

## Question

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I've heard you refer to a connection between the Sangiks and the adjutant mind-spirits. How does this work, since there are six Sangik races and seven adjutants? Please explain.

Answer by Chris Halvorson

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Each of the six, evolutionary Sangik races has a tendency to favor one of the first six adjutants, as follows:

1. spirit of intuition--indigo race
2. spirit of understanding--green race
3. spirit of courage--orange race
4. spirit of knowledge--blue race
5. spirit of counsel--yellow race
6. spirit of worship--red race

Then, an Adam and an Eve come to oversee the blending of the Sangik races, and to procreate the violet race, which they blend into the evolutionary stock to uplift the relationship of human mind to the seventh adjutant, the spirit of wisdom.

The first three adjutants confer the spectrum of consciousness that is in the moment, while the second three confer the spectrum of long-term consciousness. By "spectrum", I mean: from individuality, through associativity, to unity. The first and the fourth adjutants are related to individuality, the second and the fifth to associativity, the third and the sixth to unity. The seventh adjutant fosters the harmonization of this sixfold consciousness of individuality, associativity, and unity--establishing the third level of meaning (the level of mind) as the superadditive consequence of the relationship between the first level of meaning (the level of the flesh, the level of the first three adjutants) and the second level of meaning (the level of the feelings, the level of the second three adjutants).

The secondary Sangik races (indigo, green, and orange) are the three foundational races--each favoring one of the in-the-moment adjutants in the first level of meaning. The primary Sangik races (blue, yellow, and red) stand upon this foundation--each favoring one of the long-term adjutants in the the second level of meaning. On worlds that do not

evolve secondary Sangiks, the racial genetic foundation is eventuated into the fundamental nature of those blue, yellow, and red races.

As an example of the adjutant favoritism (mental biases) of the Sangiks, consider the designation for God that was used by the leader of each race on Urantia (see 45:4.5-10):

1. indigo race--the God of Gods
2. green race--the One Source of Life
3. orange race--the Great Teacher
4. blue race--the Supreme Chief
5. yellow race--the One Truth
6. red race--the Great Spirit

The primary Sangiks express the individuality-associativity-unity spectrum more definitively than do the secondary Sangiks, because of the dominance of long-term consciousness over in-the-moment consciousness. The "chief" of a tribe is the principal, archetype individual who embodies the distinct individuality of the tribe; and the word "supreme" indicates the bottom-up maximization of something, from the individuality viewpoint. With his favoritism of individuality, the blue man very naturally called God "the Supreme Chief"--the exalted archetype individual.

The yellow man favors associativity, and "truth" is the superadditive consequence of the association between fact and goodness. Because it is "super"additive, truth is above fact and goodness; hence it encompasses fact and goodness. Something has the quality of "oneness", if it is a singular fact as a consequence of being encompassed. Or, for example, the Supreme Being is "the Supreme One", because he encompasses all supreme values, as the Supreme Mind (mind being the superadditive consequence of the association between matter and spirit). Again, very naturally, the yellow man understood God as "the One Truth".

Matter is the energy substance that expresses individuality; spirit is the energy substance that expresses unity. The red man favors unity, so the fact of "spirit" embodies his highest concept of reality. The word "great" is used to indicate that something is not merely "above", but "distinctly above". Spirit is distinctly separate from matter; therefore, for the red man, "the Great Spirit" expressed the purest essence of his experience and understanding of God.

With the secondary Sangiks--first of all, notice that the adjectives parallel those used by the primary Sangiks, namely, "one" and "great".

Even the expression "the God of Gods" means the god over all other gods, the maximized idea of god, "the Supreme God". With his favoritism of individuality, the indigo man noticed the basic fact of the multiplicity of tribal gods, and then recognized that over all these individuals there must be a supreme individual--the Supreme God.

Like the yellow man, the green man favors associativity; however, his awareness is more "in the moment". He recognized the basic, subtle fact that "life" is in the association between the individual creature and its environment (see 112:1.13-16), and his reflections were drawn upward to the "source" of that life. Just as the green man understood God as "the One Source of Life", from that foundational vantage point, the yellow man would have called God "the One Source of Truth".

The spirit of courage is not only the unity-like mind adjutant that is basically "in the moment", it is also the adjutant that endows the mind with the "spirit" to transcend the moment. The idea of transcendence is primal in the consciousness of the orange man. Long ago, he would pile up "vast mounds of stone" (64:6.10), in an effort to transcend the lowly plane of his existence; and he "was especially given to belief in transmigration and reincarnation" (86:4.6). The orange man saw God as a "teacher", lifting him up, helping him to transcend his ignorance. The orange man was profoundly aware of his limitations, and he rejoiced in the worship of "the Great Teacher".