

## The Evolution of the Soul

Lecture given at Plymouth Congregational Church, Lansing, Michigan, November 18, 1941

by William S. Sadler, M.D., F.A.P.A.

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### Sources, in the order in which they first appear

- (1) Webster's *New International Dictionary, Second Edition, Unabridged* (1934)
- (2) Gordon W. Allport, *Personality: A Psychological Interpretation* (New York: Henry Holt and Company, 1937)
- (3) William S. Sadler, M.D., *The Physiology of Faith and Fear: Or, The Mind in Health and Disease* (Chicago: A. C. McClurg & Co., 1912)
- (4) The manuscript of the Urantia Book, as it existed in 1941

*Note:* Since the Urantia manuscripts have been destroyed, it is impossible to know if the 1941 manuscript Sadler drew from was the same text as the 1955 edition of the Urantia Book, or an earlier draft. Therefore we can't tell how much, or exactly where, Sadler tweaked the text. In the chart, passages are cited by paper, section and paragraph, as they appear in the published Urantia Book.

- (5) William S. Sadler, M.D., *Theory and Practice of Psychiatry* (St. Louis: The C. V. Mosby Company, 1936)

### Key

- (a) Green indicates where a source first appears, or where it 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 Sadler's rendition of a Urantia passage differs from that found in the Urantia Book.
- (e) **Pink** indicates passages where Sadler refers to himself.
- (f) **Gold** highlights UB-specific words and the words Sadler substituted for them.

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## “THE EVOLUTION OF THE SOUL”

Lecture on  
the William F. Ayres Foundation by  
William S. Sadler, M.D., F.A.P.A., Director and  
Chief Psychiatrist of the Chicago Institute of  
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Church, Lansing, Michigan, November 18, 1941.

[Compare 111:0.1.]

0.1 While science may essay to grapple with the problems of organic evolution, the idea of the soul is a metaphysical concept. The soul is not a subject for scientific investigation, therefore must our approach on this occasion be that of philosophy, albeit we should not hesitate to call upon biology, psychology, and even psychiatry to contribute anything possible to the fuller elucidation and a better understanding of our theme.

0.2 In the preparation of this discussion, I have arranged the presentation under the following subdivisions:

1. Definition of terms
2. What is personality?
3. The popular concept of the soul
4. Historical
5. The evolution of the soul
6. Mind and spirit
7. The emergent soul
8. The nature of the soul
9. The destiny of the soul

0.3 The human soul, at least during our temporal life, does not exist as an entity apart from man's other endowments and equipment of body, mind, and spirit. It will, therefore, be helpful in our study of the soul, if we pause to fully define our concept of these other components of the human being—those factors of personality with which the soul is so intimately associated.

## 1. DEFINITION OF TERMS

### 1.1 1. *BODY*.

**body** (Webster's 301)

I. The physical structure of man or an animal, or an object analogous to it.

1. The total organized substance of an animal or plant, whether living or dead; the aggregate of tissues, viewed as an entity; the physical organism;—in the case of human beings body is commonly contrasted with *soul* ... (W 301).

Specif.: a The material part or nature of man (W 301).

[The initial fact is that a human body contains about ten trillion cells,

The material or physical organism.

The physical structure of man;

the material part or nature of man

as contrasted with the mind.

Man's body is composed of living cells—in number estimated at from 10 to 12 trillion.

These myriads of cells are organized into differentiated tissues composing the various "systems," such as the digestive, circulatory, respiratory, and nervous systems.

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over nine billion of which are found in the cortex (Allport 138).]

The human brain with its two associated nervous systems consists of no less than 10 billion individual living cells.

1.2 2. *MIND*.

mind (Webster's 1562)

III. That from which thought originates.

9. The subject of consciousness; that which feels, perceives, wills, thinks, etc. [Etc.] (W 1562)

That part of the human organism which feels, perceives, and thinks.

IV. Technical senses:

**Syn.**— MIND (commonly contrasted with *body*, sometimes with *heart* or *soul*) is the general term ... (W 1562).

The intellectual nature of man as contrasted with the physical.

III. That from which thought originates.

10. The perceptive and thinking part of consciousness, exclusive of will and emotion (W 1562).

Strictly speaking, mind does not embrace either the emotions or the will.

IV. Technical senses:

13. *Psychol.* ... **c** The sum total of the individual's adaptive activity, considered as an organized whole ... (W 1562).

Mind is the sum total of those human activities by means of which man responds as an integrated and dynamic organism to external forces or internal stimuli of idea-association or emotional impulse.

[2. *Mind.* ... The total conscious and unconscious experience. [Etc.] (0:5.8)]

Mind represents man's organized totality of conscious and unconscious (sub-conscious) experience at any moment as related to his memory of the past and his attitude toward the future.

**Syn.**—MIND, INTELLLECT, INTELLIGENCE are here compared in their nontechnical uses only; for technical senses see defs. (W 1562)

Mind is often used synonymously with *intellect*.

**Psyche** (Webster's 2000)

2. [*not cap.*] The human **soul**; orig., the **vital principle**, which constitutes the inner spring of action and development;

later, the **spiritual being** as distinct from the body, both in nature and in destiny; also, the mind; the mental life of an individual, comprising intellectual, emotional, and impulsive activities and predispositions, both conscious and unconscious; the self (W 2001).

**mind** (Webster's 1562)

III. That from which thought originates.

9. ... *Mind* is sometimes used as coextensive with an individual **experience** in its **entirety**, as in empirical psychology, for instance ... *James Ward*. (W 1562)

[?]

**soul** (Webster's 2402)

1. ... Third, the soul is treated as a function, or the sum of the functions of the **brain**:

thus Pierre J. G. Cabanis (1757-1808) taught that the **brain secretes thought as the stomach digests food**. [Etc.] (W 2403)

1.3 Mind is also used as a synonym of **PSYCHE**.

The idea of the psyche has ranged from the **"principle of life"** to the **"soul"**

and even to the **"spirit"** of man.

More recently its scope has been limited to the **entirety** of the nonphysical **experience**—

the mind in every phase of activity plus the emotional nature and its associated endocrine functions.

This concept regards mind as an **"organ"**—one of the numerous organs or systems comprising the human organism.

1.4 Mind function is not limited to the **brain**;

it embraces the activities of all the *master tissues*, the brain and all of both nervous systems—the cerebrospinal and the vegetative.

But the **brain does not secrete thought as the stomach secretes gastric juice**.

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[The brain and nervous system sustain the same relation to mind and personality that a harp does to its player ... (*The Physiology of Faith and Fear* 16).]

[See Chapter 7—Phases of Consciousness, in *The Physiology of Faith and Fear*.]

[Only in the higher levels of the super-conscious 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 (111:4.5).]

[Man himself is now commonly regarded as a threefold being, consisting of a body, mind (soul), and spirit (*The Physiology of Faith and Fear* [1912], p. 41).]

**spir'it** (**Webster's** 2428)

2. The life principle viewed as the “breath” or gift of deity; hence, the agent of vital and conscious functions in man; the soul. [Etc.] (W 2428)]

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The brain and associated nervous systems is an organ which mind functions somewhat as a pianist plays a piano.

1.5 I view mind as functioning in three phases, or on three levels: The “conscious” or ordinary domain of awareness, and the realms of the “unconscious”—embracing both the *subconscious* and the *superconscious*.

The subconscious comprises the biologic reservoir of latent memory and constitutes the arena of the dream-world.

The superconscious is the higher level of man’s idealistic thinking

and in its highest reaches impinges upon the spiritual level of human experience.

### 1.6 3. *SPIRIT*.

Many non-mechanists look upon man as consisting of three parts—body, mind, and spirit.

Mind and body represent man’s material equipment—his biological inheritance—his evolutionary acquirement.

Man’s spirit is a divine endowment—the gift of God.

We read in Job 32:8 “But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.”

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[See 108:6.3.]

[Though the Adjusters volunteer for service as soon as the personality forecasts have been relayed to Divinington, they are not actually assigned until the human subjects make their first moral personality decision (108:2.1).]

[Creature mind must exhibit the worship outreach and indicate wisdom function by exhibiting the ability to choose between the emerging values of good and evil—moral choice (108:2.2).]

### XXXII: THE INHIBITION STATES (*Theory and Practice of Psychiatry* 524)

#### II. Conscience Complexes (*Theory and Practice of Psychiatry* 528)

##### 1. What Is Conscience? (*Theory and Practice of Psychiatry* 528)

*Conscience is a state of mind that tells us always to do right; it never tells us what is right (TPoP 528).*

Conscience is not “The voice of God to the soul.” I do not know just where that definition had origin, but it must have been at the hands of one of the poets (TPoP 528). [See also *M@M* 182, 110:5.1.]

1.7 This spirit gift is not a part of man’s biologic nature; it is a divine bestowal.

Perhaps it is because of this spirit endowment that man can be said to have been made “in the image of God.”

This Spirit Monitor comes to indwell the mind of man at the hour of the completed emergence of his moral nature—that moment in human development when man becomes a *moral being*—

a free-will creature having the power to choose between right and wrong, between good and evil,

and the arrival of this Spirit Monitor signalizes the birth of *conscience*.

And this conscience which tells the mind always to do right, but never what is right,

is the child of material mind evolution

and not as the poet exclaimed “The voice of God to the soul.”



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[Compare 107:7, “Adjusters and Personality”.]

[1 Cor. 6:19. *Also, compare 1:4.2.*]

[When you are through down here, when your course **has been run in temporary form** on earth, when your trial trip in the flesh is finished, when the dust that composes the mortal tabernacle “returns to the earth whence it came”; then, it is revealed, the indwelling “Spirit shall return to God who gave it” (1:4.3).]

**spir’it** (**Webster’s** 2428)

2. ... **Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.** *Eccl. 12:7.* (W 2428)

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1.8 This spirit endowment of the human being is not a personal entity; normal man is not a double personality—part material and part spiritual. This spirit gift is a pre-personal fragment of the living God; it is the Divine Presence.

The Apostle Paul discerned this truth when he alluded to

man’s body as being “the temple of the Holy Spirit.”

1.9 This indwelling spirit journeys through life with us, ever seeking to augment our spiritual insight and lead us into the appreciation of higher cosmic meanings and the realization of enhanced spiritual values.

And when our life race **has been run in temporal form**—when the mortal life is to end—

**“Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.”** *Eccl. 12:7.*

XIII: WHAT IS PERSONALITY? (*Theory and Practice of Psychiatry* 234)

[Preamble] (*Theory and Practice of Psychiatry* 234)

Personality is not charm, culture, or urbanity but rather the **sum total** of constitutional, ideational, affective, and responsive capacities which characterize the individual (*TPoP* 234).

1. **Personality Components** (*Theory and Practice of Psychiatry* 234)

It is not an easy matter to segregate the factors which make up personality, but we view it as consisting of the following components:

1. **Physical** qualities—the physique.
2. **Intellectual** qualities—the intellect.
3. **Emotional** qualities—the temperament.
4. **Social** qualities—the ethical disposition.
5. **Moral** qualities—the character.
6. **Spiritual** qualities—the religious experience (*TPoP* 235).

2. **WHAT IS PERSONALITY?**

2.1 Personality is the **sum total** of man's equipment and experience;

it is the totality of all that man is and does.

Since I look upon man as being endowed with a gift of divine spirit, you could hardly expect that I would attempt to define personality. Frankly, personality baffles me.

I observe personality to function upon six levels—

- the **physical**,
- the **intellectual**,
- the **emotional**,
- the **social**,
- the **moral**,
- and the **spiritual**,

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but when I put all of these activities with their characteristics of attitude, motivation, and behavior, together—when I add them up, I find in the resultant totality of personality so much that was not observably pre-existent in these component factors, that I am inclined to become a Gestaltist and conclude that parts derive their meaning from the whole—

[The parts distinguishable by analysis may properly be called factors of personality. The totality is not the mere sum of the distinguishable parts; it is the organic whole of which they are parts (William McDougall, *The Energies of Men* [1932], pp. 368-69).]

that the whole is something more than the sum of its parts.<sup>1</sup>

## PAPER 112 — PERSONALITY SURVIVAL

### [PREAMBLE] (112.0)

10. Personality is unique, absolutely unique:

2.2 Personality cannot be defined because it is UNIQUE—

not only that each individual is a unique personality, but that selfsame individual is likewise

It is unique in time and space; it is unique in eternity and on Paradise; it is unique when bestowed—there are no duplicates; it is unique during every moment of existence ... (112:0.12).

unique at each moment of his mortal existence.

3. It is not wholly subject to the fetters of antecedent causation (112:0.5).

Personality is something which is relatively free from the domination of the otherwise universal law of antecedent causation.

II: DEFINING PERSONALITY (Allport 24)

“Personality refers not to any particular sort of activity, such as talking, remembering, thinking, or loving,

but an individual can reveal his personality in the way he does any of these things” (A 47).

[Compare: While it would be presumptuous to attempt the definition of personality,

it may prove helpful to recount some of the things which are known about personality: (112:0.2)]

XIII: WHAT IS PERSONALITY? (*Theory and Practice of Psychiatry* 234)

I. Physical Qualities—the physique. (*TPoP* 235)

2. Physical presence—features, stature, and posture (*TPoP* 235).

3. Technic of expression—voice, smile, and handshake (*TPoP* 235).

2.3 We commonly speak of thinking, feeling, choosing, loving, hating, and acting,

but we actually know little or nothing about such phenomena.

What we are really talking about is

the PERSON who does any or all of such things.

2.4 While not attempting to define personality as such,

I would offer various suggestive definitions of personality as we observe it functioning on the six levels already referred to.

2.5 **1. *The physical level.***

The general physical appearance—expression,

stature, posture,

voice, hair, smile,

and even the attire.

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1. **Health**—energy and vitality (*TPoP* 235).

**Health**—

II: DEFINING PERSONALITY (**Allport** 24)

Colloquial speech, influenced by the idols of the theater and the market-place, equate personality with **charm**, with “It,” with superficial attractiveness (A 40).

**charm**. “It.”

The sum total of one’s physical endowments. The biologic domain of physiology and anatomy.

2.6 **2. *The intellectual level.***

XIII: WHAT IS PERSONALITY? (**Theory and Practice of Psychiatry** 234)

II. **Intellectual Qualities.**—the intellect. (*TPoP* 235)

Self-consciousness—

6. **Memory**—attention and studiousness. Disciplined recollection (*TPoP* 235).

**memory**

3. **Imagination**—foresight and broad comprehension, organizing ability (*TPoP* 235).

and **imagination.**

The ability to know—understanding and insight.

1. **Reason**—wise discernment—logical thinking (*TPoP* 235).

**Reason,**

reflection,

2. **Judgment**—disciplined discretion—sagacity, discrimination (*TPoP* 235).

and **judgment.**

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7. **Originality**—initiative—creative capacity (*TPoP* 235).

## II: DEFINING PERSONALITY (**Allport** 24)

One of the best known omnibus definitions is that of Prince: “Personality is the **sum-total** of all the biological **innate dispositions, impulses, tendencies, appetites, and instincts** of the individual, and the **acquired dispositions and tendencies**—acquired by experience” (A 43).

PERSONALITY IS THE DYNAMIC ORGANIZATION WITHIN THE INDIVIDUAL OF **THOSE PSYCHOPHYSICAL SYSTEMS THAT DETERMINE HIS UNIQUE ADJUSTMENTS TO HIS ENVIRONMENT** (A 48).

## XIII: WHAT IS PERSONALITY? (*Theory and Practice of Psychiatry* 234)

### III. **Emotional Qualities**—the temperament. (*TPoP* 235)

7. **Self-control**—even-temperedness, emotional maturity. Self-possession, calmness, composure (*TPoP* 236).

1. **Enthusiasm**—vivacity. Devotion to duty (*TPoP* 235).

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**Originality.**

The **sum total of innate and acquired dispositions, impulses, tendencies, and propensities.**

The “dynamic organization within the individual of **these psychophysical systems which determine man’s unique adjustment to his environment.**”

The domain of psychology.

### 2.7 **3. The emotional level.**

The province of the emotional life.

The challenge of **self-control.**

The **temperamental** aspects of behavior as exemplified in introversion and extraversion.

**Vivacity and enthusiasm.**

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5. **Courage—forcefulness** and determination. Bravery, fearlessness, pluckiness (*TPoP* 236).

**Courage and forcefulness.**

3. **Sense of humor**—light-heartedness—wittiness (*TPoP* 235).

The **sense of humor.**

Love and hate. The far-flung emotional and sentimental life. The domain of endocrinology—the ductless glands.

2.8 **4. *The social level.***

**IV. Social Qualities**—the ethical disposition. (*TPoP* 236)

1. **Tact**—discretion, modesty, and charm. Adroitness and diplomacy (*TPoP* 236).

**Tact,**

9. **Adaptability**—resourcefulness and adjustability. Accommodation (*TPoP* 236).

**adaptability,**

5. **Cooperation**—team work—patriotism and group loyalty (*TPoP* 236).

and **co-operation.**

7. **Fairness**—respect for the rights of others—impartiality and unprejudicialness (*TPoP* 236).

**Fairness,**

6. **Kindness**—unselfishness and willingness to serve. Sympathy and generosity (*TPoP* 236).

**kindness,**

11. **Tolerance**—charitableness and willingness to receive criticism. Broad-mindedness (*TPoP* 236).

and **tolerance.**

10. **Leadership**—

**Leadership.**

[I. **Physical Qualities.** ... 3. Technic of expression—voice, smile, and **handshake** (*TPoP* 235).]

Urbanity—even the **handshake.**

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II: DEFINING PERSONALITY (Allport 24)

The biosocial views are best summarized in the brief definition proposed by May. According to him personality is a man's social-stimulus value (A 41).

The total social stimulus value of an individual.

The domain of sociology.

2.9 5. The moral level.

XIII: WHAT IS PERSONALITY? (Theory and Practice of Psychiatry 234)

V. Moral Qualities—the character. (TPoP 236)

The appreciation of the supreme values of selfhood. The realization of the worthwhileness of human life. A philosophy of life.

1. Stamina—decision and will power (TPoP 236).

Stamina,

5. Honesty—justice and honor (TPoP 236).

honesty,

7. Endurance—perseverance, persistence, and patience (TPoP 236).

and endurance.

Conscientiousness.

11. Wisdom—common sense and consistency (TPoP 236).

On this level wisdom is attained and character is developed.

The sum total of the moral worth of an individual. The domain of philosophy.



2.10 **6. *The spiritual level.***

**VI. Spiritual Qualities**—the religious experience. (*TPoP* 236)

1. **Idealism**—maturity of attitude—nobility of character. The concept of **perfection** (*TPoP* 236).

The ideal of the **perfect**.

2. **Altruism**—consciousness of human brotherhood. Benevolence (*TPoP* 236).

**Idealism** and **altruism**.

Friendship.

4. **Reverence**—spiritual **insight**—awe of the Supreme. Adoration of the Infinite (*TPoP* 236).

The **reverence** of truth, beauty, and goodness.

Cosmic **insight**—universe citizenship.

5. **Worshipfulness**—spiritual communion—veneration of Deity (*TPoP* 236).

**Worship**—

7. **God-consciousness**—religious experience (*TPoP* 236).

**God-consciousness**.

The idea of the Fatherhood of God and the brotherhood of man.

The sum total of man's spiritual attainment—actual **religious experience**.  
The domain of religion and theology.

2.11 Other factors embraced in personality are: our habits and habitual trends. Interests and tastes. Our wishes and longings. Our fears and anxieties. Our established behavior patterns. WILL is a function of total personality.

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2.12 The term SELF is hardly a synonym of personality, and the conception of the EGO is still more restricted.

[Compare *TPoP* 269, re “Subjective and Objective Personalities”.]

The self refers more to the totality of the subjective consciousness—consciousness of our continuing and functioning identity—the awareness of personality.

2.13 We have concerned ourselves with all of this discussion of body, mind, spirit, and even personality without having once alluded to the title and subject of this paper—“The Evolution of the Soul.” So far we have hardly made mention of the SOUL. Our purpose in thus handling the subject is to create a proper “frame” for the further full and extensive discussion of the human soul—its origin, nature, evolution, and eternal destiny.

### 3. THE POPULAR CONCEPT OF THE SOUL

**soul** (Webster's 2402)

3.1 In popular usage soul is used synonymously with mind

**Syn.**—SOUL, SPIRIT are often convertible terms, esp. in their denotation. [Etc.] (W 2403)

and interchangeably with spirit.

**spir'it** (Webster's 2428)

2. ... In current use spirit denotes a disembodied soul or (as in def. 5) an immaterial being which never had a body (W 2428).

Spirit is sometimes used to denote a “disembodied soul.”

**soul** (Webster's 2402)

1. "... In the earlier usage of the Old Testament it has no reference to the later philosophical meaning—the animating principle, still less to the idea of an 'immaterial nature' which will **survive** the body."—*Dict. of the Bible* (Hastings). (W 2403)

[I call the outer attitude, the outward face, the *persona*; the **inner** attitude, the inward face, I call the *anima* (C. G. **Jung**, *Psychological Types* [1921]).]

3. **Man's moral and emotional nature as distinguished from his intellect; as, a man with more *soul* than brains; hence, expression which effectively presents or arouses emotion and sentiment** (W 2403).

4. **The seat of real life, vitality, or action; the animating or essential part; the vital principle actuating anything. See PSYCHE, 2.** (W 2403)

1. **An entity conceived as the essence, substance, animating principle, or actuating cause of life, or of the individual life, esp. of life manifested in psychical activities; the vehicle of individual existence, separate in nature from the body and usually held to be separable in existence.** [Etc.] (W 2402)

8. **A disembodied spirit, or a spiritual being** (W 2403).

The soul is very generally conceived as being the immortal or **surviving** part of man.

Jung postulates an inner and outer personality and calls the **inner** the soul or **anima**.

3.2 Webster gives three definitions of the soul, as follows:

3.3 1. **Man's moral and emotional nature as distinguished from his intellect; as a man with more soul than brains; hence, expression which effectively presents or arouses emotion and sentiment.**

3.4 2. **The seat of real life, vitality, or action; the animating or essential part; the vital principle actuating anything.**

3.5 3. **An entity conceived as the essence, substance, animating principle, or actuating cause of life, or of the individual life, especially of life manifested in psychical activities; the vehicle of individual existence, separate in nature from the body and usually held to be separable in existence.**

3.6 The present-day concept of the soul is hazy, indefinite,

and ranges from the idea of being synonymous with the **psyche**

to that of a **disembodied spirit**.

**It will later appear that my concept of the soul is something very precise and definite and in no way akin to these popular conceptions or dictionary definitions.**

PAPER 111 — THE ADJUSTER  
AND THE SOUL

[PREAMBLE] (111:0)

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 co-presence 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.

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 (111:0.4).

[contd] 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, the little prince is pictured on the arm of the Nile god,

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4.1 In the conception of the *atman* the Hindu teachers really approximated

the idea of man's being indwelt by a divine spirit

despite their failure to perceive the personality continuity of the soul beyond death.

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

The Egyptians and many African tribes believed in two factors of personality, the *ka* and the *ba*.

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

4.2 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 on before him into the future estate.

On the walls of a temple at Luxor, where is depicted the birth of Amenhotep III, the little prince is pictured on the arm of the Nile-god,

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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 (111:0.5).

[contd] 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 (111:0.6).

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

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” (111:0.7).

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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 B.C.

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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 ka's, but presently all righteous men were believed to possess them.

4.4 Every race of humankind has a word equivalent to the concept of soul.

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.”

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[Source?]

4.5 Many primitive tribes believed that both plants and animals have souls.

From time immemorial the soul has been associated with the **breath**. Even the Old Testament carries this connotation, saying, “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Gen. 2:7.

[Source?]

4.6 The theologians have variously taught that the soul is a divine endowment which is bestowed at conception, at birth, at baptism, or at conversion—the new birth.

Before man realized that his evolving soul was fathered by a divine spirit, it was thought to reside in different physical organs—the **eye, liver, kidney, heart**, and later, the **brain**.

4.7 The ancients located the soul in various bodily organs—the **eye, the liver, the heart, or the brain**.

The savage associated the soul with **blood, breath, shadows** and with **reflections of the self in water** (111:0.3).

Some thought it resided in the **blood**.

[Compare 86:4.5-6.]

In the doctrine of reincarnation it is the soul that returns to earth to live again in some new bodily form—either animal or human.

[Source?]

The theosophical concept of the soul regards it as including all of man’s nonmaterial nature—a “fragment of consciousness—God.” But they likewise attach the same idea to every living thing.

4.8 The soul has been associated with the fiery flame and also with the **shadow** of the body.

## SOURCE OR PARALLEL

[Compare 86:3.13.]

[1. ... "Soul is throughout a great part of the Bible simply the equivalent of 'life' embodied in living creatures..." (Webster's 2403).]

[Source?]

## PAPER 111 — THE ADJUSTER AND THE SOUL

### [PREAMBLE] (111:0)

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 Urantia 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 (111:0.2).

## SADLER

The Greeks connected the soul with the self

and the Jews with the life.

It has also been associated with the reflections of the self in water.

Some modern psychologists and psychiatrists, when not viewing the soul as a mere superstition, have associated it with the bizarre activities of the subconscious mind.

4.9 Many of the oriental as well as some of the occidental faiths have perceived that man is divine in heritage

as well as animal in origin.

The feeling of the inner presence in addition to belief in the external omnipresence of Deity has long formed a part of many world religions.

Men have also long believed that there is something growing within the human being,

something personal that is destined to endure beyond the short span of temporal life.

4.10 Having thus defined the various terms used to designate man and his diversified equipment for functioning during his lifetime in the flesh, and after this brief review of the views of the soul as held by various primitive tribes and present-day peoples, we may proceed with the study of the evolution of the soul as this speaker views it.

## 5. THE EVOLUTION OF THE SOUL

5.1 I was much intrigued by the discovery of a Foundation whose purpose was to provide for the annual discussion of such a theme as “The Evolution of the Soul.” And I gladly assented to give this, the seventeenth address, because I happen to entertain the belief that the soul of man does literally *evolve*. I do not conceive that the soul is an innate part of man’s original selfhood. I do not believe that the soul is a supernatural endowment which the Gods bestow upon man at any time of life or for any reason. I hold that the soul is entirely separate from both mind and spirit and that it actually evolves within man during his temporal lifetime, and that under certain conditions—in response to man’s choice of will—this evolving soul may attain such a spiritual identity and achieve such a cosmic value as to possess itself of *survival qualities* and thus be able to defy mortal death and proceed to the enjoyment of life everlasting.

5.2 In brief, my thesis is this:

Man has a natural, material, mortal mind which has evolved to the status of moral choosing.



## SOURCE OR PARALLEL

[Man is spiritually indwelt by a surviving Thought Adjuster (1:1.7).]

## FOREWORD

### V. PERSONALITY REALITIES (0:5)

4. *Soul*. ... As a mortal creature chooses to “do the will of the Father in heaven,”

so the indwelling spirit becomes the father of a new reality in human experience.

The mortal and material mind is the mother of this same emerging reality.

The substance of this new reality is neither material nor spiritual—it is morontial. This is the emerging and immortal soul which is destined to survive mortal death and begin the Paradise ascension (0:5.10).

## SADLER

Man is indwelt by a Spirit Monitor—a fragment of the eternal God.

Mortal man, by choosing to achieve his ideals, may become God-conscious and can therefore

choose to “do the will of the Father in Heaven.”

Such an act of human will places the material mind in partial subjection to the indwelling and immortal spirit.

5.3 This indwelling and divine spirit presently becomes the father of a new reality in human personality;

the mortal mind is the mother of this same emerging reality value—

the embryonic immortal soul.

And this soul is a new substance; it is neither material nor spiritual

during these early days of its evolution in human experience.

[The will creatures of universe upon universe have embarked upon the long, long Paradise journey, the fascinating struggle of the eternal adventure of attaining God the Father (1:0.3).]

[Compare 1:0.3.]

## PAPER 111 — THE ADJUSTER AND THE SOUL

### 1. THE MIND ARENA OF CHOICE (111:1)

[contd] 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 (111:1.1).

But this soul is destined to grow and evolve until in the future state it finally attains such a near approach to the spiritual that it eternally fuses with its spirit progenitor. Thus, does the identity of the two become as one, and such a spirit-fused being, man's immortal soul, already having survived death, attains eternal life,

and embarks upon the long, long adventure of finding God while constantly striving to become more and more like Him.

And all of this is but the continuing attempt to obey the Master's admonition: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48.

I am sure, if we mortals are in any sense going to achieve such divine perfection, that we will most assuredly need an eternal life in which to attain such levels of spiritual development.

5.4 Though the mission of our indwelling Spirit Monitors 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 immortal soul

with the co-operation of the choosing will of the indwelt personality.

## SOURCE OR PARALLEL

[Evolutionary mortals are prone to look upon mind as a cosmic mediation between spirit and matter, for that is indeed the principle ministry of mind as discernible by you (107:5.1.)] [See also 160:4.9.]

[contd] 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

## SADLER

Mind is the mediator between the material self and the Spiritual Presence—between matter and spirit.

5.5 There is a cosmic unity in the diverse mind levels of the universal intelligence.

Intellectual selves have their origin in the cosmic mind much as nebulae take origin in the cosmic energies of universe space.

On the human level of intellectuality

the potential of spirit evolution becomes dominant with the consent of the mortal mind,

the human WILL,

because the human personality is endowed with the creative presence of an entity-point of absolute value—

the bestowed Spirit Monitor.

But such a spirit dominance of the material mind is conditioned upon two experiences:

This mind must have evolved to the status of moral dignity,

and the material self must choose to co-operate with the indwelling spirit

in this amazing partnership undertaking of

SOURCE OR PARALLEL

in creating and fostering **the morontia self**, the evolutionary and potentially immortal soul (111:1.2).

[contd] Material mind is the arena in which human personalities live,

are self-conscious, make decisions, choose God or forsake him, eternalize or destroy themselves (111:1.3).

[contd] 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 **Adjuster-**likeness,

and that is Godlikeness (111:1.4).

SADLER

creating and fostering an evolving soul.

5.6 Mind is the arena in which material creatures live,

are self-conscious, make decisions, choose God or forsake Him, and eternalize or destroy themselves.

Evolutionary mind, apart from spirit, can never become an eternal personality; the Spirit Monitor, apart from creature mind, cannot achieve our concept of personality.

5.7 Material evolution has provided us with a life mechanism, our bodies;

the Universal Father Himself has endowed us with the purest spirit reality known in the universe—

a **fragment of Himself**.

But into our own hands, subject to our decisions, has been given mind,

and it is by mind that we choose to live or die.

It is within this mind and with this mind that we make those moral decisions

and spiritual choices

which enable us to achieve **spirit-**likeness,

and spirit-likeness is God-likeness.

## SOURCE OR PARALLEL

[contd] 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

## SADLER

5.8 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 all we have of universe reality that is subject to our wills,

and the emerging soul will surely embody and faithfully portray

the harvest of the temporal decisions which the mortal self is making.

Human consciousness rests gently upon the electro-chemical physical mechanism below

and delicately impinges upon the bestowed **spirit** energy above.

Of neither of these two systems is the human being ever completely conscious during his mortal life;

therefore, must he work quite exclusively in and with mind, of which he is conscious.

And it is not so much what mind comprehends as what mind desires to comprehend that insures eternal 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 markedly conscious of God as that man sincerely yearns for God,

SOURCE OR PARALLEL

that results in universe ascension.

What you are today is not so important as what you are becoming day by day

and in eternity (111:1.5).

[contd] 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 (111:1.6).

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

SADLER

that results in universe ascension.

What you are today is not so important as what you are becoming day by day

and what you are destined to be in the great beyond.

5.9 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 **Spirit Monitor** which is 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 human will.

Likewise can this mind be made noble, beautiful, true, and good—actually great—

in accordance with the spiritually dominant will of a God-knowing human being.

5.10 But man does not passively, slavishly, surrender his will to the guidance of the indwelling spirit.

Rather does he actively, positively, and co-operatively choose to follow the **spirit's** leading

SOURCE OR PARALLEL

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 (111:1.8).

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** (111:1.9).

SADLER

when such leading consciously differs with the desires and impulses of the material self.

The **spirit** manipulates but never dominates man's mind against his will;

to the **spirit** the human will is supreme and sovereign.

5.11 Mind is your ship, the **spirit** 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 evolving and ascending soul

into the **heavenly** harbors of eternal safety and cosmic 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 wisdom or upon the concealed 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 even beyond to the Paradise Father of **these bestowed spirits of mortal indwelling**.

## 6. MIND AND SPIRIT

### 2. THE NATURE OF THE SOUL (111:2)

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** (111:2.2).

[contd] The human personality is identified with mind and spirit

held together in functional relationship 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* (111:2.3).

[contd] 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:

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

6.1 The material mind of mortal man is the cosmic loom that carries the **soul** fabrics

on which the indwelling **Spirit Monitor** weaves the spirit patterns of a universe character of enduring values and divine meanings—

a surviving personality of ultimate destiny and unending career, a potential **Eternal-iter**.

6.2 The human personality consists of mind and spirit

held together by life in functional relationship to a material body.

The co-operative working union of mind and spirit does not result in some combination of the qualities or attributes of this mind and this spirit

but rather in an entirely new, original, and unique universe value of potentially eternal endurance, the *emergent soul*.

6.3 There are three and not two factors in the evolutionary creation of such an immortal soul.

These three antecedents of the **evolving** human soul are:

6.4 1. *The human mind* and all cosmic influences antecedent thereto and impinging thereon.



## SOURCE OR PARALLEL

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.

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** (111:2.4-7). [See also 111:2.8.]

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** (111:2.9).

## SADLER

6.5 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.

6.6 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

**something in between—a sort of transition or cosmic mid-reality.**

And in consequence of the continued and coordinated ministry of this mind-spirit partnership of the human and the divine, there is experienced the progressive evolution of the immortal soul.

6.7 This supernal transaction of evolving the immortal soul is made possible because

the mortal human mind 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 its associated spiritual ministries

and with the indwelling **Spirit Monitor.**

## SOURCE OR PARALLEL

[contd] 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 (111:2.10).

### 3. THE EVOLVING SOUL (111:3)

[contd] 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

## SADLER

6.8 The inevitable result of such a contactual spiritualization of the human mind is the gradual birth of the soul,

the joint offspring of the material mind, dominated by a human will that craves to know God,

working in liaison with the spiritual endowments of the human being

which are under the overcontrol of an actual fragment of the very God of all creation.

And, thus the material and mortal reality of selfhood

transcends the temporal limits of the physical life machine

and attains a new expression of spiritual identification

in the evolving vehicle for selfhood continuity, the emerging immortal soul.

## 7. THE EMERGENT SOUL

7.1 The mistakes of mortal mind and the errors of human conduct may markedly delay the evolution of the soul,

but they cannot inhibit such an evolutionary phenomenon

when once it has been initiated by the indwelling Spirit Monitor

## SOURCE OR PARALLEL

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** signals the fact that the ascending mortal has eternally and unreservedly chosen to do the Father's will (111:3.1).

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**;

## SADLER

with the cooperation of its associated mind and

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.

7.2 At any time before eternal fusion with the **Spirit Monitor**,

the mind-soul of the evolving and ascending creature can choose to forsake the doing of the will of the Heavenly Father.

Fusion with the **Spirit Monitor** signals the fact that the emergent soul has eternally and unreservedly chosen to do the Father's will

with a finality of choice that is tantamount to irrevocability.

7.3 But the soul does not make final decisions until it is fully divorced from material association with the mortal mind

except when and as this material mind delegates such authority freely and willingly to such an evolving soul.

During the mortal life

the will of the self, the human power of decision-choice, is resident in the material mind;

## SOURCE OR PARALLEL

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**(111:3.2).

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 whose meanings seek to co-ordinate with true spirit value (111:3.4).

[*Note:* The word 'eternaliter' occurs just once in the Urantia Book, in 116:3.4.]

## SADLER

as terrestrial mortal growth proceeds,

this self, with its priceless powers of eternal choice, becomes increasingly identified with the emerging **soul** entity;

after death

the surviving self is completely identified with the **evolved soul** and its associated spirit.

7.4 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 evolution of a mind function that is increasingly coordinate with true spirit values.

But this evolving soul of potential Eternaliter destiny is neither material nor spiritual; though it is the child of the human mind and the divine spirit, it appears as a *new type* of universe personality-reality.

7.5 The immortal soul is not just a synthesis of the ancestral material mind and the antecedent Spirit Monitor. The surviving soul is something more than a material mortal plus a Spirit Monitor.

## SOURCE OR PARALLEL

[Compare: When mortal man fuses with an actual fragment of the existential Cause of the total cosmos, no limit can ever be placed upon the destiny of such an unprecedented and unimaginable partnership (107:4.7).]

## SADLER

No universe creature can forecast the eternal destiny of a fragment of Absolute Deity united to the perfected surviving personality of a finite creature of time—a son of the Universal Father—a child of the living God.

7.6 Many of the concepts embraced within this presentation of my theory of the evolution of the human soul are not original\* with me, but I have deemed it best not to encumber this discussion with numerous quotations, citations, and acknowledgments.

[Footnote: \*In the case of some of my “borrowed” concepts which are unpublished, I desired to give credit to the original sources. While permission to make use of this material was granted, the request to accord acknowledgment was denied.]

## 8. THE NATURE OF THE SOUL

### 2. NATURE OF THE SOUL (111:2)

[contd] Throughout the mind functions of cosmic intelligence, the totality of mind is dominant over the parts of intellectual function.

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 mis-guided self.

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

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 mis-guided self.

## SOURCE OR PARALLEL

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 (111:2.1).

### PAPER 112 — PERSONALITY SURVIVAL

#### 2. THE SELF (112:2)

The material self, the ego-entiy of human identity,

is dependent during the physical life on the continuing function of the material life vehicle,

on the continued existence of the unbalanced equilibrium of energies and intellect

which, on Urantia, has been given the name *life*.

But selfhood of survival value, selfhood that can transcend the experience of death,

is only evolved by establishing a potential transfer of the seat of the identity of the evolving personality

from the transient life vehicle—the material body—to the more enduring and immortal nature of the morontia soul

and on beyond to those levels whereon the soul becomes infused with, and eventually attains the status of, spirit reality.

This actual transfer

from material association to morontia identification

## SADLER

And this unity of mind invariably seeks for spirit co-ordination on all levels of its association with selves of will dignity and survival prerogatives.

8.2 The material self, the ego-entiy of human identity,

is dependent during the physical existence on the continuing function of the material life vehicle,

on the continued functioning of that unbalanced equilibrium of energies and intellect

which has been given the name *life*.

But selfhood of survival value, selfhood that can transcend the experience of death,

is only evolved by establishing a potential transfer of the identity of the material self

from the transient life machine—the material body—to the more enduring and immortal nature of the emergent soul

and on beyond to those levels whereon the soul becomes infused with, and eventually attains the status of, true spirit reality.

8.3 This supernal act of making the transfer of the mortal self

from material association and death to spirit identification and life

## SOURCE OR PARALLEL

is effected by the sincerity, persistence, and steadfastness of the God-seeking decisions of the human creature (112:2.16).

## PAPER 117 — GOD THE SUPREME

### 6. THE QUEST FOR THE SUPREME (117:6)

The act of the creature's choosing to do the will of the Creator is a cosmic value and has a universe meaning

which is immediately reacted to by some unrevealed but ubiquitous force

of co-ordination, probably the functioning of the ever-enlarging action of the Supreme Being (117:6.4).

## PAPER 110 — RELATION OF ADJUSTERS TO INDIVIDUAL MORTALS

### 6. THE SEVEN PSYCHIC CIRCLES (110:6)

The motivation of faith makes experiential the full realization of man's sonship with God,

but *action*, completion of decisions, is essential to the evolutionary attainment of consciousness of progressive kinship with the *cosmic actuality* of the Supreme Being.

Faith transmutes potentials to actuals in the spiritual world,

## SADLER

is effected by the sincerity, persistence, and steadfastness of the God-seeking decisions of the human candidate for eternal life.

The act of the creature's choosing to do the will of the Creator is a cosmic value and has a universal meaning

which is immediately reacted to by some unrevealed but creative and potent spiritual force.

And, in human experience the consequence of this repercussion is the genesis and evolution of man the future out of man the present, the birth and beginning emergence of the immortal soul.

8.4 The motivation of faith makes experiential the full realization of man's sonship with God,

but *action*, completion of decisions, is essential to the evolutionary attainment of consciousness of progressive identity with *cosmic actuality*.

Faith transmutes potentials to actuals in the spiritual world,

## SOURCE OR PARALLEL

but potentials become actuals in the finite realms **of the Supreme** only by and through the realization of choice-experience.

But choosing to do the will of God joins spiritual faith to material decisions in personality action

and thus supplies a divine and spiritual fulcrum for the more effective functioning of the human and material leverage of God-hunger (110:6.17).

When the development of the intellectual nature proceeds faster than that of the spiritual,

such a situation renders communication with the **Thought Adjuster** both difficult and dangerous.

Likewise, overspiritual development tends to produce a fanatical and perverted interpretation of the spirit leadings of the divine indweller.

Lack of spiritual capacity makes it very difficult to transmit to such a material intellect the spiritual truths resident in the higher superconsciousness.

It is to the mind of perfect poise, housed in a body of clean habits, stabilized neural energies, and balanced chemical function—

when the physical, mental, and spiritual powers are in triune harmony of development—

that a maximum of light and truth can be imparted

## SADLER

but potentials become actuals in our finite realms only by and through the realization of choice-experience.

But choosing to do the will of God joins spiritual faith to material decisions in personality action,

and thus supplies a divine and spiritual fulcrum for the more effective functioning of the human and material leverage of God-hunger and God-choosing.

8.5 When the development of the intellectual nature proceeds faster than that of the spiritual,

such a situation renders partial communication with the **Spirit Monitor** both difficult and dangerous.

Likewise, over-spiritual development tends to produce a fanatical and perverted interpretation of the spirit leadings of the Divine Indweller.

Lack of spiritual capacity makes it very difficult to transmit to a material intellect the spiritual values resident in the higher super-consciousness.

It is to the mind of perfect poise, housed in a body of clean habits, stabilized neural energies, and balanced chemical function—

when the physical, mental, and spiritual powers are in triune harmony of development—

that a maximum of light and truth can be imparted to the material mind



## SOURCE OR PARALLEL

with a minimum of temporal danger or risk to the real welfare of such a being (110:6.4).

[For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a **better** and an enduring **substance** (Hebrews 10:34).]

## PAPER 5 — GOD’S RELATION TO THE INDIVIDUAL

### 5. THE CONSCIOUSNESS OF GOD (5:5)

Eternal survival of personality is wholly dependent on the choosing of the mortal mind,

whose decisions determine the survival potential of the immortal soul.

When the mind believes God and the soul knows God, and when, with the fostering **Adjuster**, they all *desire* God, then is survival assured.

Limitations of intellect, curtailment of education, deprivation of culture, impoverishment of social status,

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with but a minimum of temporal danger or risk to the real welfare of such a human being.

## 9. THE DESTINY OF THE SOUL

9.1 Man’s soul evolves from a material beginning to supernal cosmic heights and to an eternal spiritual destiny. And while such an emergent soul may pass through an infancy and immature youth—may indeed have once been a “toddler”—it can never become old and senile. Souls do not grow old and deteriorate—

they are made of **“better substance.”**

9.2 Eternal survival is wholly dependent on the divinity concept of the mortal mind

and on the survival potential of the immortal soul.

When the mind believes God and the soul knows God, and when, with the fostering **spirit**, they all *desire* God, then is survival assured.

Limitations of intellect, curtailment of education, deprivation of culture, impoverishment of social status,

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even inferiority of the human standards of morality resulting from the unfortunate lack of educational, cultural, and social advantages,

cannot invalidate the presence of the divine spirit in such unfortunate and humanly handicapped but believing individuals.

The indwelling of the Mystery Monitor constitutes the inception

and insures the possibility of the potential of growth and survival of the immortal soul (5:5.13).

[contd] The ability of mortal parents to procreate is not predicated on their educational, cultural, social, or economic status.

The union of the parental factors under natural conditions is quite sufficient to initiate offspring.

A human mind discerning right and wrong and possessing the capacity to worship God,

in union with a divine Adjuster,

is all that is required in that mortal to initiate and foster the production of his immortal soul of survival qualities

if such a spirit-endowed individual seeks God and sincerely desires to become like him,

honestly elects to do the will of the Father in heaven (5:5.14).

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even inferiority of the human standards of morality resulting from the unfortunate lack of educational, cultural, and social advantages,

cannot invalidate the presence of the divine spirit in such unfortunate and humanly handicapped but believing individuals.

The indwelling of the Mystery Monitor constitutes the potential,

and insures the possibility, of the inception, growth, and survival of the immortal soul.

9.3 The ability of human parents to procreate is not predicated on their educational, cultural, social, or economic status.

The union of the parental factors under natural conditions is quite sufficient to initiate offspring.

A human mind discerning right and wrong and possessing the capacity to worship God,

in working union with the indwelling divine spirit,

is all that is required in that mortal to initiate and foster the production of his immortal soul of survival qualities—

if such a spirit-endowed individual seeks God and sincerely desires to become like Him,

honestly elects “to do the will of the Father in heaven.”

## PAPER 111 — THE ADJUSTER AND THE SOUL

### 3. THE EVOLVING SOUL (111:3)

The mortal career, the soul's evolution, is not so much a probation as an education.

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 (111:3.5).

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 (111:3.7).

## PAPER 112 — PERSONALITY SURVIVAL

### 3. THE PHENOMENON OF DEATH (112:3)

After death the material body returns to the elemental world from which it was derived, but two nonmaterial factors of surviving personality persist:

9.4 The mortal career, the soul's evolution, is not so much a probation as an education.

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 and divine reality.

9.5 Insofar as man's evolving soul becomes permeated by truth, beauty, and goodness as the value-realization of God-consciousness,

such a resultant personality becomes indestructible.

If there is no survival of eternal values in the evolving soul of man,

our mortal existence is devoid of meaning, and life itself is but a tragic illusion.

9.6 After death the material body returns to the elemental world from which it was derived, but two nonmaterial factors of surviving personality persist:

## SOURCE OR PARALLEL

The pre-existent **Thought Adjuster**, with the memory transcription of the mortal career,

**proceeds to Divinington; and there also remains, in the custody of the destiny guardian,**

the immortal **morontia** soul of the deceased human.

[!]

These phases and forms of soul, these once kinetic but now static formulas of identity,

are essential to repersonalization on the **morontia** worlds;

and it is the reunion of the **Adjuster** and the soul that reassembles the surviving personality,

that reconsciousizes you at the time of the morontia awakening (112:3.5).

## PAPER 110 — RELATION OF ADJUSTERS TO INDIVIDUAL MORTALS

### 3. CO-OPERATION WITH THE ADJUSTER (110:3)

The great goal of human existence is to attune to the divinity of the indwelling **Adjuster;**

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The pre-existent **spirit**, with the memory transcription of the mortal career,

and the surviving immortal soul

with its possession of personality identity.

These phases and forms of reality, these once kinetic but now static formulas of identity,

are essential to repersonalization on the **spirit** worlds;

and it is the reunion of the **divine spirit** and the immortal soul that reassembles the surviving personality,

that reconsciousizes you at the time of your cosmic awakening

subsequent to the death-transit.

9.7 The great goal of human existence is to attune to the divinity of the indwelling **spirit;**

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the great achievement of mortal life is the attainment of a true and understanding consecration to the eternal aims of the divine spirit who waits and works within your mind.

But a devoted and determined effort to realize eternal destiny is wholly compatible with a light-hearted and joyous life and with a successful and honorable career on earth.

Co-operation with the **Thought Adjuster** does not entail self-torture, mock piety, or hypocritical and ostentatious self-abasement;

the ideal life is one of loving service rather than an existence of fearful apprehension (110:3.4).

### 7. THE ATTAINMENT OF IMMORTALITY (110:7)

When the evolving soul and the divine **Adjuster** are finally and eternally fused,

each gains all of the experiencible qualities of the other.

This co-ordinate personality possesses all of the experiential memory of survival

once held by the ancestral mortal mind and then resident in the **morontial** soul,

and in addition thereto this potential **finaliter** embraces all the experiential memory of the **Adjuster**

through the mortal indwellings of all time.

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the great achievement of mortal life is the attainment of a true and understanding consecration to the eternal aims of the divine spirit who waits and works within our minds.

But a devoted and determined effort to realize eternal destiny is wholly compatible with a light-hearted and joyous life<sub>2</sub> with a successful and honorable career on earth.

Co-operation with the **divine spirit** does not entail self-torture, mock piety, or hypocritical and ostentatious self-abasement;

the ideal life is one of loving service rather than an existence of fearful apprehension.

<sup>9.8</sup> When the evolving soul and the divine **spirit** are finally and eternally fused,

each gains all of the experienceable qualities of the other.

This co-ordinate personality possesses all of the experiential memory

once held by the ancestral mortal mind and now resident in the **emerging** soul,

and in addition thereto this potential **Eternaliter** embraces all the experiential memory of the **Spirit Monitor**.

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But it will require an eternity of the future for an Adjuster ever completely to endow the personality partnership

with the meanings and values which the divine Monitor carries forward from the eternity of the past (110:7.5).

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But it will require an eternity of the future for a divine spirit ever completely to endow such a personality partnership

with the meanings and values which the Divine Monitor carries forward from the eternity of the past.

9.9 When a mortal ascender finally fuses with his indwelling spirit, he has found God as God has revealed Himself to such an ascender. And having found the personal revelation which the Universal Father has made to the individual creature, the ascender now embarks with that very revelation upon the long voyage of universe discovery in quest of the central presence and the eternal personality of that divine Father.

9.10 And so does man pass from the dependence of cosmic childhood to that supernal height of universe citizenship wherein he actually begins to take part in the fascinating drama of eternity as it majestically unfolds the eternal purpose of the Gods. And throughout all of this intriguing and endless cosmic career the immortal soul of this ascending Eternal-iter is functioning in everlasting association with his one time spirit self—man's devoted comrade, his most intimate friend, his loving guide and loyal helper—the understanding Spirit Monitor of the days in the flesh and now the inseparable companion of the never-ending adventure of the exploration of the Universe of Universes throughout the eternal ages.

SOURCE OR PARALLEL

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1. Sadler quotes this McDougall passage on p. 529 of *Practice of Psychiatry*, the 1953 revision of *Theory and Practice of Psychiatry*.