



## Week 2

### Part I: Theology, Central Universe Structure and Higher Beings

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1. Where to start: Paper 1 (why it is best to save The Foreword for later study)
2. On your first full reading of *The Urantia Book*, get the overall vision:
  - ⦿ "Focus on what engages you; skim over what doesn't."
  - ⦿ Use the simple and expanded "Lists of Papers" to check what interests you.
3. Brief intro to the primary spiritual truths in the UB (and Jesus' gospel) which are entered in the Paradise Trinity – the Spiritual Family of God
  - ⦿ The Spiritual Parent Child Relationship
  - ⦿ The Spiritual Sister Brother Relationship
  - ⦿ The Indwelling Spirit
  - ⦿ The Will of God
  - ⦿ Love
  - ⦿ Eternal Life
  - ⦿ Faith

# The Urantia Book New Reader Course

## Papers 1-10 Theology: The Original Family (the Trinity)

No.	Paper	Author	Page
<a href="#">001</a>	The Universal Father	Divine Counselor	21
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## Papers 1-5 The Universal Father

1:0.2 (21.2) The myriads of planetary systems were all made to be eventually inhabited by many different types of intelligent creatures, beings who could know God, receive the divine affection, and love him in return.

1:0.3 (21.3) The enlightened worlds all recognize and worship the Universal Father, the eternal maker and infinite upholder of all creation. 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. The transcendent goal of the children of time is to find the eternal God, to comprehend the divine nature, to recognize the Universal Father.

1:3.7 (26.1) ... The technique of survival is embraced in those adjustments of the human will and those transformations in the mortal mind whereby such a God-conscious intellect gradually becomes spirit taught and eventually spirit led.

1:4.3 (26.5) 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." There sojourns within each moral being of this planet a fragment of God, a part and parcel of divinity. It is not yet yours by right of possession, but it is designedly intended to be one with you if you survive the mortal existence.

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1:5.2 (27.4) God is much more than a personality as personality is understood by the human mind; ... The material creature's highest possible concept of the Universal Creator is embraced within the spiritual ideals of the exalted idea of divine personality. Therefore, although you may know that God must be much more than the human conception of personality, you equally well know that the Universal Father cannot possibly be anything less than an eternal, infinite, true, good, and beautiful personality.

1:5.4 (28.1) Even though material mortals cannot see the person of God, they should rejoice in the assurance that he is a person; by faith accept the truth which portrays that the Universal Father so loved the world as to provide for the eternal spiritual progression of its lowly inhabitants; that he "delights in his children."

1:5.8 (28.5) Notwithstanding that God is an eternal power, a majestic presence, a transcendent ideal, and a glorious spirit, though he is all these and infinitely more, nonetheless, he is truly and everlastingly a perfect Creator personality, a person who can "know and be known," who can "love and be loved," and one who can befriend us; while you can be known, as other humans have been known, as the friend of God.

1:6.1 (29.7) Human personality is the time-space image-shadow cast by the divine Creator personality.

1:6.8 (30.7) ... Jesus of Nazareth attained the full realization of this potential of spirit personality in human experience; therefore his life of achieving the Father's will becomes man's most real and ideal revelation of the personality of God.

1:7.1 (31.1) When Jesus talked about "the living God," he referred to a personal Deity — the Father in heaven. The concept of the personality of Deity facilitates fellowship; it favors intelligent worship; it promotes refreshing trustfulness. Interactions can be had between nonpersonal things, but not fellowship. The fellowship relation of father and son, as between God and man, cannot be enjoyed unless both are persons. Only personalities can commune with each other...

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2:2.6 (36.4) God is eternally and infinitely perfect, he cannot personally know imperfection as his own experience, but he does share the consciousness of all the experience of imperfectness of all the struggling creatures of the evolutionary universes ... In this manner, as well as through the contacts of the divine presence, the Universal Father actually participates in the experience with immaturity and imperfection in the evolving career of every moral being of the entire universe.

2:5.5 (39.4) After all, the greatest evidence of the goodness of God and the supreme reason for loving him is the indwelling gift of the Father — the Adjuster who so patiently awaits the hour when you both shall be eternally made one. Though you cannot find God by searching, if you will

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submit to the leading of the indwelling spirit, you will be unerringly guided, step by step, life by life, through universe upon universe, and age by age, until you finally stand in the presence of the Paradise personality of the Universal Father.

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2:5.9 (40.1) The Father's love follows us now and throughout the endless circle of the eternal ages. As you ponder the loving nature of God, there is only one reasonable and natural personality reaction thereto: You will increasingly love your Maker; you will yield to God an affection analogous to that given by a child to an earthly parent; for, as a father, a real father, a true father, loves his children, so the Universal Father loves and forever seeks the welfare of his created sons and daughters.

3:2.9 (48.1) We are all a part of the family of God, and we must therefore sometimes share in the family discipline. Many of the acts of God which so disturb and confuse us are the result of the decisions and final rulings of all-wisdom,... to enforce the decisions of the personality of perfection, whose survey, vision, and solicitude embrace the

highest and eternal welfare of all his vast and far-flung creation.

3:2.10 (48.2) Thus it is that your detached, sectional, finite, gross, and highly materialistic viewpoint and the limitations inherent in the nature of your being constitute such a handicap that you are unable to see, comprehend, or know the wisdom and kindness of many of the divine acts which to you seem fraught with such crushing cruelty, and which seem to be characterized by such utter indifference to the comfort and welfare, to the planetary happiness and personal prosperity, of your fellow creatures. It is because of the limits of human vision, it is because of your circumscribed understanding and finite comprehension, that you misunderstand the motives, and pervert the purposes, of God. But many things occur on the evolutionary worlds which are not the personal doings of the Universal Father.

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5:0.1 (62.1) IF THE finite mind of man is unable to comprehend how so great and so majestic a God as the Universal Father can descend from his eternal abode in infinite perfection to fraternize with the individual human creature, then must such a finite intellect rest assurance of divine fellowship upon the truth of the fact that an actual fragment of the living God resides within the intellect of every normal-minded and morally conscious Urantia mortal. The indwelling Thought Adjusters are a part of the eternal Deity of the Paradise Father. Man does not have to go farther than his own inner experience of the soul's contemplation of this spiritual-reality presence to find God and attempt communion with him.

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3:4.6 (50.4) Mortal man cannot possibly know the infinitude of the heavenly Father. Finite mind cannot think through such an absolute truth or fact. But this same finite human being can actually feel — literally experience — the full and undiminished impact of such an infinite Father's LOVE. Such a love can be truly experienced, albeit

while quality of experience is unlimited, quantity of such an experience is strictly limited by the human capacity for spiritual receptivity and by the associated capacity to love the Father in return.

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3:5.17 (52.3) The creatures of Havona are naturally brave, but they are not courageous in the human sense. They are innately kind and considerate, but hardly altruistic in the human way. They are expectant of a pleasant future, but not hopeful in the exquisite manner of the trusting mortal of the uncertain evolutionary spheres. They have faith in the stability of the universe, but they are utter strangers to that saving faith whereby mortal man climbs from the status of an animal up to the portals of Paradise. They love the truth, but they know nothing of its soul-saving qualities. They are idealists, but they were born that way; they are wholly ignorant of the ecstasy of becoming such by exhilarating choice. They are loyal, but they have never experienced the thrill of wholehearted and intelligent devotion to duty in the face of temptation to default. They are unselfish, but they never gained such levels of experience by the magnificent conquest of a belligerent self. They enjoy pleasure, but they do not comprehend the sweetness of the pleasure escape from the pain potential.

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4:3.2 (57.7) The eternal God is incapable of wrath and anger in the sense of these human emotions and as man understands such reactions. These sentiments are mean and despicable; they are hardly worthy of being called human, much less divine; and such attitudes are utterly foreign to the perfect nature and gracious character of the Universal Father.

4:5.4 (60.3) The barbarous idea of appeasing an angry God, of propitiating an offended Lord, of winning the favor of Deity through sacrifices and penance and even by the shedding of blood, represents a religion wholly puerile and primitive, a philosophy unworthy of an enlightened age of science and truth. Such beliefs are utterly repulsive to the celestial beings and the divine rulers who serve and reign in the universes. It is an affront to God to believe, hold, or teach that innocent blood must be shed in order to win his favor or to divert the fictitious divine wrath.

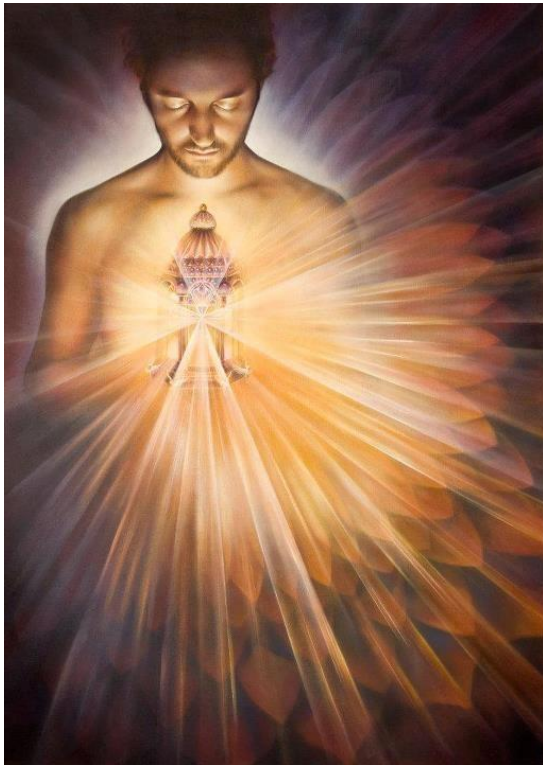
4:4.9 (59.5) The consciousness of a victorious human life on earth is born of that creature faith which dares to challenge each recurring episode of existence when confronted with the awful

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spectacle of human limitations, by the unfailing declaration: Even if I cannot do this, there lives in me one who can and will do it, a part of the Father-Absolute of the universe of universes.

5:0.1 (62.1) ... rest assurance of divine fellowship upon the truth of the fact that an actual fragment of the living God resides within the intellect of every normal-minded and morally conscious Urantia mortal. The indwelling Thought Adjusters are a part of the eternal Deity of the Paradise Father. Man does not have to go farther than his own inner experience of the soul's contemplation of this spiritual-reality presence to find God and attempt communion with him.

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## 1. The Approach to God

*Recommend reading this whole section*

5:1.2 (62.4) Our Father is not in hiding; he is not in arbitrary seclusion. He has mobilized the resources of divine wisdom in a never-ending effort to reveal himself to the children of his universal domains. There is an infinite grandeur and an inexpressible generosity connected with the majesty of his love which causes him to yearn for the association of every created being who can comprehend, love, or approach him;

5:1.3 (63.1) Although the approach to the Paradise presence of the Father must await your attainment of the highest finite levels of spirit progression, you should rejoice in the recognition of the ever-present possibility of immediate communion with the bestowal spirit of the Father so intimately associated with your inner soul and your spiritualizing self.

5:2.3 (64.6) The divine presence cannot, however, be discovered anywhere in nature or even in the lives of God-knowing mortals so fully and so certainly as in your attempted communion with the indwelling Mystery Monitor, the Paradise Thought Adjuster. What a mistake to dream of God far off in the skies when the spirit of the Universal Father lives within your own mind!

5:2.4 (64.7) ... The fact that you are not intellectually conscious of close and intimate contact with the indwelling Adjuster does not in the least disprove such an exalted experience. The proof of fraternity with the divine Adjuster consists wholly in the nature and extent of the fruits of the spirit which are yielded in the life experience of the individual believer. "By their fruits you shall know them."

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5:1.7 (63.5) Man is spiritually indwelt by a surviving Thought Adjuster. If such a human mind is sincerely and spiritually motivated, if such a human soul desires to know God and become like him, honestly wants to do the Father's will, there exists no negative influence of mortal deprivation nor positive power of possible interference which can prevent such a divinely motivated soul from securely ascending to the portals of Paradise.

5:5.13 (69.8) 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, 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.



## 3. True Worship

5:3.3 (65.5) Worship is for its own sake; prayer embodies a self- or creature-interest element; that is the great difference between worship and prayer. There is absolutely no self-request or other element of personal interest in true worship; we simply worship God for what we comprehend him to be. Worship asks nothing and expects nothing for the worshiper. We do not worship the Father because of anything we may derive from such veneration; we render such devotion and engage in such worship as a

natural and spontaneous reaction to the recognition of the Father's matchless personality and because of his lovable nature and adorable attributes.

5:3.5 (66.1) When you deal with the practical affairs of your daily life, you are in the hands of the spirit personalities having origin in the Third Source and Center; you are co-operating with the agencies of the Conjoint Actor. And so it is: You worship God; pray to, and commune with, the Son; and work out the details of your earthly sojourn in connection with the intelligences of the Infinite Spirit operating on your world and throughout your universe.

5:3.8 (66.4) ... 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.

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## Papers 6 & 7 The Eternal Son



6:0.1 (73.1) THE Eternal Son is the perfect and final expression of the "first" personal and absolute concept of the Universal Father. Accordingly, whenever and however the Father personally and absolutely expresses himself, he does so through his Eternal Son, who ever has been, now is, and ever will be, the living and divine Word.

6:2.2 (74.7) The Eternal Son is the eternal Word of God. He is wholly like the Father; in fact, the Eternal Son is God the Father personally manifest to the universe of universes. And thus it was and is and forever will be true of the Eternal Son and of all the co-ordinate Creator Sons: "He who has seen the Son has seen the Father."

6:1.2 (74.1) The Eternal Son is the spiritual center and the divine administrator of the spiritual government of the universe of universes. The Universal Father is first a creator and then a controller; the Eternal Son is first a cocreator and then a spiritual administrator.

6:2.3 (74.8) In nature the Son is wholly like the spirit Father. When we worship the Universal Father, actually we at the same time worship God the Son and God the Spirit. God the Son is just as divinely real and eternal in nature as God the Father.

6:2.8 (75.5) In divine goodness I discern no difference between the Father and the Son. The Father loves his universe children as a father; the Eternal Son looks upon all creatures both as father and as brother.

6:3.1 (75.6) ... the Son is the revelation of divine love to the universes. As God is love, so the Son is mercy. The Son cannot love more than the Father, but he can show mercy to creatures in one additional way, for he not only is a primal creator like the Father, but he is also the Eternal Son of that same Father, thereby sharing in the sonship experience of all other sons of the Universal Father.

6:3.5 (75.10) God is love, the Son is mercy. Mercy is applied love, the Father's love in action in the person of his Eternal Son. The love of this universal Son is likewise universal. As love is comprehended on a sex planet, the love of God is more comparable to the love of a father, while the love of the Eternal Son is more like the affection of a mother. Crude, indeed, are such illustrations, but I employ them in the hope of conveying to the human mind the thought that there is a difference, not in divine content but in quality and technique of expression, between the love of the Father and the love of the Son.



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6:7.1 (79.1) ... The Son is absolute personality; God is father personality — the source of personality, the bestower of personality, the cause of personality. Every personal being derives personality from the Universal Father just as the Original Son eternally derives his personality from the Paradise Father.



7:3.1 (84.1) In the local universe ascent the mortals of time look to the Creator Son as the personal representative of the Eternal Son. But when they begin the ascent of the superuniverse training regime, the pilgrims of time increasingly detect the supernal presence of the inspiring spirit of the Eternal Son, and they are able to profit by the intake of this ministry of spiritual energization. In Havona the ascenders become still more conscious of the loving embrace of the all-pervading spirit of the Original Son.

7:3.3 (84.3) The spirit-gravity circuit is the basic channel for transmitting the genuine prayers of the believing human heart from the level of human consciousness to the actual consciousness of Deity. That which represents true spiritual value in your petitions will be seized by the universal circuit of spirit gravity and will pass immediately and simultaneously to all divine personalities concerned.

7:3.7 (85.1) It is the motivating thought, the spiritual content, that validates the mortal supplication. Words are valueless.

7:4.2 (85.3) The Father and his Son are as one in the formulation and prosecution of this gigantic attainment plan for advancing the material beings of time to the perfection of eternity. This project for the spiritual elevation of the ascendant souls of space is a joint creation of the Father and the Son, and they are, with the co-operation of the Infinite Spirit, engaged in associative execution of their divine purpose.

7:6.3 (88.1) The Original and Eternal Son is the offspring-person of the "first" completed and infinite thought of the Universal Father. Every time the Universal Father and the Eternal Son jointly project a new, original, identical, unique, and absolute personal thought, that very instant this creative idea is perfectly and finally personalized in the being and personality of a new and original Creator Son. In spirit nature, divine wisdom, and co-ordinate creative power, these Creator Sons are potentially equal with God the Father and God the Son.

7:5.4 (86.5) The Eternal Son comes not to mortal man as the divine will, the Thought Adjuster indwelling the human mind, but the Eternal Son did come to mortal man on Urantia when the divine personality of his Son, Michael of Nebadon, incarnated in the human nature of Jesus of Nazareth. To share the experience of created personalities, the Paradise Sons of God must assume the very natures of such creatures and incarnate their divine personalities as the actual creatures themselves.

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## Papers 8 & 9 The Infinite Spirit

8:0.3 (90.3) We are now face to face with the eternity origin of the Infinite Spirit, the Third Person of Deity. The very instant that God the Father and God the Son conjointly conceive an identical and infinite action — the execution of an absolute thought-plan — that very moment, the Infinite Spirit springs full-fledgedly into existence.

Father	Son	Spirit
Thought (Conception, Creation)	Word (Expression, Embodiment)	Deed (Action, Execution)

8:1.1 (90.5) ... The God of Action is existent, and the vast stage of space is set for the stupendous drama of creation — the universal adventure — the divine panorama of the eternal ages.

8:1.3 (90.7) ... The stage of universal space is set for the manifold and never-ending panorama of the creative unfolding of the purpose of the Universal Father through the personality of the Eternal Son and by the execution of the God of Action, the executive agency for the reality performances of the Father-Son creator partnership.

8:1.4 (91.1) The God of Action functions and the dead vaults of space are astir. One billion perfect spheres flash into existence.

8:1.11 (92.1) It is enough of a reach of the material mind of the children of time to conceive of the Father in eternity. We know that any child can best relate himself to reality by first mastering the relationships of the child-parent situation and then by enlarging this concept to embrace the family as a whole. Subsequently the growing mind of the child will be able to adjust to the concept of family relations, to relationships of the community, the race, and the world, and then to those of the universe, the superuniverse, even the universe of universes.

8:4.2 (94.4) God is love, the Son is mercy, the Spirit is ministry — the ministry of divine love and endless mercy to all intelligent creation. The Spirit is the personification of the Father's love and the Son's mercy; in him are they eternally united for universal service. The Spirit is love applied to the creature creation, the combined love of the Father and the Son.

8:4.5 (94.7) ... the Infinite Spirit and his co-ordinate Spirits do downstep themselves, do joyfully undergo an amazing series of divinity attenuations, until they appear as angels to stand by your side and guide you through the lowly paths of earthly existence.

8:4.6 (95.1) By this very diminishing series the Infinite Spirit does actually, and as a person, draw very near to every being of the animal-origin spheres.

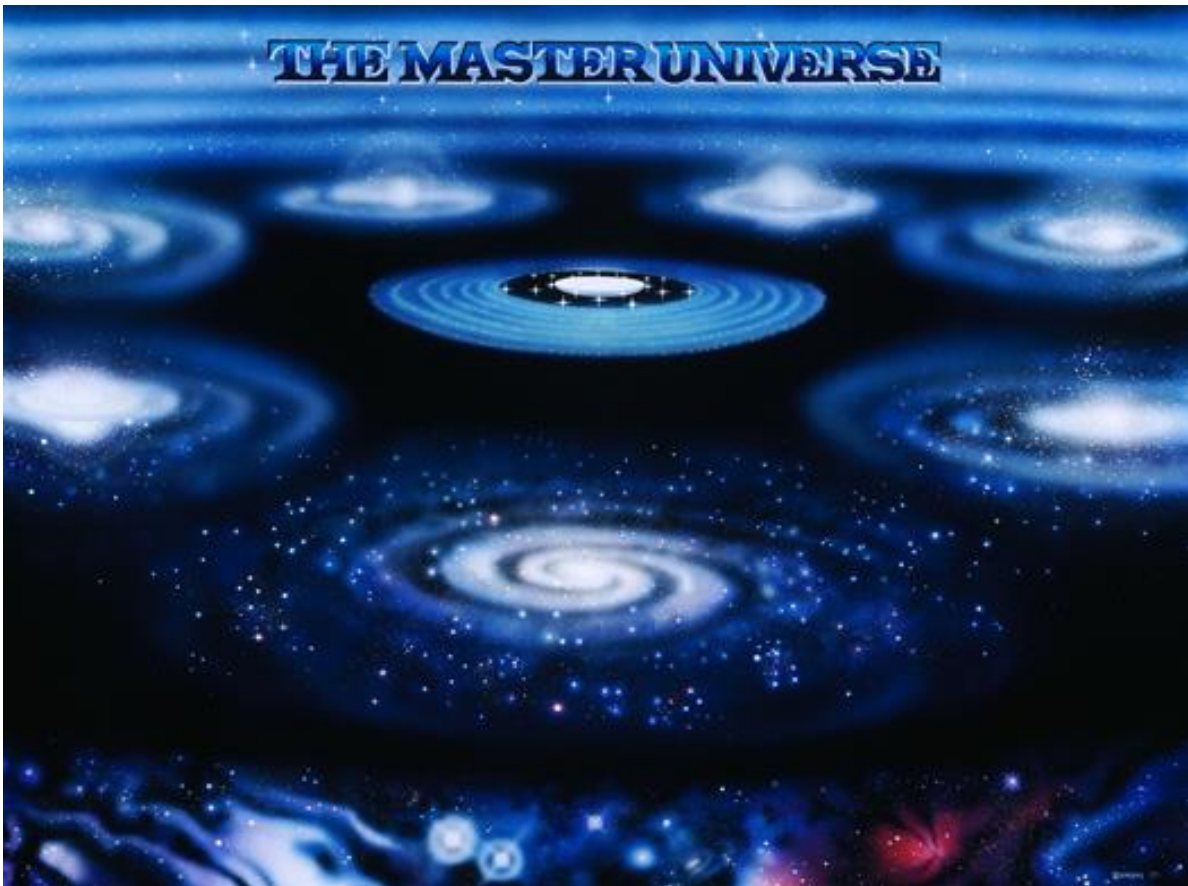
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8:5.3 (95.6) In your sacred writings the term Spirit of God seems to be used interchangeably to designate both the Infinite Spirit on Paradise and the Creative Spirit of your local universe. ... The Holy Spirit is a circuit indigenous to each local universe and is confined to the spiritual realm of that creation; but the Infinite Spirit is omnipresent.

### Papers 11-15 Structure of the Universe

11. The Eternal Isle of Paradise
12. The Universe of Universes
13. The Sacred Spheres of Paradise
14. The Central and Divine Universe
15. The Seven Superuniverses

### Review Universe Maps



*John Byron's Illustration of the Master Universe*

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12:1.3 (129.1) Proceeding outward from Paradise through the horizontal extension of pervaded space, the master universe is existent in six concentric ellipses, the space levels encircling the central Isle:

12:1.4 (129.2) 1. The Central Universe — Havona.

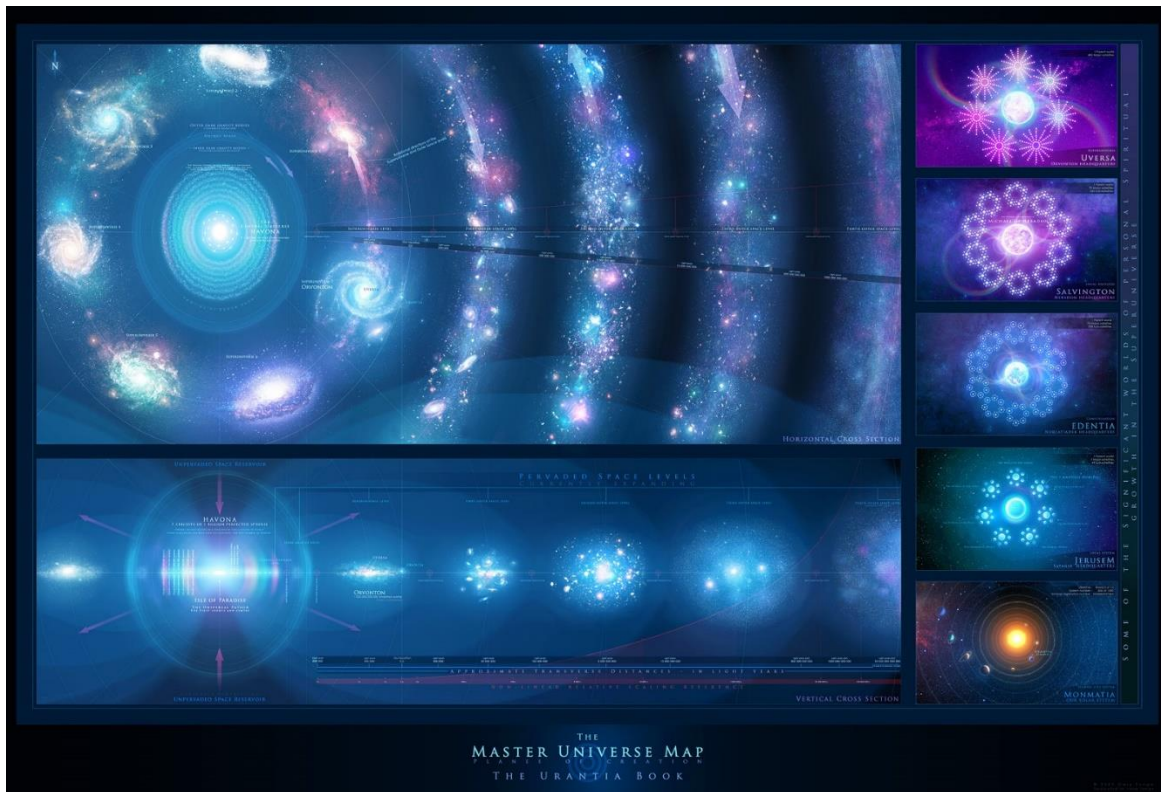
12:1.5 (129.3) 2. The Seven Superuniverses.

12:1.6 (129.4) 3. The First Outer Space Level.

12:1.7 (129.5) 4. The Second Outer Space Level.

12:1.8 (129.6) 5. The Third Outer Space Level.

12:1.9 (129.7) 6. The Fourth and Outermost Space Level.



*Illustration by Gary Tonge of the Master Universe*

**Each Superuniverse:** Consists of 100,000 Local Universes, each with Major and Minor Sectors; for a total of one trillion projected inhabitable worlds.

**Each Local Universe:** Consists of 100 constellations, each containing 100 local systems (1,000 inhabitable planets in each system), for a total of 10 million projected inhabitable, evolutionary worlds.

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*Illustration by Gary Tonge of the Isle of Paradise surrounded by the billion worlds of Havona*

## From Paper 14:5 “Life in Havona”

14:5.1 (158.4) On Urantia you pass through a short and intense test during your initial life of material existence. On the mansion worlds and up through your system, constellation, and local universe, you traverse the morontia phases of ascension. On the training worlds of the superuniverse you pass through the true spirit stages of progression and are prepared for eventual transit to Havona. On the seven circuits of Havona your attainment is intellectual, spiritual, and experiential. And there is a definite task to be achieved on each of the worlds of each of these circuits.

14:5.2 (158.5) Life on the divine worlds of the central universe is so rich and full, so complete and replete, that it wholly transcends the human concept of anything a created being could possibly experience. The social and economic activities of this eternal creation are entirely dissimilar to the occupations of material creatures living on evolutionary worlds like Urantia. Even the technique of Havona thought is unlike the process of thinking on Urantia.

14:5.9 (159.5) Not only will you find undreamed-of changes confronting you as you advance from circuit to circuit in Havona, but your astonishment will be inexpressible as you progress from planet to planet within each circuit. Each of these billion study worlds is a veritable university of surprises. Continuing astonishment, unending wonder, is the experience of those who traverse these circuits and tour these gigantic spheres. Monotony is not a part of the Havona career.

14:5.10 (159.6) Love of adventure, curiosity, and dread of monotony — these traits inherent in evolving human nature — were not put there just to aggravate and annoy you during your short sojourn on earth, but rather to suggest to you that death is only the beginning of an endless career of adventure, an everlasting life of anticipation, an eternal voyage of discovery.

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## Papers 16-31 Higher Orders of Celestial Beings

16. The Seven Master Spirits
17. The Seven Supreme Spirit Groups
18. The Supreme Trinity Personalities
19. The Co-ordinate Trinity-Origin Beings
20. The Paradise Sons of God
21. The Paradise Creator Sons
22. The Trinitized Sons of God
23. The Solitary Messengers
24. Higher Personalities of the Infinite Spirit
25. The Messenger Hosts of Space
26. Ministering Spirits of the Central Universe
27. Ministry of the Primary Supernaphim
28. Ministering Spirits of the Superuniverses
29. The Universal Power Directors
30. Personalities of the Grand Universe
31. The Corps of the Finality

**(Look at Sections in Papers 21, 27, and 30; mention Paper 31)**

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27:7.4 (304.2) It is the task of the conductors of worship so to teach the ascendant creatures how to worship that they may be enabled to gain this satisfaction of self-expression and at the same time be able to give attention to the essential activities of the Paradise regime. Without improvement in the technique of worship it would require hundreds of years for the average mortal who reaches Paradise to give full and satisfactory expression to his emotions of intelligent appreciation and ascendant gratitude. The conductors of worship open up new and hitherto unknown avenues of expression so that these wonderful children of the womb of space and the travail of time are enabled to gain the full satisfactions of worship in much less time.

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## Paper 30:4 The Ascending Mortals

### 4. The Ascending Mortals

30:4.1 (340.3) While the mortal survivors of time and space are denominated ascending pilgrims when accredited for the progressive ascent to Paradise, these evolutionary creatures occupy such an important place in these narratives that we here desire to present a synopsis of the following seven stages of the ascending universe career:

30:4.2 (340.4) 1. Planetary Mortals.

30:4.3 (340.5) 2. Sleeping Survivors.

30:4.4 (340.6) 3. Mansion World Students.

30:4.5 (340.7) 4. Morontia Progressors.

30:4.6 (340.8) 5. Superuniverse Wards.

30:4.7 (340.9) 6. Havona Pilgrims.

30:4.8 (340.10) 7. Paradise Arrivals.

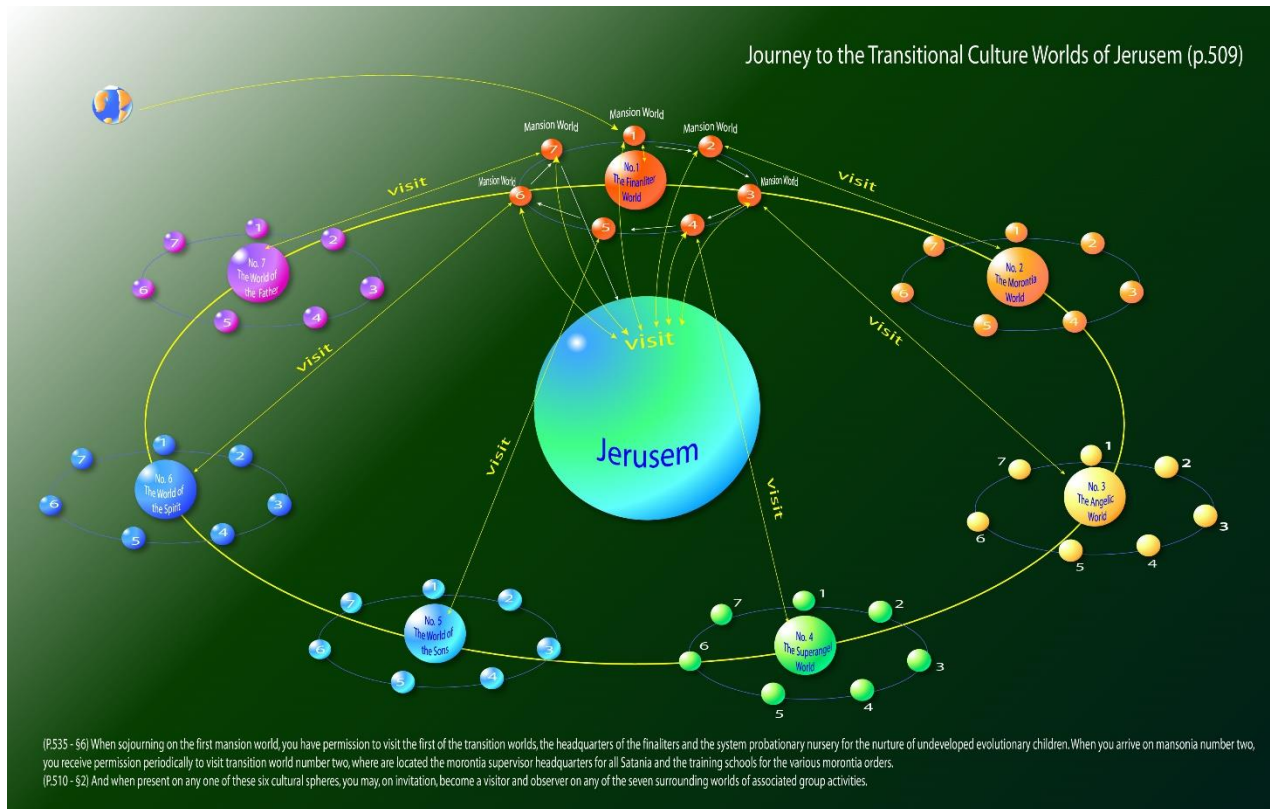
30:4.9 (340.11) The following narrative presents the universe career of an Adjuster-indwelt mortal. ...such a destiny may be anticipated by all of the human races of Urantia.

**30:4.10 (340.12) 1. Planetary Mortals.** Mortals are all animal-origin evolutionary beings of ascendant potential. In origin, nature, and destiny these various groups and types of human beings are not wholly unlike the Urantia peoples. The human races of each world receive the same ministry of the Sons of God and enjoy the presence of the ministering spirits of time. After natural death all types of ascenders fraternize as one morontia family on the mansion worlds.

**30:4.11 (341.1) 2. Sleeping Survivors.** All mortals of survival status, in the custody of personal guardians of destiny, pass through the portals of natural death and, on the third period, personalize on the mansion worlds. Those accredited beings who have, for any reason, been unable to attain that level of intelligence mastery and endowment of spirituality which would entitle them to personal guardians, cannot thus immediately and directly go to the mansion worlds. Such surviving souls must rest in unconscious sleep until the judgment day of a new epoch, a new dispensation, the coming of a Son of God to call the rolls of the age and adjudicate the realm, and this is the general practice throughout all Nebadon. ....

30:4.12 (341.2) The passing of time is of no moment to sleeping mortals; they are wholly unconscious and oblivious to the length of their rest. On reassembly of personality at the end of an age, those who have slept five thousand years will react no differently than those who have rested five days. Aside from this time delay these survivors pass on through the ascension regime identically with those who avoid the longer or shorter sleep of death.

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*An illustration of the 7 Transitional Worlds of our local system which orbit Jerusem, the system capital (center). Each transitional world has 7 smaller spheres which orbit it. The 7 Mansion Worlds orbit the first transitional world (red), called the Finaliters World. After we die, we are eventually resurrected on the first Mansion World.*

**30:4.14 (341.4) 3. Mansion World Students.** All surviving mortals who reawaken on the mansion worlds belong to this class.

30:4.15 (341.5) The physical body of mortal flesh is not a part of the reassembly of the sleeping survivor; the physical body has returned to dust. The seraphim of assignment sponsors the new body, the morontia form, as the new life vehicle for the immortal soul and for the indwelling of the returned Adjuster. The Adjuster is the custodian of the spirit transcript of the mind of the sleeping survivor. The assigned seraphim is the keeper of the surviving identity — the immortal soul — as far as it has evolved. And when these two, the Adjuster and the seraphim, reunite their personality trusts, the new individual constitutes the resurrection of the old personality, the survival of the evolving morontia identity of the soul. ... Though you will probably never understand the fact of such an inexplicable transaction, you will sometime experientially know the truth of it if you do not reject the plan of mortal survival.

30:4.16 (341.6) The plan of initial mortal detention on seven worlds of progressive training is nearly universal in Orvonton. In each local system of approximately one thousand inhabited planets there



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are seven mansion worlds, usually satellites or subsatellites of the system capital. They are the receiving worlds for the majority of ascending mortals.

30:4.17 (341.7) ... From here on, within a given group of spheres like the mansion worlds, ascenders will progress individually from one sphere to another and from one phase of life to another, but they will always advance from one stage of universe study to another in class formation.



MORONTIA MORTAL

**30:4.18 (342.1) 4. Morontia Progressors.** From the mansion worlds on up through the spheres of the system, constellation, and the universe, mortals are classed as morontia progressors; they are traversing the transition spheres of mortal ascension. As the ascending mortals progress from the lower to the higher of the morontia worlds, they serve on countless assignments in association with their teachers and in company with their more advanced and senior brethren.

30:4.19 (342.2) Morontia progression pertains to continuing advancement of intellect, spirit, and personality form. Survivors are still three-natured beings. Throughout the entire morontia experience they are wards of the local universe. The regime of the superuniverse does not function until the spirit career begins.

30:4.20 (342.3) Mortals acquire real spirit identity just before they leave the local universe headquarters for the receiving worlds of the minor sectors of the superuniverse. Passing from the final morontia stage to the first or lowest spirit status is but a slight transition. The mind, personality, and character are unchanged by such an advance; only does the form undergo modification. But the spirit form is just as real as the morontia body, and it is equally discernible.

**30:4.22 (342.5) 5. Superuniverse Wards.** All ascenders arriving on the training worlds of the superuniverses become the wards of the Ancients of Days; they have traversed the morontia life of the local universe and are now accredited spirits. As young spirits they begin the ascension of the superuniverse system of training and culture, extending from the receiving spheres of their minor sector in through the study worlds of the ten major sectors and on to the higher cultural spheres of the superuniverse headquarters.

30:4.23 (342.6) There are **three orders of student spirits** in accordance with their sojourn upon the minor sector, major sectors, and the superuniverse headquarters worlds of spirit progression. As morontia ascenders studied and worked on the worlds of the local universe, so spirit ascenders continue to master new worlds while they practice at giving out to others that which they have imbibed at the experiential founts of wisdom. But going to school as a spirit being in the superuniverse career is very unlike anything that has ever entered the imaginative realms of the material mind of man.

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30:4.24 (342.7) Before leaving the superuniverse for Havona, these ascending spirits receive the same thorough course in superuniverse management that they received during their morontia experience in local universe supervision. Before spirit mortals reach Havona, their chief study, but not exclusive occupation, is the mastery of local and superuniverse administration. The reason for all of this experience is not now fully apparent, but no doubt such training is wise and necessary in view of their possible future destiny as members of the Corps of the Finality.

30:4.25 (342.8) The superuniverse regime is not the same for all ascending mortals. They receive the same general education, but special groups and classes are carried through special courses of instruction and are put through specific courses of training.

**30:4.26 (343.1) 6. Havona Pilgrims.** When spirit development is complete, even though not replete, then the surviving mortal prepares for the long flight to Havona, the haven of evolutionary spirits. On earth you were a creature of flesh and blood; through the local universe you were a morontia being; through the superuniverse you were an evolving spirit; with your arrival on the receiving worlds of Havona your spiritual education begins in reality and in earnest; your eventual appearance on Paradise will be as a perfected spirit.



30:4.27 (343.2) The journey from the superuniverse headquarters to the Havona receiving spheres is always made alone. From now on no more class or group instruction will be administered. You are through with the technical and administrative training of the evolutionary worlds of time and space. Now begins your personal education, your individual spiritual training. From first to last, throughout all Havona, the instruction is personal and threefold in nature: intellectual, spiritual, and experiential.

30:4.30 (343.5) The ascendant mortals have been thoroughly trained in the affairs of the evolutionary worlds of space; now they begin their long and profitable contact with the created spheres of perfection. What a preparation for some future work is afforded by this combined, unique, and extraordinary experience! But I cannot tell you about Havona; you must see these worlds to appreciate their glory or to understand their grandeur.

**30:4.31 (343.6) 7. Paradise Arrivals.** ... Your residence on Paradise signifies that you have found God, and that you are to be mustered into the Mortal Corps of the Finality. Of all the creatures of the grand universe, only those who are Father fused are mustered into the Mortal Corps of the Finality. Only such individuals take the finaliter oath. Other beings of Paradise perfection or attainment may be temporarily attached to this finality corps, but they are not of eternal

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assignment to the unknown and unrevealed mission of this accumulating host of the evolutionary and perfected veterans of time and space.

30:4.32 (343.7) Paradise arrivals are accorded a period of freedom, after which they begin their associations with the seven groups of the primary supernaphim. They are designated Paradise graduates when they have finished their course with the conductors of worship and then, as finaliters, are assigned on observational and co-operative service to the ends of the far-flung creation. As yet there seems to be no specific or settled employment for the Mortal Corps of Finaliters, though they serve in many capacities on worlds settled in light and life.

30:4.34 (344.2) This narrative, together with what has been revealed to you and with what you may acquire in connection with instruction respecting your own world, presents an outline of the career of an ascending mortal. The story varies considerably in the different superuniverses, but this recital affords a glimpse of the average plan of mortal progression as it is operative in the local universe of Nebadon and in the seventh segment of the grand universe, the superuniverse of Orvonton.

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## Addendum

### Paper 15 – The Seven Superuniverses

#### Section 2. Organization of the Superuniverses

(165.6) 15:2.1 Only the Universal Father knows the location and actual number of inhabited worlds in space; he calls them all by name and number. I can give only the approximate number of inhabited or inhabitable planets, for some local universes have more worlds suitable for intelligent life than others. Nor have all projected local universes been organized. Therefore, the estimates which I offer are solely for the purpose of affording some idea of the immensity of the material creation.

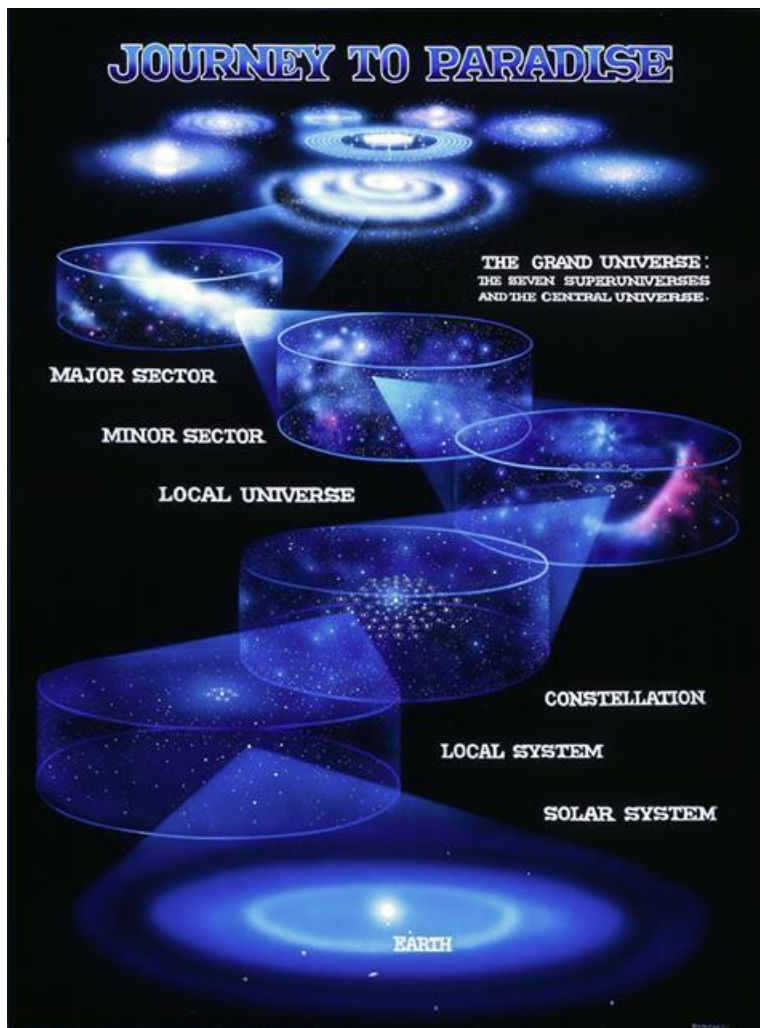
(166.1) 15:2.2 There are seven superuniverses in the grand universe, and they are constituted approximately as follows:

(166.2) 15:2.3 1. *The System.* The basic unit of the supergovernment consists of about one thousand inhabited or inhabitable worlds. Blazing suns, cold worlds, planets too near the hot suns, and other spheres not suitable for creature habitation are not included in this group. These one thousand worlds adapted to support life are called a system, but in the younger systems only a comparatively small number of these worlds may be inhabited. Each inhabited planet is presided over by a Planetary Prince, and each local system has an architectural sphere as its headquarters and is ruled by a System Sovereign.

(166.3) 15:2.4 2. *The Constellation.* One hundred systems (about 100,000 inhabitable planets) make up a constellation. Each constellation has an architectural headquarters sphere and is presided over by

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three Vorondadek Sons, the Most Highs. Each constellation also has a Faithful of Days in observation, an ambassador of the Paradise Trinity.



(166.4) 15:2.5 3. *The Local Universe.* One hundred constellations (about 10,000,000 inhabitable planets) constitute a local universe. Each local universe has a magnificent architectural headquarters world and is ruled by one of the co-ordinate Creator Sons of God of the order of Michael. Each universe is blessed by the presence of a Union of Days, a representative of the Paradise Trinity.

(166.5) 15:2.6 4. *The Minor Sector.* One hundred local universes (about 1,000,000,000 inhabitable planets) constitute a minor sector of the superuniverse government; it has a wonderful headquarters world, wherefrom its rulers, the Recents of Days, administer the affairs of the minor sector. There are three Recents of Days, Supreme Trinity Personalities, on each minor sector headquarters.

(166.6) 15:2.7 5. *The Major Sector.* One hundred minor sectors (about 100,000,000,000 inhabitable worlds) make one major sector. Each major sector is provided with a superb headquarters and is presided over by three Perfections of Days, Supreme Trinity Personalities.

(166.7) 15:2.8 6. *The Superuniverse.* Ten major sectors (about 1,000,000,000,000 inhabitable planets) constitute a superuniverse. Each superuniverse is provided with an enormous and glorious headquarters world and is ruled by three Ancients of Days.

(166.8) 15:2.9 7. *The Grand Universe.* Seven superuniverses make up the present organized grand universe, consisting of approximately seven trillion inhabitable worlds plus the architectural spheres and the one billion inhabited spheres of Havona. The superuniverses are ruled and administered indirectly and reflectively from Paradise by the Seven Master Spirits. The billion worlds of Havona are directly administered by the Eternals of Days, one such Supreme Trinity Personality presiding over each of these perfect spheres.

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(167.1) 15:2.10 Excluding the Paradise-Havona spheres, the plan of universe organization provides for the following units:

- (167.2) 15:2.11 Superuniverses 7
- (167.3) 15:2.12 Major sectors 70
- (167.4) 15:2.13 Minor sectors 7,000
- (167.5) 15:2.14 Local universes 700,000
- (167.6) 15:2.15 Constellations 70,000,000
- (167.7) 15:2.16 Local systems 7,000,000,000
- (167.8) 15:2.17 Inhabitable planets 7,000,000,000,000

(167.9) 15:2.18 Each of the seven superuniverses is constituted, approximately, as follows:

- (167.10) 15:2.19 One system embraces, approximately 1,000 worlds
- (167.11) 15:2.20 One constellation (100 systems) 100,000 worlds
- (167.12) 15:2.21 One universe (100 constellations) 10,000,000 worlds
- (167.13) 15:2.22 One minor sector (100 universes) 1,000,000,000 worlds
- (167.14) 15:2.23 One major sector (100 minor sectors) 100,000,000,000 worlds
- (167.15) 15:2.24 One superuniverse (10 major sectors) 1,000,000,000,000 worlds

(167.16) 15:2.25 All such estimates are approximations at best, for new systems are constantly evolving while other organizations are temporarily passing out of material existence.



## Supplemental Links

### Urantia Book Search Engines

As you study The Urantia Book, you will notice that certain concepts like truth, beauty and goodness, soul, forgiveness, bestowal, free will, perfection, and evolution – just to name a few – are

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mentioned throughout the book. These provide evidence of internal consistency of facts and ideas and, when taken together, they offer important insights to the serious student.

It is highly beneficial to students of The Urantia Book to search on particular concepts, words, or short phrases in the book to see how often they appear and how they are described in each section. This helps the student to build a greater comprehension of the meaning and value of those concepts when they are consolidated and reflected on altogether.

**There are several Urantia Book Search engines available on different websites such as:**

- Urantia Foundation at <https://www.urantia.org/urantia-book/search>
- Urantia Book Fellowship at [https://www.urantiabook.org/Search-The-Urantia-Book-\(English\)](https://www.urantiabook.org/Search-The-Urantia-Book-(English))
- Truthbook.com at <https://truthbook.com/urantia-book/urantia-book-online>
- [Search The Urantia Book](#)
- [The Urantia Book's SMART Aid](#)

## Glossary of Urantia Book Words

Students will find The Urantia Book Fellowship's online Glossary, which contains 1549 Terms with 90,948 cross-references, extremely useful. Click on this link to access The Urantia Book Fellowship's full [Glossary](#).

The Glossary, the Glossarized Urantia Book, and its associated webpages are provided and maintained courtesy of The Urantia Society of Greater New York (USGNY).

- <https://urantiabook.org/Urantia-Book-Glossary>

## Videos which illustrate *The Urantia Book*

For a soaring and beautiful journey through the Grand Universe depicted in *The Urantia Book*, we recommend the following videos by Gary Tonge, a pre-eminent illustrator of the Urantia community.

### The Urantia Book - Introduction

<https://www.youtube.com/watch?v=wf21UbsdJ4&t=44s>

### The Urantia Book - Journey Through the Universe

<https://www.youtube.com/watch?v=9CkbbbohKDoY&t=8s>

### The Urantia Book - Architectural Spheres of Ascension

<https://youtu.be/KzA6ua37ILk>