BIOLOGY
Introduction - Source of life

(1:0.1) **1.** The Universal Father is the God of all creation, the First Source and Center of all things and beings. Think of God first as the creator, then as the sovereign, and only then as the infinite omnipotent. The truth about the Universal Father begins to be revealed to mankind with the words of the prophet: "You are one, O God, and there is no other. From Thee were created the heavens and the heavens of heavens with all their host; You guard them and rule over them. From the Sons of God the universes were created. The Creator covers himself with light like a shirt and stretches out the heavens like a fabric."
Only the concept of the Universal Father - one God instead of many - allowed mortal man to conceive of the Father as a divine creator and infinite ruler.
(1:0.2) **2.** Billions of planetary systems are created so that in time they may be populated with various types of intelligent creatures - beings capable of knowing God, receiving divine love, and loving him in return. The universe of universes is God's creation and abode for his diverse creatures. "God created the heavens and formed the earth; not in vain did He establish the universe and create this world; He did it for a living."
(4:1.6) **3.** The Universal Father has not withdrawn from the management of the universes; He is not a passive Deity. If God were to cease to be the support of all creation, a universal collapse would immediately ensue. Without God there would be no such thing as reality. In the present moment, as well as in the distant past and in the infinite future, God continues to be the universal support. The divine embrace contains within itself the whole circle of eternity. The universe is not like a wound clock set to run for a certain time and then stop; everything is constantly updated. The Father constantly radiates energy, light and life. The works of God are tangible just as they are spiritual. "He stretches over the void of the northern heavens and hangs the earth on nothing."
(4:2.2) **4.** Therefore nature, in the understanding of mortal man, is the underpinning essential and fundamental background of the immutable Deity and its indisputable laws, which are modified by, fluctuated by, and perturbed by, by reason of, and in the context of action of the local plans, assignments, patterns and conditions created and transformed by the local universe, constellation, system and planetary forces and personalities. For example: God's laws as ordained in Nebadon are modified by the plans worked out by the Creator Son and Creative Spirit of this local universe; in addition to all this, the operation of these laws is further influenced by the delusions, transgressions and rebellions of certain beings who inhabit your planet and belong to your immediate Satania planetary system.
(4:2.4) Nature is the perfection of Paradise separated from the imperfection, evil, and sin of the unfinished universes. Thus this relation expresses both the perfect and the partial, both the eternal and the transitory. Continuing evolution modifies nature by increasing the portion of Paradise perfection and decreasing the portion of evil, delusion, and disharmony inherent in relative reality.
(7:6.4) **5.** The Creator Sons proceed from Paradise to the universes of time, where, with the participation of the governing and creative forces of the Third Source and Center, they complete the creation of the local universes of evolutionary development. These Sons are not charged with the central and universal government of matter, mind, and spirit, and they have no relation to this government. Therefore in their creative acts they are limited by the pre-existence, primacy and primacy of the First Source and Center and its uniform absolutes. These Sons are only capable of governing what they create. The absoluteness of guidance consists in the primacy of existence and is inseparable from the eternity of presence. The Father remains supreme in the universes.
(8:3.2) **6.** After endowing the Third Source with personality, the First Source no longer takes a personal part in the creation of the universe. The Universal Father imparts all that is possible to his Eternal Son; likewise the Eternal Son surrenders all possible authority and power to the Co-Creator.
(8:3.3) As partners and co-equals, the Eternal Son and Co-Creator planned and gave definite form to every universe that appeared in the post-Havon era. In all subsequent creation the Spirit preserves the same personal relationship that existed between the Son and the Father in the first central creation.
(8:3.4) One Creator Son of the Eternal Son and one Creator Spirit of the Infinite Spirit created you and your universe; and while the Father is the faithful support of the creation they organize, the Universal Son and the Universal Spirit are bound to promote and maintain the results of their labors, and to be guardians of their created beings.
(16:4.8) **7.** Although we cannot produce concrete evidence, it is most likely that the Chief Spirit of Orwonton exercises some influence in the following spheres of activity:
(16:4.9) **1.** The activity of the Life Carriers in the local universe at the origin of life.
(16:4.10) **2.** The activation of life by the auxiliary spirits of reason with which the Creator Spirit of the local universe endows the worlds
(21:0.1) **8.** The Creator Sons are the creators and governors of the local universes of time and space. These creators and rulers have a dual origin, embodying the qualities of God the Father and God the Son. But every Creator Son is distinguished from every other; each is unique in its essence and personality; each "only-begotten Son" is the embodiment of the perfect divine ideal.

(21:2.3) **9.** The departure of Michael the Son liberates him forever from the inherent prerogatives of the creator from the Paradise Sources and Centers; only such limitations remain in force as are connected with the pre-existence of these Sources and Centers, and also those which are determined by some antecedent forces and presences. The following limitations are imposed upon the prerogatives of a creator who is in all other respects the almighty Father of the local universe:
(21:2.4) **1.** Energy-matter is controlled by the Infinite Spirit. Before the Creator Son can proceed to create things of any form, large or small, until he is enabled to engage in energy-matter transformation, he must secure the consent and support of the Infinite Spirit
(21:2.5) **2.** The types and types of creatures are controlled by the Eternal Son. Before the Creator Son can proceed to create a new type of being, any new type of creature, he must obtain the consent of the Eternal and Original Mother Son.
(21:2.6) **3.** The personality is conceived and consecrated by the Universal Father.

Section 1. Local Universe - Creation of the Creator Son

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Point I. Creation of life in the local universe

Item A. Role of the Creator Son and Creative Spirit

Point 1. The idea of ??development, the creation of life, the performance of the first creative act, is of the Bright Morning Star.
(32:2.6) When the physical plan for the creation of the universe is fulfilled, the Creator Son, in conjunction with the Creator Spirit, develops his own plan for the creation of life, after which the Creator Spirit, an embodiment of the Infinite Spirit, begins to act in the universe as an independent creator personality. After the formulation and execution of this first creative act, the Bright Morning Star appears - the personification of this first creative idea of individuality and embodiment of the ideal of divinity. It is the chief administrator of the universe, the personal partner of the Creator Son—the same as him in all aspects of character, though substantially limited in the attributes of divinity.

Point 2. After the creation of Gabriel, conditions arose for the creation of the vast and magnificent host of diverse creatures.
(32:2.7) And now, after the Creator Son is provided with a first assistant and chief administrator, a vast and magnificent host of diverse creatures is created. Sons and daughters of the local universe arise, and then the system of government of the respective creation is created, beginning with the supreme councils of the universe and ending with the fathers of the constellations and the sovereign governors of the local systems - the aggregates of these worlds which are subsequently to became the habitats of various mortal races of willed creatures; and at the head of each of these worlds stands a Planetary Prince.
(32:2.8) And then, after the complete completion of the organization of the universe and the final completion of its personnel, the Creator Son carries out the Father's proposal: to create mortal man in their divine image.

Point 3. Together with the Creator Son, the Creative Spirit is responsible for the creation of the creatures that inhabit the world.
(34:2.4) Together with the Creator Son, the Creative Spirit is responsible for the creation of the creatures that inhabit the worlds, demonstrating the unfailing devotion of the Son in all efforts to protect and preserve these creations. Life is aided and sustained through the agency of the Creative Spirit. "You give them Your spirit and they are reborn. You renew the face of the earth."
(34:2.5) In creating a universe of intelligent creatures, the Creative Mother Spirit operates from the beginning in the sphere of universal perfection, cooperating with the Son in creating the Bright Morning Star. Subsequently, the offspring of the Spirit approach more and more the category of planetary creatures as the Sons gradually lower their status from Melchizedek to the Material Sons, who enter into immediate connection with the mortal worlds. At a later stage in the evolution of mortal creatures, the Life-Bearing Sons provide a physical body fashioned from the existing organized material in the particular world, while the Universal Spirit contributes the "breath of life."

Point B. Nature of the Volitional Creatures of the Superuniverse

Point 1. With the exception of perfect beings, all volitional creatures in the superuniverses are evolutionary in nature.
(32:3.8) With the exception of the perfect beings of which the Deity is the source, all volitional creatures in the superuniverses are evolutionary in nature, beginning their journey from primitive states and rising ever upward, in

reality toward the center. Even highly spiritual individuals continue to ascend on the path of life, successively passing from life to life and from one realm to another. For those in whom the Secret Masters are present, there are truly no limits to spiritual ascension and progression in the universes.

Point 2. Animal origin does not stigmatize any person.
(32:3.10) From the point of view of the universe, the fact of animal origin does not stigmatize any individual, for it is a special method of creating one of the two basic types of sentient ultimate will creatures. When the heights of perfection and eternity are conquered, so much the greater is the honor of him who began at the lowest point and joyfully ascended step by step the ladder of life, and who, reaching the heights of bliss, acquires a personal experience that includes the unadulterated knowledge of every life stage from the beginning to the top.

Point C. The biological center of the local universe

Point 1. The first world - deals with the study of universal life.
(36:2.10) World No. 1 - the sphere of which the principal administrations, together with its six subordinate satellites, are concerned with the study of universal life, of life in all its known phases of manifestation. The Life Planning College is located here, with teachers and counselors from Uversa and Havona and even Raya taking part in its activities. I am permitted to reveal that the seven central platforms for the subsidiary spirits of reason are also located in this world.

Point 2. The second world - the sphere for designing life.
(36:2.12) World number 2 is the sphere of life design; it is here that all new ways of creating life are developed. The initial designs are provided by the Creator Son, and the immediate development of these plans is entrusted to the Holders and their partners. Once the general life plans for the respective new world have been formulated, they are sent to the central world where they are carefully studied by the High Council, consisting of the senior Life Carriers and the corps of Melchizedek counsellors. If the plans contain deviations from previously accepted formulas, they are submitted for approval by the Creator Son himself. The head of Melchizedek often represents the Creator Son in these discussions.

Point 3. The third world - developments related to the preservation of life.
(36:2.16) World number 3 deals with developments related to the preservation of life. Here, collaborators and guardians from the Life Bearer groups research and develop various ways to protect and preserve life. Plans for the introduction of life for any new world always provide for the appointment at the outset of a life preservation committee composed of guardians - experienced specialists in the manipulation of the basic prototypes of life. On Urantia there were twenty-four such authorized guardians, two for each primary or parent prototype of the structural organization of life material. On planets like yours, the highest form of life is reproduced from a life-bearing "package" that consists of twenty-four separate prototypes. [And since the intelligent life arises from and develops upon the basis of the physical life, twenty-four basic organizations of the psyche appear.]

Point 4. Fourth World - study of the general evolution of creature life.
(36:2.17) World number 4 and subordinate u companions is devoted to the study of the general evolution of creature life and, in particular, of the evolutionary prerequisites of each level of life. The original life plasm of the evolutionary world must contain the full potential of all subsequent evolutionary changes and modifications. The provision of such long-term projects for the modification of life may foresee the emergence of large numbers of apparently useless forms of animal and plant life. Such intended and unintended by-products of planetary evolution appear on the scene briefly, and only to fade from it, but throughout this protracted process are traced the wise and reasonable formulations of the original creators of the planetary plan for life and the structure of species. All the many by-products of biological evolution are important to the final and complete functioning of the higher intelligent life forms regardless of possible periods of colossal external disharmony prevailing in the long-term struggle of the higher creatures for dominance over the lower life forms, many of which are so inimical to the peace and tranquility of evolving volitional creatures.

Item D. Activity of Life Carriers

Point 1. Life Carriers either import life or form their own prototypes on local worlds.
(36:0.1) Life does not arise spontaneously. Life is constructed in accordance with the plans formulated by the [undisclosed] Architects of Being, and appears on inhabited planets either by direct implantation or as a result of the actions of the so-called Life Bearers from local universes. They are the most interesting and the most versatile of the family of Universal Sons. They are entrusted with designing and seeding life in the form of beings on the

planetary spheres. After seeding this life on such new worlds, they remain there for long periods to tend to its development.

Point 2. Life does not appear in universes spontaneously.
(36:3.1) Life does not appear spontaneously; The Life Bearers implement it on planets where it is lacking. They are the carriers, propagators and guardians of life as it emerges in the evolving worlds of space. Life of all categories and forms known to Urantia arose with these Sons, although not all forms of planetary life exist on it.

Point 3. The Life Bearers bring only life plasm or prototype life into the new world.
(36:3.2) The corps of Life Carriers assigned to introduce life into the new world usually consists of one hundred senior carriers, 100 assistants, and 1,000 guardians. The Life Bearers often carry the life plasma itself into the new world, but this is not always the case. Sometimes they create the prototypes of life after their arrival on the respective planet in accordance with the formulas that were previously approved for the next attempt to establish life. Thus the planetary life of Urantia was born.

Point 4. The Life Carriers catalyze this lifeless material by conducting through them the spiritual spark of life.
(36:3.3) After the creation of the physical prototypes [corresponding to pre-approved formulas] the Life Carriers catalyze this lifeless material by conducting through them the spiritual spark of life; from that moment on the inert prototype becomes living matter.
(36:3.4) The life-spark, the secret of life, is brought in through the Life-Bearers, but not by themselves. They do control such processes, they formulate the very plasma of life, but the Universal Mother Spirit itself provides the most essential factor for the plasma of life. The Creative Daughter of the Infinite Spirit provides that energetic spark that animates the body and is the harbinger of the mind.

Point 5. God's Spirit brings the very spark of life.
(36:6.4) After the Life Carriers have prepared the life prototypes and after the energy systems have been created, another phenomenon must occur: the "breath of life" must be breathed into these life forms. The Sons of God are able to construct the forms of life, but it is the Spirit of God that brings the very spark of life. And when the life thus bestowed comes to an end, the remaining material body becomes dead matter again. When the consecrated life is over, the body returns to the bowels of the material universe from which it was once borrowed by the Life-Bearers as a temporary sheath for life, giving such a visible combination of energy and matter.

Point 6. Carriers of Life are living catalysts.
(36:3.5) In bestowing life the Carriers themselves impart nothing of themselves, even if they operate on worlds where new forms of life are planned. They simply initiate and transmit the spark of life, initiate the necessary cycles of matter in accordance with the physical, chemical, and electrical aspects of established plans and prototypes. The Life Bringers are living catalysts that excite, organize and enliven the otherwise lifeless elements of the material world.

Item 7. The Life Carriers of the Planetary Corps are sent for a certain period to establish life on a new world.
(36:3.6) The planetary groups assign about half a million years [according to the given planet's time system] to the Life Carriers for establishing life in the new world. At the expiration of this period, which is evidenced by some evolutionary achievements in the development of planetary life, they terminate the procedure of introducing life and are then no longer entitled to make any changes or additions to the life of the planet concerned.
(36:3.7) In the period between the initial implantation of life and the emergence of moral human beings, the Life Carriers are permitted to manipulate the living environment and take other measures to direct biological evolution in a favorable direction. They have been at it for long periods of time.

Point 8. The Carriers of Life are capable of organizing material forms, but Spirit provides the original spark of life.
(36:6.2) Material things can exist independently, but life comes from life alone. Reason arises only from antecedent reason. Spirit is inherited only from spiritual ancestors. The Creature is capable of creating life forms, but only the personality of the Creator can bring in an activating living spark.
(36:6.3) The Life Carriers are capable of organizing material forms, or physical prototypes, of living beings, but it is the Spirit that provides the original spark of life and bestows the gift of reason. Even the living experimental life forms created by the Life Bearers on their Salvington worlds invariably lack the ability to reproduce. With the right combination and right organization of life formulas and life prototypes, the presence of Life Carriers is sufficient to initiate life, but all such living organisms lack two most important attributes: intelligence and the ability to reproduce. Animal intelligence and human intelligence are gifts from the Mother Spirit of the local universe, operating through the seven subsidiary spirits of intelligence, while the reproductive capacity of creatures is that

quality which appears in the primordial life plasm brought in as a result of the specific and personal influence of the Universal Spirit.

Point 9. The introduction of life is associated with secrecy. The idea is the Father's, its expression in the Son, and the vital embodiment in the Spirit.
(36:6.7) Some things relating to the development of life on the evolutionary planets are not entirely clear to us. We well understand the physical organization and electro-chemical formulas of the Life Carriers, but we do not fully understand the nature and source of the life-activating spark. We know that life proceeds from the Father through the Son through the Spirit. It is very likely that the Chief Spirits represent a sevenfold channel through which the river of life flows over all creation. But we do not understand the method by which the Master Spirit, corresponding to the superuniverse, takes part in the initial initiation of life on a new planet. We are certain that the Eternals also played some part in the introduction of life into the new world, but we are in complete ignorance as to the nature of such participation. We know that the Universal Mother Spirit actually animates lifeless prototypes and endows such activated plasma with the prerogatives of organismic reproduction. We notice that these three sources are the ni-va of the Sevenfold God, sometimes called the Supreme Creators in time and space. But of all the rest we know not much more than the mortals of Urantia, namely, that the idea is confined in the Father, its expression in the Son, and the vital embodiment in the Spirit.

Point D. Activity of the auxiliary spirits of reason

Point 1. Seven auxiliary spirits of reason determine the direction of organic evolution.
(36:5.1) It is the presence in the primitive worlds of the seven subsidiary spirits of reason that determines the direction of organic evolution; this explains its purposefulness and regularity. These auxiliary spirits embody that mind-serving function performed by the Infinite Spirit, which - thanks to the Mother Spirit of the local universe - extends over the lower orders of intelligent life. The helping spirits, children of the Universal Mother Spirit, are the Spirit's personal assistance to the material mind. Any manifestation of such intelligence testifies to the activity of these diverse spirits.

Point 2. Names and functions of the seven auxiliary spirits of reason.
(36:5.2) The seven auxiliary spirits of reason are called by names expressive of the following concepts: intuition, understanding, courage, knowledge, counsel, worship, and wisdom. These spirits of reason spread their influence over all the inhabited worlds as characteristic inciting impulses; each of them strives to acquire receptivity to its impact, quite independently of the extent to which its fellows are perceived and enabled to function.

Point E. Management of vital energies

Point 1. We know little about the mobilization and transformations of universal energy.
(41:2.5) Life has an inherent capacity for mobilization and transformation of universal energy. You are familiar with the mechanism of plant life by which the material energy of light is transformed into various manifestations in the plant kingdom. You are also partly acquainted with the method by which this plant energy can be transmuted into phenomena pertaining to animal activity, but you know practically nothing of the methods used by the energy managers and physical controllers who are endowed with the ability to mobilize, transform, redistribute and concentrate the various types of spatial energy.

Point 2. Science will never create matter, energy and life.
(42:1.4) But also after still greater progress and new discoveries, after Urantia has come a great way in comparison with the present level of knowledge, and you learn to control the energy changes of the electrical units of matter down to the changes of their physical manifestations - even after all this possible progress, scientists will never be able to create even one atom of matter, generate even one quantum of energy, or add to matter what we call life.

Point 3. Life is both mechanistic and vitalistic, but it is not a property of matter.
(36:6.1) Life is both mechanistic and vitalistic—material and spiritual. New and new successes will be gained by the physicists and chemists of Urantia in understanding the protoplasm of the various forms of plant and animal life, but they will never be able to create living organisms. Life is something other than all the manifestations of energy; even the material life of physical creatures is not inherent in matter.

Point 4. Life after death.
(36:6.5) The life that the Life Carriers give to plants and animals does not return to them after the death of the plant or animal. The detached life of such a living entity possesses neither individuality nor personality; it is not saved as such. In the course of his existence and time spent in a body of matter he has changed; it has undergone an

energetic evolution and is preserved only as part of the cosmic forces of the universe; it does not continue to exist as an individual life. The continuation of the life of mortal creatures is entirely based on the creation in the mortal mind of an immortal soul.

Point II. Biology of architectural worlds

Item A. Description of the Capital Worlds of the Constellations

Point 1. Architectural worlds employ ten forms of material life.
(43:6.4) Ten forms of material life are used in the architectural worlds. On Urantia there is plant life and animal life, but on such worlds as Edenia there are ten types of material categories of life. If you could see these ten types of Edenic life, you would immediately identify the first three as vegetable and the last three as animal types, but you would be utterly unable to understand the nature of the intermediate four groups of these extremely varied and fascinating forms of life.

Point 2. Biological ornaments of architectural worlds.
(43:6.7) Endowed with ten types of physical life [not counting the morontia varieties], these architectural worlds afford enormous possibilities for the biological embellishment of the landscape as well as of the material and morontia structures. The Celestial Creators lead the local spornagi who work hard to create botanical decorations and ornaments. While your artists must resort to frozen paint and lifeless marble to depict their ideas, celestial artists and univitates more often use living materials that allow them to express ideas and represent their ideals.

Point 3. The material vegetation has a characteristic green color, and the morontia has a violet or light purple color.
(43:6.6) The plant life also differs substantially from the plant life of Urantia, and consists of both material and morontia varieties. Material vegetation has a characteristic green color and morontia equivalent plant life a violet or light purple color of varying hue and reflection. This morontia flora is purely energetic vegetation; it is used for food without leftovers.

Point 4. The vegetable splendor of the divine gardens of Eden.
(43:6.8) If you like the flowers, shrubs, and trees of Urantia, you will enjoy the botanical beauty and plant splendor of the divine gardens of Eden. But my abilities as a story-teller are insufficient to give the mortal mind an adequate idea of ??these beauties of the heavenly worlds. Indeed, eyes have not seen such splendor that awaits you after your arrival in these worlds where the unknown journey continues - the rise of mortals.

Point 5. The animal life of Eden is varied, but there are no carnivorous creatures.
(43:6.5) Even purely animal life differs materially from the corresponding life on the evolutionary worlds—so much so that it is quite impossible to describe to the mortal mind the unique character and meek disposition of these non-speaking creatures. There are thousands and thousands of living things absolutely beyond your imagination. The entire animal world is on a completely different level compared to the primitive animals of the evolutionary planets. But all animal life is eminently intelligent and supremely useful, and all these diverse species are distinguished by striking meekness and touching sociability. Carnivorous creatures are completely absent from architectural worlds; there is absolutely nothing in all of Eden that could cause any living thing to feel fear.

Item B. Description of Jerusem

Point 1. Here there are wonderful hills, parks, lakes.
(46:2.1) In Jerusem you will miss the rugged mountain ranges characteristic of Urantia and other forming worlds, for here there are neither earthquakes nor rains, but you will enjoy the beautiful elevations, the unique variety of topography and landscape. The vast expanses of Jerusem are preserved in a "natural state" and the magnificence of these regions is completely beyond the reach of human imagination.
(46:2.2) This sphere is decorated with thousands of small lakes, but here there are neither raging rivers nor vast oceans. There are no rains, storms or hurricanes in any architectural world, but in the period of the extinction of light, when the temperature drops to its lowest limit, condensation of moisture takes place. [On the three-gas worlds the dew point is higher than on the two-gas planets of the Urantia type.] Both the physical plant life and the morontia world of living beings need moisture, but this is mainly provided at the expense of of the subterranean system of dew, covering the whole sphere up to the upper peaks. This water system is not entirely subsurface, as the sparkling lakes of Jerusem are joined by numerous canals.

Point 2. Ten standard types of physical life are represented in the metropolitan world system.

(46:2.5) In Jerusem and its associated worlds are represented ten standard types of physical life characteristic of the architectural spheres of Nebadon. And since there is no organic evolution in Jerusem, there are no clashes between different forms of life, no struggle for existence, no survival of the fittest. Conversely: the creative adaptation seen here alludes to the beauty, harmony and perfection of the eternal worlds of the central divine universe. And in all this creative perfection is seen the most striking intermingling of physical and morontia life-forms artfully contrasted by the celestial creators and their friends.

Point C. Spornagi
1. Spornages have no Adjusters
(46:7.3) Spornagi are not supplied with Adjusters. They do not possess storable souls, but live long lives - sometimes up to 40,000 or 50,000 standard years. The sporangia are a vast multitude and provide physical assistance to all categories of universal personalities who are in need of material services.

Point 2. Spornages can be reincarnated.
(46:7.4) Although there is no soul in the spornagi and no soul possessing the potential for preservation is formed in them, an individuality is formed in them which can be reincarnated. As the physical bodies of these unique creatures deteriorate over time due to wear and tear, their creators, in conjunction with the Life Bearers, prepare new bodies for their former inhabitants to inhabit.
(46:7.5) The Spornagi are the only creatures in the Nebadon universe that undergo this or any other type of reincarnation. They respond only to the five first auxiliary spirits of reason and are impervious to the spirits of worship and wisdom. But the mind responsive to the five auxiliary spirits corresponds to a certain totality or to the sixth level of reality, and it is this factor that determines empirical individuality.

Point 3. In the future universal age, the spornagi will leave the animal level of existence.
(46:7.8) Some believe that in the future universal age these devoted spornagi will leave the animal level of existence and stand on the well-deserved evolutionary path of intellectual growth and even spiritual attainment.

Item D. Material Sons

Point 1. Material Sons use material and cosmic energy.
(51:1.4) The Material Sons use a dual system of nutrition; they are indeed dual in their nature and construction; like the physical beings of the spheres, consume material energy, and their immortal existence is entirely sustained by the direct and automatic absorption of certain strengthening cosmic energies.

Point 2. In case of sin, the Material Sons are reduced to material mortals.
(51:1.4) If the Sons of this category fail in their mission or rise up in conscious and deliberate rebellion, they become isolated, cut off from the universal source of light and life. They then practically become material beings, destined to stand on the path of material life in the world of their assignment and await the judgment of the universal judges. Finally, the planetary path of the unfortunate or imprudent Material Son or Material Daughter will be cut short by physical death.