



## INTRODUCTION TO WEEK 2 – Self-Mastery and Circle Attainment

We know the Father's desire for us is manifest through the presence of the divine Adjuster within us. We understand that our doing the Father's brings forth the fruits of the spirit in our lives.

We know of the Father's wish for each of us to share in his Paradise perfection, and that our path begins on here on Urantia with the "successive attainment and traversal (mastery) of the seven cosmic circles."

This week we look at what the book tells us of the cosmic (psychic) circles whose prerequisites for achievement include self-control, emotional maturity and the "task of self-understanding, self-conquest, and self-mastery."

We know of the spirit poisons of impatience, anger, pride, intolerance, fear, jealousy, and, suspicion – and how we have only to go within to seek refuge and find the better, adjuster-led way of life when such emotions rise up in us. Let us not be counted as "too busy to grow and ... therefore [be] in grave danger of spiritual fixation". We want to be counted among those "few persons on Urantia [who] take delight in cultivating...qualities of courageous and independent cosmic thinking."

Let us not find ourselves among those falling under the scrutiny of a Solitary Messenger when he commented, "I cannot but observe that so many of you spend so much time and thought on mere trifles of living, while you almost wholly overlook the more essential realities of everlasting import, those very accomplishments which are concerned with the development of a more harmonious working agreement between you and your Adjusters."

"The great goal of human existence is to attune to the divinity of the indwelling Adjuster; 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 lighthearted 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).

We close this period with Jesus' teachings on The Rule of Living and on his teachings in Tyre. We read, "Revealed truth, personally discovered truth, is the supreme delight of the human soul; it is the joint creation of the material mind and the indwelling spirit."



## Syllabus - Week 2 - Self-Mastery and Circle Attainment

- 1) Self-Control, Anger, and Self-Mastery
  - a) Self-Control
  - b) Anger
  - c) Self-Mastery
  - d) Selections from Paper 143. Going Through Samaria – Section 2. Lesson on Self-Mastery
- 2) Psychic Circles
  - a) Selections from Paper 110. Relation of Adjusters to Individual Mortals – Section 6. The Seven Psychic Circles
- 3) More words from the Master
  - a) Paper 147. The Interlude Visit to Jerusalem – Section 4. The Rule of Living
  - b) Paper 156. The Sojourn at Tyre and Sidon – Section 5. Jesus' Teaching at Tyre

## QUESTIONS FOR WEEK 2

Answer at least four of the following:

1. How do you exercise “emotional maturity?”
2. What is your “philosophy of living?”
3. How have you overcome giving “vent to those outbursts of animal anger which are inconsistent with the status of divine sonship?”
4. How has “genuine religious reflection” helped you referee the contest between your emotional impulses and your moral growth of unselfishness?
5. What are your greatest, persistent obstacles to self-mastery and how are you overcoming them?
6. In moments of personal emotional distress, how do you spiritually renew your mind?
7. What is “the motivation of faith” for you?”
8. How do you “build well [your] foundations for the growth of a noble character of spiritual endowments?”

## SUPPLEMENTAL READING:

### **A Roadmap of the Journey Through the Psychic Circles Mortal Stages of Personality Maturation**

*David Kantor*

UUI-Self-Mastery – stages-of-faith-ascent-psychic-circles.pdf

# Self-Mastery and Circle Attainment

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131:6.2 **Man's greatest victory is the conquest of himself.**

## Self-Control, Anger, and Self-Mastery

### *Self-Control*

28:6.20 6 and 7. The Secret of Greatness and the Soul of Goodness. The ascending pilgrims having awakened to the import of time, the way is prepared for the realization of the solemnity of trust and for the appreciation of the sanctity of service. While these are the moral elements of greatness, there are also secrets of greatness. When the spiritual tests of greatness are applied, the moral elements are not disregarded, but the quality of unselfishness revealed in disinterested labor for the welfare of one's earthly fellows, particularly worthy beings in need and in distress, that is the real measure of planetary greatness. **And the manifestation of greatness on a world like Urantia is the exhibition of self-control. The great man is not he who "takes a city" or "overthrows a nation," but rather "he who subdues his own tongue."**

52:6.6 4. Political wisdom. **Emotional maturity is essential to self-control.** Only emotional maturity will insure the substitution of international techniques of civilized adjudication for the barbarous arbitrament of war. Wise statesmen will sometime work for the welfare of humanity even while they strive to promote the interest of their national or racial groups. Selfish political sagacity is ultimately suicidal — destructive of all those enduring qualities which insure planetary group survival.

**[Emotional maturity: 160:1.6 When men dare to forsake a life of natural craving for one of adventurous art and uncertain logic, they must expect to suffer the consequent hazards of emotional casualties — conflicts, unhappiness, and uncertainties — at least until the time of their attainment of some degree of intellectual and emotional maturity. Discouragement, worry, and indolence are positive evidence of moral immaturity. Human society is confronted with two problems: attainment of the maturity of the individual and attainment of the maturity of the race. The mature human being soon begins to look upon all other mortals with feelings of tenderness and with emotions of tolerance. Mature men view immature folks with the love and consideration that parents bear their children.]**

184:2.12 It requires a great and noble character, **having started out wrong, to turn about and go right. All too often one's own mind tends to justify continuance in the path of error when once it is entered upon.**

140:4.8 **An effective philosophy of living is formed by a combination of cosmic insight and the total of one's emotional reactions to the social and economic environment. Remember: While inherited urges cannot be fundamentally modified, emotional responses to such urges can be changed; therefore the moral nature can be modified, character can be improved. In the strong character emotional responses are integrated and co-ordinated, and thus is produced a unified personality. Deficient unification weakens the moral nature and engenders unhappiness.**

(614.1) 54:1.6 **True liberty is the associate of genuine self-respect; false liberty is the consort of self-admiration. True liberty is the fruit of self-control; false liberty, the assumption of self-assertion. Self-control leads to altruistic service; self-admiration tends towards the exploitation of others for the selfish aggrandizement of such a mistaken individual as is willing to sacrifice righteous attainment for the sake of possessing unjust power over his fellow beings.**

### **Anger**

48:7.20 18. **Impatience is a spirit poison; anger is like a stone hurled into a hornet's nest.**

62:2.5 These dawn mammals [the direct descendants of the North American lemur type of placental mammal] developed more of a tribal spirit than had ever been previously exhibited. **They were, indeed, highly gregarious but nevertheless exceedingly pugnacious when in any way disturbed in the ordinary pursuit of their routine life, and they displayed fiery tempers when their anger was fully aroused. Their bellicose natures, however, served a good purpose; superior groups did not hesitate to make war on their inferior neighbors, and thus, by selective survival, the species was progressively improved.** They very soon dominated the life of the smaller creatures of this region, and very few of the older noncarnivorous monkeylike tribes survived. [This is part of our mammalian heritage.]

100:7.14 **But his [Jesus'] indignation against sin never led to anger at the sinner.**

110:1.5 The Adjuster remains with you in all disaster and through every sickness which does not wholly destroy the mentality. But how unkind knowingly to defile or otherwise deliberately to pollute the physical body, which must serve as the earthly tabernacle of this marvelous gift from God. **All physical poisons greatly retard the efforts of the Adjuster to exalt the material mind, while the mental poisons of fear, anger, envy, jealousy, suspicion, and intolerance likewise tremendously interfere with the spiritual progress of the evolving soul.**

**160:2.7 Fear, envy, and conceit can be prevented only by intimate contact with other minds.**

140:5.6 The faith and the love of these beatitudes strengthen moral character and create happiness. **Fear and anger weaken character and destroy happiness.** This momentous sermon started out upon the note of happiness.

**141:3.8 Jesus portrayed conquest by sacrifice, the sacrifice of pride and selfishness. By showing mercy, he meant to portray spiritual deliverance from all grudges, grievances, anger, and the lust for selfish power and revenge.** And when he said, "Resist not evil," he later explained that he did not mean to condone sin or to counsel fraternity with iniquity. **He intended the more to teach forgiveness, to "resist not evil treatment of one's personality, evil injury to one's feelings of personal dignity."**

149:4.1 Jesus did very little public work on this preaching tour [the second preaching tour], but he conducted many evening classes with the believers in most of the cities and villages where he chanced to sojourn with James and John. **At one of these evening sessions one of the younger evangelists asked Jesus a question about anger, and the Master, among other things, said in reply:**

149:4.2 **"Anger is a material manifestation which represents, in a general way, the measure of the failure of the spiritual nature to gain control of the combined intellectual and physical natures. Anger indicates your lack of tolerant brotherly love plus your lack of self-respect and self-control. Anger depletes the health, debases the mind, and handicaps the spirit teacher of man's soul. Have you not read in the Scriptures that 'wrath kills the foolish man,' and that man 'tears himself in his anger'? That 'he who is slow of wrath is of great understanding,' while 'he who is hasty of temper exalts folly'? You all know that 'a soft answer turns away wrath,' and how 'grievous words stir up anger.' 'Discretion defers anger,' while 'he who has no control over his own self is like a defenseless city without walls.' 'Wrath is cruel and anger is outrageous.' 'Angry men stir up strife, while the furious multiply their transgressions.' 'Be not hasty in spirit, for anger rests in the bosom of fools.'" Before Jesus ceased speaking, he said further: "Let your hearts be so dominated by love that your spirit guide will have little trouble in delivering you from the tendency to give vent to those outbursts of animal anger which are inconsistent with the status of divine sonship."**

153:3.5 Jesus then directed his remarks to all present. He said: **"But hearken to me, all of you. It is not that which enters into the mouth that spiritually defiles the man, but rather that which proceeds out of the mouth and from the**

**heart.”** But even the apostles failed fully to grasp the meaning of his words, for Simon Peter also asked him: “Lest some of your hearers be unnecessarily offended, would you explain to us the meaning of these words?” And then said Jesus to Peter: “Are you also hard of understanding? Know you not that every plant which my heavenly Father has not planted shall be rooted up? Turn now your attention to those who would know the truth. You cannot compel men to love the truth. Many of these teachers are blind guides. And you know that, if the blind lead the blind, both shall fall into the pit. But hearken while I tell you the truth concerning those things which morally defile and spiritually contaminate men. **I declare it is not that which enters the body by the mouth or gains access to the mind through the eyes and ears, that defiles the man. Man is only defiled by that evil which may originate within the heart, and which finds expression in the words and deeds of such unholy persons. Do you not know it is from the heart that there come forth evil thoughts, wicked projects of murder, theft, and adulteries, together with jealousy, pride, anger, revenge, railings, and false witness? And it is just such things that defile men, and not that they eat bread with ceremonially unclean hands.**

### ***Self-Mastery***

**28:6.13 4. *The Solemnity of Trust.* [Tertiary Seconaphim] Trust is the crucial test of will creatures. Trustworthiness is the true measure of self-mastery, character.** These seconaphim accomplish a double purpose in the economy of the superuniverses: **They portray to all will creatures the sense of the obligation, sacredness, and solemnity of trust. At the same time they unerringly reflect to the governing authorities the exact trustworthiness of any candidate for confidence or trust.**

**91:4.5** Remember, even if prayer does not change God, it very often effects great and lasting changes in the one who prays in faith and confident expectation. **Prayer has been the ancestor of much peace of mind, cheerfulness, calmness, courage, self-mastery, and fair-mindedness in the men and women of the evolving races.**

**103:5.5** Human happiness is achieved only when the ego desire of the self and the altruistic urge of the higher self (divine spirit) are co-ordinated and reconciled by the unified will of the integrating and supervising personality. The mind of evolutionary man is ever confronted with the intricate problem of refereeing the contest between the natural expansion of emotional impulses and the moral growth of unselfish urges predicated on spiritual insight — genuine religious reflection.

**131.7.3** "Every time man yields to anxiety, he takes one step away from the leading of the spirit of his heart."

160:2.8 Friendship enhances the joys and glorifies the triumphs of life. **Loving and intimate human associations tend to rob suffering of its sorrow and hardship of much of its bitterness.**

192:2.10 "Serve your fellow men even as I have served you. Be faithful to men as I have watched over you. Be less critical; expect less of some men and thereby lessen the extent of your disappointment."

### ***Paper 143. Going Through Samaria - Section 2. Lesson on Self-Mastery***

143:2.1 **The Master was a perfected specimen of human self-control.** When he was reviled, he reviled not; when he suffered, he uttered no threats against his tormentors; when he was denounced by his enemies, he simply committed himself to the righteous judgment of the Father in heaven. [forbearance, long-suffering]

143:2.2 At one of the evening conferences, Andrew asked Jesus: "Master, are we to practice self-denial as John taught us, or are we to strive for the self-control of your teaching? Wherein does your teaching differ from that of John?" Jesus answered: "John indeed taught you the way of righteousness in accordance with the light and laws of his fathers, and that was the religion of self-examination and self-denial. **But I come with a new message of self-forgetfulness and self-control. I show to you the way of life as revealed to me by my Father in heaven.**

143:2.3 **"Verily, verily, I say to you, he who rules his own self is greater than he who captures a city. Self-mastery is the measure of man's moral nature and the indicator of his spiritual development.** In the old order you fasted and prayed; as the new creature of the rebirth of the spirit, you are taught to believe and rejoice. In the Father's kingdom you are to become new creatures; old things are to pass away; behold I show you how all things are to become new. And by your love for one another you are to convince the world that you have passed from bondage to liberty, from death into life everlasting.

143:2.4 **"By the old way you seek to suppress, obey, and conform to the rules of living; by the new way you are first transformed by the Spirit of Truth and thereby strengthened in your inner soul by the constant spiritual renewing of your mind, and so are you endowed with the power of the certain and joyous performance of the gracious, acceptable, and perfect will of God.** Forget not — it is your personal faith in the exceedingly great and precious promises of God that ensures your becoming partakers of the divine nature. Thus by your faith and the spirit's transformation, you become in reality the temples of God, and his spirit actually dwells within you. If, then, the spirit dwells within you, you are no longer bondslaves of the flesh but free and liberated sons of the spirit. The new law of the spirit endows you

with the liberty of self-mastery in place of the old law of the fear of self-bondage and the slavery of self-denial.

143:2.5 "Many times, when you have done evil, you have thought to charge up your acts to the influence of the evil one when in reality you have but been led astray by your own natural tendencies. Did not the Prophet Jeremiah long ago tell you that the human heart is deceitful above all things and sometimes even desperately wicked? **How easy for you to become self-deceived and thereby fall into foolish fears, divers lusts, enslaving pleasures, malice, envy, and even vengeful hatred!**

143:2.6 "Salvation is by the regeneration of the spirit and not by the self-righteous deeds of the flesh. You are justified by faith and fellowshipped by grace, not by fear and the self-denial of the flesh, **albeit the Father's children who have been born of the spirit are ever and always masters of the self and all that pertains to the desires of the flesh.** When you know that you are saved by faith, you have real peace with God. And all who follow in the way of this heavenly peace are destined to be sanctified to the eternal service of the ever-advancing sons of the eternal God. Henceforth, **it is not a duty but rather your exalted privilege to cleanse yourselves from all evils of mind and body while you seek for perfection in the love of God.**

143:2.7 "Your sonship is grounded in faith, and you are to remain unmoved by fear. Your joy is born of trust in the divine word, and you shall not therefore be led to doubt the reality of the Father's love and mercy. It is the very goodness of God that leads men into true and genuine repentance. **Your secret of the mastery of self is bound up with your faith in the indwelling spirit, which ever works by love. Even this saving faith you have not of yourselves; it also is the gift of God. And if you are the children of this living faith, you are no longer the bondslaves of self but rather the triumphant masters of yourselves, the liberated sons of God.**

143:2.8 "If, then, my children, you are born of the spirit, you are forever delivered from the self-conscious bondage of a life of self-denial and watchcare over the desires of the flesh, and you are translated into the joyous kingdom of the spirit, whence you spontaneously show forth the fruits of the spirit in your daily lives; and the fruits of the spirit are the essence of the highest type of enjoyable and ennobling self-control, even the heights of terrestrial mortal attainment — true self-mastery."

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## Psychic Circles

### *Paper 110. Relation of Adjusters to Individual Mortals – Section 6. The Seven Psychic Circles*

**110:6.2 The Adjuster is your equal partner in the attainment of the seven circles — the achievement of comparative mortal maturity.** The Adjuster ascends the circles with you from the seventh to the first but progresses to the status of supremacy and self-activity quite independent of the active co-operation of the mortal mind.

**49:6.8 2. Mortals of the individual orders of ascension. The individual progress of human beings is measured by their successive attainment and traversal (mastery) of the seven cosmic circles. These circles of mortal progression are levels of associated intellectual, social, spiritual, and cosmic-insight values. Starting out in the seventh circle, mortals strive for the first, and all who have attained the third immediately have personal guardians of destiny assigned to them. These mortals may be repersonalized in the morontia life independent of dispensational or other adjudications.**

**113:1.6** In the ministry to so-called normal beings, seraphic assignments are made in accordance with the human attainment of the circles of intellectuality and spirituality. You start out in your mind of mortal investment in the seventh circle and journey inward in the task of self-understanding, self-conquest, and self-mastery; and circle by circle you advance until (if natural death does not terminate your career and transfer your struggles to the mansion worlds) you reach the first or inner circle of relative contact and communion with the indwelling Adjuster.

**110:6.3 The psychic circles are not exclusively intellectual, neither are they wholly morontial; they have to do with personality status, mind attainment, soul growth, and Adjuster attunement. The successful traversal of these levels demands the harmonious functioning of the entire personality, not merely of some one phase thereof.** The growth of the parts does not equal the true maturation of the whole; **the parts really grow in proportion to the expansion of the entire self — the whole self — material, intellectual, and spiritual.**

[**Personality status:** 0:5.1 Personality is a level of deified reality and ranges from the mortal and midwayer level of the higher mind activation of worship and wisdom up through the morontial and spiritual to the attainment of finality of personality status. That is the evolutionary ascent of mortal- and kindred-creature personality, but there are numerous other orders of universe personalities.

67:1.3 In all the administrative work of a local universe no high trust is deemed more sacred than that reposed in a Planetary Prince who assumes responsibility for the welfare and guidance of the evolving mortals on a newly inhabited world. **And of all forms of evil, none are more destructive of personality status than betrayal of trust and disloyalty to one's confiding friends.** In committing this deliberate sin, Caligastia so completely distorted his personality that his mind has never since been able fully to regain its equilibrium.]

**[Mind attainment:** 1:0.5 Urantia mortals can hardly hope to be perfect in the infinite sense, but it is entirely possible for human beings, starting out as they do on this planet, to attain the supernal and divine goal which the infinite God has set for mortal man; and when they do achieve this destiny, they will, **in all that pertains to self-realization and mind attainment, be just as replete in their sphere of divine perfection as God himself is in his sphere of infinity and eternity.** Such perfection may not be universal in the material sense, unlimited in intellectual grasp, or final in spiritual experience, but it is final and complete in all finite aspects of divinity of will, perfection of personality motivation, and God-consciousness.

1:0.6 This is the true meaning of that divine command, "Be you perfect, even as I am perfect," which ever urges mortal man onward and beckons him inward in that long and fascinating struggle for the attainment of higher and higher levels of spiritual values and true universe meanings. This sublime search for the God of universes is the supreme adventure of the inhabitants of all the worlds of time and space.

71:7.13 And then, by means of these achievements [knowledge of things, realization of meanings, appreciation of values, nobility of work – duty, motivation of goals - morality, love of service – character, and cosmic insight – spiritual discernment] many will ascend **to the mortal ultimate of mind attainment, God-consciousness.**

110:6.4 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 with a minimum of temporal danger or risk to the real welfare of such a being. By such a balanced growth does man ascend the circles of planetary progression one by one, from the seventh to the first.**

110:6.5 The Adjusters are always near you and of you, but rarely can they speak directly, as another being, to you. **Circle by circle your intellectual decisions, moral choosings, and spiritual development add to the ability of the Adjuster to function in your mind;** circle by circle you thereby ascend from the lower stages of Adjuster association and mind attunement, so that the Adjuster is increasingly enabled to register his picturizations of destiny with augmenting vividness and conviction upon the evolving consciousness of this God-seeking mind-soul.

110:6.6 **Every decision you make either impedes or facilitates the function of the Adjuster; likewise do these very decisions determine your advancement in the circles of human achievement.** It is true that the supremacy of a decision, its crisis relationship, has a great deal to do with its circle-making influence; nevertheless, numbers of decisions, frequent repetitions, persistent repetitions, are also essential to the habit-forming certainty of such reactions.

110:6.7 **It is difficult precisely to define the seven levels of human progression, for the reason that these levels are personal; they are variable for each individual and are apparently determined by the growth capacity of each human being. The conquest of these levels of cosmic evolution is reflected in three ways:**

110:6.8 1. **Adjuster attunement.** The spiritizing mind nears the Adjuster presence proportional to circle attainment.

110:6.9 2. **Soul evolution.** The emergence of the morontia soul indicates the extent and depth of circle mastery.

110:6.10 3. **Personality reality.** The degree of selfhood reality is directly determined by circle conquest. Persons become more real as they ascend from the seventh to the first level of mortal existence.

110:6.11 As the circles are traversed, the child of material evolution is growing into the mature human of immortal potentiality. The shadowy reality of the embryonic nature of a seventh circler is giving way to the clearer manifestation of the emerging morontia nature of a local universe citizen.

110:6.12 While it is impossible precisely to define the seven levels, or psychic circles, of human growth, it is permissible to suggest the minimum and maximum limits of these stages of maturity realization:

110:6.13 The seventh circle. **This level is entered when human beings develop the powers of personal choice, individual decision, moral responsibility, and the capacity for the attainment of spiritual individuality.** This signifies the united

function of the seven adjutant mind-spirits under the direction of the spirit of wisdom, the encirclement of the mortal creature in the influence of the Holy Spirit, and, on Urantia, the first functioning of the Spirit of Truth, together with the reception of a Thought Adjuster in the mortal mind. Entrance upon the seventh circle constitutes a mortal creature a truly potential citizen of the local universe.

110:6.14 The third circle. The Adjuster's work is much more effective after the human ascender attains the third circle and receives a personal seraphic guardian of destiny. While there is no apparent concert of effort between the Adjuster and the seraphic guardian, nonetheless there is to be observed **an unmistakable improvement in all phases of cosmic achievement and spiritual development subsequent to the assignment of the personal seraphic attendant. When the third circle is attained, the Adjuster endeavors to morontiaize the mind of man during the remainder of the mortal life span**, to make the remaining circles, and achieve the final stage of the divine-human association before natural death dissolves the unique partnership.

110:6.15 The first circle. The Adjuster cannot, ordinarily, speak directly and immediately with you until you attain the first and final circle of progressive mortal achievement. This level represents the highest possible realization of mind-Adjuster relationship in the human experience prior to the liberation of the evolving morontia soul from the habiliments of the material body. **Concerning mind, emotions, and cosmic insight, this achievement of the first psychic circle is the nearest possible approach of material mind and spirit Adjuster in human experience.**

110:6.16 **Perhaps these psychic circles of mortal progression would be better denominated cosmic levels — actual meaning grasps and value realizations of progressive approach to the morontia consciousness of initial relationship of the evolutionary soul with the emerging Supreme Being.** And it is this very relationship that makes it forever impossible fully to explain the significance of the cosmic circles to the material mind. These circle attainments are only relatively related to God-consciousness. A seventh or sixth circler can be almost as truly God-knowing — sonship conscious — as a second or first circler, but such lower circle beings are far less conscious of experiential relation to the Supreme Being, universe citizenship. The attainment of these cosmic circles will become a part of the ascenders' experience on the mansion worlds if they fail of such achievement before natural death.

[**Cosmic levels:** 5:3.8 The worship experience consists in the sublime attempt of the betrothed Adjuster to communicate to the divine Father the inexpressible longings and the unutterable aspirations of the human soul — the conjoint creation of the God-seeking mortal mind and the God-revealing immortal Adjuster. Worship is, therefore, the act of the material mind's assenting to the attempt of its spiritualizing self, under the guidance of the associated spirit, to communicate with God as a faith son of the Universal Father. **The mortal mind**

**consents to worship; the immortal soul craves and initiates worship; the divine Adjuster presence conducts such worship in behalf of the mortal mind and the evolving immortal soul. True worship, in the last analysis, becomes an experience realized on four cosmic levels: the intellectual, the morontial, the spiritual, and the personal — the consciousness of mind, soul, and spirit, and their unification in personality.]**

**110:6.17 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, 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. Such a wise co-ordination of material and spiritual forces greatly augments both cosmic realization of the Supreme and morontia comprehension of the Paradise Deities.

**110:6.18 The mastery of the cosmic circles is related to the quantitative growth of the morontia soul, the comprehension of supreme meanings. But the qualitative status of this immortal soul is wholly dependent on the grasp of living faith upon the Paradise-potential fact-value that mortal man is a son of the eternal God.** Therefore does a seventh circler go on to the mansion worlds to attain further quantitative realization of cosmic growth just as does a second or even a first circler.

110:6.19 There is only an indirect relation between cosmic-circle attainment and actual spiritual religious experience; such attainments are reciprocal and therefore mutually beneficial. Purely spiritual development may have little to do with planetary material prosperity, but circle attainment always augments the potential of human success and mortal achievement.

110:6.20 From the seventh to the third circle there occurs increased and unified action of the seven adjutant mind-spirits in the task of weaning the mortal mind from its dependence on the realities of the material life mechanisms preparatory to increased introduction to morontia levels of experience. From the third circle onward the adjutant influence progressively diminishes.

**110:6.21 The seven circles embrace mortal experience extending from the highest purely animal level to the lowest actual contactual morontia level of self-consciousness as a personality experience.** The mastery of the first cosmic circle signalizes the attainment of premorontia mortal maturity and marks the

termination of the conjoint ministry of the adjutant mind-spirits as an exclusive influence of mind action in the human personality. Beyond the first circle, mind becomes increasingly akin to the intelligence of the morontia stage of evolution, the conjoined ministry of the cosmic mind and the superadjutant endowment of the Creative Spirit of a local universe.

110:6.22 The great days in the individual careers of Adjusters are: first, when the human subject breaks through into the third psychic circle, thus insuring the Monitor's self-activity and increased range of function (provided the indweller was not already self-acting); then, when the human partner attains the first psychic circle, and they are thereby enabled to intercommunicate, at least to some degree; and last, when they are finally and eternally fused.

**[Guardian seraphim and Circle attainment:** 113:1.7 Human beings in the initial or seventh circle have one guardian angel with one company of assisting cherubim assigned to the watchcare and custody of one thousand mortals. In the sixth circle, a seraphic pair with one company of cherubim is assigned to guide these ascending mortals in groups of five hundred. When the fifth circle is attained, human beings are grouped in companies of approximately one hundred, and a pair of guardian seraphim with a group of cherubim is placed in charge. Upon attainment of the fourth circle, mortal beings are assembled in groups of ten, and again charge is given to a pair of seraphim, assisted by one company of cherubim.

113:1.8 When a mortal mind breaks through the inertia of animal legacy and attains the third circle of human intellectuality and acquired spirituality, a personal angel (in reality two) will henceforth be wholly and exclusively devoted to this ascending mortal. And thus these human souls, in addition to the ever-present and increasingly efficient indwelling Thought Adjusters, receive the undivided assistance of these personal guardians of destiny in all their efforts to finish the third circle, traverse the second, and attain the first.]

110:7.1 (1212.2) The achievement of the seven cosmic circles does not equal Adjuster fusion. There are many mortals living on Urantia who have attained their circles; but fusion depends on yet other greater and more sublime spiritual achievements, upon the attainment of a final and complete attunement of the mortal will with the will of God as it is resident in the Thought Adjuster.

## More Words from the Master

### *Paper 147. The Interlude Visit to Jerusalem – Section 4. The Rule of Living*

147:4.1 On the evening of this same Sabbath day, at Bethany, while Jesus, the twelve, and a group of believers were assembled about the fire in Lazarus's garden, Nathaniel asked Jesus this question: "Master, although you have taught us the positive version of the old rule of life, instructing us that we should do to others as we wish them to do to us, I do not fully discern how we can always abide by such an injunction. Let me illustrate my contention by citing the example of a lustful man who thus wickedly looks upon his intended consort in sin. How can we teach that this evil-intending man should do to others as he would they should do to him?"

147:4.2 When Jesus heard Nathaniel's question, he immediately stood upon his feet and, pointing his finger at the apostle, said: "Nathaniel, Nathaniel! What manner of thinking is going on in your heart? **Do you not receive my teachings as one who has been born of the spirit? Do you not hear the truth as men of wisdom and spiritual understanding?** When I admonished you to do to others as you would have them do to you, I spoke to men of high ideals, not to those who would be tempted to distort my teaching into a license for the encouragement of evil-doing."

147:4.3 When the Master had spoken, Nathaniel stood up and said: "But, Master, you should not think that I approve of such an interpretation of your teaching. I asked the question because I conjectured that many such men might thus misjudge your admonition, and I hoped you would give us further instruction regarding these matters." And then when Nathaniel had sat down, Jesus continued speaking: "I well know, Nathaniel, that no such idea of evil is approved in your mind, but **I am disappointed in that you all so often fail to put a genuinely spiritual interpretation upon my commonplace teachings, instruction which must be given you in human language and as men must speak.** Let me now teach you concerning the differing levels of meaning attached to the interpretation of this rule of living, this admonition to 'do to others that which you desire others to do to you':

147:4.4 "1. The level of the flesh. Such a purely selfish and lustful interpretation would be well exemplified by the supposition of your question.

147:4.5 "2. The level of the feelings. This plane is one level higher than that of the flesh and implies that sympathy and pity would enhance one's interpretation of this rule of living.

147:4.6 "3. The level of mind. Now come into action the reason of mind and the intelligence of experience. Good judgment dictates that such a rule of living should be

interpreted in consonance with the highest idealism embodied in the nobility of profound self-respect.

147:4.7 "4. The level of brotherly love. Still higher is discovered the level of unselfish devotion to the welfare of one's fellows. On this higher plane of wholehearted social service growing out of the consciousness of the fatherhood of God and the consequent recognition of the brotherhood of man, there is discovered a new and far more beautiful interpretation of this basic rule of life.

147:4.8 "5. The moral level. And then when you attain true philosophic levels of interpretation, when you have real insight into the rightness and wrongness of things, when you perceive the eternal fitness of human relationships, you will begin to view such a problem of interpretation as you would imagine a high-minded, idealistic, wise, and impartial third person would so view and interpret such an injunction as applied to your personal problems of adjustment to your life situations.

147:4.9 "6. The spiritual level. And then last, but greatest of all, we attain the level of spirit insight and spiritual interpretation which impels us to recognize in this rule of life the divine command to treat all men as we conceive God would treat them. That is the universe ideal of human relationships. And this is your attitude toward all such problems when your supreme desire is ever to do the Father's will. I would, therefore, that you should do to all men that which you know I would do to them in like circumstances."

147:4.10 Nothing Jesus had said to the apostles up to this time had ever more astonished them. They continued to discuss the Master's words long after he had retired. While Nathaniel was slow to recover from his supposition that Jesus had misunderstood the spirit of his question, the others were more than thankful that their philosophic fellow apostle had had the courage to ask such a thought-provoking question.

### ***Paper 156. The Sojourn at Tyre and Sidon – Section 5. Jesus' Teaching at Tyre***

156:5.1 On this Wednesday afternoon, in the course of his address, Jesus first told his followers the story of the white lily which rears its pure and snowy head high into the sunshine while its roots are grounded in the slime and muck of the darkened soil beneath. "Likewise," said he, "mortal man, while he has his roots of origin and being in the animal soil of human nature, can by faith raise his spiritual nature up into the sunlight of heavenly truth and actually bear the noble fruits of the spirit."

156:5.2 It was during this same sermon that Jesus made use of his first and only parable having to do with his own trade — carpentry. **In the course of his admonition to "Build well the foundations for the growth of a noble character**

**of spiritual endowments,”** he said: **“In order to yield the fruits of the spirit, you must be born of the spirit. You must be taught by the spirit and be led by the spirit if you would live the spirit-filled life among your fellows.** But do not make the mistake of the foolish carpenter who wastes valuable time squaring, measuring, and smoothing his worm-eaten and inwardly rotting timber and then, when he has thus bestowed all of his labor upon the unsound beam, must reject it as unfit to enter into the foundations of the building which he would construct to withstand the assaults of time and storm. Let every man make sure that the intellectual and moral foundations of character are such as will adequately support the superstructure of the enlarging and ennobling spiritual nature, which is thus to transform the mortal mind and then, in association with that re-created mind, is to achieve the evolvement of the soul of immortal destiny. Your spirit nature — the jointly created soul — is a living growth, but the mind and morals of the individual are the soil from which these higher manifestations of human development and divine destiny must spring. The soil of the evolving soul is human and material, but the destiny of this combined creature of mind and spirit is spiritual and divine.”

156:5.3 On the evening of this same day Nathaniel asked Jesus: “Master, why do we pray that God will lead us not into temptation when we well know from your revelation of the Father that he never does such things?” Jesus answered Nathaniel:

156:5.4 “It is not strange that you ask such questions seeing that you are beginning to know the Father as I know him, and not as the early Hebrew prophets so dimly saw him. You well know how our forefathers were disposed to see God in almost everything that happened. They looked for the hand of God in all natural occurrences and in every unusual episode of human experience. They connected God with both good and evil. They thought he softened the heart of Moses and hardened the heart of Pharaoh. When man had a strong urge to do something, good or evil, he was in the habit of accounting for these unusual emotions by remarking: ‘The Lord spoke to me saying, do thus and so, or go here and there.’ Accordingly, since men so often and so violently ran into temptation, it became the habit of our forefathers to believe that God led them thither for testing, punishing, or strengthening. But you, indeed, now know better. **You know that men are all too often led into temptation by the urge of their own selfishness and by the impulses of their animal natures. When you are in this way tempted, I admonish you that, while you recognize temptation honestly and sincerely for just what it is, you intelligently redirect the energies of spirit, mind, and body, which are seeking expression, into higher channels and toward more idealistic goals. In this way may you transform your temptations into the highest types of uplifting mortal ministry while you almost wholly avoid these wasteful and weakening conflicts between the animal and spiritual natures.**

156:5.5 **“But let me warn you against the folly of undertaking to surmount temptation by the effort of supplanting one desire by another and**

**supposedly superior desire through the mere force of the human will. If you would be truly triumphant over the temptations of the lesser and lower nature, you must come to that place of spiritual advantage where you have really and truly developed an actual interest in, and love for, those higher and more idealistic forms of conduct which your mind is desirous of substituting for these lower and less idealistic habits of behavior that you recognize as temptation. You will in this way be delivered through spiritual transformation rather than be increasingly overburdened with the deceptive suppression of mortal desires. The old and the inferior will be forgotten in the love for the new and the superior. Beauty is always triumphant over ugliness in the hearts of all who are illuminated by the love of truth. There is mighty power in the expulsive energy of a new and sincere spiritual affection. And again I say to you, be not overcome by evil but rather overcome evil with good."**

156:5.6 Long into the night the apostles and evangelists continued to ask questions, and from the many answers we would present the following thoughts, restated in modern phraseology:

**156:5.7 Forceful ambition, intelligent judgment, and seasoned wisdom are the essentials of material success. Leadership is dependent on natural ability, discretion, will power, and determination. Spiritual destiny is dependent on faith, love, and devotion to truth — hunger and thirst for righteousness — the wholehearted desire to find God and to be like him.**

**156:5.8 Do not become discouraged by the discovery that you are human. Human nature may tend toward evil, but it is not inherently sinful. Be not downcast by your failure wholly to forget some of your regrettable experiences. The mistakes which you fail to forget in time will be forgotten in eternity. Lighten your burdens of soul by speedily acquiring a long-distance view of your destiny, a universe expansion of your career.**

**156:5.9 Make not the mistake of estimating the soul's worth by the imperfections of the mind or by the appetites of the body. Judge not the soul nor evaluate its destiny by the standard of a single unfortunate human episode. Your spiritual destiny is conditioned only by your spiritual longings and purposes.**

156:5.10 Religion is the exclusively spiritual experience of the evolving immortal soul of the God-knowing man, but moral power and spiritual energy are mighty forces which may be utilized in dealing with difficult social situations and in solving intricate economic problems. These moral and spiritual endowments make all levels of human living richer and more meaningful.

156:5.11 You are destined to live a narrow and mean life if you learn to love only those who love you. **Human love may indeed be reciprocal, but divine love is outgoing in all its satisfaction-seeking.** The less of love in any creature's nature, the greater the love need, and the more does divine love seek to satisfy such need. Love is never self-seeking, and it cannot be self-bestowed. Divine love cannot be self-contained; it must be unselfishly bestowed.

156:5.12 Kingdom believers should possess an implicit faith, a whole-souled belief, in the certain triumph of righteousness. Kingdom builders must be undoubting of the truth of the gospel of eternal salvation. **Believers must increasingly learn how to step aside from the rush of life — escape the harassments of material existence — while they refresh the soul, inspire the mind, and renew the spirit by worshipful communion.**

156:5.13 God-knowing individuals are not discouraged by misfortune or downcast by disappointment. Believers are immune to the depression consequent upon purely material upheavals; spirit lovers are not perturbed by the episodes of the material world. Candidates for eternal life are practitioners of an invigorating and constructive technique for meeting all of the vicissitudes and harassments of mortal living. **Every day a true believer lives, he finds it easier to do the right thing.**

156:5.14 **Spiritual living mightily increases true self-respect. But self-respect is not self-admiration. Self-respect is always co-ordinate with the love and service of one's fellows. It is not possible to respect yourself more than you love your neighbor; the one is the measure of the capacity for the other.**

156:5.15 As the days pass, every true believer becomes more skillful in alluring his fellows into the love of eternal truth. Are you more resourceful in revealing goodness to humanity today than you were yesterday? Are you a better righteousness recommender this year than you were last year? Are you becoming increasingly artistic in your technique of leading hungry souls into the spiritual kingdom?

156:5.16 Are your ideals sufficiently high to insure your eternal salvation while your ideas are so practical as to render you a useful citizen to function on earth in association with your mortal fellows? **In the spirit, your citizenship is in heaven; in the flesh, you are still citizens of the earth kingdoms. Render to the Caesars the things which are material and to God those which are spiritual.**

156:5.17 **The measure of the spiritual capacity of the evolving soul is your faith in truth and your love for man, but the measure of your human strength of character is your ability to resist the holding of grudges and your capacity to withstand brooding in the face of deep sorrow. Defeat is the true mirror in which you may honestly view your real self.**

**156:5.18 As you grow older in years and more experienced in the affairs of the kingdom, are you becoming more tactful in dealing with troublesome mortals and more tolerant in living with stubborn associates? Tact is the fulcrum of social leverage, and tolerance is the earmark of a great soul.** If you possess these rare and charming gifts, as the days pass you will become more alert and expert in your worthy efforts to avoid all unnecessary social misunderstandings. Such wise souls are able to avoid much of the trouble which is certain to be the portion of all who suffer from lack of emotional adjustment, those who refuse to grow up, and those who refuse to grow old gracefully.

156:5.19 Avoid dishonesty and unfairness in all your efforts to preach truth and proclaim the gospel. Seek no unearned recognition and crave no undeserved sympathy. Love, freely receive from both divine and human sources regardless of your deserts, and love freely in return. But in all other things related to honor and adulation seek only that which honestly belongs to you.

156:5.20 The God-conscious mortal is certain of salvation; he is unafraid of life; he is honest and consistent. He knows how bravely to endure unavoidable suffering; he is uncomplaining when faced by inescapable hardship.

156:5.21 The true believer does not grow weary in well-doing just because he is thwarted. Difficulty whets the ardor of the truth lover, while obstacles only challenge the exertions of the undaunted kingdom builder.

156:5.22 And many other things Jesus taught them before they made ready to depart from Tyre.

156:5.23 The day before Jesus left Tyre for the return to the region of the Sea of Galilee, he called his associates together and directed the twelve evangelists to go back by a route different from that which he and the twelve apostles were to take. And after the evangelists here left Jesus, they were never again so intimately associated with him.