact or the given problem (Ha 33).

111:4.1 **Recognition** is the intellectual process of

fitting the **sensory impressions** received from the external world into the **memory patterns** of the individual.

Understanding connotes that

these recognized sensory impressions and their associated memory patterns have become integrated or organized into

a dynamic **network of principles**.

SOURCE OR PARALLEL

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What is **meaning**? What do you mean by “grasping meaning”?

111:4.2 **Meanings** are derived from

It is a **combination between recognition and understanding.**

a **combination of recognition and understanding.**

Meaning, then, would be impossible if we lived **entirely in a sensory world** (Ha 34).

Meanings are nonexistent **in a wholly sensory or material world.**

Meanings and values are only perceived in the inner or supermaterial spheres of human experience.

Every product of human aspiration, every building in the city or town in which you live, every family living in it, every book in its libraries, every work of genius, every invention, every piece of clothing that you have on, every artifact that you use has been created first in imagination (Ha 36)

111:4.3 The advances of true civilization are all born in this inner world of mankind.

It is only the inner life that is truly creative.

Civilization can hardly progress when

As you look back over the last fifty years in America, to which of these worlds has the aggressive, creative intelligence of **youth** increasingly been directed? ... Have the young men and women of ability been moving in the direction of a better understanding of this inner realm of creativity, or have they been increasingly obsessed with success in the **outer world**? (Ha 37)

the majority of the **youth** of any generation devote their interests and energies to the materialistic pursuits of the sensory or **outer world.**

The sensory world has one set of values, and the inner world another (Ha 38).

111:4.4 **The inner and the outer worlds have a different set of values.**

Any civilization is in jeopardy when three quarters of its youth enter materialistic professions and devote themselves to the pursuit of the sensory activities of the outer world.

Our age has been distinguished by its spectacular progress in the efficiency of warfare with bombing planes and tanks, for its vast structures of business and finance, for its tremendous strides in healing physical bodies, for its huge football stadiums and its streamlined trains. But the future of civilization depends upon our making similar progress in

the fields of ethics, philosophy, sociology, and religion (Ha 38-39).

Only through the inner world of the spirit

can the master patterns be found

for meeting the world's needs (Ha 39-40).

III: THIS CREATIVE UNIVERSE (Hart 41)

Figures 2 to 5 are taken from a book which contains over a thousand photo-micrographic enlargements of snow crystals. Each of these crystals, you will notice, can be divided into six equal triangles (Ha 46).

Civilization is in danger when youth neglect to interest themselves in

ethics, sociology, eugenics, philosophy, the fine arts, religion, and cosmology.

111:4.5 Only in the higher levels of the superconscious mind as it impinges upon the spirit realm of human experience

can you find those higher concepts in association with effective master patterns

which will contribute to the building of a better and more enduring civilization.

Personality is inherently creative, but it thus functions only in the inner life of the individual.

111:4.6 Snow crystals are always hexagonal in form,

Snow crystals are an illustration of the fact that there is at work in the material universe a power which creates. It is something which builds things in accordance with law, yet which is amazingly versatile. For instance, **no two** of the thousand or more snow crystals in Bentley and Humphreys' book **are identical** (Ha 46-47).

Each baby is created according to a master pattern, yet each one is **unique** (Ha 48).

We want to learn how we may live joyously.

But that is only one part of the problem, one side of the shield, because **no one can be joyous all by himself**. Even those who think of themselves as hermits, and believe that they are happy all by themselves, are actually using the joy that has been stored up by the activities of social groups (Ha 50).

IV: OUR GATEWAY TO **CREATIVITY** (Hart 54)

but **no two** are ever alike.

Children conform to types, but no two are exactly alike, even in the case of twins.

Personality follows types but is always **unique**.

111:4.7 Happiness and joy take origin in the inner life.

You cannot experience real joy all by yourself.

A solitary life is fatal to happiness. Even families and nations will enjoy life more if they share it with others.

111:4.8 You cannot completely control the external world—environment. It is the **creativity** of the inner world that is most subject to your direction because there your personality is so largely liberated from the fetters of the laws of antecedent causation. There is associated with personality a limited sovereignty of will.

SOURCE OR PARALLEL

[*Note:* Contrast Ha 54-68, where Hart recommends the method of spontaneous creation over the method of exhaustive exploration in solving life problems.]

The first fundamental thing which you must do [when using the method of spontaneous creation for solving life problems] is to wipe the slate clean of your prejudices, hates, resentments, bigotries, and fears. Relax the emotional tensions which are pulling your inner picture askew. Break out of the old ruts; look at the problem afresh (Ha 68-69).

II: SCIENCE AND THE INNER GATEWAY (Hart 17)

One of the reasons why so many marriages stumble into divorce, why nations stumble into war, why there are so many people whose spirits are sick and who go with dragging feet through the dark valley of despair, is that we are so obsessed with the sensory world that we have not applied our scientific methods to the inner world (Ha 40).

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111:4.9 Since this inner life of man is truly creative, there rests upon each person the responsibility of choosing as to whether this creativity shall be spontaneous and wholly haphazard or controlled, directed, and constructive.

How can a creative imagination produce worthy children when the stage whereon it functions is already preoccupied by

prejudice, hate, fears, resentments, revenge, and bigotries?

111:4.10 Ideas may take origin in the stimuli of the outer world, but ideals are born only in the creative realms of the inner world.

Today the nations of the world are directed by men who have a superabundance of ideas, but they are poverty-stricken in ideals.

That is the explanation of poverty, divorce, war, and racial hatreds.

V: A BASIC ANALYSIS OF OUR PROBLEM (Hart 72)

The analysis up to this point leaves us with a major **problem** on our hands.

If there is **spontaneous creativity**, is there also **spontaneous destructivity** in the universe? If there is something which builds crystals, is there something which builds those particular kinds of crystals which we call viruses? (Ha 75)

We must avoid being sentimentalists. We must recognize that this earth is characterized not merely by snow crystals, tulips, puppies, and babies; by growing cities and aspiring dreams; by the hopes of outreaching mankind. It is characterized also by tornadoes, storms at sea, volcanoes, and earthquakes, by epidemics and famines, by quarrels and murders, by strikes, battles, and **wars**, by mutual **devastation**, the spilling of human blood, the slaying of human beings, and the reciprocal **destruction** of human hopes and dreams.... If we are to succeed in our search for joyous living and in our aspiration to make some contribution toward a joyous world, we cannot ignore these **disintegrations** (Ha 76).

111:4.11 This is the **problem**:

If freewill man is endowed with the powers of creativity in the inner man, then must we recognize that

freewill **creativity** embraces the potential of freewill **destructivity**.

And when creativity is turned to destructivity, you are face to face with

the **devastation** of evil and sin—oppression, **war**, and **destruction**.

But let me suggest that each of us explore the hypothesis that the destructivity of the universe is a by-product of incompleteness in the carrying out of the creative ideas of the universe; that is, that destructivity is **incomplete creativity** (Ha 77).

VI: GATEWAYS TO INNER HARMONY (Hart 85)

Perhaps you have your own kind of inner **conflict** that tortures you, that makes you feel inferior, defeated, at **war** with yourself? (Ha 89)

In [the] process of remaking the personality, the sovereign self can, if it will, have the aid of an all-powerful ally. Let us go back to the principle that there is available to us in this universe spontaneous creativity with which we can become partners—a **creativity** which we can work with, and by means of which we can find harmony in place of conflict (Ha 90).

VII: INNER SELF-HEALING (Hart 99)

The past is determined.

It is only the future that can be altered (Ha 100).

Evil is a **partiality of creativity** which tends toward **disintegration** and eventual destruction.

All **conflict** is evil in that it inhibits the creative function of the inner life—

it is a species of civil **war** in the personality.

111:4.12 Inner **creativity** contributes to ennoblement of character through personality integration and selfhood unification.

It is forever true:

The past is unchangeable;

only the future can be changed by the ministry of the present creativity of the inner self.

5. THE CONSECRATION OF CHOICE

111:5.1 The doing of the will of God is nothing more or less than an exhibition of creature willingness to share the inner life with God—with the very God who has made such a creature life of inner meaning-value possible. Sharing is Godlike—divine. God shares all with the Eternal Son and the Infinite Spirit, while they, in turn, share all things with the divine Sons and spirit Daughters of the universes.

111:5.2 The imitation of God is the key to perfection; the doing of his will is the secret of survival and of perfection in survival.

111:5.3 Mortals live in God, and so God has willed to live in mortals. As men trust themselves to him, so has he—and first—trusted a part of himself to be with men; has consented to live in men and to indwell men subject to the human will.

111:5.4 Peace in this life, survival in death, perfection in the next life, service in eternity—all these are achieved (in spirit) *now* when the creature personality consents—chooses—to subject the creature will to the Father's will. And already has the Father chosen to make a fragment of himself subject to the will of the creature personality.

111:5.5 Such a creature choice is not a surrender of will. It is a consecration of will, an expansion of will, a glorification of will, a perfecting of will; and such choosing raises the creature will from the level of temporal significance to that higher estate wherein the personality of the creature son communes with the personality of the spirit Father.

111:5.6 This choosing of the Father's will is the spiritual finding of the spirit Father by mortal man, even though an age must pass before the creature son may actually stand in the factual presence of God on Paradise. This choosing does not so much consist in the negation of creature will—"Not my will but yours be done"—as it consists in the creature's positive affirmation: "It is *my* will that *your* will be done." And if this choice is made, sooner or later will the God-choosing son find inner union (fusion) with the indwelling God fragment, while this same perfecting son will find supreme personality satisfaction in the worship communion of the personality of man and the personality of his Maker, two personalities whose creative attributes have eternally joined in self-willed mutuality of expression—the birth of another eternal partnership of the will of man and the will of God.

[Source?]

6. THE HUMAN PARADOX²

VII: MAN AS SINNER (Niebuhr 178)

[PREAMBLE] (Niebuhr 178)

111:6.1 Many of the temporal troubles of mortal man grow out of his twofold relation to the cosmos.

[contd] “In every religion,” declared Albrecht Ritschl, the most authoritative exponent of modern liberal Christianity, “what is sought with the help of the superhuman power revered by man is a solution of the contradiction in which man finds himself as both a **part of nature**

and a spiritual personality claiming to dominate nature” (N 178).

It is not the contradiction of **finiteness** and freedom from which Biblical religion seeks emancipation. It seeks redemption from sin; and the sin from which it seeks redemption is occasioned, though not caused, by this contradiction in which man stands (N 178).

Man is insecure and involved in natural contingency; he seeks to overcome his insecurity by a will-to-power which overreaches the limits of human creatureliness.... He assumes that he can gradually transcend finite limitations until his mind becomes identical with universal mind. All of his intellectual cultural pursuits, therefore, become infected with the sin of **pride** (N 178-79).

Man is a **part of nature**—he exists in nature—

and yet he is able to transcend nature.

Man is **finite**, but he is indwelt by a spark of infinity.

Such a dual situation not only provides the potential for evil

but also engenders many social and moral situations fraught with much uncertainty and not a little anxiety.

111:6.2 The courage required to effect the conquest of nature and to transcend one's self is a courage that might succumb to the temptations of **self-pride**.

VI: MAN AS IMAGE OF GOD AND AS CREATURE (Niebuhr 150)

II. BIBLICAL BASIS OF THE DOCTRINES (Niebuhr 151)

The conclusions at which Augustine arrives in the contemplation of [the] mystery of human **self-transcendence** are of tremendous importance for the understanding of man's religious nature.... As a neo-Platonist Augustine sought God in the mystery of self-consciousness; and there are passages in his earlier writings in which he is still close to the **deification of self-consciousness** ...

However, Augustine's Biblical faith always prompts him finally to stop short of the mystic deification of self-consciousness (N 156-57).

VII: MAN AS SINNER (Niebuhr 178)

II. TEMPTATION AND SIN (Niebuhr 179)

Sin is not merely the error of estimating human capacities.... The fact is that man is never unconscious of his weakness, of the limited and dependent character of his existence and knowledge. The occasion for his temptation **lies in the two facts,**

his greatness and his weakness, his unlimited and his limited knowledge, taken together. Man is both strong and weak, both **free** and **bond**, both blind and far-seeing (N 181).

The mortal who can **transcend self** might yield to the temptation to **deify his own self-consciousness.**

The mortal dilemma **consists in the double fact** that

man is in **bondage** to nature while at the same time he possesses a unique liberty—**freedom** of spiritual choice and action.

On material levels man finds himself subservient to nature, while on spiritual levels he is triumphant over nature and over all things temporal and finite.

This analysis proves the impossibility of either eliminating the element of conscious perversity from sin or of reducing it merely to **error**. But it also reveals that both freedom and necessity, both man's involvement in nature and his transcendence over it must be regarded as important elements in the situation which **tempts** to **sin** (N 181).

Such a paradox is inseparable from **temptation**, potential evil, decisional **errors**,

and when self becomes proud and arrogant, **sin** may evolve.

VI: MAN AS IMAGE OF GOD AND AS CREATURE (Niebuhr 150)

III. THE DOCTRINE OF MAN AS CREATURE (Niebuhr 167)

[contd] The Christian view of the goodness of creation is solidly anchored in a very simple word of Scripture: "And God saw every thing that he had made, and behold, **it was very good**" (Gen. 1:31).... The whole Biblical interpretation of life and history rests upon the assumption that the created world, the world of finite, dependent and contingent existence, is **not evil** by reason of its **finiteness** (N 167).

111:6.3 The problem of sin is not self-existent in the finite world.

The fact of **finiteness** is **not evil** or sinful.

The finite world was made by an infinite Creator—it is the handiwork of his divine **Sons**—and therefore **it must be good**.

It is the misuse, distortion, and perversion of the finite that gives origin to evil and sin.

111:6.4 The spirit can dominate mind; so mind can control energy. But mind can control energy only through its own intelligent manipulation of the metamorphic potentials inherent in the mathematical level of the causes and effects of the physical domains. Creature mind does not inherently control energy; that is a Deity prerogative. But creature mind can and does manipulate energy just in so far as it has become master of the energy secrets of the physical universe.

111:6.5 When man wishes to modify physical reality, be it himself or his environment, he succeeds to the extent that he has discovered the ways and means of controlling matter and directing energy. Unaided mind is impotent to influence anything material save its own physical mechanism, with which it is inescapably linked. But through the intelligent use of the body mechanism, mind can create other mechanisms, even energy relationships and living relationships, by the utilization of which this mind can increasingly control and even dominate its physical level in the universe.

[See 42:12, 118:9.]

111:6.6 Science is the source of facts, and mind cannot operate without facts. They are the building blocks in the construction of wisdom which are cemented together by life experience. Man can find the love of God without facts, and man can discover the laws of God without love, but man can never begin to appreciate the infinite symmetry, the supernal harmony, the exquisite repleteness of the all-inclusive nature of the First Source and Center until he has found divine law and divine love and has experientially unified these in his own evolving cosmic philosophy.

111:6.7 The expansion of material knowledge permits a greater intellectual appreciation of the meanings of ideas and the values of ideals. A human being can find truth in his inner experience, but he needs a clear knowledge of facts to apply his personal discovery of truth to the ruthlessly practical demands of everyday life.

VII: MAN AS SINNER (Niebuhr 178)

II. TEMPTATION AND SIN (Niebuhr 179)

111:6.8 It is only natural that mortal man should be harassed by feelings of **insecurity** as he views himself inextricably bound to nature while he possesses spiritual powers wholly transcendent to all things temporal and finite.

Anxiety ... must not be identified with sin because there is always the ideal possibility that faith would purge anxiety of the tendency towards sinful self-assertion. The ideal possibility is that **faith** in the ultimate security of God's love would overcome all immediate **insecurities** of nature and history (N 183).

Only religious confidence—living **faith**—can sustain man amid such difficult and perplexing problems.

III. THE SIN OF **PRIDE** (Niebuhr 186)

111:6.9 Of all the dangers which beset man's mortal nature and jeopardize his spiritual integrity, **pride** is the greatest.

Courage is valorous, but egotism is vainglorious and suicidal. Reasonable self-confidence is not to be deplored.

VIII: MAN AS SINNER (*Continued*)
(Niebuhr 208)

[PREAMBLE] (Niebuhr 208)

Men are not **animals** and never fight merely for existence, because they do not have a mere animal existence. Their physical life is always the base for a superstructure of values which **transcends** physical life (N 213).

Man's ability to **transcend himself** is the one thing which distinguishes him from the **animal** kingdom.

VII: MAN AS SINNER (Niebuhr 178)

IV. THE RELATION OF DISHONESTY TO PRIDE (Niebuhr 203)

[contd] Our analysis of man's sin of pride and self-love has consistently assumed that an element of **deceit** is involved in this self-glorification (N 203).

111:6.10 Pride is **deceitful**,

intoxicating, and sin-breeding

VIII: MAN AS SINNER (*Continued*)
(Niebuhr 208)

[PREAMBLE] (Niebuhr 208)

[contd] The egotism of man has been defined and illustrated thus far without a careful discrimination between **group** pride and the pride and egotism of **individuals** (H 208).

whether found in an **individual**, a **group**,

The egotism of **racial**, **national** and socio-economic groups is most consistently expressed by the national state ... (H 209).

a **race**, or a **nation**.

It is literally true,

[**Pride goeth** before destruction, and an haughty spirit **before a fall** (Prov. 16:18).]

"Pride goes before a fall."

7. THE ADJUSTER'S PROBLEM

111:7.1 Uncertainty with security is the essence of the Paradise adventure—uncertainty in time and in mind, uncertainty as to the events of the unfolding Paradise ascent; security in spirit and in eternity, security in the unqualified trust of the creature son in the divine compassion and infinite love of the Universal Father; uncertainty as an inexperienced citizen of the universe; security as an ascending son in the universe mansions of an all-powerful, all-wise, and all-loving Father.

111:7.2 May I admonish you to heed the distant echo of the Adjuster's faithful call to your soul? The indwelling Adjuster cannot stop or even materially alter your career struggle of time; the Adjuster cannot lessen the hardships of life as you journey on through this world of toil. The divine indweller can only patiently forbear while you fight the battle of life as it is lived on your planet; but you could, if you only would—as you work and worry, as you fight and toil—permit the valiant Adjuster to fight with you and for you.

[*Compare:* Suppose that you would like to live your life more intelligently, to make your level of experience more satisfactory than it has been in the past. How can you do it? ... You can achieve it only by creating an image of yourself doing the things that you aspire to do in the future (Hart 30-31).]

You could be so comforted and inspired, so enthralled and intrigued, if you would only allow the Adjuster constantly to bring forth the pictures of the real motive, the final aim, and the eternal purpose of all this difficult, uphill struggle with the commonplace problems of your present material world.

111:7.3 Why do you not aid the Adjuster in the task of showing you the spiritual counterpart of all these strenuous material efforts?

[XI: OLD GATEWAYS TO COSMIC POWER (Hart 168); XII: NEW GATEWAYS FOR COSMIC POWER (Hart 187)]

Why do you not allow the Adjuster to strengthen you with the spiritual truths of cosmic power while you wrestle with the temporal difficulties of creature existence? Why do you not encourage the heavenly helper to cheer you with the clear vision of the eternal outlook of universal life as you gaze in perplexity at the problems of the passing hour? Why do you refuse to be enlightened and inspired by the universe viewpoint while you toil amidst the handicaps of time and flounder in the maze of uncertainties which beset your mortal life journey? Why not allow the Adjuster to spiritualize your thinking, even though your feet must tread the material paths of earthly endeavor?

111:7.4 The higher human races of Urantia are complexly admixed; they are a blend of many races and stocks of different origin. This composite nature renders it exceedingly difficult for the Monitors to work efficiently during life and adds definitely to the problems of both the Adjuster and the guardian seraphim after death. Not long since I was present on Salvington and heard a guardian of destiny present a formal statement in extenuation of the difficulties of ministering to her mortal subject. This seraphim said:

111:7.5 “Much of my difficulty was due to the unending conflict between the two natures of my subject: the urge of ambition opposed by animal indolence; the ideals of a superior people crossed by the instincts of an inferior race; the high purposes of a great mind antagonized by the urge of a primitive inheritance; the long-distance view of a far-seeing Monitor counteracted by the nearsightedness of a creature of time; the progressive plans of an ascending being modified by the desires and longings of a material nature; the flashes of universe intelligence cancelled by the chemical-energy mandates of the evolving race; the urge of angels opposed by the emotions of an animal; the training of an intellect annulled by the tendencies of instinct; the experience of the individual opposed by the accumulated propensities of the race; the aims of the best overshadowed by the drift of the worst; the flight of genius neutralized by the gravity of mediocrity; the progress of the good retarded by the inertia of the bad; the art of the beautiful besmirched by the presence of evil; the buoyancy of health neutralized by the debility of disease; the fountain of faith polluted by the poisons of fear; the spring of joy embittered by the waters of sorrow; the gladness of anticipation disillusioned by the bitterness of realization; the joys of living ever threatened by the sorrows of death. Such a life on such a planet! And yet, because of the ever-present help and urge of the Thought Adjuster, this soul did achieve a fair degree of happiness and success and has even now ascended to the judgment halls of mansonia.”

111:7.6 [Presented by a Solitary Messenger of Orvonton.]

1. *Compare*: It is not enough to call life probation: probation is only one aspect of it; probation is to life what examinations are in education. Life tests us much and often, because life is more than probation: it is education (Rt. Rev. W. Boyd Carpenter, *Life's Tangled Thread* [1912], p. 32).
2. Niebuhr refers a few times to the "paradox of human freedom". On p. 166 he writes: "To understand the paradoxical approach of Christian faith to the problem of human freedom and finiteness, it is necessary to set the doctrine of man as creature in juxtaposition to the doctrine of man as *imago Dei* (N 166).