

# Patterns for Personal Growth



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Consider the following Essential Questions for discussion during and at the end of this study:

1. How is a developmental approach crucial to God's plan for us, our planet, and the universe?
2. Why does *The Urantia Book* place such emphasis on our understanding the role of development or evolution?
3. How do psychological theories of development relate to such descriptions in *The Urantia Book*?
4. How can we improve our lives and our decisions by studying developmental frameworks?

*Note to presenters: References from The Urantia Book are numbered in sequence. These references are abridged from many other worthy references, but the presenter will probably choose not to use them all. He or she should read through them, become familiar with what they offer, and use them as he or she deems relevant to the presentation. Introductory comments begin each section.*

# I. The Importance of Development and Evolution

**The Urantia Book teaches that "the watchword of the universe is progress..."** Paper 4:1.2 (page 54.5) *This method of achieving growth through evolution applies to the individual, the planet, and every level of the universe. The book is rife with descriptions of taxonomies, hierarchies, and other developmental paths we will follow. All of the references below relate to this truth; numbers 2, the 2nd and 3rd paragraphs of 3, 7, 8, 14, 16, and the 2nd and 3rd paragraphs of 17 especially deserve focus. How is a developmental approach crucial to God's plan for us, our planet, and the universe?*

1. (1280.2)<sup>117:2.2</sup> To mortal man, existence is equivalent to growth.
2. (1671.6)<sup>149:2.11</sup> [Jesus] ... was a progressive evolutionist.
3. (1094.4)<sup>100:1.2</sup> Some persons are too busy to grow and are therefore in grave danger of spiritual fixation. Provision must be made for growth of meanings at differing ages, in successive cultures, and in the passing stages of advancing civilization. The chief inhibitors of growth are prejudice and ignorance.  
  
(1094.5)<sup>100:1.3</sup> Give every developing child a chance to grow his own religious experience; do not force a ready-made adult experience upon him. Remember, year-by-year progress through an established educational regime does not necessarily mean intellectual progress, much less spiritual growth. Enlargement of vocabulary does not signify development of character. Growth is not truly indicated by mere products but rather by progress. Real educational growth is indicated by enhancement of ideals, increased appreciation of values, new meanings of values, and augmented loyalty to supreme values.  
  
(1094.6)<sup>100:1.4</sup> Children are permanently impressed only by the loyalties of their adult associates; precept or even example is not lastingly influential. Loyal persons are growing persons, and growth is an impressive and inspiring reality. Live loyally today — grow — and tomorrow will attend to itself. The quickest way for a tadpole to become a frog is to live loyally each moment as a tadpole.
4. (2094.14)<sup>196:3.15</sup> Thus it appears that all human progress is effected by a technique of conjoint *revelational evolution*.
5. (990.5)<sup>90:3.10</sup> Evolution unerringly achieves its end...
6. (870.1)<sup>78:2.3</sup> ... the civilization of the second Eden was an artificial structure — *it had not been evolved* — and was therefore doomed to deteriorate until it reached a natural evolutionary level.
7. (1229.2)<sup>112:2.15</sup> The purpose of cosmic evolution is to achieve unity of personality through increasing spirit dominance, volitional response to the teaching and leading of the Thought Adjuster. Personality, both human and superhuman, is characterized by an inherent cosmic quality which may be called "the evolution of dominance," the expansion of the control of both itself and its environment.
8. (1434.7)<sup>130:4.8</sup> ... Intelligent and progressing life becomes then, in and of itself, an incontrovertible proof of the existence of a purposeful universe expressing the will of a divine Creator. And this life, in the aggregate, struggles toward higher values, having for its final goal the Universal Father.

9. (435.5)<sup>39:4.12</sup> These seraphim teach the fruitfulness of patience: That stagnation is certain death, but that overrapid growth is equally suicidal; that as a drop of water from a higher level falls to a lower and, flowing onward, passes ever downward through a succession of short falls, so ever upward is progress in the morontia and spirit worlds — and just as slowly and by just such gradual stages.
10. (1302.3)<sup>118:8.6</sup> The slowness of evolution, of human cultural progress, testifies to the effectiveness of that brake — material inertia — which so efficiently operates to retard dangerous velocities of progress. Thus does time itself cushion and distribute the otherwise lethal results of premature escape from the next-encompassing barriers to human action. For when culture advances overfast, when material achievement outruns the evolution of worship-wisdom, then does civilization contain within itself the seeds of retrogression; and unless buttressed by the swift augmentation of experiential wisdom, such human societies will recede from high but premature levels of attainment, and the “dark ages” of the interregnum of wisdom will bear witness to the inexorable restoration of the imbalance between self-liberty and self-control.

(1302.4)<sup>118:8.7</sup> The iniquity of Caligastia was the by-passing of the time governor of progressive human liberation — the gratuitous destruction of restraining barriers, barriers which the mortal minds of those times had not experientially overridden.

11. (401.5)<sup>36:5.1</sup> ... why evolution is purposeful and not accidental.
12. (735.1)<sup>65:4.2</sup> .... The evolution of life is a technique ever progressive, differential, and variable, but never haphazard, uncontrolled, nor wholly experimental, in the accidental sense.
13. (665.6)<sup>58:2.3</sup> ... The Urantia midwayers have assembled over fifty thousand facts of physics and chemistry which they deem to be incompatible with the laws of accidental chance, and which they contend unmistakably demonstrate the presence of intelligent purpose in the material creation. And all of this takes no account of their catalogue of more than one hundred thousand findings outside the domain of physics and chemistry which they maintain prove the presence of mind in the planning, creation, and maintenance of the material cosmos.
14. (782.5)<sup>69:9.18</sup> ... Go forward, not backward! Let evolution proceed! Do not take a backward step.
15. (1294.10)<sup>118:0.10</sup> Creative growth is unending but ever satisfying, endless in extent but always punctuated by those personality-satisfying moments of transient goal attainment which serve so effectively as the mobilization preludes to new adventures in cosmic growth, universe exploration, and Deity attainment.

(1294.11)<sup>118:0.11</sup> While the domain of mathematics is beset with qualitative limitations, it does provide the finite mind with a conceptual basis of contemplating infinity. There is no quantitative limitation to numbers, even in the comprehension of the finite mind. No matter how large the number conceived, you can always envisage one more being added. And also, you can comprehend that that is short of infinity, for no matter how many times you repeat this addition to number, still always one more can be added.

(1294.12)<sup>118:0.12</sup> At the same time, the infinite series can be totaled at any given point, and this total (more properly, a subtotal) provides the fullness of the sweetness of goal attainment for a given person at a given time and status. But sooner or later, this same person begins to hunger and yearn for new and greater goals, and such adventures in growth will be forever forthcoming in the fullness of time and the cycles of eternity.

(1294.13)<sup>118:0.13</sup> Each successive universe age is the antechamber of the following era of cosmic growth, and each universe epoch provides immediate destiny for all preceding stages. Havona, in and of itself, is a perfect, but perfection-limited, creation; Havona perfection, expanding out into the evolutionary superuniverses, finds not only cosmic destiny but also liberation from the limitations of pre-evolutionary existence.

16. (1280.2)<sup>117:2.2</sup> To mortal man, existence is equivalent to growth. And so indeed it would seem to be, even in the larger universe sense, for spirit-led existence does seem to result in experiential growth — augmentation of status. We have long held, however, that the present growth which characterizes creature existence in the present universe age is a function of the Supreme. We equally hold that this kind of growth is peculiar to the age of the growth of the Supreme, and that it will terminate with the completion of the growth of the Supreme.

17. (1097.2)<sup>100:3.5</sup> Values can never be static; reality signifies change, growth. Change without growth, expansion of meaning and exaltation of value, is valueless — is potential evil. The greater the quality of cosmic adaptation, the more of meaning any experience possesses. Values are not conceptual illusions; they are real, but always they depend on the fact of relationships. Values are always both actual and potential — not what was, but what is and is to be.

(1097.3)<sup>100:3.6</sup> The association of actuals and potentials equals growth, the experiential realization of values. But growth is not mere progress. Progress is always meaningful, but it is relatively valueless without growth. The supreme value of human life consists in growth of values, progress in meanings, and realization of the cosmic interrelatedness of both of these experiences. And such an experience is the equivalent of God-consciousness. Such a mortal, while not supernatural, is truly becoming superhuman; an immortal soul is evolving.

(1097.4)<sup>100:3.7</sup> Man cannot cause growth, but he can supply favorable conditions. Growth is always unconscious, be it physical, intellectual, or spiritual. Love thus grows; it cannot be created, manufactured, or purchased; it must grow. Evolution is a cosmic technique of growth. Social growth cannot be secured by legislation, and moral growth is not had by improved administration. Man may manufacture a machine, but its real value must be derived from human culture and personal appreciation. Man's sole contribution to growth is the mobilization of the total powers of his personality — living faith.

Note regarding citations: The citations in this document use the following pattern: numbers within parentheses denote the page number and paragraph on the page, no parentheses denotes the Paper number, Section, and paragraph in the Section.

## **II. Personal Experiences of Growth**

*To apply the concepts of developmental progress described both in and out of The Urantia Book, participants are asked to answer the following questions as they relate to their own lives.*

In order to better consider growth and development, please consider the following:

1. Think of a time or period or event during which you feel matured significantly or progressed from one stage or level of development to another. Try to describe it.
2. In what ways did you mature? Socially? Intellectually? In self awareness? Relationally? Spiritually? Try to be specific.
3. What factors contributed to your readiness to develop? Consider both external and internal factors.
4. How would you contrast the way you were after the event or period as opposed to before it?
5. Why do you think you were able to mature at this time? What caused your growth?

## **III. Developmental Psychological Theories and Hierarchies**

*Although The Urantia Book's portrayal of developmental hierarchies precedes many of those of secular developmental psychology, one's understanding of the book's key principles in this area can be significantly enhanced by learning of the theories of the practitioners. If the group wishes to limit the theorists and their philosophies, they might want study those of Bloom, of Erikson, and especially of Kohlberg. How do these theories relate to your own experiences?*

## Taxonomy of Higher Level Thinking Skills

*Dr. Benjamin Bloom was an American educational psychologist who made contributions to the classification of educational objectives and to the theory of mastery-learning. Benjamin Bloom headed a group of cognitive psychologists in 1956 at the University of Chicago that developed a taxonomic hierarchy of cognitive-driven behavior deemed important to learning and to measurable capability.*

**Cognitive Level 1– Knowledge** means that previously learned information is remembered by an individual.

**Cognitive Level 2- Comprehension** means that an individual can grasp the meaning of information.

**Cognitive Level 3- Application** means that an individual can apply knowledge to actual situations.

**Cognitive Level 4- Analysis** means that an individual can break down objects or ideas into simpler parts and seeing how the parts relate and are organized.

**Cognitive Level 5- Synthesis** means that an individual can rearrange component ideas into a new whole.

**Cognitive Level 6- Evaluation** means that an individual can make judgments based on internal evidence or external criteria.

## Hierarchy of Needs

*Dr. Abraham Maslow was an American psychologist who was best known for creating Maslow's hierarchy of needs, a theory of self-actualization in which it was found that one must satisfy lower level basis needs before progressing on to meet higher level growth needs (approximately 1951). Maslow was a psychology professor at Brandeis University, Brooklyn College, New School for Social Research and Columbia University.*

**Level 1 – Basic or Physiological** needs of a human being are food and water and sex.

**Level 2 – Safety** needs include security, order, and stability.

**Level 3 – Love and Belonging** are psychological needs. Once individuals have taken care of themselves physically, they are ready to share themselves with others.

**Level 4 – Esteem** needs are achieved when individuals feel comfortable with what they have accomplished.

**Level 5 – Cognitive** needs are met when individuals intellectually stimulate themselves and explore.

**Level 6 – Aesthetic** needs are for harmony, order and beauty.

**Level 7 – Self-actualization** needs are achieved when individuals reach a state of harmony and understanding because they have achieved their full potential.

[http://en.wikipedia.org/wiki/Abraham\\_Maslow](http://en.wikipedia.org/wiki/Abraham_Maslow)

## Stages of Faith

*Dr. James W. Fowler III (1940) Professor of Theology and Human Development at Emory University, was director of both the Center for Research on Faith and Moral Development and the Center for Ethics until he retired in 2005. He is a minister in the United Methodist Church. He is best known for his book Stages of Faith published in 1981 in which he sought to develop the idea of a developmental process in "human faith."*

- Stage 1 Intuitive-Projective faith** is the fantasy-filled, imitative phase in which the child can be powerfully and permanently influenced by examples, moods, actions and stories of the visible faith of primally related adults.
- Stage 2 Mythic-Literal faith** is the stage in which the person begins to take on for him- or herself the stories, beliefs and observances that symbolize belonging to his or her community. Beliefs are appropriated with literal interpretations, as are moral rules and attitudes. Symbols are taken as one-dimensional and literal in meaning. In this stage the rise of concrete operations leads to the curbing and ordering of the previous stage's imaginative composing of the world. In
- Stage 3 Synthetic-Conventional faith**, a person's experience of the world now extends beyond the family. A number of spheres demand attention: family, school or work, peers, street society and media, and perhaps religion. Faith must provide a coherent orientation in the midst of that more complex and diverse range of involvements. Faith must synthesize values and information; it must provide a basis for identity and outlook.
- Stage 4 Individuative-Reflective faith** most appropriately takes form in young adulthood (but let us remember that many adults do not construct it and that for a significant group it emerges only in the mid-thirties or forties). This stage is marked by a double development. The self, previously sustained in its identity and faith compositions by an interpersonal circle of significant others, now claims an identity no longer defined by the composite of one's roles or meanings to others.
- Stage 5 Conjunctive faith** involves the integration into self and outlook of much that was suppressed or unrecognized in the interest of Stage 4's self-certainty. This stage develops a "second naivete" (Ricoeur) in which symbolic power is reunited with conceptual meanings. Here there must also be a new reclaiming and reworking of one's past. There must be an opening to the voices of one's "deeper self." Importantly, this involves a critical recognition of one's social unconscious—the myths, ideal images and prejudices built deeply into the self-system by virtue of one's nurture within a particular social class, religious tradition, ethnic group or the like.
- Stage 6 Universalizing faith** is exceedingly rare. The persons best described by it have generated faith compositions in which their felt sense of an ultimate environment is inclusive of all being. They have become incarnators and actualizers of the spirit of an inclusive and fulfilled human community.

Adapted from Joann Wolski Conn (ed.), *Women's Spirituality: Resources for Christian Development*. (Paulist, 1986), pp. 226-232.

## Stages of Cognitive Development

*Jean Piaget was a Swiss developmental psychologist and philosopher known for his epistemological studies with children. Piaget placed great importance on the education of children. As the Director of the International Bureau of Education, he declared in 1934 that "only education is capable of saving our societies from possible collapse, whether violent, or gradual." Jean Piaget is "the great pioneer of the constructivist theory of knowing."*

**Stage 1 – Sensori-motor** occurs from birth to two years. In this stage infants differentiate themselves from objects and recognize themselves as agents of actions, beginning to act intentionally. During this stage the infant achieves object permanence by realizing that things continue to exist even no longer present to the sense.

**Stage 2 – Pre-operation** occurs from 2-7 years. During this stage the child learns to use language and to represent objects by images and words. Thinking is still egocentric and children have difficulty taking the viewpoint of others. Objects are classified by a single feature.

**Stage 3 – Concrete Operational** occurs from 7 to 11 years. During this stage children can think logically about objects and events. They also understand the conservation of numbers, mass, and weight. Additionally, objects can be classified according to several features and can be ordered in a series along with a single dimension such as size.

**Stage 4 – Formal Operational** occurs from 11 years forward. During this stage children can think logically about abstract propositions and test hypotheses systematically. They become concerned with the hypothetical, the future, and ideological problems.

<http://www.learningandteaching.info/learning/piaget.htm#ixzz22XhukgxW>



## Stages of Moral Development

*Dr. Lawrence Kohlberg was a Jewish American psychologist born in Bronxville, New York. He served as a professor at the University of Chicago, as well as Harvard University. Having specialized in research on moral education and reasoning, he is best known for his theory of stages of moral development in 1958.*

- Stage 1 - Obedience and Punishment** is the earliest stage of moral development. It is especially common in young children, but adults are also capable of expressing this type of reasoning. At this stage, children see rules as fixed and absolute. Obeying the rules is important because it is a means to avoid punishment.
- Stage 2 - Individualism and Exchange** is when children account for individual points of view and judge actions based on how they serve individual needs. Reciprocity is possible at this point in moral development, but only if it serves one's own interests.
- Stage 3 - Interpersonal Relationships** are often referred to as the "good boy-good girl" orientation, this stage of moral development is focused on living up to social expectations and roles. There is an emphasis on conformity, being "nice," and consideration of how choices influence relationships.
- Stage 4 - Maintaining Social Order** is when people begin to consider society as a whole when making judgments. The focus is on maintaining law and order by following the rules, doing one's duty and respecting authority.
- Stage 5 - Social Contract and Individual Rights** starts when people begin to account for the differing values, opinions and beliefs of other people. Rules of law are important for maintaining a society, but members of the society should agree upon these standards.
- Stage 6 - Universal Principles** is based upon ethical principles and abstract reasoning. At this stage, people follow these internalized principles of justice, even if they conflict with laws and rules.

<http://psychology.about.com/od/developmentalpsychology/a/kohlberg.htm>

## Stages of Psychosocial Development

*Erik Erickson was an American psychoanalyst from Germany. After emigrating to the United States in 1933, Erikson taught at Harvard and engaged in a variety of clinical work, widening the scope of psychoanalytic theory to take greater account of social, cultural, and other environmental factors. In 1950 he divided the human life cycle into eight psychosocial stages of development.*

**Stage 1** – During infancy (birth to 18 months) children develop a sense of trust when caregivers provide reliability, care, and affection. A lack of this will lead to mistrust.

**Stage 2** – Children (2 to 3 years) need to develop a sense of personal control over physical skills and a sense of independence. Success leads to feelings of autonomy, failure results in feelings of shame and doubt.

**Stage 3** – Children (3 to 5 years) need to begin asserting control and power over the environment. Success in this stage leads to a sense of purpose. Children who try to exert too much power experience disapproval, resulting in a sense of guilt.

**Stage 4** – Children (6 to 11 years) need to cope with new social and academic demands. Success leads to a sense of competence, while failure results in feelings of inferiority.

**Stage 5** – Teens (12 to 18 years) need to develop a sense of self and personal identity. Success leads to an ability to stay true to yourself, while failure leads to role confusion and a weak sense of self.

**Stage 6** - Young adults (19 to 40 years) need to form intimate, loving relationships with other people. Success leads to strong relationships, while failure results in loneliness and isolation.

**Stage 7** – Adults (40 to 65 years) need to create or nurture things that will outlast them, often by having children or creating a positive change that benefits other people. Success leads to feelings of usefulness and accomplishment, while failure results in shallow involvement in the world.

**Stage 8** - Older adults (over 65 years) need to look back on life and feel a sense of fulfillment. Success at this stage leads to feelings of wisdom, while failure results in regret, bitterness, and despair.

<http://adultlearnercharacteristics.wikispaces.com/Erikson%27s+Stages+of+Development>



## IV. Hierarchies of Progress in *The Urantia Book*

**The Urantia Book provides a variety of developmental hierarchies at different levels: the self and the individual; society and the planet; and the morontial and universe level. Their underlying principles are informed in context with the secular psychological theories. How do psychological theories of development relate to such descriptions in The Urantia Book?**

### A. The Individual and the Self

*Reference 18 is very interesting, especially when compared to Kohlberg.  
Other suggested quotations of focus are 22, 23, 25, and, if time, 26.*

18. From "The Rule of Living" Paper 147:4 (page 1650)

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':

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

"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.

"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.

"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.

"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.

"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."

19. (1229.1)<sup>112:2.14</sup> The possibility of the unification of the evolving self is inherent in the qualities of its constitutive factors: the basic energies, the master tissues, the fundamental chemical overcontrol, the supreme ideas, the supreme motives, the supreme goals, and the divine spirit of Paradise bestowal — the secret of the self-consciousness of man's spiritual nature.
20. (740.2)<sup>65:8.6</sup> When physical conditions are ripe, *sudden* mental evolutions may take place; when mind status is propitious, *sudden* spiritual transformations may occur; when spiritual values receive proper recognition, then cosmic meanings become discernible, and increasingly the personality is released from the handicaps of time and delivered from the limitations of space.
21. (315.1)<sup>28:6.8</sup> ... mercy is a quality of growth. You should realize that there is a great reward of personal satisfaction in being first just, next fair, then patient, then kind. And then, on that foundation, if you choose and have it in your heart, you can take the next step and really show mercy; but you cannot exhibit mercy in and of itself. These steps must be traversed; otherwise there can be no genuine mercy.
22. (1650.4)<sup>147:4.3</sup> ... the differing levels of meaning ... of living:
- |                                      |  |
|--------------------------------------|--|
| 1. <i>The level of the flesh.</i>    | 4. <i>The level of brotherly love.</i> |
| 2. <i>The level of the feelings.</i> | 5. <i>The moral level.</i>             |
| 3. <i>The level of mind.</i>         | 6. <i>The spiritual level.</i>         |
23. (806.5)<sup>71:7.5</sup> Education is the business of living; it must continue throughout a lifetime so that mankind may gradually experience the ascending levels of mortal wisdom, which are:
- |                                 |  |
|---------------------------------|--|
| 1. The knowledge of things.     | 5. The motivation of goals – morality.     |
| 2. The realization of meanings. | 6. The love of service – character.        |
| 3. The appreciation of values.  | 7. Cosmic insight – spiritual discernment. |
| 4. The nobility of work – duty. |  |
- And then, by means of these achievements, many will ascend to the mortal ultimate of mind attainment, God-consciousness.
24. (1861.10)<sup>170:3.3</sup> ... the kingdom steps of inner righteousness:
1. God's forgiveness is made actually available and is personally experienced by man just in so far as he forgives his fellows.
  2. Man will not truly forgive his fellows unless he loves them as himself.
  3. To thus love your neighbor as yourself *is* the highest ethics.
  4. Moral conduct, true righteousness, becomes, then, the natural result of such love.
25. (402.3) 36:5.6 The seven adjutant mind-spirits:
- |                  |            |
|------------------|------------|
| 1. Intuition     | 5. Counsel |
| 2. Understanding | 6. Worship |
| 3. Courage       | 7. Wisdom  |
| 4. Knowledge     |            |

26. (1209.3)<sup>110:6.3</sup> 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. ...

(1210.8)<sup>110:6.13</sup> *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. ... Entrance upon the seventh circle constitutes a mortal creature a truly potential citizen of the local universe.

(1210.9)<sup>110:6.14</sup> *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.

(1210.10)<sup>110:6.15</sup> *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...

## B. Society and the Planet

*A planet of mortal will creatures depends on evolution to progress to its desired state, beginning with physical, then biological, and, once humans have evolved, societal, stages of civilization, and spiritual. Among the following classifications, several are in short lists. Numbers 28, 29, and 30 can be quickly examined. 31, 32, and 33 deserve a deeper investigation. How do societal and planetary developmental patterns reflect the same principles that are found in the individual's growth?*

27. (788.7)<sup>70:5.1</sup> Every human institution had a beginning, and civil government is a product of progressive evolution just as much as are marriage, industry, and religion.

28. (802.3) 71:2.9 There are ten steps, or stages, to the evolution of a practical and efficient form of representative government, and these are:

1. *Freedom of the person.*
2. *Freedom of the mind.*
3. *The reign of love.*
4. *Freedom of speech.*
5. *Security of property.*
6. *The right of petition.*
7. *The right to rule.*
8. *Universal suffrage.*
9. *Control of public servants.*
10. *Intelligent and trained representation.*

29. (804.2)<sup>71:4.2</sup> The progressive program of an expanding civilization embraces:
- |  |  |
|--|--|
| 1. Preservation of individual liberties. | 8. Care of the unfortunate.                        |
| 2. Protection of the home.               | 9. Race improvement.                               |
| 3. Promotion of economic security.       | 10. Promotion of science and art.                  |
| 4. Prevention of disease.                | 11. Promotion of philosophy – wisdom.              |
| 5. Compulsory education.                 | 12. Augmentation of cosmic insight – spirituality. |
| 6. Compulsory employment.                |  |
| 7. Profitable utilization of leisure.    |  |
30. (806.15)<sup>71:8.2</sup> The evolution of statehood entails progress from level to level, as follows:
1. The creation of a threefold government of executive, legislative, and judicial branches.
  2. The freedom of social, political, and religious activities.
  3. The abolition of all forms of slavery and human bondage.
  4. The ability of the citizenry to control the levying of taxes.
  5. The establishment of universal education — learning extended from the cradle to the grave.
  6. The proper adjustment between local and national governments.
  7. The fostering of science and the conquest of disease.
  8. The due recognition of sex equality and the co-ordinated functioning of men and women in the home, school, and church, with specialized service of women in industry and government.
  9. The elimination of toiling slavery by machine invention and the subsequent mastery of the machine age.
  10. The conquest of dialects — the triumph of a universal language.
  11. The ending of war – international adjudication of ... differences ...
  12. The world-wide vogue of the pursuit of wisdom – the exaltation of philosophy. ...
31. (1862.9)<sup>170:4.1</sup> ... Jesus noted no less than five phases, or epochs, of the kingdom, and they were:
1. The personal and inward experience of the spiritual life of the fellowship of the individual believer with God the Father.
  2. The enlarging brotherhood of gospel believers, the social aspects of the enhanced morals and quickened ethics resulting from the reign of God's spirit in the hearts of individual believers.
  3. The supermortal brotherhood of invisible spiritual beings which prevails on earth and in heaven, the superhuman kingdom of God.
  4. The prospect of the more perfect fulfillment of the will of God, the advance toward the dawn of a new social order in connection with improved spiritual living — the next age of man.
  5. The kingdom in its fullness, the future spiritual age of light and life on earth.

32 (576.6)<sup>50:5.3</sup> ... the mortal races on an average world of time and space will successively pass through the following seven developmental epochs:

- |   |  |
|---|--|
| 1. <i>The nutritional epoch.</i>              | 5. <i>The epoch of philosophy and brotherhood.</i> |
| 2. <i>The security age.</i>                   | 6. <i>The age of spiritual striving.</i>           |
| 3. <i>The material-comfort era.</i>           | 7. <i>The era of light and life.</i>               |
| 4. <i>The quest for knowledge and wisdom.</i> |  |

33 (589.1)<sup>52:0.1</sup> From the inception of life on an evolutionary planet to the time of its final flowering in the era of light and life, there appear upon the stage of world action at least seven epochs of human life. These successive ages are determined by the planetary missions of the divine Sons, and on an average inhabited world these epochs appear in the following order:

- |                               |                               |
|-------------------------------|-------------------------------|
| 1. Pre-Planetary Prince Man.  | 5. Post-Bestowal Son Man.     |
| 2. Post-Planetary Prince Man. | 6. Post-Teacher Son Man.      |
| 3. Post-Adamic Man.           | 7. The Era of Light and Life. |
| 4. Post-Magisterial Son Man.  |                               |

### C. The Morontia Level and the Universe Level

**Our individual progress continues through development throughout our paths to Paradise, and the Grand Universe is in the process of maturation until the end of the age of time and space when the Supreme Being will emerge. *How are individual as well societal and planetary developmental patterns reflected at higher levels of reality?***

34. (54.5)<sup>4:1.2</sup> Can you not advance in your concept of God's dealing with man to that level where you recognize that the watchword of the universe is *progress*?

35. (1272.7)<sup>116:4.8</sup> In the local universes even the Creators evolve...

36. (530.1)<sup>47:0.1</sup> The Seven Mansion Worlds

Number 1 — make up for biological deficiencies; connotes to post-Adamic dispensation

Number 2 — Removal of all phases of intellectual conflict and cure mental disharmony; connotes to post-magisterial Son Age

Number 3 — Begin progressive morontia culture and comprehension of cosmic meanings; connotes to post-bestowal Son age

Number 4 — Introduced no true social life of morontia creatures; connotes to post-teacher son age

Number 5 — Birth of cosmic consciousness; becoming universe minded; connotes to initial stages of light and life

Number 6 — First lessons in prospective spirit career and in technique of universe administration; fusion often occurs here; connotes to level beyond initial stages of light and life

Number 7 — Last remnants of the "mark of the beast" are eradicated; beginning new and more spiritual worship of the unseen Father; connotes to level later stages of light and life

## Growth of the Supreme

*There are no direct listings of hierarchical growth of the Supreme and of the grand universe. However, the book alludes frequently to the parallel growth of the evolving, ascending will creatures (us) of the grand universe and of the god of experience (the Supreme). Thus the growth of the individuals of the grand universe contributes to and reflects that of the Supreme and of the grand universe as a whole. The following paragraph could refer to a lowly mortal en route to Paradise or to the emerging Supreme Being:*

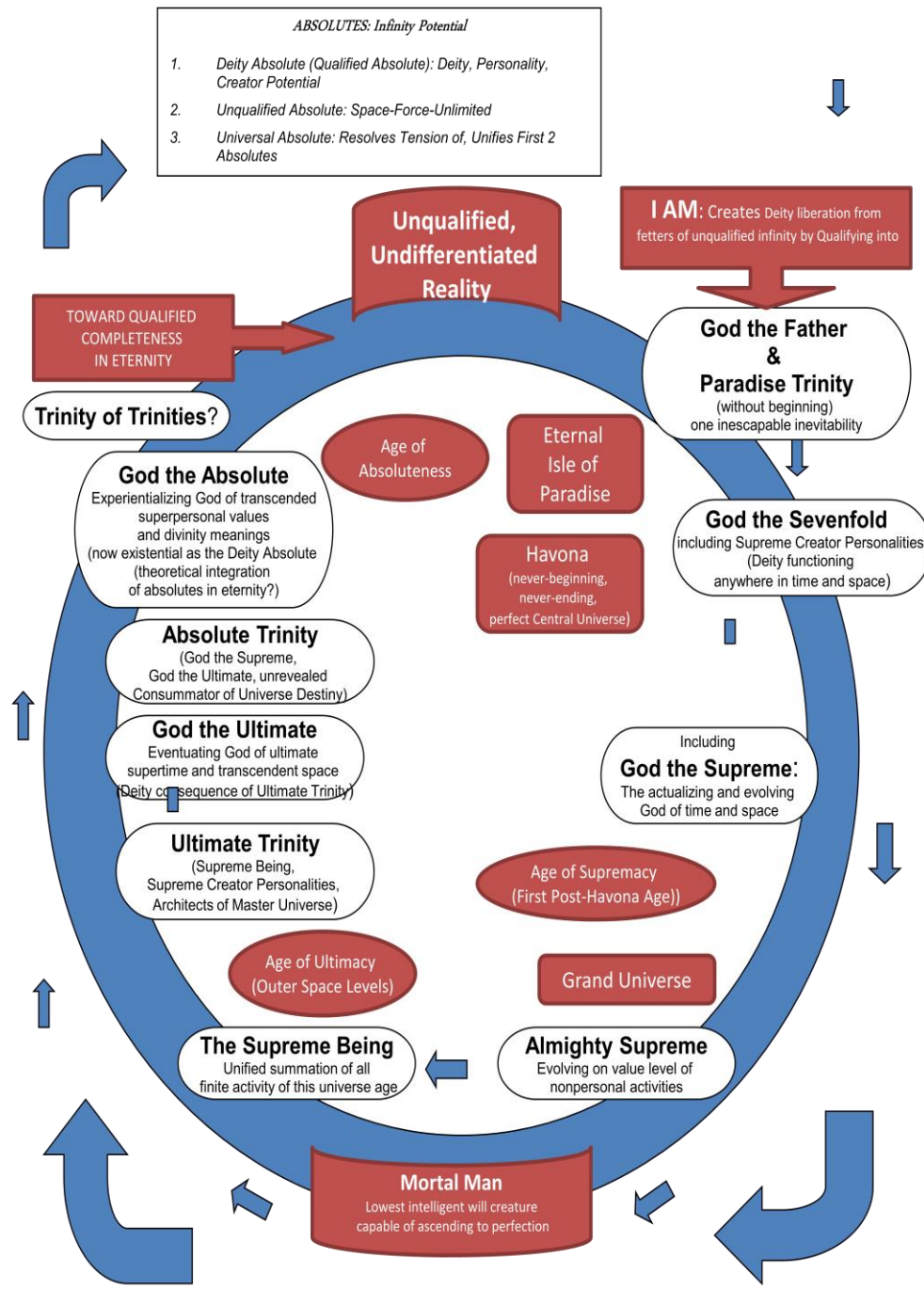
37. (1275.1)<sup>116:6.1</sup> In the evolutionary superuniverses energy-matter is dominant except in personality, where spirit through the mediation of mind is struggling for the mastery. The goal of the evolutionary universes is the subjugation of energy-matter by mind, the co-ordination of mind with spirit, and all of this by virtue of the creative and unifying presence of personality. Thus, in relation to personality, do physical systems become subordinate; mind systems, co-ordinate; and spirit systems, directive.
38. (1294.13)<sup>118:0.13</sup> Each successive universe age is the antechamber of the following era of cosmic growth, and each universe epoch provides immediate destiny for all preceding stages...
39. (1263.5)<sup>115:3.18</sup> From a circumscribed view there are, indeed, many ends, many terminations of activities, but from a larger viewpoint on a higher universe level, there are no endings, merely transitions from one phase of development to another. The major chronicity of the master universe is concerned with the several universe ages, the Havona, the superuniverse, and the outer universe ages. But even these basic divisions of sequence relationships cannot be more than relative landmarks on the unending highway of eternity.

## The Circle of Eternity

*Even the eternal, hypothetical reunification of fragmented reality is presented to us for our better comprehension as a progressive reality framework with the Circle of Eternity, though we are assured there is no completion to eternity. Even if it is just a construct, the Circle of Eternity shows that "Each successive universe age is the antechamber of the following era of cosmic growth, and each universe epoch provides immediate destiny for all receding stages." (1294.13)<sup>118:0.13</sup>*



# The Circle of Eternity



The Theoretical Reunification, Reintegration in Eternity of The I AM

## V. Discussion Questions: Patterns for Personal Growth

Consider the following Essential Questions for discussion:

1. How is a developmental approach crucial to God's plan for us, our planet, and the universe?
2. Why does *The Urantia Book* place such emphasis on our understanding the role of development or evolution?
3. How do psychological theories of development relate to such descriptions in *The Urantia Book*?
4. How can we improve our lives and our decisions by studying developmental frameworks?



THESE STUDY MATERIALS WERE DESIGNED BY:  
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