

APPENDICES

to

A Study of the Master Universe

A Further and More Detailed
Development of Concepts of
The Urantia Book

by

WILLIAM S. SADLER, JR.

Second Society Foundation
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After many years of dedicated study and contemplation of the Urantia Papers, William S. Sadler, Jr. wrote "A Study of the Master Universe" in which he developed concepts of The Urantia Book. He also wrote 31 APPENDICES to "A Study of the Master Universe" — of which 27 were completed and are contained herein. Four were incomplete and will not be published.

His untimely death November 22, 1963, prevented him from seeing the fruits of his labor in print, whereby he could share his deep insight with all who might be interested. No major change was made in his original work, only minor editing.

"A Study of the Master Universe" to which the author refers in these APPENDICES, was published earlier in a separate volume.

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APPENDIX I

MASTER UNIVERSE ANTECEDENTS

The First Universe Age

Source Relationships in Eternity

The Zero Age

The Pre-Zero Concept

Before Pre-Zero

Footnote: Reversible Sequence in Eternity

We tend to look at the master universe as a "going concern," as something that has been here for a long time and is going to be here for a long time. This is a very legitimate way of looking at the master universe; it is a durable creation. At its center is the stationary Isle and the universe of eternal perfection. We live on the outer edge of one of the encircling superuniverses that is slowly evolving in the direction of perfection. Out beyond us, in the outer space regions, are the new universes of the future ages — large physical creations that are being organized for the developments of the future ages. Still farther out, in the more remote regions of outer space, physical creation begins to taper off until finally there is nothing but the quietness of empty space in the outermost reaches of the master creation.

The master universe has been here for a long time and it will be here for all future eternity, but it has not always been as large as it is now. If we could go back in time, it would shrink; there would be less of it. The farther back in time we went, the less there would be of physical matter — stars and nebulae — in the outer space regions. Finally we might go so far back in past time that we would discover there was nothing at all in outer space, nothing outside of the seven superuniverses except empty space.

At that distant moment in past time even the superuniverses would be "thinned out." The stars would then be fewer in number than now. We are thinking in past time about the superuniverses of long ago, back before the beginning of any physical activities in outer space. And we could think still farther back in time.

If we continue to time-travel backward in concept, the superuniverses would continue to thin out, they would continue to shrink. We could eventually think of a point in past time when there were comparatively few

stars, few nebulae in the superuniverses; when there was mostly empty space. And not too far back of that point, in remote past time, there would be nothing in the superuniverse space level which, like the (then) outer space levels, would be empty of all material creation.

So far, we have been travelling back in concept to a time before the beginning of the present universe age. We have gone back to a point in time the Papers describe as "near eternity" (p. 256, par. 3), and as the "dawn of time." (p. 256, par. 5) Have we gone back to a past time that is before the beginning of the whole master universe? The answer is, "No," but we have travelled all the way back to the eternal core of the master universe. We have gone back to a point in time where there was nothing but empty space in the regions outside of the central universe. (Only in those days it would not have been called the "central" universe; it would probably have been called "the" universe.) And from here on, no matter how much farther back we try to reach in concept, things would always be the same; nothing would change; always there would be Paradise at the center, with Havona encircling it. No matter how far back we go this would be unchanging; this is the eternal heart, the unbeginning core of the master universe. This is the eternal Paradise-Havona system, and it has no origin in time.

The *concept* of the entire master universe is eternal; it is forever living in the minds of its Master Architects. These beings are superfinite, the living "blueprints" of God's whole plan for the total master creation. (p. 351, §9)

The *reality* of the master universe has its roots in past eternity in the unbeginning existence of Havona. (p. 91, par. 7) Its first expression was Havona perfection in the First Universe Age. (p. 152, par. 2) Its next expression is in the Second Universe Age (the present age) when the imperfect superuniverses of time enter into relationship with the perfect central universe of eternity to constitute the grand universe of growing evolutionary perfection. (p. 2, par. 8-10; p. 4, par. 10-11) Its final expression concerns the now uninhabited outer universes and their future relationship with the grand universe. These mobilizing physical creations of outer space are neither inhabited nor organized; they encircle the presently inhabited and organized grand universe. (p. 2, par. 8-9, par. 11; p. 4, par. 12; Appendix III, §3)

It is our purpose in this Appendix to examine the antecedents of the master universe. We propose to begin this examination in past time when there was nothing but empty space outside of Havona. This is Havona in the First Universe Age. If we can think back to the dawn of time, then we might try to think our way still farther back, before time itself, into past eternity. We might try to visualize conditions as they could have been "before" Havona. Such ideas "before the appearance of Havona" would not be *factual realities*, but they could still be *valid concepts*. The Papers find it

useful to entertain the concept of a "time" before the existence of Havona, a "time" that would be prior to the existence of the Infinite Spirit. (p. 91, par. 1-4, par. 8) The Papers speak of this concept of such a hypothetical past moment as "the dawn of eternity." (p. 351, par. 5)

§1. THE FIRST UNIVERSE AGE.

If we stay with factual reality, no matter how far back in time we try to think, the innermost core of the master universe — the central and divine universe — is always there; it is eternal. (p. 152, par. 1) This pattern creation of divine perfection is just as eternal as the Infinite Spirit, the Third Person of Deity. (p. 91, par. 5, par. 7) It eternalizes by the will of the Father-Son through the agency of the God of Action, the Infinite Spirit (p. 91, par. 1), who eternalizes at the same time as the appearance of this central creation. (p. 91, par. 5)

When we speak of Havona in the First Universe Age, what do we actually mean by this concept? This concept of the central universe is something quite unlike the story of Havona as told in the Papers. The Papers describe Havona in the present age, the Second Universe Age, and much has happened in Havona during this age. Suppose we examine the central creation as it once existed, in the First Universe Age. We might first consider the physical structure of the central universe, then examine the personality activities of First-Age Havona. (See also, Appendix VI., §3. Paradoxes in the Status of Havona.)

§1-A. PHYSICAL STRUCTURE OF FIRST-AGE HAVONA.

The best description of the physical structure of the central universe is given in the Papers on page 152, paragraphs 3 to 11. Here we are given a picture of Havona simplified into three major units: the Paradise satellites, the Havona circuits, and the dark gravity bodies. How do we describe these physical creations in the First Universe Age?

- (a) *The three circuits of Paradise satellites.* These three circuits are in the near regions of Paradise and each circuit contains seven worlds: the worlds of the Father, the worlds of the Son, and the worlds of the Spirit. (p. 143, par. 1) We are informed that each of these three groups of seven worlds "is differently eternalized." (p. 143, par. 2) This must mean they have different "origins" in eternity. It seems to be paradoxical, but we will be exploring a concept very much like this one in the next section of this Appendix. This differential of status in eternity may be symbolized by the fact that both Paradise and Havona are illuminated by the spiritual shining of the worlds

of the Father and the worlds of the Son (p. 143, par. 3-4), but the worlds of the Spirit do not illuminate Paradise — only Havona. (p. 143, par. 5) As we will note (see §2. below), the Father and the Son can be considered to be somewhat more eternal than the Infinite Spirit.

The material construction of these Paradise satellites is like nothing else in creation. (p. 143, par. 2) The seven worlds of the Son are alike in physical nature, but each of the other 14 is unique. (ibid) This means there are 15 different kinds of materialization completely unknown to us.

- (b) *The seven circuits of Havona worlds.* When we think of the central creation, we are usually thinking of the seven planetary circuits of Havona in whose space paths a billion perfect spheres circle the Isle of Paradise. (p. 152, par. 11) All these worlds are constructed of an energy materialization called "triata." (p. 156, par. 4; p. 470, par. 7) This is a form of physical matter, but it is not the kind we know; it is not like the physical matter from which the time-space universes are constructed. All of these billion inhabited spheres were present in First-Age Havona.
- (c) *The two circuits of dark gravity bodies.* These unique space bodies circle the outer edge of Havona. They are so extensive they hide it even from near-by external creations. (p. 153, par. 6-8; p. 154, par. 1-3) Their physical construction and their physical properties are like nothing else in the master universe. (p. 126, par. 3) These unique materializations were present in First-Age Havona.

This is the physical picture of First-Age Havona. As far as we are informed, the Second Universe Age has produced only one change of a physical nature in Havona; in the Second Age, the power supervision of the central universe was integrated with the power supervision of the superuniverses (p. 320, par. 4); this involved stationing certain power centers on the worlds of the Spirit (p. 321, par. 2) and on the Havona circuits. (p. 321, par. 4) When we compare the physical Havona of "yesterday" with the physical Havona of "today," there seems to be little change; but, when personality activities are thus compared there is much that has changed.

§1-B. PERSONALITY ACTIVITIES IN FIRST-AGE HAVONA.

Havona in the First Age must have been a completely existential universe; it could have contained nothing of an (actual) experiential nature. As nearly as we can determine, the Seven Master Spirits were the first personalizations of experiential deity. (p. 110, par. 6) This means the Seven Master

Spirits were not present in First-Age Havona; and if they were not present, then neither were all the host of creators and creatures whose origins are subsequent to the origin of the Master Spirits. With this in mind, let us explore the probable activities that may have characterized Havona in the First Universe Age:

- (a) *The worlds of the Father.* The seven worlds of the Father were in existence and were then (as now) being administered by the Trinitized Secrets of Supremacy. (p. 208, par. 6) However, the activities of these worlds must have been very different as compared with now. Let us consider the First Age. What was happening on Ascendington when there were no ascenders? (p. 147, par. 3-5) There were no seraphim to traverse the circles of Seraphington (p. 441, par. 2-3) because there were no Creative Spirits or local universes in the First Age. There were no Solitary Messengers (p. 256, par. 3-4), neither were there any Power Directors (p. 319, par. 10), to be domiciled on Solitarington. (p. 146, par. 6) If none of the Descending Sons of God were in existence (because all of them must postdate the Master Spirits), who were the beings that were domiciled on Sonarington? (p. 145, par. 2) Then, as now, Divinington was undoubtedly the home of the Father fragments (p. 144, par. 5-6), but no Thought Adjuster had yet gone forth to indwell a human being — there were no human beings. We are informed Father-world relationships do change with the passing universe ages. (p. 148, par. 5) In the First Age they must have differed very greatly from the story we have been told concerning their activities in the present age. In future universe ages these relationships will undoubtedly continue to change.
- (b) *The worlds of the Son.* We have little information about the worlds of the Son. We are told that personalities do not visit these home worlds of the "other-than-personal beings" originating in the Eternal Son. (p. 149, §3) So far as we know, the transition from the First to the Second Age made little or no change in the activities of these spheres. But this does not mean there might not have been extensive changes; it merely signifies that we have virtually no information about the worlds of the Son.
- (c) *The worlds of the Spirit.* When we look at the activities of the worlds of the Spirit and compare the First with the Second Age, there are great differences. These seven worlds are now the executive abodes of the Master Spirits (p. 150, par. 2-6):

each is the administrative clearinghouse for one of the superuniverses; each world is presided over by one of the Seven Supreme Executives. (p. 198, §1) But, in the First Age there were no Master Spirits (p. 110, par. 6; p. 203, par. 2; p. 287, par. 5); neither were there any Supreme Executives, because these beings were created by the Paradise Trinity according to the specifications of the Master Spirits (p. 198, par. 1); nor were there any superuniverses that would require administrative co-ordination. We are sure that these seven worlds of the Spirit were filled with activities germane to the affairs of the First Universe Age. But what were these activities? We do not know — the entire discussion of these worlds in the Papers pertains to the affairs of the present Age.

- (d) *The seven Havona circuits.* In the First Age the billion eternal worlds of Havona, with their eternal natives, were all in existence. (p. 157, par. 2-3; p. 221, par. 4-5) Each of these billion spheres was (and still is) under the perpetual rule of an Eternal of Days. (p. 208, par. 6) The seven circuits of Havona were physically organized, then as now, but there were no Circuit Spirits (p. 287, par. 5); neither were there any Power Centers in the divine universe. (p. 321, par. 4)

When we examine First-Age Havona we are looking at flawless existential perfection, and it is unlikely that there could have been any kind of evolutionary progression on the part of the Havona natives. (p. 157, par. 6-9; p. 221, par. 6) It seems unlikely that growth of an evolutionary nature could have appeared in Havona until well after the beginning of the Second Age, perhaps not until the actual arrival of Grandfanda. In the First Age there was no two-way progression of superuniverse ascenders and Paradise descenders in Havona. This two-way processional was started by an event that occurred sometime after the beginning of the Second Age: the arrival of Grandfanda, the first mortal ascender to reach the central creation. (p. 270, par. 3-6; p. 291, par. 1)

Many personalities now active in Havona were not present in the First Universe Age. Among them are the following: Graduate Guides (p. 271, par. 2-7), Havona Servitals (p. 273, par. 11), secondary supernaphim (p. 287, par. 4), and tertiary supernaphim. (p. 287, par. 6) In fact, almost every type of being, about which we have been told, was missing from the seven circuits of Havona in the First Age—except the Eternals of Days and the Havona natives. In the First Universe Age, the central universe lacked those things and beings that have since been introduced as a result of its becoming a nuclear creation in relation to the seven (cytoplasmic)

superuniverses. First-Age Havona had no external relationships because there was nothing but empty space external to it; it had relationships only within itself and relationships pointing inward towards Paradise.

§1-C. AN INVENTORY OF FIRST-AGE EXISTENCES.

We have considered in some detail the activities that were taking place in First-Age Havona. What else was in existence? Let us take inventory of everything having actual existence in the First Universe Age:

- (a) *The Three Persons of Deity.* The Universal Father, the Eternal Son, and the Infinite Spirit were all present in the First Age. (p. 1157, par. 2)
- (b) *The Paradise Trinity* was in existence. The Trinity comes into being with the appearance of the Infinite Spirit, and this means the Trinity is coexistent with the central universe. (p. 90, par. 7; p. 91, par. 1)
- (c) *The Three Absolutes* were also in existence. These are the Absolutes of Potentiality — Deity, Universal, and Unqualified. (p. 1157, par. 2)
- (d) *The Isle of Paradise* was in existence (p. 1157, par. 2), together with some (but probably not all) of the numerous orders of the Paradise Citizens. (p. 222, par. 6) The transcendentalers must also have been present (p. 350, par. 5), together with their governing corps — the Architects of the Master Universe. (p. 351, par. 3)
- (e) *The central universe.* As we have noted above, Havona and its eternal inhabitants were present in the First Universe Age.

All of these realities are eternal! The Paradise Deities and Trinity, the three Absolutes, the Paradise Isle with its citizens, and Havona with its natives — all of these beings, entities, and creations are existential, and constitute the inventory of the original — the eternal core of the master universe and of Total Reality. If we were to attempt to think our way back of this, we would be departing from *factual reality*. Nevertheless, it would still be possible to entertain *valid concepts* about those things and beings that are conceptually (if not factually) antecedent to the eternal existences of the First Universe Age.

§2. SOURCE RELATIONSHIPS IN ETERNITY.

There are degrees of source relationship between eternal realities that are paradoxical when viewed from our time perspective. We are prone to say, "If these eternal realities had come into existence in time, then that which is Source must be older than that which is Derived." If we could entertain the concept of a Zero Age — an age prior to the First Universe Age — then we would have a perspective from which we might attempt to analyze certain of these relationships. (The concept of a Zero Age is the concept of a state of affairs prior to the existence of the Spirit, Havona, and the Trinity.) In making a comparison of that which is Source with that which is Derived, we encounter three degrees of source relationship between eternal realities:

- (a) If the Infinite Spirit and the central universe are *eternal* (p. 91, par. 7), then it logically follows that —
- (b) The Original Son and the Isle of Paradise are more eternal — *eternal* — because the Original Son is coancestral (with the Father) of the Infinite Spirit (p. 90, par. 3), and because the Father-Son union (which produced the Spirit and Havona) took place in the presence of Paradise. (p. 98, par. 1) The Isle of Paradise is also the Source of that which materialized as the central universe. (p. 91, par. 2) And, carrying this line of reasoning one step farther, it logically follows that if the Son and Paradise may be thought of as being eternal, then —
- (c) The Universal Father is most eternal — *eternalist* — since he is the Father of the Eternal Son (p. 73, par. 1) and the Source of eternal Paradise. (p. 127, par. 1)

This line of reasoning starts with the concept of "eternal," which would be the equivalent of the First Age. It then introduces the concept of "eternal-er," which would be comparable to the Zero Age. Then we have the concept of "eternalist," which would equvalate to the idea of a "pre-zero concept." And, if we can imagine a "pre-zero concept" perhaps we can think at least one step behind that idea, perhaps we can reach the concept of "before pre-zero." Let us now examine the concept of the hypothetical Zero Age, and then go back into past eternity just as far as imagination will take us.

§3. THE ZERO AGE.

We might try to improve our concept of the Zero Age by otherwise naming it "the first pre-universe age." As we enter this hypothetical age we

are leaving *factual* reality behind us, but we are not separating ourselves from *valid concept*. As we take inventory of the contents of the Zero Age, we should first make note of the absence of the Paradise Trinity, the Infinite Spirit, and the central universe. The Zero Age concept is pre-Spirit, hence pre-Havona; and, without the Spirit, there is no Trinity. In the Zero Age we find the following realities:

- (a) *The Universal Father*. God has achieved dual expression of himself (p. 127, par. 1), but not trinity expression. He has bestowed the absolute and unqualified spirit personality upon the Eternal Son (p. 109, par. 3, par. 6; p. 111, par. 4-6), and he has expressed his non-deity nature in the co-ordinate appearance of the Isle of Paradise. (p. 127, par. 1)
- (b) *The Eternal Son*. The Original Son is in existence, but has not yet functioned. The first functional act of the Son is in collaboration with the Father, and this results in the appearance of the Spirit (p. 90, par. 3) and Havona, thus terminating the Zero Age and inaugurating the First Universe Age.
- (c) *The Isle of Paradise*. Paradise is present; the eternal Isle comes into existence as the repercussion and the antithesis of the Father's action which personalizes the Son. (p. 127, par. 1) But Paradise has yet to function as the Source of all subsequent physical creation. Outside of Paradise there are no universes; there is no space — only midspace (not-space). (See Appendix II., §1. Space Bestowals of Paradise, and §2. Paradise Bestowals of Space Potency.)
- (d) *The Deity Absolute* is present — but are we using the proper name here? Perhaps a better designation would be the "Qualified Absolute," or the "Conditioned Absolute." The Zero Age is pre-trinity in concept, and in a pre-trinity situation the Father has not yet achieved complete escape from diffusion throughout Total Deity. (p. 6, par. 3; p. 108, par. 1; p. 111, par. 6)
- (e) *The Unqualified Absolute* is also present, but this presence would be quite different from the later space-presence and space-function of the Unqualified in the subsequent universe ages. In the first place, there is probably no space at this concept point in past eternity; secondly, there could hardly be any space potency. (Appendix II., §1, §2)

- (f) *The Universal Absolute* is present as the co-ordinator of the Deity and the Unqualified Absolutes. (p. 15, par. 1, par. 5) However, the Universal Absolute could have had no actual and active function in equalizing the cosmic tensions produced by the coexistence of absolute and of subabsolute realities. (p. 15, par. 3) In the Zero Age, as we conceive it, there could have been no subabsolute realities. Or could there have been?

This, then, is the inventory of absolute realities in the Zero Age. Can we be sure, however, that no subabsolute reality is actually present in this age? This is moot. Let us look at the Zero Age a little more closely:

Were the Master Architects present? The traditions of Paradise hold that the senior Architect, the Paradise Architect, and the three Havona Architects contributed to the planning of Havona. (p. 351, par. 6) If this is correct, then at least these four Architects must have been present in the Zero Age. There is a further statement to the effect that the 28,012th Architect failed to absonitize because he would have transcended the upper limits of absonity. (p. 352, par. 3) Since the Paradise Architect is the senior Architect and functions at the "upper limit of absonity," therefore, he could have been, not the first-eventuated Architect but the 28,011th eventuation, the last (and highest) possible Architect. This line of reasoning does suggest that the entire corps of 28,011 Architects were present in the Zero Age. If the Master Architects were present, then subabsolute reality was present.

Reversibility of sequence. The fact that the sequence of the appearance of the Architects seems to be just as logical in one direction as in the opposite direction, suggests that we may be dealing with non-temporal sequence. The relationship between the Son and the Father presents a similar paradox: If the Eternal Son is the "unqualified spirit personality" of which the Father divested himself (p. 109, par. 6), then, in a certain sense, the Son is antecedent to the Father. Again we encounter what appears to be a non-temporal sequence. And we are informed that time, as we understand it, is not a part of life on Paradise, although those who are native to the eternal Isle are well-aware of "non-time sequence of events." (p. 120, par. 4)

Were time and space present? We think not. Quite possibly the mid-space zones would have filled all regions outside of Paradise. (p. 124, par. 3) Time and space could not have been factually present (Appendix II., §1, §3); but, if the Architects of the Master Universe were in existence, then time and space could have been conceptually present in the absonite minds of the transcendental Architects.

Were the Paradise Citizens present? If the Havona natives are "eternal," then it would appear reasonable to assume the Paradise Citizens

are "eternal." Even if this were the case, we know this designation could not apply to all of the "more than three thousand orders" of these citizens, because the last of these groups was personalized at the time of the Trinity mandate which organized the superuniverses (p. 222, par. 6), and this must have been in the "dawn" of the Second Universe Age.

§4. THE PRE-ZERO CONCEPT.

We might think of the Pre-Zero concept as "the second pre-universe age." In this concept we are departing still farther from factual reality. Nevertheless, let us again take inventory of what is in existence; but first, we should make note of the absence of the Eternal Son and the Isle of Paradise. In the Pre-Zero concept we find the following realities:

- (a) *The Qualified Absolute, Total Deity.* Here it would hardly be proper to use the designation "Universal Father" as the name of this pre-Father reality of near-Total Deity. (p. 6, par. 2-3) It is not that God the Father is non-existent, it is rather that this concept visualizes him as pre-Father. (p. 111, par. 4) God is existent as the Absolute Personality and, as such, is diffused throughout Total Deity. (p. 108, par. 1-3)

It is through divestment of this Absolute Personality (which becomes the Eternal Son) (p. 109, par. 3) and through union with the Son in the trinitization of the Spirit (p. 90, par. 3), that the Volitional Principle of Deity, the "existence of the possibility of self-will" (p. 1153, par. 3), becomes the Universal Father; and, in the Paradise Trinity escapes from diffusion throughout Total Deity. (p. 6, par. 3) And, by the subtraction of the Trinity from Total Deity, there is left an infinite residue as the Deity Absolute (and the Universal Absolute) of all future ages.

- (b) *The Unqualified Absolute* is present because the free will of deity has caused Total Reality to become separated into that which is deified and that which is not deified. The Qualified Absolute has become separated from total non-deity, thus constituting the latter the Unqualified Absolute — the Unconditioned Absolute. (p. 14, par. 9; p. 6, par. 2)
- (c) *The Universal Absolute* is also present and is functionally equalizing the tension which is produced by the separation of Total Reality into the deified and the undeified. (p. 14, par. 9; p. 6, par. 2)

We should remember that this Pre-Zero concept is not a *factual reality*. (p. 111, par. 4) Even the preceding concept of the Zero Age is not a factual

reality; but both are useful thinking tools and, as such, both are *valid concepts*. Even a further projection of our thinking to "before Pre-Zero" could still be valid as a concept.

§5. BEFORE PRE-ZERO.

We can take at least one more step in the exploration of the "historic past" of past eternity; we can make an effort to visualize a concept that is Before Pre-Zero, a hypothetical "third pre-universe age." The Papers do provide us with such a starting point; they refer to it as the "hypothetical static moment of eternity." (p. 1153, par. 3) Here we encounter a concept that presents a state of affairs prior to the separation of the deified and the non-deified. But, even in this primal concept the Papers do not validate monism — "The doctrine that there is only one kind of substance or ultimate reality." (Webster) The Papers do not validate the concept of absolute uniformity at the very beginning of all things. The Papers insist that this concept of past-eternal reality must include the potential (the possibility for the expression) of self-will. (p. 6, par. 2; p. 1152, §1, §2)

Before Pre-Zero we entertain a primal concept that is pre-potential — a concept of that which exists before potentials have even appeared. This must be the first level of the function of Total Deity — the static level. (p. 2, par. 5) This is the "quiet moment," the moment in which deity is "self-contained and self-existent." (ibid) The presence of the possibility of self-will at this eternally distant moment is proved by the fact that potentials were segregated and did develop out of the static condition, and by the further fact that these potentials have ever since been actualizing by associative, creative, and evolutionary techniques.

But this static condition is more than a valid concept. This static condition is also a factual reality: Total Deity still continues to function on the static level. The continuing existence of the static level of Total Reality is pointed out in the Papers in the discussion of The Infinity (p. 1154, par. 2), and in the discussion of the Universal One of Infinity. (p. 1155, par. 4) Therefore, at the conclusion of our analysis of past eternity we encounter more than valid concept, we encounter factual reality: The past-eternal is also the present-eternal, and the present-eternal is also the future-eternal.

§6. FOOTNOTE: REVERSIBLE SEQUENCE IN ETERNITY.

In our exploration of the antecedents of the master universe we have followed the conventional sequence of events that is several times presented in the Papers. (p. 6, par. 2-3; p. 1154, par. 3-4) In this narrative the pre-Father emerges from the Absolute, leaving as residue the Unqualified Absolute, and then unifies the emerged presence of Total Deity (Qualified

Absolute) with the Unqualified by the action of the Universal Absolute. The pre-Father then gives dual expression to Paradise and the Eternal Son; and now as the Father, joins with the Son to trinitize the Spirit; unites with the Son and Spirit as the Trinity; and replaces his former presence in Total Deity with the presence of the Paradise Trinity.

This sequence of events starts with the Absolutes of Potentiality — Deity (Qualified), Universal, and Unqualified — and leads to the appearance of the Absolutes of Actuality — the Son, Paradise, and the Spirit. But this sequence could be reversed. If we draw upon two other sources in the Papers (p. 13, par. 6; p. 15, par. 7), it is possible to tell the entire story in reverse — except that God remains as the First Cause in both of the narratives. As an illustration of the reversibility of sequence in eternity relationships, it will be profitable to narrate this contrastive story.

An alternate story of origins. This narrative begins with a consideration of the inevitability of the Paradise Trinity. (p. 15, par. 7) The Trinity is believed to be inescapable when the Universal Father elects to express himself in two original phases — personal and non-personal — and when he then elects to cause these two actualized realities to be co-ordinated by mind. This sequence of events starts with God as the original reality, then portrays the Eternal Son and the Isle of Paradise — personal and non-personal reality — as appearing in step two. We are informed elsewhere (p. 127, par. 1) that the Father's expression of his spiritual self in the Eternal Son is complemented by the revelation of his non-personal self in the eternal Isle.

So far in our story we have passed through two stages: In the first stage, we have the concept of God as a solitary being; in the second stage, he has achieved a dual and opposite expression of himself. He has expressed himself spiritually and personally in the Son and has expressed himself non-spiritually and non-personally in Paradise. No wonder it is impossible to tell the difference between the spirit of the Son and the energy of Paradise, except by giving them different names. (p. 471, par. 4-5) Both come from too near the Source of all Reality to be otherwise distinguishable. (p. 638, par. 4)

In the third step of this unfolding sequence of events, God chooses to co-ordinate the dual realities of the personal and the non-personal by mind. (p. 15, par. 7; p. 638, par. 5) This brings into existence the God of Mind, the Infinite Spirit. This third step, the appearance of the Infinite Spirit and the eventuation of the Paradise Trinity, leads immediately to the fourth: the appearance of Havona. Here we have a story of the origins of Reality that starts with actualities and proceeds to the full appearance of Deity, Paradise, Trinity, and Havona, without any consideration (so far) of potentialities.

Going back to the sequence suggested in the Papers (p. 13, par. 6), we find these events are recapitulated as follows: God expresses himself jointly with the Son, through the God of Action (the Infinite Spirit) in the production of the central universe. And, having done this, God then separates "... his Havona presence from the potentials of infinity." At this moment, at this dawning of the First Universe Age, God has expressed himself (with his Son and through their Spirit) in Havona; outside of Havona, God has not yet expressed himself.

Concerning his presence outside of Havona, God proceeds to conceal his non-spiritual potential (via Paradise) in the space presence of the Unqualified Absolute. At the same time, he enshrouds his unrevealed divinity potential (via the Eternal Son?) in the Deity Absolute. He then unifies these two Absolutes in and by the Universal Absolute. But the Universal Absolute is something more than the unifier of the Deity and the Unqualified Absolutes: God has also hidden something of himself in this Absolute, for we are instructed (ibid) that "... the Universal Absolute [is] the unrevealed infinity-unity of the Paradise Father."

(It is the writer's personal belief that the Infinite [p. 6, par. 5] is cosmically concealed and divinely hidden behind the presence and the function of the Universal Absolute.)

Now we have told the story of the beginning of all things in reverse, and it still makes good sense. We have established the fact that the story of the Origin of Reality can be told by starting with Potentials and ending with Actuals, or it can be told just as well by starting with Actuals and ending with Potentials. But there could hardly be any factual "time sequence" in either of these narratives, and this must be why the story can be told in either sequence and still make sense. There may be "concept sequence" but there could hardly be "factual sequence" in the story of the unfolding of events in past eternity.

APPENDIX II.

PARADISE AND THE MASTER UNIVERSE

Space Bestowal of Paradise

Paradise Bestowal of Space Potency

Time Bestowals of Paradise

Paradise Magnitudes

No study of the master universe can proceed very far without taking the Isle of Paradise into consideration. As the dwelling place of the eternal God (p. 118, par. 1), Paradise seems to be quite comprehensible; as one of the Seven Absolutes of Infinity (p. 5, par. 1-7), it is not. The eternal Isle is one of the most mysterious of these Seven Absolutes. Perhaps this is because it is one of the four not-personal Absolutes, one of the two non-deity Absolutes. (p. 127, par. 2). The eternal Isle seems to be the Absolute Machine which God built for the same reasons that man builds a machine — to perform certain repetitive functions and operations — (p. 483, par. 1-2) but the Paradise Machine is in some manner a knowing machine; it is a machine with awareness. (p. 127, par. 2)

The mystery of Paradise is heightened by its isolation. As the Papers put it (p. 7, par. 11), the central Isle "is unique, exclusive, and isolated." It "represents nothing" and there is nothing in the universes that is representative of Paradise. (ibid) It is a unique reality that is not a force, neither is it a presence, "it is just *Paradise*." (ibid) This complete isolation of Paradise seems to come about as a result of a deliberate choice on God's part. The three Absolutes of Potentiality are as one in the presence of the Universal Absolute (p. 15, par. 5), and the three Persons of Deity are one in the Paradise Trinity (p. 112, par. 5), but Paradise has no such association. The solution of the problem presented by the complete isolation of Paradise is a matter which God appears to have presented to the experiential deities for resolution. (See Appendix XXII., §2. Why Does Power-Personality Synthesis take place?)

The Paradise-Havona System. In the previous Appendix we took Paradise more or less for granted as the center of the eternal core of the master creation. This is a convenient concept and the Papers use it when speaking of "The Paradise-Havona System." (p. 129, par. 10) This is the existential, unbeginning, and perfect core of all creation. All subsequent

creation is post-Havona, has an origin in time, and is experiential in nature. Only Paradise and Havona are past-eternal materializations, but there is a difference between the eternity status of Paradise and the eternity status of Havona. As is the case with the Eternal Son in relation to the Infinite Spirit, Paradise is "more eternal" than is Havona. The Spirit and Havona are equally eternal, but (in a certain source-sense) Paradise and the Son are "eternalers." (Appendix I., §2. Source Relationships in Eternity.)

Havona (like Paradise) differs from all the post-Havona creations in its relationship to time: it has no time-origin, all subsequent creations do. But Havona does not differ from the post-Havona creations in its relationship to space: the central, super, and outer universes are all in space. This is where Paradise is unique: the twelve physical circuits of Havona, and all extra-Havona universes, are in space (p. 143, par. 1; p. 152, par. 3-10), but Paradise is not. (p. 120, par. 3)

The isolation of Paradise. Paradise is not actually a part of the master universe (p. 126, par. 7); it is pre-master universe. Paradise is conceptually in existence "before" Havona in a hypothetical Zero Age, and no part of the master universe is in existence when we think of such a Zero Age. (Appendix I., §3) The master universe has its beginnings in the dawn of the First Universe Age, and this is the age of Havona.

Paradise as a nucleus. Our study of the master universe introduces the idea of a nuclear universe, a universe that functions in a nuclear manner in relation to surrounding (cytoplasmic) creations. (Chapter IV) Havona seems to have this relationship to the seven superuniverses. Perhaps Paradise could be thought of as pre-nuclear, perhaps we could regard it as the nucleus of nucleuses. This is debatable, but in one sense the eternal Isle does appear to be a true nucleus. It does appear to be the actual nucleus of the midspace (not-space) zones, for they are described as "a relative extension of Paradise." Paradise is totally motionless, and these zones are relatively motionless. (p. 124, par. 4) These are the zones that eventually surround and finally encapsulate all space. (ibid)

Paradise as a source. Paradise is not a part of the universes, it is the source of their non-spiritual and non-mindal realities. Paradise is the source of space within which all creation takes place, and the source of that potency in space from which all materialization is derived. Paradise is the source of time, by virtue of which motion is related to space and sequence becomes comprehensible to finite beings.

§1. SPACE BESTOWAL OF PARADISE.

Space certainly seems to be the most fundamental prerequisite to physical creation. We are informed all space comes from Paradise. Consider the following statements made concerning the origin and nature of space:

- | | |
|------------------|---|
| p. 120, par. 3-4 | Paradise "has no location in space." Neither is space on Paradise; its areas are nonspatial — absolute. |
| p. 124, par. 6 | Paradise bestows space. |
| p. 120, par. 4 | It seems to take origin just below Nether Paradise. |
| p. 1297, par. 7 | Many aspects of space are absolute, but space is not actually absolute. |
| p. 135, par. 2 | It is not absolute because it is pervaded by the Unqualified Absolute. |
| p. 1297, par. 7 | Space is not absolute, but it is nearly absolute. It is "absolutely ultimate." |
| p. 135, par. 2 | Space is not infinite, but its outer limits are not known. |
| p. 133, par. 10 | Space "contains and conditions motion." |
| p. 125, par. 2-3 | It is conducive to motion in contrast to not-space (midspace) which is relatively resistant to motion. |

What can be logically deduced from these statements? We advance the idea that there was no space *in fact* before the times of Havona, back in the hypothetical Zero Age. The *concept* of space (and of time, too, for that matter) may have existed in the Zero Age in the minds of the Architects of the Master Universe. (Appendix I., §3) We advance the thought that space appears in the "dawn of eternity" along with the appearance of the central universe. Prior to this event, it seems reasonable to believe that the regions outside of Paradise were occupied by (not-space) midspace. The emergence of space could be likened to an invasion of midspace which was caused by an action of the Paradise Isle. We suggest that this emergence of space took place at the same moment as the appearance of the central universe.

(For further examination of the nature of space, see Appendix III., §1. Definition of Space. For a consideration of the problem presented by the concept of limited space and a potentially limitless creation, see Appendix XXI., §3. The Problem of Space and Infinity.)

§2. THE PARADISE BESTOWAL OF SPACE POTENCY.

When Paradise bestows space it does not stop with this action, it puts something into space. At the moment of the dawn of the First Universe Age, at the moment of the appearance of Havona, Paradise gives expression to the full potential of that which has, is, and will become, the material substance

of all universes. (p. 123, par. 3) This expression is an "eternity event." (p. 637, par. 3) By the term "eternity event" we understand that it is not a continuing process; it happens just once. This means that this bestowal of the potential of the "stuff" of the universes of the past-present-future must be an unlimited bestowal.

What was the nature of this endowment? First of all, it must have been preceded by the appearance of space, and we know that space also is a bestowal of Paradise. (p. 124, par. 6) Given the existence of space, then we may conceive of this endowment as consisting of a certain potency (a potential) with which the whole volume of space was charged — hence the term, "space potency." (p. 469, par. 3-6) This potency-in-space passed from the Paradise Source to the control and custody of the Unqualified Absolute, whose functional presence pervades all (universe) space. (p. 126, par. 4-5) The Unqualified Absolute receives this space-charge of the potential of all the then uncreated universes of the eternal future and evermore acts as its custodian in fact, its controller in space, and as its revealer in time.

The *Unqualified Absolute* is present in the Zero Age, but, if there is no space this Absolute could hardly have a space presence. Neither could this Absolute have had a function in relation to space potency prior to the Paradise bestowal of this "stuff" of the (then) uncreated universes. The transition from the Zero Age to the First Age could hardly have any effect on the nature of the Unqualified, but it certainly does modify the functions of this Absolute. We are informed that the Unqualified Absolute is "functionally limited to space." (p. 133, par. 5) This must refer to pervaded (universe) space and to the regulatory function in relation to space potency. (p. 469, par. 3-5) We are further informed that this unconditioned Absolute is the "all-efficient mechanizer" of all universes of the past, present, and future. (p. 14, par. 3) We deduce that this means some kind of overcontrol that utterly ignores time, that acts in terms of the unlimited past-future in relation to any present moment; this would suggest a pure-eternity reaction to any event of time.

Influence of the Deity Absolute. Much as the Unqualified Absolute is the mechanizer of the (past-present-future) universes, so is the Deity Absolute described as the "all-powerful activator" of these creations. (ibid) It is difficult to imagine just how this is done because the Deity Absolute does not have a space presence, just a universal presence. (p. 137, par. 3) Possibly this relationship takes place through the connective presence of the Universal Absolute. In any event, we seem to have two actions that are tension producing: mechanization and activation, and we are informed (p. 14, par. 9) that the Universal Absolute is concerned in the resolution of all such tensions.

Influence of the Conjoint Actor. The Infinite Spirit may have activated the bestowal of space potency. We advance the concept that the bestowal of space and of space potency may be a repercussion in the Paradise Isle to the eternity appearance of the Infinite Spirit. We are instructed that the Infinite Spirit does activate the Isle of Paradise (p. 101, par. 8), and the Conjoint Actor pervades all space. (p. 98, par. 5) We are further informed he probably initiates motion in space. (p. 133, par. 6) These statements suggest the bestowal of both space and space potency by Paradise could be related to the eternity appearance of the Infinite Spirit at the beginning of the First Universe Age.

(For a discussion of the manner in which space potency is dislodged from the grasp of the Unqualified Absolute in connection with the evolution of local universes, see Appendix IX., The Chronology of Local Universes, §1-3)

The materialization of Havona. Did triata, which constitutes the physical structure of the billion worlds of Havona (p. 470, par. 7; p. 154, par. 5-6), emerge into actuality as a direct Paradise bestowal? or did it pass through some potential stage which involved the Unqualified Absolute? This same question could be asked concerning the 21 satellites of Paradise, since each group of seven worlds is "differently eternalized." (p. 143, par. 2) The question could be repeated with regard to the dark gravity bodies that encircle Havona. (p. 153, par. 6-7) But we do not have the answers to these questions.

§3. TIME BESTOWALS OF PARADISE.

The master universe is a creation of time and space (and of transcended time and space). We are not informed concerning the origin of transcended-time (super-time) but we are instructed that time proper is something that is derived from Paradise. Time is another quality of reality that relates Paradise to the master creation. Concerning time, and its bestowal by Paradise, the Papers inform us as follows:

- p. 120, par. 3-4 "Paradise exists without time," but the minds of the citizens of Paradise "... are fully conscious of non-time sequence of events."
- p. 134, par. 6 Paradise bestows time, but not the same way as space; it bestows it indirectly.
- p. 120, par. 4 Time seems to take origin just above Upper Paradise.
- (ibid) Motion is optional on Paradise; it is not inherent, but is voluntary.

- p. 133, par. 4 Outside of Paradise, everything is in motion; motion is inherent and is involuntary. From an atom to the spheres of Havona — everything moves.
- p. 134, par. 6 Time is perceived because mind is inherently aware of sequence and because of motion in space.
- p. 153, par. 3 Time is not computed on Paradise but it is computed on the Havona circuits. Many beings — both created and ascendant — reckon with time in Havona. Each of the billion worlds has its own individual time.

We do not know whether this statement concerning the reckoning of time in Havona applies to the original (eternal and existential) universe in the First Age, or whether it is a feature of Havona life that characterizes the central universe in the Second Age. It could have applied to the First Age, because the spheres of Havona are moving in space around Paradise. It could also have applied to life in Havona, because even in First-Age Havona finite beings were present. (p. 157, par. 3; p. 1158, par. 8; p. 1159, par. 4)

- p. 135, par. 2 Eternity is the absolute of time.
- p. 1295, par. 1 In the time-space universes, "... eternity is temporal everlastingness — the everlasting now."
- p. 1303, par. 2 Time and space are associated as a mechanism of the master universe.

We may deduce from these statements that sequence may be independent of time, that temporal sequence is a derivative of the (indirect) bestowal of time by Paradise. Like space, time comes from Paradise without conditioning its Source. We know that the Paradise Citizens are conscious of "non-time sequence" (p. 120, par. 4), but the consciousness of temporal sequence is (and has been?) a normal part of the consciousness of certain beings native to Havona. We may be sure that Havona, in the present age, is a "temporal universe;" at least this is true on all finite levels of functional reality in the central creation.

But, after all this discussion and analysis it is still not too clear as to how the Isle of Paradise "bestows time."

§4. PARADISE MAGNITUDES.

Just how big is Paradise? We do not know. The Papers give us its relative dimensions (p. 119, par. 4), but not its actual dimensions. It is spoken of as "... the most gigantic ... body ... in all the master universe." (p. 118, par. 1) Is there any way that we can develop a feeling for the general magnitude of the central Isle? Fortunately, the Papers do provide us with the necessary data.

In the last paragraph of page 120, and the first paragraph of page 121, the Papers give a description of the numerical organization of a very small portion of the area that is set aside for residential use on Upper Paradise. If we explore the statements that are made in this connection, and if we reduce them to mathematics, the results will be somewhat shocking. Let us accordingly examine these statements:

We are informed that the Holy Area of Upper Paradise is partly subdivided into seven concentric residential zones. The innermost of these is for the use of the Paradise Citizens and the Havona natives. It is the second zone that is of particular interest to us because this is the zone that is reserved for the use of the ascendant beings from the seven superuniverses. This zone is, in part, subdivided into seven sectors — one for each superuniverse.

Each residential unit in the second zone is suitable for the use of one billion working groups. We do not know how many persons make up such a group but we would guess that there might be one thousand — this is standard for a finaliter company. Now, a billion is a large number, and we will soon be working with much larger ones, so it will be helpful to express these large numbers in terms of exponents of ten. It will be recalled that 10^3 means $10 \times 10 \times 10$ which is equal to 1,000. In the same manner, 10^6 (ten multiplied by itself six times) equals 1 million, and we can write 10^9 for 1 billion. We can now express the basic residential unit as:

$$1 \text{ residential unit} = 1 \text{ billion groups} = 10^9 \text{ groups.}$$

We are next told that 1,000 (10^3) units are grouped together to make up a division. We can express the composition of such a division as follows:

$$\begin{aligned} 1 \text{ division} &= 1,000 \times 1 \text{ billion groups} = 1 \text{ trillion groups, or} \\ 1 \text{ division} &= 10^3 \times 10^9 \text{ groups} = 10^{3+9} \text{ groups} = 10^{12} \text{ groups.} \end{aligned}$$

We are then informed that 100,000 — 10^5 — divisions constitute the next higher grouping, which is called a congregation. This relationship can be expressed in the following ways:

$$\begin{aligned} 1 \text{ congregation} &= 100,000 \times 1 \text{ trillion groups} = 100 \text{ quadrillion groups, or} \\ 1 \text{ congregation} &= 10^5 \times 10^{12} \text{ groups} = 10^{5+12} \text{ groups} = 10^{17} \text{ groups.} \end{aligned}$$

SUMMARY: THE NUMBER OF RESIDENTIAL UNITS ON UPPER PARADISE

The tabulation below traces the increase in the residential units of Upper Paradise through the last six of the ascending series that are presented in the Papers. The first listing of numbers under the caption "Master Units" is an abbreviation of the following mathematical operation: $10^{23} \times 10^{129}$ groups = 10^{152} groups. All numbers appearing below are exponents of ten.

Master Units	Superior Units	Supersuperior Units
23 + 129 = 152	37 + 332 = 369	51 + 633 = 684
25 + 152 = 177	39 + 369 = 408	53 + 684 = 737
27 + 177 = 204	41 + 408 = 449	55 + 737 = 792
29 + 204 = 233	43 + 449 = 492	57 + 792 = 849
31 + 233 = 264	45 + 492 = 537	59 + 849 = 908
33 + 264 = 297	47 + 537 = 584	61 + 908 = 969
35 + 297 = 332	49 + 584 = 633	63 + 969 = 1032

Celestial Units	Supercelestial	Supreme Units
65 + 1032 = 1097	79 + 1529 = 1608	93 + 2124 = 2217
67 + 1097 = 1164	81 + 1608 = 1689	95 + 2217 = 2312
69 + 1164 = 1233	83 + 1689 = 1772	97 + 2312 = 2409
71 + 1233 = 1304	85 + 1772 = 1857	99 + 2409 = 2508
73 + 1304 = 1377	87 + 1857 = 1944	101 + 2508 = 2609
75 + 1377 = 1452	89 + 1944 = 2033	103 + 2609 = 2712
77 + 1452 = 1529	91 + 2033 = 2124	105 + 2712 = 2817

The last number appearing at the bottom of the column captioned "Supreme Units" is the number "2817." This means 10^{2817} which means ten followed by 2,816 zeros.

Then we are informed that 10 million — 10^7 — congregations make up an assembly and that one billion — 10^9 — of these assemblies constitute a grand unit. We can express these two relationships as follows:

$$1 \text{ assembly} = 10^7 \times 10^{17} \text{ groups} = 10^{7+17} \text{ groups} = 10^{24} \text{ groups,}$$

and

$$1 \text{ grand unit} = 10^9 \times 10^{24} \text{ groups} = 10^{9+24} \text{ groups} = 10^{33} \text{ groups.}$$

If we go back to review these operations it will be observed that we are dealing with a uniform rate of accelerating increase, an increase that augments by a factor of one hundred — 10^2 — for each step. This increase can be tabulated:

First increase:	1 thousand =	1,000 = 10^3
Second increase:	100 thousand =	100,000 = 10^5
Third increase:	10 million =	10,000,000 = 10^7
Fourth increase:	1 billion =	1,000,000,000 = 10^9

Because the numbers that we are beginning to deal with are becoming so very large it will be convenient, from here on, to write them as exponents of ten.

The last residential grouping that we computed was a "grand unit." We will repeat the calculation of the First Grand Unit and then go on to develop each of the succeeding Grand Units, from the first to the seventh, by applying the standard rate of accelerating increase:

The First Grand Unit:	=	$10^9 \times 10^{24}$ groups = 10^{33} groups
The Second Grand Unit:	=	$10^{11} \times 10^{33}$ groups = 10^{44} groups
The Third Grand Unit:	=	$10^{13} \times 10^{44}$ groups = 10^{57} groups
The Fourth Grand Unit:	=	$10^{15} \times 10^{57}$ groups = 10^{72} groups
The Fifth Grand Unit:	=	$10^{17} \times 10^{72}$ groups = 10^{89} groups
The Sixth Grand Unit:	=	$10^{19} \times 10^{89}$ groups = 10^{108} groups
The Seventh Grand Unit:	=	$10^{21} \times 10^{108}$ groups = 10^{129} groups

This tabulation gives a picture of the construction of one of the seven-fold residential groupings — the Grand Units. This is the first such sevenfold grouping of residential units. There are six more such groupings: master units, superior units, supersuperior units, celestial units, supercelestial units, and supreme units. Each of these groupings of residential units similarly unfolds through seven steps.

This seven-step expansion is set forth on the summary facing this page. The numbers tabulated on this summary are all exponents of ten. The last number that appears in this summary is 10^{2817} which is the shortest way of

writing a number that would be otherwise written as ten, followed by 2,816 zeros.

This is the number of working groups — 10^{2817} — that can be accommodated in the largest single unit provided for residential purposes in the second concentric residential zone in the Holy Area on Upper Paradise. This is the residential space provided by one "seventh-order supreme unit." We are not told how many such units have been provided in this second concentric zone, but we are informed that the present residential provisions, in total, make use of considerably less than one percent of the area available in the second concentric zone.

There are seven concentric residential zones in the Holy Area of Upper Paradise. We are informed as to the present utilization of the two innermost zones and we can speculate concerning the possible assignment of the remaining five. The first and second zones are concerned with the Paradise residents from the present grand universe. It would appear logical to assume that the next four zones would be held in reserve for the future natives of the four outer space levels. If this is the case, then we have accounted for six of the seven concentric residential zones. It is likely that the seventh zone is for citizens of the Cosmos Infinite.

If these conjectures have any validity, then it is possible to apply our estimates concerning the size of the space levels of the master universe to give a clue as to the relative sizes of the seven concentric residential zones. It is not unreasonable to assume that each of these zones might have a magnitude of size that would be proportional to the space magnitude of the related space level. In Appendix XVI., §6, we worked out the proportions of the master-universe space levels as follows:

The grand universe	1
The Primary Space Level	100
The Secondary Space Level	10,000
The Tertiary Space Level	1,000,000
The Quartan Space Level	100,000,000

If we were to apply these relationships to the residential zones then we would assign the size-value of "one" to the first two zones, taken together; the sixth zone would be 100 million times this size. In our calculation of the relative dimensions of the grand universe in comparison to the Quartan Space Level this worked out as the relationship of "one inch" to "sixteen-hundred miles." This would be symbolic of the comparative relationship of the total width of the first and second zones together, in comparison with the width of the sixth zone. This "one inch" is the total width of the first and the second residential zones, and the largest single residential unit in the second zone alone will accommodate 10^{2817} working groups. We do not

know how many more such units there may be, but we do know that less than one percent of this zone is being used!

We can make something of a comparison of the combined first and second zones with the sixth, but we have no basis whatsoever for making any comparisons with the seventh zone.

We must face the possibility that there may be a basic error in making such comparisons of Paradise residential zones with master-universe space levels. The space levels are properly measured in terms of distance — space distance — miles, light years, and parsecs. But Paradise is not in space. (p. 120, par. 3) Paradise areas, being absolute, are useful in many ways beyond our understanding. We are informed that the concept of distance has real meaning when applied to different locations on the central Isle. But this is "absolute distance," and absolute distance must be nonspatial distance. (p. 120, par. 4)

Nevertheless, these labored calculations should give us a deeper feeling for the statement with which this section was introduced: Paradise is "... the most gigantic ... body ... in all the master universe." (p. 118, par. 1)

APPENDIX III.

SPACE LEVELS OF THE MASTER UNIVERSE

Definition of Space

The Boundaries of Space

An Inventory of the Six Space Levels

Footnote: Paradoxes in Cosmology

We are informed all space comes from Paradise (p. 124, par. 6), that there are two kinds of space, and these two kinds of space are separated from each other by something called "mid-space." This is something we can think of as "not-space." Both kinds of space are completely surrounded and enclosed, encapsulated, by this "not-space." (p. 124, par. 3-5) In our study of the master universe, we are not at all concerned with one of the two kinds of space. The kind of space in which we have no interest is called "unpervaded space." It extends above and below the Isle of Paradise and is not pervaded by (does not contain) anything we know about. So far as we are informed, it is empty space. (p. 126, §6)

The kind of space that does concern us in this study is called "pervaded space." This kind of space extends horizontally outward from Paradise. (p. 124, par. 6) All of the master universe is coming into existence in this kind of space. This space is pervaded by the space potency that Paradise bestowed and which the Unqualified Absolute received and from which all material creation is being derived. (Appendix II., §2. Paradise Bestowal of Space Potency.)

From here on, in our study we will completely ignore "unpervaded space." Our study of the master universe is concerned only with "pervaded space." When we use the word "space" we mean only "pervaded space."

§1. DEFINITION OF SPACE.

We are used to thinking about space as something negative; as the absence of mass and energy. The Papers present the concept of space as something positive, as something that is very real. Perhaps this difference can be illustrated by stating, and then by rephrasing, a physical law with which we are familiar: "The drawing power of gravity diminishes as of the

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square of the distance traversed." In this statement, the function of space is muffled and obscured by the word "distance." But this physical law could be rephrased as follows: "Space is a positive reality that so acts upon the drawing power of (linear) gravity as to cause this drawing power to diminish as of the square of the distance traversed." This is the same statement, but it emphasizes the active and positive reality of space itself.

What do the Papers have to say about space? What are its various functions and properties? Before we take inventory of the space levels of the master universe, we should consider the nature of space itself:

p. 133, par. 10	Space contains and conditions motion; it also moves.
p. 133, par. 4	Nothing in space is stationary; everything moves.
p. 124, par. 3-4	That which is not-space (mid-space) is relatively quiet.
p. 1297, par. 7 (ibid)	Much about space is absolute, but it is not. Space is not absolute, but it is "absolutely ultimate."
p. 135, par. 2	"Space is not infinite."
p. 124, par. 5	Not-space (mid-space) eventually encapsulates all space.

Space, then, is a condition of seeming emptiness in Reality; a condition that is favorable to motion, and one which requires motion. It stands in contrast to that which is not-space (mid-space), one which is resistant to motion. Space has limits in all directions; these limits are reached whenever space gives way to mid-space.

(For further discussion of the origin and nature of space, see Appendix II., §1. Space Bestowals of Paradise. For a discussion of the problem of space-limits in relation to the possible limitless expansion of the universe, see Appendix XXI., §3. The Problem of Space and Infinity.)

§2. SPACE BOUNDARIES AND THE SIX SPACE LEVELS.

The entire space of the present and the projected master universe is internally subdivided into six major divisions. These are the six space levels. Each of them has two names (p. 129, par. 2-8; p. 351, par. 6-9; p. 352, par. 1-2) that are used rather interchangeably:

(1) The Havona space level	The central universe
(2) The superuniverse space level	The seven superuniverses
(3) The first outer space level	The Primary Space Level
(4) The second outer space level	The Secondary Space Level
(5) The third outer space level	The Tertiary Space Level
(6) The fourth outer space level	The Quartan Space Level

Each of these space levels is an elliptical zone of "lessened resistance to motion," and each is horizontally separated from adjacent space levels by "zones of relative quiescence." (p. 128, par. 5) Since each space level is also "... bounded above and below by the midspace zones of quiescence ..." (p. 125, par. 2), it follows that a space level is something like an elliptical tube that is favorable to motion and which is "... surrounded on all sides by relative motionlessness." (p. 125, par. 3)

Each space level favors motion in a given direction around Paradise — clockwise or counterclockwise. (p. 125, par. 4) These favored directions alternate. Havona revolves clockwise (p. 152, par. 5); the superuniverses revolve counterclockwise (p. 134, par. 4); the Primary Space Level revolves clockwise (ibid); and so on. There is a reason for this alternating directional flow of movement in each space level. There is also a reason for the organization of (master universe) space into the six space levels. Such alternating movements and such an organization of space permits the exercise of control over excessive gravity-pressures and mass-velocities. (p. 125, par. 4) This is an equalizing function performed by the Universal Absolute (p. 134, par. 5), the source of compensatory motion (p. 133, par. 14): motion designed to equalize all tensions that have been caused by all other motions. (p. 133, par. 8)

The boundaries of space. Space has boundaries in all directions — inner and outer, upper and nether — as well as having internal zones of relative quiet in between the space levels. These bounds are given as follows:

(a) *The inner margins of space.*

- p. 124, par. 6 The inner margins of space are in the near regions of Paradise.
- p. 124, par. 3 Space does not actually touch Paradise; the midspace zones lie in between the inner margins of space and the central Isle.

(b) *The upper and nether limits of space.*

- p. 125, par. 1 Space is bounded above and below by the midspace zones.

(c) *The internal boundaries of the space levels.*

- p. 125, par. 2 Each space level is horizontally separated from the adjacent space level by a semi-quiet zone. There is evidently no mass materialization in these zones; they are spoken of as being "free from star dust — cosmic fog."
- p. 130, par. 1
- p. 152, par. 10 There is a semi-quiet zone separating the central universe from the superuniverses. We are not given its dimensions.
- p. 130, par. 1 The semi-quiet zone between the superuniverses and the first outer space level is about four-hundred thousand light-years across.

(d) *The outer margins of space.*

- p. 124, par. 6 Space extends beyond the outer edge of the master universe, but how far beyond is not known.
- p. 135, par. 2 The absolute limits of space are not known.
- p. 124, par. 5 The midspace zones eventually encapsulate all space.
- Deduction: It is known that space has an outer margin, but the geographic location of this outer boundary is not known.

Concerning total space, space inside the master universe and all space external to the master universe, we are further informed:

- p. 98, par. 5 The Conjoint Actor pervades all space.
- p. 135, par. 2 The Unqualified Absolute is present in space
- p. 133, par. 5 and is functionally limited to space.

This gives us a picture of the whole of space. It has limits, but the exact whereabouts of its outer limit is not known. It is the arena in which the entire master universe is being created, and it extends for an unknown distance on beyond the outer periphery of the master creation. Total space is pervaded by the Conjoint Actor and by the Unqualified Absolute.

§3. AN INVENTORY OF THE SIX SPACE LEVELS.

Perhaps the most unifying characteristic of the six space levels of the master universe is the emerging presence of God the Ultimate. Concerning this presence we are informed:

- p. 137, par. 3 The Ultimate is (or will be) space present to the outer margins of the Quartan Space Level, but not beyond this perimeter of the master universe.

Much as the space presence of a Creative Spirit defines a local universe (p. 455, par. 1), so does the space presence of the emerging Ultimate define the master universe. Where the Ultimate is (or will be) present, that is the master universe; that which is outside of this presence is also outside of the master universe.

The Isle of Paradise. The central Isle is the one material thing that is of concern to us and that is not in space. (p. 124, par. 3) Everything else of a material nature that is of concern to us is in space. The super-administration of the Architects of the Master Universe starts on Paradise and extends from the eternal Isle to the limits of the outermost space level. One Master Architect is assigned to the co-ordination of Paradise affairs. (p. 351, par. 5)

Let us explore the master creation, starting at Peripheral Paradise and proceeding outward. As we move horizontally away from the periphery of Paradise, we are in midspace, for space itself does not actually touch the central Isle. (p. 124, par. 3) We would still be in the near-regions of Paradise, however, when we entered the inner margin of actual space. This would mark our entrance into the Havona space level.

§3-A. THE HAVONA SPACE LEVEL, THE CENTRAL UNIVERSE.

Havona is the divine universe of original perfection that eternally circles the motionless Isle of Paradise at the center of all things. It is an eternal universe, of origin in the Paradise Trinity. (p. 157, par. 2)

- p. 351, par. 6 There are three Master Architects assigned to Havona.
- p. 152, par. 3-10 The physical organization of Havona consists of twelve circuits: the three circuits of Paradise satellites, the seven circuits of a billion worlds, and the two outer belts of dark gravity bodies.
- p. 152, par. 5 The ten inner circuits of the central universe move in a clockwise direction around Paradise.

- p. 143, par. 1-5 Very near to Paradise (but in space) are the three circuits of the Paradise satellites — the sacred spheres of the Father, the Son, and the Spirit. There are seven worlds in each circuit, 21 worlds in all.
- p. 152, par. 11 The seven planetary circuits of Havona contain one billion worlds. They are proportionally distributed among the circuits, with fewer worlds in the inner circuits and more in the outer circuits. These seven circuits are not superimposed; the worlds orbit in each circuit in a linear procession.
- p. 152, par. 2
- p. 152, par. 6 There is a semi-quiet zone separating the planetary circuits of Havona from the two circuits of dark gravity bodies at the periphery of the central universe.

The dark gravity bodies at peripheral Havona constitute the outermost two circuits of the central creation. (p. 152, par. 7-9) These space bodies are quite unique; we are informed that there will be nothing else like them in the entire master universe. (p. 154, par. 3) The Papers comment on them as follows:

- p. 153, par. 6-8 There are two circuits of dark gravity bodies at the periphery of the central universe. They are separated by a unique space zone that contains very unusual energy activities. The inner belt of dark gravity bodies revolves counterclockwise around Paradise; the outer belt revolves clockwise.
- p. 154, par. 1-3
- p. 129, par. 9 They are so massive that the total mass of the central universe is greater than the mass of the seven superuniverses.
- p. 126, par. 3 These dark gravity bodies are neither triata, like the Havona worlds — nor gravita, like the superuniverse spheres. They are a unique materialization and disclose both forms of gravity — linear and absolute.
- p. 125, par. 6 They complement Paradise in the exercise of absolute material-gravity control.

- p. 153, par. 6 They "neither reflect nor absorb light" and they completely hide Havona from external observation.
- p. 152, par. 10 There is a semi-quiet space zone separating the two belts of the dark gravity bodies from the seven superuniverses.

§3-B. THE SUPERUNIVERSE SPACE LEVEL, THE SEVEN SUPERUNIVERSES.

The seven superuniverses encircle the central universe. They are very ancient, having existed from "near eternity" (p. 164, par. 2), but they do have an origin in time. Each superuniverse is isolated from the others (p. 179, par. 11); these are evolutionary universes.

- p. 351, par. 7 Seven Master Architects are assigned to the seven superuniverses.
- p. 134, par. 4 The superuniverses revolve counterclockwise around Paradise and Havona.
- p. 129, par. 11 The superuniverse space level is divided into seven equal segments and each contains about one-seventh of the post-Havona creations that are organized and inhabited.
- p. 164, §1 Each superuniverse can be located in its position in the superuniverse space level.
- p. 165, par. 4 Orvonton is the name of our superuniverse.

Orvonton is roughly identifiable with what our astronomers call the Milky Way. (p. 167, par. 17) Like the other superuniverses, ours is subdivided for administrative purposes into 10 major sectors, of which eight have been identified by our astronomers. (p. 167, par. 20) Each major sector is, in turn, subdivided into 100 minor sectors (p. 166, par. 7), and the center of our minor sector (around which its component parts revolve) is situated in what our astronomers call "the star cloud of Sagittarius." (p. 168, par. 1)

Nebadon, our local universe, is one of 100 such creations that comprise a minor sector of a superuniverse. (p. 166, par. 6) A local universe is administratively subdivided into 100 Constellations and 10,000 Local Systems. It is designed to have 10 million inhabited worlds. (p. 167, par. 10-12)

- p. 359, par. 8 The radius of Orvonton, the distance from its center to the outer edge, is given as a little less than one-quarter million light-years.

- Deduction: The transverse diameter of Orvonton, the distance across the superuniverse, must be twice the radius or one-half million light-years.
- p. 130, par. 1 Beyond the outer rim of the superuniverses is a semi-quiet zone that averages in width around 400,000 light-years. This zone separates the superuniverses from the first outer space level. It could hardly contain any mass materializations because it is spoken of as being "free from star dust — cosmic fog."

§3-C. THE OUTER SPACE LEVELS.

While there are four distinct and separate outer space levels, the Papers often deal with them as though they were a single unit. Section 2 of Paper 12 gives a general picture of these outer regions. At the present time they are unorganized and uninhabited. It is believed that the finalizers are destined to serve in these outer domains. (p. 353, par. 6-9) The sometime organization of these outer creations will inaugurate the transcendental approach to Paradise Deity — the absonite quest to find God as ultimate. (p. 12, par. 4)

The Papers make two general statements concerning mass materialization in the outer space levels:

- p. 130, par. 6 Someday, our astronomers will see 375 million galaxies in the remote regions of outer space.
- p. 354, par. 5 There are 70,000 aggregations of mass that are being mobilized in outer space; each one of these is already larger than a superuniverse.
- Question: Do these two statements refer to the same, or to two different mass materializations? Or, do they overlap? Are the 375 million galaxies being organized into the 70,000 aggregations of mass?

We advance the opinion that both statements refer to the same materialization of mass, that the 375 million galaxies are being organized into the 70,000 aggregations of mass, and all of this is taking place in the Primary Space Level. It is not likely that our astronomers would ever be able to see all the way across the Primary Space Level and into the Secondary Level, for the Primary Space Level is probably all of 50 million light-years across. We cannot even see all the way across the superuniverse of Orvonton and this is only one-half million light-years. This is because our astronomic vision is blanketed by space dust, cosmic fog — something that is absent from the quiet zone that separates us from the first outer space level.

§3-D. THE FIRST OUTER SPACE LEVEL, THE PRIMARY SPACE LEVEL.

This is the space level most suited to our astronomic study. We are now on the outer edge of Orvonton (p. 359, par. 8), so we cannot be too far away from the quiet zone that is free from space dust and that gives us such a good view of the Primary Space Level. Concerning this domain, the Papers state:

- p. 351, par. 8 Seventy Master Architects are assigned to this level.
- p. 134, par. 4 The physical masses in this space level rotate clockwise around the grand universe and Paradise.
- p. 130, par. 1 Approximately one-half million light-years beyond the outer rim of the superuniverses, there is a zone of energy activity that grows in intensity for "over 25 million light-years." This is all taking place in the first outer space level.

If this energy activity grows in intensity for "over 25 million light-years," then it is likely that it would diminish in activity for another 25 million light-years. If this is the case, then the Primary Space Level is 50 million light-years across. This is 100 times the width of the superuniverse space level.

- p. 354, par. 5 There are 70,000 aggregations of matter that are being mobilized in this space level; each one of these is already larger than a super-universe.

The first outer space level is now in process of physical mobilization; it is "winding up." Already it is 10,000 times as massive as are the seven superuniverses. How much more massive will it be when its physical organization is beginning to reach maturity?

§3-E. THE SECOND OUTER SPACE LEVEL, THE SECONDARY SPACE LEVEL.

We are told less about this space level than the previous one. And, as we have noted, it is unlikely that our astronomers will ever be able to see the physical creations in the Secondary Level; there is too much cosmic fog in between.

- p. 351, par. 9 There are 490 Architects assigned to this space level.

- p. 134, par. 4 The physical masses in this level rotate in a counterclockwise direction around Paradise and the inner universes.
- p. 130, par. 2 The dimensions of this space level are suggested. We are informed that more than 50 million light-years beyond the material activities in the Primary Space Level there are still greater physical activities now under way.

If the now-incomplete mass materializations in the Primary Level are more than 10,000 times as massive as the superuniverses, and if the Secondary Level is the scene of "still greater physical activities," then just how massive are these now-organizing universes going to be?

§3-F. THE THIRD OUTER SPACE LEVEL, THE TERTIARY SPACE LEVEL.

As we proceed through outer space, the Papers have less and less to tell us concerning these increasingly remote regions. Concerning the Tertiary Space Level, the Papers make only two statements:

- p. 352, par. 1 There are 3,420 Master Architects assigned to this space level.
- p. 134, par. 4 A clockwise trend of motion around Paradise has been observed in this space level by the Uversa observers.

Something is beginning to happen here. Energy is becoming sufficiently emergent to be able to disclose a directional trend of motion.

§3-G. THE FOURTH OUTER SPACE LEVEL, THE QUARTAN SPACE LEVEL.

Concerning the activities of this space level we have the least information of all. The Papers refer to it only twice:

- p. 352, par. 2 There are 24,010 Master Architects assigned to this outermost space level.
- p. 129, par. 8 The fact of the existence of this level is stated. No further data is given.

We deduce that the Quartan Space Level is totally dormant so far as any physical activities are concerned.

This completes our exploration of the six space levels of the master universe. We have proceeded from the periphery of Paradise to the inner

margins of space, have conceptually traversed all six of the space levels, and have finally reached the outer edge of the last one. If we pause in concept at this periphery of the Quartan Space Level and "look" outward, we would see empty space reaching on and on and on. We would be looking outside of the master universe!

The plans and the super-administration of the Master Architects ends at the outer boundary of the last space level. It is believed these absonite universe planners have an understanding of the relationship of the total master universe to something larger — something external to it. (p. 1169, par. 7)

§4. FOOTNOTE: PARADOXES IN COSMOLOGIES.

The informed reader cannot help but be impressed by a very significant omission in the Papers. This omission concerns their studied ignoring of the entire concept of relativity. The authors of the Papers carefully present the geography of the master universe in terms of Newtonian concepts that have long since broken down when applied to the larger astronomic universe. This is such an obvious and such a deliberate act of omission that there must be some very good reason behind it.

We can perceive two possible reasons for this obvious avoidance of any mention of the concepts of relativity:

- a. *Comprehensibility.* The Papers are written to be read by the average reader. Even so, portions of them are hard enough to understand. If they are to make a general appeal, then their concepts must be put in language — not mathematical symbols.
- b. *Fallacy.* Could it possibly be that Newton's concepts contain less fallacy than Einstein's? Could the choice of the Newtonian conception represent a deliberate choice of the lesser of two distortions?

And, of course, there is always the possibility that both of these reasons may have contributed to the choice to avoid any mention of relativity in the Papers. There is the further possibility that neither reason applies. (It is the writer's personal opinion that the two reasons cited above do explain why no mention of relativity is to be found in the Papers.)

Could it be that any comprehensible presentation of cosmography is going to involve distortions of fact, and that the Newtonian presentation results in a lesser distortion than a presentation in terms of Einstein's relativity? Suppose we briefly examine the successive cosmographies that occidental civilizations have devised and consider the distortions of fact

which they have encompassed and which they have successfully rationalized. Including the concepts presented in the Papers, there seem to have been four major cosmographies: geocentric, heliocentric, non-centric, and Paradise-centric. Stated otherwise, man's cosmographies have been devised first, as centered around our world; second, as centered around our sun; third, as having no center; and fourth, as centering around the motionless Isle of Paradise. Let us examine these four cosmographical conceptions:

The geocentric cosmography. From the perspective of man's senses, this is the most delightfully simple and satisfying way to look at things. The earth is motionless and everything swings around it. We still say that "the sun rises and sets." To the discerning thinker, however, the movements of the planets in the solar system present a complexity of motion that requires major rationalizations. Such rationalizations were successfully made. It was possible to offer a logical explanation as to why a planet would seemingly reverse its motion in the night skies. (But then, we have always been able to rationalize: Before oxygen was identified as the supporter of combustion, the substance "phlogiston" was supposed to be a property of all combustibles, and the loss of weight in burning was good evidence that the "phlogiston" had been used up.)

The heliocentric cosmography. It was hard for the mind to accept the fact that the earth is not stationary, that the rising of the sun is an illusion produced by the rotation of the earth. At first, this conception was beset with a multitude of unexplained irregularities. Planetary orbits were first conceived as circles, but the planets refused to conform. Much rationalizing (much "phlogiston") was required to account for unaccountable differences. Finally the concept of ellipses replaced circles and the solar system became comprehensible as a simple system where the out-pull of motion is in balance with the in-pull of the sun's gravity and the planets swing in regular elliptical orbits around the sun.

The non-centric cosmography. But the sun, our sun, is not the center of things. It, too, swings in orbit, and the Papers discuss (p. 168, par. 5-10) the six simultaneous directions of motion which our sun, our solar system, presently follows. The impossibility of scientifically deducing the motionless Isle of Paradise makes the devising of a non-centric cosmography inescapable. Relativity assumes no real center of the space-time continuum and, perhaps, this is the prime fallacy that makes it completely unacceptable to the authors of the Papers — it is non-centric. It is possible that relativity also contains its traces of "phlogiston" and that it may tend to break down in the farther reaches of the master universe. (So far, apparently only one scientist has challenged Einstein: Dr. Fritz Zwicky, professor of astrophysics at California Institute of Technology, submits that relativity tends to break down when applied to very great astronomic distances — distances of five

million light-years or more. His evidence is based on the seeming failure of gravity to interact. The Papers do point out [p. 125, par. 7; p. 482, par. 7] that space can finally neutralize [linear] gravity. Dr. Zwicky's contentions came to the writer's attention in the January 5th, 1959 issue of Newsweek, page 62.)

The Paradise-centric cosmography. The cosmography presented in the Papers is that of a creation which does have a center, and wherein absolute motion (motion in relation to this center) can take place. The clockwise-counterclockwise processional of the space levels is absolute motion — motion in relation to something that is completely motionless, the stationary Isle of Paradise. (p. 133, par. 12) All other motion of physical bodies in the space levels is relative motion. (p. 133, par. 13)

It may be that, in the largest sense, the Newtonian concept of universe with a center offers less distortion of fact than the Einsteinian conception of no center.

APPENDIX IV.

THE UNIVERSE AGES

Their Relationships to Each Other

Their Effect on the Universes

Their Effect on Certain Personalities

The Papers inform us that time and space are associated as a mechanism of the master universe. (p. 1303, par. 2) The major space divisions of the master creation are the six space levels. (Appendix III) The major time divisions of the master universe are the six universe ages — the age of Havona, the age of the superuniverses, and the four ages of the outer space levels. (p. 1263, par. 6) We are now living in the Second Universe Age, the age of the superuniverses.

Each of the six universe ages seems to be associated with the opening and the development of a new space level. This relationship between universe ages and space levels is tabulated below:

1. The First Universe Age — the Havona space level
2. The Second Universe Age — the superuniverse space level
3. The Third Universe Age — the first outer space level
4. The Fourth Universe Age — the second outer space level
5. The Fifth Universe Age — the third outer space level
6. The Sixth Universe Age — the fourth outer space level

We do conceive of an age after the Sixth Universe Age, but such an era would have to do with developments after the completion of the master universe. (See Appendix XX., The Post-Ultimate Age.)

§1. SUCCESSION AND RELATIONSHIPS OF UNIVERSE AGES.

In our study of the antecedents of the master universe (Appendix I), we went as far back in past eternity as we could — back to, and within, a hypothetical Zero Age. There never was such an age; it is not a factual reality, although it is a very valid concept. The Papers speak of this hypothetical era as "the dawn of eternity." (p. 351, par. 5) It provides a conceptual starting

point for a consideration of the beginnings of cosmic history. As we understand the usage of the term, "the dawn of eternity" designates the hypothetical beginning of a universe age that had no beginning — the age of Havona.

(a) *The First Universe Age.* This is the age of Havona. The First Age, like the central universe, is a past eternal; it has no beginning in time. This age is unique in other respects: It is pre-supreme and pre-ultimate, hence pre-experiential. (p. 13, par. 3) Being pre-experiential, the First Age is wholly existential. (p. 10, par. 7-10) It is the only such age.

The First Universe Age would also appear to be pre-creative and pre-evolutional. For example: the Havona natives are spoken of as "the offspring of the Paradise Trinity." But, in the same paragraph, they are designated as "beings who never were created." (p. 157, par. 2) Since the affairs of First-Age Havona were entirely existential, they would have to be pre-evolutional. (See also, Appendix I., §1, The First Universe Age; Appendix VI., §3, Paradoxes in the Status of Havona, and §4, The Existential Mechanism.)

The First Universe Age had no beginning, but it does have an ending. It ended when the present universe age began. Perhaps this was at the time of the creation of the Ancients of Days (p. 209, par. 6), or the time of the Trinity mandate directing the organization of the seven superuniverses. (p. 222, par. 6)

(b) *The post-Havona ages.* This term is often used to designate the five ages that follow the age of Havona. It is used because these five ages have much in common. All five have beginnings and endings in time; only the First Age is a past eternal.

All post-Havona ages are experiential. Experiential deity is actualizing in the post-Havona epochs of the master universe. (p. 10, par. 6) These ages appear to be characterized by a two-way procession of ascenders and descenders. In the present universe age, the Supreme Creators and their associates are descending from Paradise to the time-space creations and the evolutionary creatures are ascending from these same creations in the Paradise ascent. (p. 1265, par. 7-8) In the next age, the finalizers will be associated with others who will serve in outer space (p. 353, par. 7-9) and it is anticipated that outer-spacers will be ascending to Paradise through the perfected superuniverses. (p. 643, par. 4)

(c) *The Second Universe Age.* This is the present age, the age of the evolutionary superuniverses. This age is also unique — it is the age of the evolutionary growth of the Supreme Being. When he has completed his growth, this age will come to its end and the opportunity to participate in this wonderful experience will be forever gone. (p. 353, par. 8) In the Second Age it is possible to have finite experience and grow by the evolutionary process; subsequent ages will not be able to participate in these adventures. (p. 353, par. 7)

(d) *The expansion of destiny.* The successive ages expand destiny; they provide the techniques for overriding previous growth limits. For example: First-Age Havona is a perfect universe and is a "perfection-limited" universe. In the Second Age, the present age, Havona perfection expands outward into the imperfect superuniverses to achieve new experiential destiny.

§2. EXPERIENTIAL DEITY IN SUCCESSIVE AGES.

The basic reference to experiential deity in relation to the successive ages of the master universe is:

p. 10, par. 6 Experiential deity is actualizing in the post-Havona epochs of the master universe.

There is no experiential deity in the First Age, the age of Havona, but the growth of such deity does characterize all subsequent ages. The data relative to experiential deity has been grouped under the following four headings:

- §2-A. Experiential Deity in the Present Age
- §2-B. Experiential Deity at the Close of the Present Age
- §2-C. Experiential Deity in the Post-Supreme Ages
- §2-D. Experiential Deity in the Post-Ultimate Age

§2-A. EXPERIENTIAL DEITY IN THE PRESENT AGE.

The Supreme Being.

- p. 1166, par. 7 The Supreme is spiritually and personally present in Havona.
- p. 641, par. 4 He was there before the organization of the superuniverses.

- p. 1268, par. 5 He functions primarily in Havona as a spirit personality.
- (ibid) He functions secondarily in the grand universe as a personality of sovereign power.
- p. 115, par. 5 The Father, Son, and Spirit collaborate with the Supreme, but only as the Trinity, during the present age.
- p. 1290, par. 3 We cannot find the Supreme in the present age.
- p. 1282, par. 7 The Supreme Being is limited in creator function.
- p. 1265, par. 6-8 His growth is disclosed in the ascending and descending movements of personalities.
- p. 1283, par. 2 Finite creatures have their existences within him.
- p. 353, par. 7-10 The evolutionary growth of the Supreme and creature participation therein is limited to the present age.
- Appendix VII. See §4. The Growth of the Supreme, Growth in the Second Age.

The Experiential Trinities.

- p. 1291, par. 8 The First Experiential Trinity is a qualified reality.
- (ibid) The Second Experiential Trinity is a qualified reality.

God the Ultimate.

- p. 1166, par. 7 The Ultimate is present in Havona but "in the absonite and superpersonal sense."
- p. 305, par. 4 When mortals enter the finaliter corps they face the challenge of God the Ultimate.

§2-B. EXPERIENTIAL DEITY AT THE CLOSE OF THE PRESENT AGE.

The Supreme Being.

- p. 636, par. 7 The Supreme Being will emerge and will be contactable.

- p. 210, par. 2-3 The Supreme will become the experiential ruler of the superuniverses, thus superceding the Ancients of Days.
- p. 642, par. 6 The emergence of the Supreme Being is associated with the withdrawal of the Supreme Creators.
- p. 1293, par. 1 Superuniverse citizens may be related to the Supreme much as Havona natives are related to the Paradise Trinity.

The First Experiential Trinity.

This trinity should form in fact with the emergence of the Supreme Being.

God the Ultimate.

- p. 1293, par. 2 The close of the present age, the dawn of the next age, will bring the challenge of God the Ultimate.
- p. 642, par. 5 God the Ultimate foreshadows his overcontrol of the universes during the advanced stages of light and life in a local universe.
- p. 627, par. 8 In the seventh stage of light and life on an inhabited world, the first absonite ministers arise from Paradise.

§2-C. EXPERIENTIAL DEITY IN THE POST-SUPREME AGES.

The Supreme Being.

- p. 353, par. 7-10 The post-supreme ages will lack finite experience, the participation in the growth of the Supreme.
- p. 1268, par. 5 The tertiary function of the Supreme is master-universe in scope, and three speculations are offered in the Papers concerning this future function:
- (ibid) (a) The tertiary phase of Supremacy will have something to do with the "third level of Deity manifestation."

- p. 4, par. 13 Note: The third level of Deity manifestation has something to do with God the Absolute.
- (ibid) (b) The Supreme will expand as a universe sovereign and will be supernalmighty in the creations of outer space.
- p. 1269, par. 5 (c) He will give expression to some unknown aspect of mind. The mind of Supremacy is believed to have a latent potential for function that is master universe in scope.

The First Experiential Trinity.

- p. 1165, par. 8 The Architects of the Master Universe now co-ordinate the affairs of the master universe. Their activities will be augmented by the function of the First Experiential Trinity.
- p. 1166, par. 1 Finaliters will be carrying out the plans of the Paradise Deities as promulgated by the First Experiential Trinity. This Trinity provides for group attainment of ultimate destiny.
- p. 16, par. 4, 6 The Trinity Ultimate is unifying in completion. Such complete unification will power-personalize God the Ultimate.

God the Ultimate.

- p. 1296, par. 7 The sovereignty of the Supreme in the super-universes will be under the overcontrol of God the Ultimate.
- p. 137, par. 3 The Ultimate is, or will be, space present to the outer limit of the master universe, but not beyond.
- p. 16, par. 4 God the Ultimate will power-personalize as the sovereign of the master universe.

§2-D. EXPERIENTIAL DEITY IN THE POST-ULTIMATE AGE.

The Second Experiential Trinity.

- p. 16, par. 5 The Trinity Absolute should form in fact at the end of the Sixth Age, after the emergence of God the Ultimate.
- p. 1168, par. 2

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God the Absolute.

- p. 1297, par. 2 Will the emergence of God the Ultimate be associated with some greater measure of the disclosure of God the Absolute?

§3. GOD THE SEVENFOLD IN SUCCESSIVE AGES.

The universe relations of the existential Paradise Deities are not changed by the experiential developments in the universes. (p. 642, par. 3) We will, therefore, consider the effects of the universe ages on God the Sevenfold as it pertains to the Supreme Creators — Master Spirits, Ancients of Days, and Creator Sons. For further references to God the Sevenfold, please see:

Appendix XII.	Expansion of God the Sevenfold
Appendix XIII.	Evolution of Universe Sons and Spirits
Appendix XIV.	Expanding Influence of the Master Spirits

The Papers have the following general comments to make with reference to the functions, and the expanding functions, of God the Sevenfold:

- p. 12, par. 4 God the Sevenfold began to function when the seven superuniverses were organized.
- (ibid) When the outer space universes are organized, this function will probably expand.
- p. 642, par. 6 The ages of light and life will bring an enlarged function of the Supreme Being, with a corresponding lessening of the activities of the Supreme Creators.
- p. 643, par. 1 Are the Supreme Creators to be displaced "...if God the Supreme assumes direct control..." of the grand universe?
- (ibid) If so, are the Supreme Creators destined to service in the outer space universes?

We will consider the effects of the universe ages on the Supreme Creators under three general headings:

§3-A. The Master Spirits in Successive Ages

§3-B. The Ancients of Days in Successive Ages

§3-C. Universe Sons and Spirits in Successive Ages

§3-A. THE MASTER SPIRITS IN SUCCESSIVE AGES.

- p. 185, par. 3 The collective attributes of the Master Spirits are supreme, ultimate, and supreme-ultimate.
- Deduction: They have the capacity to function throughout all ages of the growth of the master universe, and on into the post-ultimate age of the master universe, which will probably witness the union of the Supreme and the Ultimate as the Supreme-Ultimate.
- p. 643, par. 1 The Master Spirits may, or may not, be associated with the Supreme Being in the administration of the grand universe in the Third Age.
- p. 12, par. 3 The Master Spirits are probably eternally fixed as permanent administrators in the grand universe.
- Deduction: The statement first above, refers to the permanent physical location of the Master Spirits, on or near Paradise. The statement second above speculates as to their administrative activities.
- p. 146, par. 6 The Universal Father has to do with the functions of the Power Directors in the present universe age.
- Deduction: This may change in future ages.
- p. 184, par. 11 The diverse natures of the Master Spirits have conditioned the organizations of the superuniverses. The segments of outer space that are correlated with the superuniverses will also be conditioned by the diverse natures of the Master Spirits.
- p. 150, par. 6 The seven worlds of the Spirit are the "...headquarters of the seven superuniverses and their correlated segments in outer space."
- Deduction: These seven worlds are the headquarters worlds of the Master Spirits (p. 150, par. 2), and are the residential spheres for the Seven Supreme Executives. (p. 198, par. 1) The Master Spirits are concerned with, and will be functional in,

the outer space universes; and so, in all likelihood, will their administrative lieutenants, the Supreme Executives.

§3-B. THE ANCIENTS OF DAYS IN SUCCESSIVE AGES.

- p. 210, par. 3 During the present age of the incomplete emergence of the Supreme, the Ancients of Days provide a "perfect administrative over-control" of the evolutionary local creations.
- p. 12, par. 2 The Ancients of Days are probably going to remain in the grand universe as permanent administrators.
- p. 210, par. 2 At the close of the present age, the Ancients of Days will be superseded as rulers of the superuniverses by the Supreme Being.
- (ibid) They will continue on as vicegerents of the Supreme.

§3-C. UNIVERSE SONS AND SPIRITS IN SUCCESSIVE AGES.

- p. 93, par. 5-6 In the post-Havona universes, the Spirit sustains the same relationship to the Son that the Son sustained to the Father in the central creation.
- Deduction: This relationship is being consummated in the local universes by the Universe Sons and Spirits — not on Paradise by the Eternal Son and the Infinite Spirit.
- p. 242, par. 1-3 Master Michaels have a capacity for function beyond the finite, but they are restricted to finite levels in the present universe age. These superfinite powers will probably remain undisclosed until the future ages when the relationship between the Master Michaels and the Seventh-Stage Creative Spirits may reach absonite levels of activity.
- p. 646, par. 2 A closer union may take place between the Universe Sons and Spirits in future ages. This union may give expression to an associate creator of ultimate status.

- p. 145, par. 2 Creator Sons, of origin in the Father and Son, have residential status on Sonarington (the world of the Son) in the present universe age.
- p. 250, par. 5 The corps of the Creator Sons have their "secret colleges" on Vicegerington, the world of the Father and the Son.
- Deduction: Creator Sons (of origin in the Father-Son), at least the Master Michaels, may possibly change their status sphere from Sonarington (the world of the Son) to Vicegerington (the world of the Father-Son) in some future age.
- p. 634, par. 9 Creator Sons are destined to service in outer space.
- p. 635, par. 3 The Creative Spirits will accompany the Creator Sons.
- p. 634, par. 9 A close relationship is developing between the Creator Sons, Creative Spirits, Evening Stars, Teacher Sons, and the finalizers.
- Deduction: They are all going to serve together in outer space.

§4. HAVONA — YESTERDAY, TODAY, AND TOMORROW.

A study of Havona, in relation to the universe ages, falls conveniently into four divisions:

- §4-A. Havona in the First Age (See also Appendix I., §1)
- §4-B. Havona in the Second Age
- §4-C. Havona in the Post-Supreme Ages
- §4-D. Havona in the Post-Ultimate Age

We will, accordingly, examine the central universe from these four perspectives: as it was, as it is, as it will be, and as it will be in the remote future.

§4-A. HAVONA IN THE FIRST AGE.

- p. 1163, par. 12 There were no evolutionary changes in Havona during the first universe age.
- p. 1294, par. 13 Havona was a "perfect but perfection-limited creation."

- p. 1280, par. 3-4 Concerning the growth status of creatures: a contrast is made between non-growing (stationary) beings whose growth status is as of the First Age, and others, who do grow and whose status is as of the Second Age.
- p. 321, par. 4 Before the creation of the superuniverses the Power Centers were not required in Havona.

§4-B. HAVONA IN THE SECOND AGE.

The Havona of today is not the Havona of yesterday: the spirit person of the Supreme appeared, the organization of the superuniverses produced changes, Grandfanda's arrival produced still more changes. The unification of almighty power and the spirit person of the Supreme began to take place on the pilot world of the outer circuit. (p. 641, par. 4)

- p. 222, par. 5 First-Age Havona differs from Havona today.
- p. 1163, par. 12 Being co-ordinated with the evolutionary superuniverses, Havona, itself, is undergoing certain changes.
- Deduction: The Second Age introduced evolutionary growth into Havona.
- p. 321, par. 4 Power Centers were stationed in Havona in the Second Age.
- p. 287, par. 5 The Circuit Spirits appeared after the original creation of Havona, but were not discovered in function until the superuniverses were organized.
- Proposition: Grandfanda's arrival inaugurated many changes in Havona.
- p. 296, par. 5 Certain Paradise Citizens used to act as first executive assistants to the Eternals of Days; since the arrival of Grandfanda, they have had the oversight of the creature-trinitized sons on the inner Havona circuit.
- p. 271, par. 6 The Graduate Guides made their first appearance.
- p. 287, par. 6 Secondary Supernaphim began to be created.
- p. 291, par. 1 Paradise Citizens began their pilgrimage, outward through Havona, when Grandfanda landed on the pilot world of the outer circuit.

- p. 1294, par. 13 Havona perfection is self-limiting. When Havona is associated with the superuniverses it can escape the limitations imposed by pre-evolutionary perfection.

§4-C. HAVONA IN THE POST-SUPREME AGES.

The Havona of today is, to some extent, reflective of the needs of tomorrow. We can deduce some of these needs by an examination of certain citations:

- p. 222, par. 5 Even now, the central universe is undergoing certain slow changes in anticipation of the needs of the post-supreme ages.
- p. 217, par. 8 There are one billion Universal Censors stationed in Havona; they are there in anticipation of the needs of future universe ages.
- p. 221, par. 7 Havona natives may sometime stop entering the corps of the finality.
- Deduction: The process, long continued, would deplete the population of the central universe.
- p. 222, par. 1-4 In the post-supreme ages the population of Havona may change. It may include univitatia, Third-Age mortals, and outer space citizens.
- p. 156, par. 11-12 Besides finite creatures (of a material, morontial, and spiritual nature), Havona harbors beings that are classified as absonite and ultimate.
- p. 163, par. 3 Havona will be the final training universe when the superuniverses are providing intermediate instruction for the graduates of the schools of the outer universes.
- Deduction: Havona will be functioning as an absonite training universe in the post-supreme ages.

§4-D. HAVONA IN THE POST-ULTIMATE AGE.

This is a post master-universe age. This is the Final Age, the age of the conjectured Cosmos Infinite. What will be the relation of the central creation to the developments of this far-distant era?

- p. 160, par. 5 Certain activities in Havona are described as "Supreme-Ultimate evolutionary."
- Deduction: Havona will still be a pattern universe of divine perfection in, and to, the master universe in the Final Age. We have deduced the Supreme-Ultimate is an association of Dual-Deity that is post-ultimate, and one which will function in the master universe. (p. 251, par. 4)
- p. 156, par. 13-14 Besides finite and absonite creatures, Havona harbors beings that are classified as coabsolute and absolute.
- p. 163, par. 3 The opinion is expressed that the "... potentials of eternal Havona are really unlimited. . ." and this divine creation has the capacity to serve as a graduate school for any type of being that may ever appear.

§5. THE SUPERUNIVERSES IN SUCCESSIVE AGES.

It will be convenient to study the superuniverses under three general headings, as they are affected by developments in the universe ages:

- §5-A. The Transitional Times Between the First and Second Ages
- §5-B. The Superuniverses in Light and Life
- §5-C. The Superuniverses in the Post-Supreme Ages

The superuniverses will, of course, persist into the post-ultimate age — the age of the completion of the entire master universe. Since the Papers are silent on their status and function in these remote eras, no study is made of their relationship to these distant times.

§5-A. TRANSITIONAL TIMES BETWEEN THE FIRST AND SECOND AGES.

It may prove helpful to analyze the sequence of events that marked the transition from the First to the Second Universe Age — from the times of Havona to the age of the grand universe — from the times of the central universe to the age of the seven superuniverses. The story is not completely clear, but it seems to unfold in a series of steps that appear to have a reasonable sequence relationship.

(a) The unqualified concept of the First Age.

- p. 91, par. 7 The Third Person eternalized simultaneously

with Havona, and since he is eternal, so also is the central universe.

p. 157, par. 2 Like Havona, the Havona natives "never were created."

Deduction: The original inhabitants of the central universe are without origin — eternal.

(b) *Terminus of the First Age — before the "near times of eternity."*

p. 110, par. 6 When the Infinite Spirit personalized this completed "the existential cycle of Deity personalization," and the next Deity personalizations were not co-ordinate but were subordinate (subabsolute) — the Seven Master Spirits.

Deduction: The appearance of experientials probably marks the beginning of the end of the First Age. The First Age is existential.

p. 13, par. 3 God the Supreme is not a past-eternal being, he has experienced an historic universe origin. He was in existence in Havona, as a spirit person, before the organization of the superuniverses.

p. 203, par. 2 The Seven Spirits of the Havona Circuits are co-existent with the Seven Master Spirits.

p. 287, par. 5 They are not a part of the original Havona creation. They were created by the Master Spirits, probably in response "... to the emerging purpose of the Supreme Being."

p. 319, par. 10 Prior to the "near times of eternity" (and the creation of the Power Directors), the Force Organizers had jurisdiction over the energy circuits outside of Havona.

Deduction: Energy activities were taking place in the superuniverse space level long before the organization of the seven superuniverses.

(c) *The "near times of eternity" and the "dawn of time."*

p. 256, par. 3-4 Following the creation of the Spirits of the Circuits in Havona, the Conjoint Actor created the Solitary Messengers. They have existed since the "near times of eternity." They are the first of

the creations of the Infinite Spirit to be "... conscious of time ... to be personalized in time and spiritualized in space."

p. 256, par. 5 Solitary Messengers appeared "in the dawn of time."

Deduction: The "dawn of time" is synonymous with the "near times of eternity."

p. 319, par. 10 The Power Directors (created by the Master Spirits) and the Power Centers have existed since the "near times of eternity."

p. 198, par. 1 Probably, at about this point, the Supreme Executives were trinitized by the Paradise Trinity in accordance with the specifications of the Master Spirits.

p. 199, par. 6-7 The fifty Reflective Spirits (including Majeston) were created "in the dawn of time." The Master Spirits and the Supreme Being participated in this episode.

p. 222, par. 6 The last order of Paradise Citizens was created at the time of the Trinity mandate which set forth the plan for the seven superuniverses.

(d) *The beginning of superuniverse history.*

p. 209, par. 6 The first entry in recorded history on Paradise is the record of the trinitization of the Ancients of Days.

Deduction: Any creation prior to the Ancients of Days is pre-history and pertains to the "near times of eternity," or to the "dawn of time," or to the First Age.

p. 287, par. 5 The Seven Spirits of the Havona Circuits were discovered to be in function when the grand universe was organized. They are in liaison with the Supreme Executives and synchronize with the Supreme Being.

p. 164, par. 2 Early in the materialization of the post-Havona creations, they were divided into seven segments and the headquarters worlds of each superuniverse were constructed. The Ancients of Days have ruled the supercreations from "near eternity."

- p. 1274, par. 1 The first act of collective creation by the Master Spirits resulted in the Seven Supreme Power Directors. Thereupon the spirit circuits of the Master Spirits "differentiated from the physical activities" of the Power Directors. And it was at this point that the cosmic mind appeared "... as a new factor co-ordinating matter and spirit."
- p. 319, par. 10 This happened in "the near times of eternity."
- p. 12, par. 4 "The function of God the Sevenfold dates from the organization of the seven superuniverses."

§5-B. THE SUPERUNIVERSES IN LIGHT AND LIFE.

In this section, we are considering the state of affairs when the superuniverses are settled in light and life, but before the events of the outer space creations have made an impact on these regions.

- p. 210, par. 3 The Supreme Being will be the experiential sovereign of the seven superuniverses.
- p. 1292, par. 10-11 The Supreme Being may become resident on Uversa. The boundaries between the superuniverses may be removed and the grand universe will begin to function as a perfected and integrated whole.
- Observation: This is a cosmic parallel of what happens on a planet when the evolutionary races are first segregated (to individualize cultural developments) and then are blended under the Adamic regime. (p. 726, par. 2-4)
- p. 636, par. 5-6 The Unqualified Supervisors of the Supreme will constitute the high administrative body on each superuniverse capital. They can make direct contact with the absonite level. They personalize time-space supremacy, and accordingly do not work in Havona.
- p. 643, par. 4 The Supreme may administer the superuniverses with or without the collaboration of the Master Spirits.
- p. 210, par. 2-3 The Supreme will supersede the Ancients of Days as the sovereign of the seven superuniverses.

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- p. 1292, par. 10 The Trinity administrators are likely to continue in superuniverse service as vicegerents of the Supreme.
- p. 642, par. 6 These ages of the enlarged functioning of the Supreme will also see a corresponding lessening of the work of the Supreme Creators.
- p. 251, par. 2-3 Many creature-trinitized sons will be stationed on Uversa and on the major and minor sector worlds.
- Observation: These beings personify Second-Age experience, but are (in growth status) as of the Third Age.
- p. 1163, par. 12 The settled status in light and life represents a growth limit in the superuniverses during the Second Age.

§5-C. THE SUPERUNIVERSES IN THE POST-SUPREME AGES.

Even now, the superuniverses disclose responsiveness to the future needs of the post-supreme ages. The Unqualified Supervisors of the Supreme are somewhere, and sometimes, functional. (p. 636, par. 5-6) Midsoniters are accumulating in the local creations. (p. 401, §5) Local universes settled in light and life even now foreshadow the administrative realignments of the next age. (p. 642, par. 5)

- p. 1163, par. 12 The status of light and life, as a growth limit, may be transcended in the next universe age.
- p. 262, par. 5 Will the grand universe sometime be generally administered by Trinity-origin beings, while their associates of single- and dual-origin are functioning in the outer space creations?
- p. 219, par. 6 Inspired Trinity Spirits will sometime replace the Solitary Messengers in the superuniverses.
- p. 1293, par. 1 Superuniverse citizens may be related to the Supreme much as Havona natives are related to the Paradise Trinity.
- p. 453, par. 3 Outer-spacers will be traversing Orvonton on their way in to Havona and Paradise.

§6. LOCAL UNIVERSES IN SUCCESSIVE AGES.

It will be convenient to group our references concerning local universes under two general headings:

§6-A. Local Universes in Light and Life

§6-B. Local Universes in the Post-Supreme Ages

These local creations will, of course, persist when the entire master universe has been completed — on into the post-ultimate age. But the Papers have nothing whatsoever to say about a local universe in the post-ultimate age, so this caption has been omitted.

§6-A. LOCAL UNIVERSES IN LIGHT AND LIFE.

p. 627, par. 8 On the inhabited worlds, the seventh stage of light and life sees the arrival of the first of the absonite ministers from Paradise.

p. 642, par. 5 In the later stages of light and life in a local universe, God the Ultimate foreshadows his transcendent overcontrol.

p. 634, §10 A general review of administrative changes.

(1) The Union of Days becomes more active in universe administration.

(2) The Creative Spirit is merging her ministry with that of the Master Spirit and the Infinite Spirit.

(3) The Creator Son has become administratively free.

(4) Gabriel and the Father Melchizedek continue in universe administration.

(5) The Melchizedeks are destined to remain in the service of the local universe.

(6) As long as the present type of mortal ascension is the rule, the seraphim and the archangels will be needed.

(7) A close relationship is developing between the Universe Son and Spirit, the Evening Stars, the Teacher Sons, and the finalizers.

p. 624, par. 3 The elimination of death as a technique of terrestrial escape is possible, but it has not yet occurred. Until this happens, the morontia regime must continue in the local universe. (In the present age, Son-seized mortals very nearly miss the morontia regime.)

p. 625, par. 11 Mortals from a world in the third stage of light and life have to work on a less advanced world to compensate for their unearned advanced status.

Question: What is done when there are no "less advanced worlds" left?

§6-B. LOCAL UNIVERSES IN THE POST-SUPREME AGES.

p. 635, par. 2 New status will be given to all orders of permanent citizens: midsonites, susatia, spirit-fused mortals, univitalia, and Material Sons.

p. 401, par. 5 The Melchizedek Life Carriers teach that their midsonite progeny will sometime be endowed with the spirit of absonity by God the Ultimate.

p. 731, par. 4 Life Carriers may attain a "fourth stage being" in which they will be completely spiritual.

p. 528, par. 7 Will Third-Age mortals still enter the finalizer corps?

p. 631, par. 7 Spornagia may rise above the animal level of existence.

§7. TRINITIZED (AND TRINITY EMBRACED) BEINGS.

It will be convenient to group the citations relative to the study of the trinitized sons under three headings:

§7-A. The Trinity-Embraced Sons

§7-B. The Creature-Trinitized Sons

§7-C. The Trinitized Sons of Destiny

§7-A. THE TRINITY-EMBRACED SONS.

p. 247, par. 5 The Trinity embrace precipitates out of the stream of time many unrealized creature potentials — but this applies only to the present universe age.

p. 1280, par. 4 Mighty Messengers, being trinity embraced, do not grow. They are, in status, as of the First Age; they are like the Stationary Sons of the Trinity.

- p. 244, par. 6 Trinity-embraced Sons are assigned to the superuniverse governments for the present universe age; they have not been informed, however, that the assignment is eternal.

§7-B. CREATURE-TRINITIZED SONS.

Before considering the sons of this order, we might look at a statement that applies to all trinitizing parents:

- p. 250, par. 2 The trinitizing beings become as one spiritually. This is described as a kind of "...biunification of certain spiritual phases of personality." This unification will dissolve when the Supreme Being has completed his growth.

Now, we may give consideration to the creature-trinitized sons:

- p. 1280, par. 3 These sons are in but not of the Second Age. They really belong to the post-supreme ages. They do not participate in the growth of the present age because they are being held in reserve for post-supreme growth.

§7-C. TRINITIZED SONS OF DESTINY.

- p. 251, par. 4 These sons personify concepts that transcend the creational limits of the present age.
- p. 250, par. 5 They embody "ideas, ideals, and experience" which have to do with post-ultimate ages and are therefore of no value in the present age.
- (ibid) They are all being held on Vicegerington.
- p. 262, par. 5 Every Son of Destiny (on Vicegerington) has a Solitary Messenger assigned to him.

§8. FINALITERS IN SUCCESSIVE AGES.

We will group our citations relative to the study of finaliters in the successive ages under three captions:

§8-A. Finaliters in the Second Age

§8-B. Finaliters in the Post-Supreme Ages

§8-C. Finaliters in the Post-Ultimate Age

§8-A. FINALITERS IN THE SECOND AGE.

- p. 1286, par. 2 When ascenders enter the Corps of the Finality, they achieve a new relationship to the spirit-gravity circuit of the Eternal Son. This process is known as "finaliter transcendation." There is something in this transaction that qualifies the finaliters for "... experiential recognition as personalities of God the Supreme."
- p. 1182, par. 3 When mortals become sixth-stage spirits (enter the finaliter corps), they transmute some liaison factor of mind, which becomes a part of Supreme Mind.
- Speculation: These two transactions are related in some manner.
- p. 1280, par. 5 Finaliters are participating in the growth of the Supreme Being.
- p. 345, par. 10 They now serve in the seven superuniverses.
- p. 156, par. 3 A portion of the Havona worlds is dedicated to their sojourn and service.
- p. 148, par. 1 Finaliters have residential status on Paradise, but Ascendington is their sentimental home. When they become seventh-stage spirits, finaliters may give up their residential status on Paradise, but not on Ascendington.
- p. 634, par. 9 They are developing a close relationship with Creator Sons, Creative Spirits, Evening Stars, and Teacher Sons.
- p. 1226, par. 14-15 Urantia mortals have a type of personality bestowed upon them that contains three dimensions of "self-expression or person-realization" that can be realized on the finite level.
- p. 1237, par. 4 Fusion with the Thought Adjuster adds:
- (a) Fixation of divinity quality
 - (b) Past-eternity experience and memory
 - (c) Immortality
 - (d) A phase of qualified potential absoluteness
- p. 1180, par. 6 Adjusters are limited as to quantity of divinity, but not as to absoluteness of quality of divinity.

§8-B. FINALITERS IN THE POST-SUPREME AGES.

- p. 344, par. 2 Future ages will disclose that the destiny of the finaliters is in outer space.
- p. 1239, par. 6 They are destined to work as administrators in the Primary Space Level.
- p. 1166, par. 3 They will be furthering the plans of the Paradise Deities, as dictated by the First Experiential Trinity and as power-personality unified in the Supreme Being.
- p. 1162, par. 3 Some new order of growth will characterize the experiential development of the Primary Space Level.
- p. 1280, par. 6 The function of the finaliters (and their associates) in the outer space creations will be to compensate the native beings for their inability to participate in the growth of the Supreme.
- p. 1286, par. 2 When mortals become seventh-stage spirits in the Third Age, their dual minds (mortal and Adjuster) will become triune through union with the Supreme Mind in the completed Supreme Being.
- p. 353, par. 9 Finaliters are destined to the service and to the revelation of the Supreme in the outer universes.
- p. 1286, par. 3 Seventh-stage-spirit finaliters will portray God the Supreme in their experiential natures just as Jesus portrayed the Universal Father in his final bestowal.
- p. 1226, par. 14 Urantia mortals have a type of personality bestowed upon them that contains three dimensions of "self-expression or person-realization" that can be realized on the absonite level.
- Deduction: Much of our future growth potential is completely hidden at the present time.

§8-C. FINALITERS IN THE POST-ULTIMATE AGE.

The post-ultimate age is the Final Age, the age that follows the completion of the entire master universe and the final emergence of God the Ultimate. This is the unending age of the Cosmos Infinite, the age of post-absonite (absolute) growth.

Appendix IV.

- p. 1226, par. 14 Mortals have a type of personality bestowed upon them that contains a (seventh and) supreme dimension that is an "associable absolute" and, though it is not infinite, still it has the potential "for subinfinite penetration of the absolute."
- p. 1237, par. 4 Fusion with a Thought Adjuster adds "a phase of qualified potential absoluteness."
- Deduction: Finaliters have the capacity to continue to grow in the post-ultimate age of the Cosmos Infinite. There is nothing that can stop their continuing growth.
- p. 1163, par. 2 Absolute existences may "... involve some degree of associative experiential attainment..." — perhaps through the contact potential of personality.
- p. 1178, par. 1 Adjusters are the gift of the Absolute God to those who may possibly find God as Absolute.
- p. 1169, par. 4 Mortals have a potential destiny that is absolute in value.

APPENDIX V.

DUAL-DEITY IN THE UNIVERSE AGES

Dual-Deity Pioneers; Trinity Consolidates
The Progressions of Dual-Deity Partnerships
The Father-Son Partnership
The Son-Spirit Partnership
The Spirit-Supreme Partnership
Dual-Deity in the Post-Ultimate Age

The successive partnerships of Dual-Deity seem to operate in all universes and in all ages. These associations of a dual nature stand in contrast to the trinities and to the other operations of Total Deity. Both Dual-Deity and Total Deity are active in the successive ages and in the expanding space levels. Both have their roots in past eternity and both project their functions outward from the universe of eternity into the present creations of time and space, into the future domains of outer space, and on into the most remote ages of the universe of infinity.

§1. DUAL-DEITY PIONEERS; TRINITY CONSOLIDATES.

The relationships between Dual-Deity and Trinity start in past eternity. The Father-Son partnership is a past-eternal association (p. 90, par. 2); so also is the Paradise Trinity. (p. 91, par. 1) This original Dual-Deity partnership and the original Total Deity (Trinity) relationship, established in past eternity, seems to set the pattern for all such subsequent deity relationships.

In past eternity the Father-Son partnership produces the Infinite Spirit and eternalizes Havona. The Father-Son initiates these transactions, but they are consummated by the Paradise Trinity. The central creation is of Trinity-origin (p. 154, par. 5; p. 157, par. 2) and is administered by Trinity-origin beings. (p. 207, par. 10; p. 198, par. 1; p. 208, par. 6)

We are informed (p. 93, par. 5-6) that, in subsequent creation, the Spirit has the same relation to the Son that the Son has to the Father in the production of the central universe. The local universes are the work of the Creator Sons and the Creative Spirits. Here, again, Dual-Deity is taking the

initiative. Is there any reason to believe that Trinity will consolidate this action? There is! The Papers speculate (p. 262, par. 5) concerning the future ages and wonder if the settled grand universe will sometime be administered more extensively by Trinity-origin beings, while their former associates of single- and dual-origin will be working in the outer universes. The trinity administrators apparently take over whenever the "outer universes," the frontier universes, have become "inner universes" — perfected and settled realms. The Trinity Ambassadors to the local universes become active in administration when such universes are settled in light and life. (p. 634, par. 1)

§2. THE PROGRESSIONS OF DUAL-DEITY PARTNERSHIPS.

We are informed (p. 1171, par. 5) there is a progressive series of the partnerships of Dual-Deity, and that one gives way in succession to the next. These are as follows:

- (1) The Father-Son Partnership
- (2) The Son-Spirit Partnership
- (3) The Spirit-Supreme Partnership
- (4) The Supreme-Ultimate Partnership
- (5) The Ultimate-Absolute Partnership
- (6) The Partnership of Absolute and Father-Infinite

It is apparent that there are going to be a number of successive associations of this dual nature — apparently six in all. The first such association is related to the First Age and the central universe; the second association is apparently related to the Second Age and the grand universe. A study of the next four partnerships will disclose similar associations with ages and universes.

We believe the first three associations have to do with the development of the master universe — particularly with the development of the three nuclear universes: central-, grand-, and master-universes. The Father-Son is concerned with Havona; the Son-Spirit, with the affairs of our present age — the perfecting of 700,000 local universes; the Spirit-Supreme partnership would seem to be concerned with the outer universes.

We associate the Spirit-Supreme partnership with the four outer space levels. We do not see how the Supreme-Ultimate association could function until the Ultimate has emerged, and this will not be until the master universe has been completed. (p. 12, par. 5) The last two partnerships could hardly be started, much less operate, until after the completion of the master universe and the functioning of the Supreme-Ultimate.

The transition from existentials. An examination of these dual associations shows a transition from existential deity toward experiential deity and

then back toward an association of existential-experimentals. The Father-Son partnership is totally existential — the only such association. The Son-Spirit partnership may be existential on Paradise. We know nothing about its functions there, but we do know about the dual association of Universe Sons and Spirits in the local universes — this is an experiential-evolutionary association. The Spirit-Supreme partnership is half experiential even if the Infinite Spirit is to be the cooperating partner. What is more likely, however, is that this association will involve some measure of association between the Supreme and the Master Spirits, and they are all experiential. (p. 110, par. 6) Even the Creative Spirits might be involved in this relationship.

The Supreme-Ultimate partnership is unique; it is totally experiential (much as the Father-Son partnership is uniquely existential). The subsequent associations of Dual-Deity then begin to veer back toward the existential, starting with the partnership of the Ultimate-Absolute and ending with the association of Absolute and Father-Infinite.

There is another comparison that can be made between the first and the last partnership. The Father-Son partnership is eternal, it has no origin. The association of the (limited) Absolute and the Father-Infinite would also appear to be eternal, and it could hardly have a consummation. (Appendix XXVII., §4-C)

The Processional of Initiative. These dual associations seem to indicate God's desire to share the initiative of creatorship with his divine co-ordinates and associates. God initiates Reality when he separates himself from the Son. Then he takes the initiative in the trinitization of the Spirit and the production of Havona. In the local universes, it is the Sons who are taking the initiative and the Spirits who are the consenting and concurring creators. In outer space, we have the idea that it will be the Spirits who carry the initiative with the Supreme serving as the seconding and concurring creator. And thus, out into the Cosmos Infinite, this processional of initiative moves with the partnerships that follow that of the Spirit and the Supreme.

§3. THE FATHER-SON PARTNERSHIP: THE FIRST UNIVERSE AGE.

The eternal partnership of the Father-Son must be the prototype for all Dual-Deity associations. This partnership trinitizes the Infinite Spirit, unites with the Spirit in the Paradise Trinity, and concurrently produces the central universe of eternal perfection. These transactions are "eternity events" and they take place at the dawn of the First Universe Age. (p. 90, par. 2-3; p. 91, par. 5)

In the production of the central creation Dual-Deity functions as the initial cause, but the actual administration of this divine creation is by Trinity-origin beings — the Father's worlds are ruled by Trinitized Secrets

of Supremacy. (p. 207, par. 12) We have no information concerning the administration of the worlds of the Son. (p. 149, par. 5) The worlds of the Spirit are supervised by the (Trinity-origin) Supreme Executives. (p. 198, par. 1) Each of the billion worlds of Havona proper is directed by a resident Eternal of Days. (p. 208, par. 6) Since the appearance of Havona is an "eternity event," there never was a "time" when it had dual-origin administrators. Nonetheless, it was initiated by the Dual-Deity association of the Father-Son, was consummated in creation by the Infinite Spirit, by virtue of which it became a Trinity-origin universe. It is administered by Trinity-origin beings and the Havona natives are spoken of as a "direct creation of the Paradise Trinity." (p. 221, par. 4)

§4. THE SON-SPIRIT PARTNERSHIP: THE SECOND UNIVERSE AGE.

The Father-Son partnership initiates the First Universe Age and produces the universe of eternal perfection. The Son-Spirit partnership operates in the Second Universe Age and is concerned with the evolutionary growth of the local universes of original imperfection. The first partnership is consummated in eternity and on Paradise; the second partnership is evolutionary — it is evolving to consummation in time and will achieve completion only with the perfecting of the imperfect creations of space. (If the Son-Spirit partnership involves a new relationship between the Eternal Son and the Infinite Spirit on Paradise the Papers are silent on this point.)

It appears that the Son-Spirit partnership will be consummated at the close of the Second Age, with the following consequences:

- (a) The completed evolution, the finite perfecting, of 700,000 local universes — their settlement in the status of light and life.
- (b) The trinitizing union of 700,000 Universe Sons and Spirits.
- (c) The appearance of 700,000 trinitized offspring of the Son-Spirit unions — creators of co-ordinate status with the Sons and Spirits.
- (d) The formation of 700,000 Son-Spirit Creative Trios, a new type of creative association that will prove serviceable in outer space.

The Father-Son partnership trinitizes a deity equal (the Infinite Spirit) and is consummated in the Paradise Trinity. The Son-Spirit partnerships will be consummated by similar action on the part of 700,000 Universe Sons and Spirits. This will result in the appearance of 700,000 associate creators of co-ordinate status and will change the Dual-Deity associations of the Universe Sons and Spirits into Creative Trios. (Appendix XIII., §3)

The Father-Son partnership is still functioning in the present age; it did not cease to function with the close of the First Age. The Father-Son partnership is the source of the Creator Sons, and it will apparently be a

continuing source of such Sons in the post-supreme ages of the outer universes. (Appendix XIII., §2) We do not believe that the Son-Spirit partnership will terminate at the close of the present age, but it will have reached a new level of development for the 700,000 Creator Sons and Creative Spirits who organized and perfected the local universes of time and space. For this group of 700,000, the Dual-Deity relation will have become a quasi-trinity relationship, a Creative Trio. We also believe that other Universe Sons and Spirits will be entering into new Dual-Deity partnerships in the outer universes.

The point to be noted is this: These Dual-Deity partnerships, once established, do not terminate, but apparently continue to operate and to be augmented by the formation of new partnerships of Dual-Deity.

A collective association of Dual-Deity. The Second Universe Age is also the age of the collaboration of the Supreme Creators and Triune Paradise Deity (p. 11, par. 4), either as the Three Persons of Deity or as the Paradise Trinity. This is a dual relationship that is deity-unified on one side by the Paradise Deities and, on the other side, must be evolving deity-unity with the Supreme Creator Corps. The Paradise Deities are eternally unified in the Paradise Trinity; the Supreme Creators are seemingly evolving a unified deity entity that will become one of the three (deity) members of the First Experiential Trinity. (Appendix X., §3) The deity entity of the collective association of the Supreme-Creator-Corps could sustain a relationship to the Paradise Trinity that would constitute a form of Dual-Deity association.

§5. THE SPIRIT-SUPREME PARTNERSHIP: THE POST-SUPREME AGES.

Much as the partnership of the Father-Son is associated with the First Universe Age, and that of the Son-Spirit is related to the Second, so does the partnership of the Spirit-Supreme appear to be associated with the Third and subsequent ages of the development of the master universe. This association of Spirit-Supreme could hardly function in the present (second) age; the Supreme Being is not yet an actualized deity. This, then, is the first Dual-Deity partnership we have encountered that is a wholly future proposition. The Papers have almost nothing to say about the Dual-Deity relationship of the Spirit-Supreme, but they do have much to say about the relationship between the Spirit and the Supreme:

- p. 100, par. 1 At times, and in certain functions, the Infinite Spirit appears to make up for certain deficiencies of the experiential deities.
- p. 1272, par. 1 The Infinite Spirit acts in various ways to make up for the incompleteness of the Supreme.

- (ibid) This closeness is shared by the Seven Master Spirits, especially by the Seventh Master Spirit, who speaks for the Supreme.
- p. 1272, par. 4 The Master Spirits support the sovereignty of the Supreme and are, themselves, affected in action by his emerging purpose.

These present relationships, in the grand universe, may be amplified (after the emergence of the Supreme) in the new relationships of the outer space creations:

- p. 184, par. 11 The Master Spirits are concerned with those segments of the outer universes that are correlated with their superuniverse spheres of jurisdiction.
- p. 1268, par. 5 The tertiary function of the Supreme Being is of master-universe scope and includes: (a) his function as a super-Almighty, and (b) some unknown aspect of mind.

We have the opinion that the Supreme Being will be collaborating with the Master Spirits in all of the transcendental developments of the four outer space levels. This appears to be the new association of Dual-Deity that will be characteristic of these realms.

We deem it likely that the Supreme Being will have a constant but growing influence in the outer space universes, and this constant function will be in association with a progressive expansion of the interaction of the seven natures of the Master Spirits. We believe this will produce an expansion of creative diversity that can be expressed as follows:

- (a) In the superuniverses, seven kinds of diversity (p. 186, §5)
- (b) In the Primary Space Level, forty-nine kinds (7 x 7)
- (c) In the Secondary Space Level, 343 kinds (7 x 7 x 7)
- (d) In the Tertiary Space Level, 2,401 kinds (7 x 7 x 7 x 7)
- (e) In the Quartan Space Level, 16,807 kinds (7 x 7 x 7 x 7 x 7)

We have developed this idea of the expansion of the interaction of the seven natures of the Master Spirits in two of our studies: Appendix XIV., §5-6; Appendix XV., §1-2.

The first two Dual-Deity associations are consummated in acts of trinitization. We do not perceive that this will be the case with the partnership of the Spirit-Supreme. The Papers are silent on this point. We know

that the appearance of God the Ultimate is the result of the unification of the First Experiential Trinity (p. 1166, par. 6), and is not the result of any union on the part of the Spirit and the Supreme. One result of this collaboration is the continuing of the evolution of the Supreme on the transcendental levels of growth. This must involve a further expansion of his deity presence for eventual membership in the Second Experiential Trinity. (Appendix XIX, §3)

§6. DUAL-DEITY IN THE POST-ULTIMATE AGE.

Three of the associations of Dual-Deity appear to be post-master universe and it is hardly possible to consider their function in "universe" ages. Their consideration belongs more properly to our study (Appendix XXVII), Growth of the Cosmos Infinite. Nevertheless, to make this story complete, we should recapitulate them here:

(a) *The Supreme-Ultimate.* This association will apparently form sometime after the completion of the master universe. We perceive a great similarity between the Dual-Deity of Supreme-Ultimate and the partnership of Father-Son. Both are consummated in an act of deity-trinitization and both lead to the formation of a new trinity. With the Father-Son, it is the appearance of God the Spirit and the union of the three deities in the Paradise Trinity. With the Supreme-Ultimate, it is the appearance of God the Absolute and the union of the three deities in the Third Experiential Trinity, the Second Level of the Trinity of Trinities. (Appendix XXVI)

(b) *The Ultimate-Absolute.* We associate the function of this Dual-Deity partnership with the continued growth of the Cosmos Infinite. We believe that this endless universe will be initiated by the Supreme-Ultimate, and that its future growth will be fostered by the Ultimate-Absolute.

(c) *The Absolute and Father-Infinite.* This association appears to be a future-eternal relationship that may, or may not, be realizable. The Papers speak of it as "the completion of the cycle of reality." (p. 1171, par. 5)

Footnote: Other Associations of Dual-Deity.

There are three associations of Dual-Deity that are functional in the operations of the seven triunities. (p. 1147, §4) They appear in the second, third, and fourth triunities. Let us consider these three examples:

(a) *The Father-Son.* This Dual-Deity partnership appears as the first member of the Power-Pattern Triunity, the second triunity. The other two members are the Isle of Paradise and the Conjoint Actor. It is the function of this triunity to impose pattern (system) on total creation. It must be that the Universal Father is, in this relationship, functioning "as the absolute and unqualified personality," hence his inseparability from the Eternal Son. (p. 109, par. 6)

(b) *The Son-Spirit.* This Dual-Deity partnership appears as the second member of the Spirit-Evolutionary Triunity, the third triunity. The other two members are the Universal Father and the Deity Absolute. This relationship stresses the equality of the relationship of Son and Spirit to the Father (p. 110, par. 9), and further stresses the fact that active spirit functioning is largely a matter of the operations of the Son and his Sons and the Spirit and his Spirits. The Father is spoken of as existing "before spirit," the Son-Spirit as "active creative spirit," and the Deity Absolute as "beyond spirit."

(c) *The Father-Spirit.* This Dual-Deity partnership is something new; we have not encountered it before. It is the first member of the Triunity of Energy Infinity, the fourth triunity. The other two members are the Isle of Paradise and the Unqualified Absolute. The presentation of the triunities is made in the Papers in terms of their sub-ultimate function on the level of supremacy. (p. 1150, par. 13) This being the case, this presentation would pertain to the perspective of the present universe age. We know that Solitarington (p. 146, par. 5) is the status sphere of Father-Spirit-origin beings, and that Solitary Messengers and the Power Directors enjoy status there. (p. 146, par. 6) We are further instructed that, while the Father had nothing to do with the origin of these beings, "... in this universe age he does have to do with their function." (ibid)

APPENDIX VI.

TOTAL DEITY IN THE UNIVERSE AGES

*The Seven Levels of Total Deity Function**Pre-Creative Levels of Total Deity Function**Paradoxes in the Status of Havona**The Existential Mechanism**Experiential Mechanisms of Total Deity Function**The Second Universe Age**The Post-Supreme Ages**The Existential-Experiential Mechanism*

In Appendix I., Master Universe Antecedents, we studied the eternity background of the master universe. We started with the First Universe Age, the age of Havona, and then went backward in concept to explore past eternity. We went back about as far as we could go; starting with the concept of a Zero Age we then examined the Pre-Zero concept, and even gave consideration to the Before Pre-Zero concept. Then, in Appendix IV., §1., Succession and Relationship of Universe Ages, we took inventory of all the universe ages: the age of Havona (the First Age), the age of the superuniverses (the Second Age, the present age), the post-supreme ages of the four outer space levels, and the post-ultimate age of the completed master universe.

It is now our intention to associate these several universe ages with what the Papers have to say about the seven levels on which Total Deity functions. In the previous Appendix we studied the pioneering operations of Dual-Deity in the universe ages; now we will examine the consolidating functions of Total Deity in these same ages.

§1. THE SEVEN LEVELS OF TOTAL DEITY FUNCTION.

The Papers instruct us (p. 2, par. 4-11) that Total Deity functions on the following seven levels: static, potential, associative, creative, evolutionary, supreme, and ultimate. Since these levels appear to be given in sequence, it is possible to make certain deductions about them. The first-named levels — static, potential, and associative — could be regarded as *pre-creative*

levels; they are levels of deity function that are before the creative level. The next two levels — creative and evolutionary — could be denominated *outgoing* levels; they are levels on which deity is distributive and expansive in expression. The last two levels could be denominated *incoming* levels; on the supreme and the ultimate level there takes place the finite and the absonite consolidations of all the creative-evolutional expressions of deity. We are further instructed (p. 4, par. 11-12) that the ultimate level is a final creative level. We may accordingly deduce that anything that might lie beyond this level would properly be denominated *super-creative*. (p. 4, par. 13) If this reasoning is sound, then we may group the seven levels of Total Deity function in three major classes:

- (a) *Pre-creative levels*. These levels are static, potential, and associative. It would appear that deity functioned on all of these levels prior to the existence of the master universe.
- (b) *Outgoing levels*. These are the creative and the evolutionary levels; they seem to pertain to the post-Havona epochs of the development of the master universe.
- (c) *Incoming levels*. The supreme level and the ultimate level also appear to pertain to the post-Havona epochs of the growth and development of the master creation. On the supreme level, finite reality achieves power-personalization in the Supreme Being; on the ultimate level, all transcendental (absonite) reality is power-personalizing in God the Ultimate.

These three classifications account for all seven levels of the function of Total Deity. If there are super-creative levels, then they must relate to post-master-universe affairs and functions of deity; the ultimate level is the last of these seven levels and super-creative levels would, therefore, be post-ultimate.

§2. PRE-CREATIVE LEVELS OF TOTAL DEITY FUNCTION.

The "pre-creative" levels are the static, the potential, and the associative levels of the function of Total Deity. Let us see how these levels-of-function relate to our previous exploration of past eternity. Let us start as far back as we did before, and then come forward from our projected concepts of past eternity into actual reality.

- (a) *Behind Pre-Zero*. (Appendix I., §5) We called this the "third pre-universe age," and it was as far back into past eternity as we penetrated in concept. Apparently this takes us all the way back to the "hypothetical static moment of eternity." Potentials

have not yet made their appearance. (p. 1153, par. 3) This would seem to be the *static level* of the function of Total (existential) Deity. We should remember that the function of deity on this level is a continuing reality right now, as in the eternal past and in the eternal future.

(b) *The Pre-Zero Concept.* (Appendix I., §4) We designated this the "second pre-universe age." At this point we may presume the appearance of potentials — the separation of the Qualified (Deity) Absolute from the Unqualified (unconditioned) Absolute. This separation must eventuate the appearance of the *potential level* of Total Deity function. Such appearance of potentials also seems to invoke some degree of *associative* function, the associative action of the Universal Absolute in bringing about the unification of the other two Absolutes — "In infinity they are ONE." (p. 15, par. 5) But this associative activity is pre-personal, pre-fraternal, and pre-trinity.

(c) *The Zero Age.* (Appendix I., §3) We called this the "first pre-universe age." Total Deity continues to act on the static and the potential levels, but now we encounter a second-stage expression of the *associative level* — the association of the Universal Father and the Eternal Son. The associative level has now become personal, but it is still pre-fraternal and pre-trinity. We advance the opinion that the events of the Zero Age are still pre-creative. Neither the Son nor the Isle of Paradise appear to be "creations" of the Universal Father; they seem to be more on the order of "divestments," or "expressions," which the pre-Father made in the process of becoming the Father of the Eternal Son (p. 109, par. 6) and the Source of Eternal Paradise. (p. 127, par. 1)

(d) *The First Universe Age.* (Appendix I., §1) This is the age of Havona. When we reach it, we have completed the traversal of concepts of pre-reality and have reached a stage of factual reality. In the First Age, deity continues to function on the static and the potential levels and now completes the *associative level*, at least in terms of existential deity. The appearance of the Infinite Spirit makes this level fraternal, and the formation of the Paradise Trinity seems to consummate it in the absolute union of existential deity.

So far, our study of the unfolding of the functions of deity, age-by-age, has gone along very nicely, but we are going to encounter trouble when we examine the nature of the central universe.

§3. PARADOXES IN THE STATUS OF HAVONA.

A careful study of the status of the central and eternal universe discloses more than one paradox. Havona appears to be the perfect universe that was "created" by the Paradise Trinity, but we are instructed that it never was actually created! (p. 91, par. 7; p. 1160, par. 1) We would suggest that the "creation" of Havona is an eternity-action and that such an eternity-event is really pre-creative. If this is a valid line of reasoning, then there are two ways of regarding Havona:

- (a) *Pre-Creative Havona.* This is the concept of the central and divine universe in pre-time, past-eternity. This is Havona in the First Universe Age — an isolated existence so far as external creations are concerned. It has relationships pointing inward toward Paradise but no external relationships, because there is nothing external to it. (Appendix I., §1; Appendix IV., §4-A)
- (b) *Post-Creative Havona.* This is the concept of the central universe in the post-Havona ages, the concept of Havona today as it is related to the encircling superuniverses. This is the central universe after the dawn of the Second Age, after the emergence in Havona of such time-origin beings as the Supreme and the Ultimate, and after the further appearance of such created beings as: the Circuit Spirits, the Havona Power Centers, Secondary Supernaphim, and Havona Servitals. Much factual (time-oriented) creation has taken place. From a functional standpoint, in the Second Age, Havona functions exactly like a created universe — it functions like the pattern universe that was created in divine perfection. (Appendix IV., §4-B)

So far, we have traced the unfolding of existential deity through static, potential, and associative levels, and Paradise Deity certainly did function on all of these in the First Universe Age. Does existential deity penetrate any of the remaining four levels in this age? As concerns the creative level, we know that nothing was "created" in the First Age; if such a level existed then it was entirely dormant and should therefore be included in the potential level. We know that Havona was non-evolutional in the First Universe Age (p. 1163, par. 12), so we may be sure that the evolutionary level was also an unexpressed potential in this age. Total Deity was either non-functional or else was pre-functional on this level. But how about the levels of the supreme (maximum finite), and the ultimate (maximum transcendental)? Here we cannot be so sure, because the eternal creation appears to contain both finite and transcendental realities:

- p. 1162, par. 4 Certain phases of Havona existence appear to be on the order of maximum finites.
- p. 1162, par. 5 Much of Paradise-Havona appears to be on the order of transcendental existences.
- p. 1162, par. 6 The Paradise-Havona system is, in many ways, on the order of ultimate significance.
- p. 156, par. 8-14 Havona life (in the present age) is defined as extending from material through morontial and spiritual to absonite, ultimate, coabsolute, and absolute.
- p. 1160, par. 1 Havona is not absolute, neither is it finite. Its natives never were created. Like a transcendental reality it intervenes between the superuniverses which are finite, and Paradise which is absolute. But Havona is not a transcendental reality; Havona is simply Havonal

These citations from the Papers clearly indicate that subabsolute reality was a part of the original and eternal central universe. This should not surprise us too much because Havona is, after all, a "pattern universe," and the original and eternal universe must have provided the pattern of divine perfection for all subsequent universes — finite and transcendental included. This presence of finites and transcendentals (and ultimates) in original Havona means that the Paradise Trinity was functional on subabsolute levels of reality in the First Universe Age. But these subabsolute levels are not levels that are creative, evolutionary, supreme, or ultimate, in the sense that such are functional in the present age of the power-personalization of the Supreme, and in the slow emergence of the Ultimate that is projected for the future ages.

§4. THE EXISTENTIAL MECHANISM.

The problems we are encountering in attempting to resolve the paradoxes of Havona could be due to the fact that we are approaching these problems in the wrong way. We could be using the wrong standards for evaluation; we could be applying the wrong categories; we are perhaps attempting to make certain experiential standards-of-evaluation work in an existential situation. We may be in error in assuming that the seven levels of Total Deity function (which are presented on page two of the Papers) will apply equally to all universe ages, when, perhaps they apply only to the present universe age. The Papers warn us against this very error; they state

there are many "ways of looking at reality" and the perspective changes "from the standpoint of other universe ages." (p. 1163, par. 4) It is entirely possible that "the seven levels of Total Deity function" are presented in the Papers as a concept of Deity operations that are functional only in the present age. Perhaps these are levels that are concerned with "Experiential Mechanisms of Growth," and what we are lacking in our attempted evaluation of Havona is a concept of an "Existential Mechanism." To evaluate Havona, we seem to need a concept of the Existential Mechanism of Deity operations.

Do the Papers give us any help in this quandary? They do, and the following citations will prove quite helpful.

- p. 58, par. 7-8 God can modify his absoluteness because he is a being of free will.
- p. 113, par. 6-8 The Paradise Trinity functions on finite levels and in such function is named the Trinity of Supremacy. It also functions on absonite levels as the Trinity of Ultimacy. On absolute levels, such action constitutes the action of Total Deity and involves the functions of the Deity Absolute.
- p. 116, par. 4-5

There is nothing that could have prevented Paradise Deity from projecting subabsolute reality into the original constitution of the perfect and eternal universe — God could so choose. Havona is of Trinity-origin, and the Paradise Trinity so functioned.

If this is the case, what were the levels of the function of Total Deity in the First Universe Age? What was the Existential Mechanism? We may be sure that four of the present levels — creative, evolutionary, supreme, and ultimate — at least as we know them, were then unexpressed potentials. These four levels appear to be experiential (in the First Age, experientials were entirely unexpressed and pre-existent) and must have been wholly contained within the potential level of Total Deity function.

We would tentatively offer the following concept as a reasonable presentation of seven possible levels of deity function that appear to constitute a plausible Existential Mechanism. (For comparative purposes these are listed parallel to the seven levels presented on page two in the Papers. They appear under the caption, The Experiential Mechanisms.)

The Existential Mechanism

1. The Static Level
2. The Potential Level
3. The Associative Level
4. The Transcendental Level
5. The Finite Level
6. The Ultimate Level
7. The Absolute Level

The Experiential Mechanisms

1. The Static Level
2. The Potential Level
3. The Associative Level
4. The Creative Level
5. The Evolutional Level
6. The Supreme Level
7. The Ultimate Level

Now, this concept must be supported. Certainly the first three levels relate to both the Existential Mechanism and the Experiential Mechanisms (although the experiential deities were not present in the First Age to function on the associative and the potential levels, as they now function in the Second Age). Is there any warrant for the order of presentation, especially for levels four, five, six, and seven? We believe the Papers would support such order. The transcendental level, "from the eternity viewpoint" appears prior to the finite. (p. 1159, par. 6) The placement of the ultimate level before the absolute level is quite conventional, as in the listing (p. 156, par. 12-14): ultimate, coabsolute, and absolute. We have omitted coabsolute as a level because "coabsolute" is defined as "the projection of experientials" (p. 1163, par. 1) and in the First Age there were no experientials. This fairly well supports the order of the listing and locates "the finite level" in the remaining position — the fifth place. This presentation seems to offer a reasonable working-concept of the levels of Total Deity function that are concerned with the Existential Mechanism.

Before going on, we should note that "the finite level" in the existential listing is something quite different from the parallel, which is also finite but is of origin in the present universe age. In the listing of the ascending levels of reality in the Papers (p. 1162, par. 4), a listing specifically applying to the present universe age, the second category given is "maximum finites." This category includes both perfect and perfected beings. But a careful distinction is made elsewhere in the Papers (p. 1158, par. 8-9) between these two kinds of finite beings: Havona-finite beings are designated "primary maximums," while perfected creatures from the superuniverses are designated "secondary maximums." The Havoner is a product of the conjectured fifth level of Total Deity function as presented in the Existential Mechanism. The superuniverse ascender is a product of the fifth, or evolutional, level as presented in the present Experiential Mechanism. (The existence of "tertiary maximums" [p. 1158, par. 11] could indicate that there are still other ways of looking at the levels of the function of Total Deity.)

§5. EXPERIENTIAL MECHANISMS OF TOTAL DEITY FUNCTION.

In the post-Havona ages, existential deity is joined in function by experiential deity — Supreme, Ultimate, and (perhaps) Absolute. (p. 13, par. 1-2) This means we must re-evaluate the static, potential, and associative levels, along with the consideration of the remaining four.

At no point do the Papers seem to mention any function of experiential deity on the static level. But such derived deity apparently operates on all six of the remaining levels — potential, associative, creative, evolutional, supreme, and ultimate. And, in the present age, existential deity functions on these same levels along with experiential deity. It is a little difficult to conceive of God as functioning on the evolutional level, but it is not so difficult to conceive of this in the case of a fragment of God. The "existential divine nature" (p. 1179, par. 1) of an Adjuster is certainly participating in the events of the evolutional level when such an Adjuster indwells a human being, and this same Adjuster is "experientializing" by virtue of such participation. (p. 1195, par. 4)

If we consider the six (post-static) levels primarily from the standpoint of experiential deity, it will greatly simplify our study. We might look at these levels as follows:

- (a) *Pre-creative levels.* Experiential deity does reach back to pre-creative levels for sources of growth. The Supreme grows, in part, as he is experientially able to actualize the "associative-creative potentials" of Paradise Deity. (p. 10, par. 6) The Ultimate personalizes the absonite values of Paradise. (p. 12, par. 6) We are informed that the Paradise Deities are existential in actuality but that all of their potentials are experiential (p. 10, par. 10); similarly, the Paradise Trinity is an existential actuality, but all potentials are experiential. (p. 15, par. 8) The development of all such Paradise Deity-and-Trinity potentials would accordingly be serviceable to the growth of the experiential deities.
- (b) *Outgoing levels.* These are the expansive levels of the full expression of deity — creative levels of activity and evolutional (plus eventual) levels of operations. We have considered these levels rather carefully in Appendix VII., The Mechanisms of Experiential Growth.
- (c) *Incoming levels.* These are the two levels on which deity is consolidating that which has been expressed on the outgoing levels. On these supreme and ultimate levels, power-personality synthesis is taking place with the resulting unification of

all finite and all transcendental realities in the master universe. Such unification of experiential deity is studied in Appendix XXII., Power-Personality Unification.

The interaction of Total Deity on these levels — pre-creative, outgoing, and incoming — seems to account for just about everything that is happening in the post-Havona ages of the master universe.

§6. THE SECOND UNIVERSE AGE.

This is the present age, the age of the seven superuniverses in relation to Havona, the age of the grand universe. (And in this age we should think of Havona as a bona fide created universe.) This age starts with a *primary creative impetus* that comes from the personalities and agencies of pre-existent Paradise-Havona system. The seven superuniverses are originally staffed with created beings of high origin (the Ancients of Days, the Reflective Spirits) and all the vast host of their associates, assistants, and subordinates, who also come from the Paradise-Havona system. The organizers of the local universes are the created Universe Sons and Spirits who come from Paradise. Some of these Paradise-origin beings are creators; and, their creative efforts in time and space provide the *secondary creative impetus* to the growth of the superuniverses and their component local universes.

In the local universes we may observe the fullest operation and expression of the *evolutional* level; in these realms even the universe creators pass through stages of evolutionary growth. (p. 1272, par. 7) The arrival of Grandfanda introduces the evolutionary process into the perfect central creation (Appendix IV., §4-B), and thus the operations of this level overspread the whole of the grand universe. This is the age of finite creation, finite evolution, and growth through finite experience.

All during this period the Supreme Being is drawing upon the potentials of Paradise Deity and is working out the associative-creative expression of these potentials. He is expressing his own will and purpose (p. 2, par. 6) in the process of expressing himself to the time-space creation in self-revelation (p. 2, par. 7), while expanding outward into the growing universes and identifying himself with creature growth and with growing creatures. (p. 2, par. 8) He is not merely the passive recipient of the converging inflow of almighty power which emanates from the divinity successes of the Supreme Creators in time and space. (p. 12, par. 2)

§6-A. "QUIET TIME" AFTER THE SETTLING OF THE GRAND UNIVERSE.

We know there is a "quiet zone" between adjacent space levels (p. 130, par. 1), so it is not unreasonable to assume that there might be a "quiet time"

between adjacent universe ages. (p. 1293, par. 2) Such a "quiet time" would give respite from the age-long evolutionary struggle for perfection, and would provide an era in which the veterans of the entire Second Universe Age could taste and enjoy the "... fullness of the sweetness of goal attainment ..." (p. 1294, par. 12)

If there is such a time for the enjoyment of goal attainment, then we may properly examine the concept of the seven superuniverses when they are settled in light and life and, for the moment, ignore that which lies ahead in the next age. At this time the Supreme Being (now fully emerged) would become completely functional on the *supreme level* of Total Deity functions; this would involve new relationships with the existential (Paradise) Trinity of Supremacy. (p. 113, par. 6) The Supreme would no longer "... reflect the attitude of the Trinity of Supremacy" (p. 115, par. 5), but would probably enter into personal relationship with the three Paradise Deities. (ibid) And God the Supreme would become personally active as the experiential sovereign of the settled superuniverses. (p. 636, par. 7)

The Supreme level of Total Deity function is sometimes designated as the Supremacy of Deity. (p. 2, par. 10) We should remember this is not the level of the function of an entity, a deity, or of a trinity; it is the level of the action of Total Deity.

p. 113, par. 6 The attitude and function of the Paradise Trinity in relation to the finite is sometimes designated the Trinity of Supremacy.

p. 12, par. 2 In the grand universe there are three aspects of deity that are collaborating: the Supreme Being, God the Sevenfold, and the Trinity of Supremacy.

At the present time this overcontrol of Supremacy is not completely predictable, neither does it appear to be complete in development. (p. 115, par. 6) In the ages of light and life it would appear that the Supremacy of Deity will function with almighty control and flawless (finite-maximum) perfection. The unpredictables of this settled era would be superfinite in origin and would be evidential of the presences of the Ultimate and the Absolutes.

§7. THE POST-SUPREME AGES.

These are the ages of the four outer space levels — the Third, Fourth, Fifth, and Sixth Universe Ages. During these ages of the future, deity will continue to operate on all previous levels, but there are some difficulties in reconciling the fourth and fifth levels (creative and evolutional) to transcendental operations. Consider the following citations:

- p. 333, par. 7 As a person, God creates; as a superperson, he eventuates. He functions in a superpersonal way in relation to absonite beings and these beings are eventuated superpersons.
- p. 3, par. 18
- p. 350, par. 7 There are many beings who are neither creators nor creatures. Transcendentals do not create nor were they created — they eventuated.

When we enter the post-supreme ages, the concept of the creative level should be enlarged to include eventuation as a transformative technique. This suggests a limited shift in those categories that would then be included in the seven levels of the function of Total Deity. But creativity would still persist; the Ultimate is creative. (p. 4, par. 12)

- p. 1159, par. 7 The transcendentalers are super-evolutional and super-experiential in their growth. They are not non-experiential, but their technique of growth is superfinite.

- p. 13, par. 3 God the Ultimate is now "evolving."

The concept of the evolutionary level should be modified to include transcendental growth techniques. This apparently means some kind of growth that is super-evolutional, but not non-experiential. It must be a type of growth in which the growing creature participates. But if it is transcendental, then it takes place in super-time — transcended time.

Given this expansion of the meanings of the words "creative" and "evolutional," we may conceive of these outgoing functions of Total Deity projecting into the four outer space levels in the post-supreme ages. This would involve the inter-related functions of:

- (a) The First Experiential Trinity (Appendix X)
- (b) The expanded functions of God the Sevenfold (Appendix XII)
- (c) Tertiary functions of the Supreme (Appendix XI., §3-4; Appendix XIX., §3)
- (d) The collaboration of the emerging Ultimate (Appendix XVIII)
- (e) The function of the existential Trinity of Ultimacy. (p. 113, par. 7)

§7-A. THE "QUIET TIME" OF THE COMPLETED MASTER UNIVERSE.

The completion of the function of experiential deity in the post-supreme ages will require the final power-personalization of the Ultimate, the unification of the First Experiential Trinity, and the full development of the entire master universe. (Appendix XXII., §9)

Let us again assume that there will be a "quiet time" after the completion of the master universe, a time of suspended growth before the onset of then-future events. We can consider the concept of the emerged Ultimate during this era without taking into consideration complications involving developments external to the master universe.

In the concept of the completed master universe, after the close of the Sixth Universe Age, we can visualize the full and the final function of experiential and existential deity on the seventh level of Total Deity function — the *ultimate level*. This means the completion of two evolving deity entities:

- (a) The final unification of the Trinity Ultimate (p. 1166, par. 1)
- (b) The final emergence of God the Ultimate (p. 1166, par. 6)

These two deity realities of experiential nature will be supplemented by the Supreme Being, who will then have completed his tertiary growth in the outer space levels. (Appendix XIX., §3) The two experiential deities and the First Experiential Trinity will then be fully operative in relation to the existential (Paradise) Trinity of Ultimacy. (p. 113, par. 7) And, as we visualize it, this constitutes the final completion of the Ultimacy of Deity. (p. 2, par. 11) The ultimate level of deity action is further discussed in Appendix VIII., §7 — The Ultimacy of Deity.

§8. THE EXISTENTIAL-EXPERIENTIAL MECHANISM.

When we pass beyond the ultimate level we have, in concept, gone outside the master universe. We have passed beyond the "creative level," for the Ultimate is defined as functioning on "final creative levels" (p. 4, par. 12); therefore, any act of a transformative nature that is post-ultimate must also be super-creative; and the Papers state (p. 4, par. 13) that God the Absolute would operate on such super-creative levels. Post-ultimate levels can hardly be subabsolute. If they involve a projection of experientials beyond the master universe, into a larger field of action, then they are defined as "coabsolute." (p. 1163, par. 1) We are informed that even the absolute level could "... involve some degree of associative experiential attainment ..." (p. 1163, par. 2)

The Existential-Experiential Mechanism of Total Deity function would appear to include levels of operation quite different from those that are concerned in the Experiential Mechanisms — just as these were found to differ from the preceding Existential Mechanism.

In the post-master-universe concept of growth and development, we encounter three new deity entities that have not heretofore been factually functional:

- (a) The Second Experiential Trinity
(Appendix XIX)
- (b) The trinitized expression of God the Absolute
(Appendix XXV)
- (c) The Trinity of Trinities
(Appendix XXIII)

All of these future-appearing deities and trinities will be associated on the levels of Total Deity function in the post-ultimate age. We believe these levels will involve a newly-emerging Existential-Experiential Mechanism for operations and it will be quite different from anything that has preceded it. (See Appendix XXVII., §3. The Existential-Experiential Mechanism of Deity.)

APPENDIX VII.

MECHANISMS OF EXPERIENTIAL GROWTH

Sources of Growth: Original, Actual, and Potential

Maturation of Potentials: Conditioning of Growth

The Growth Process: Supreme and Post-Supreme

Footnote: Post-Ultimate Growth

Existential reality does not (of itself) grow; experiential reality does. The growth of experiential reality implies the partnership of creator and creature. To grow is characteristic of experiential deity. (p. 1268, par. 3) The growth of experiential reality is expansive; it may induce growth in pre-existent and non-growing existential reality. (Appendix IV., §4-B)

As we view the present process of experiential growth, it appears to have a dual relationship — a relationship to that which came before it, and a relationship to that which will follow it. The present mechanisms of experiential growth seem to govern in the post-Havona ages of the master universe. These mechanisms do not seem to have been operative in relation to the eternity-appearance of the central creation. Still other mechanisms will probably become operative in the ages after the completion of the entire master universe. As we perceive these three different mechanisms, they may be described as follows:

The existential mechanism. This is the mechanism which is presumed to have been operative in the First Universe Age, the age of Havona. For example: We are told that the universes of time and space have their beginnings when Force Organizers work in and on the space potency of the Unqualified Absolute, the source of all physical reality. (Appendix IX., §1) But it is doubtful that either the Force Organizers or the Unqualified Absolute had anything to do with the physical appearance of the central universe. (Appendix II., §2) If this is correct, present mechanisms of growth were non-operative in the First Universe Age. Havona appears to be reflective of what we presume is the existential mechanism of deity. (Appendix VI., §4)

Mechanisms of experiential growth. These are the operational techniques that are the subject of study in this Appendix; these are the growth

mechanisms that are functional in the post-Havona ages of the master universe. But these mechanisms, while seemingly applicable only to these post-Havona ages, are not thus restricted to the post-Havona universes. Havona, itself, is a part of the grand universe and the master universe and, as such, participates (or will participate) in growth cycles. Apparently there are two of these cycles:

- (a) *Pre-Supreme growth.* This is the finite type of evolutionary growth that is characteristic of the superuniverses of today. This is creative and evolutionary growth in the grand universe during the incomplete power-personalization of the Supreme. Within limits, this type of growth has extended to the central universe (which was non-growing in the previous universe age).
- (b) *Post-Supreme growth.* This is the kind of growth that will be characteristic of the outer space creations; it will begin after the emergence of the Supreme Being. We have the opinion that this kind of growth will not be limited to the outer space levels, but will overspread the whole of the master universe, including the superuniverses and Havona.

Existential-experiential mechanism. We advance the opinion that an entirely new mechanism of growth will become operative in the post-ultimate age — after the completion of the master universe and the emergence of the Ultimate. This mechanism would appear to be existential-experiential in nature and would seem to govern the post-ultimate cycles of growth. Such growth seems to be on a level that could not be classified as subabsolute. If our previous conceptions of the scope of growth are correct, this kind of post-ultimate growth will characterize the Cosmos Infinite and will eventually become operative throughout the whole of the master universe — from Peripheral Paradise to the outward-expanding perimeter of creation. (Appendix XX., §5.; Appendix XXVII., §3)

In the following Appendix, "Transformative Techniques," we will examine certain of the several methods whereby reality is converted from the potential to the actual state. In this Appendix we are undertaking the study of those mechanisms that underlie, and make possible, these transformative techniques of an experiential nature — the mechanisms of experiential growth.

§1. THE SOURCES OF GROWTH: ORIGINAL, ACTUAL, AND POTENTIAL.

In the last analysis, everything that is real (at least all experiential reality) comes from the Seven Absolutes of Infinity. (p. 5, par. 1-7)

There are several ways in which these Absolutes can be classified. One way is to place them in three categories: Original, Actual, and Potential. (p. 1262, par. 2-5) We are informed (p. 1262, par. 6) that the interaction of the Original, the Actual, and the Potential accounts for growth on all levels — Sevenfold, Supreme, and Ultimate. We will accordingly consider these Absolutes as follows:

(a) *The Original.*

- p. 1262, par. 3 The First Source and Center, the source from which all reality takes origin.
- p. 1262, par. 8 That which is. (A time concept of the Original)
- p. 1262, par. 9 That which balances all of the out-going and the in-coming motions of growth.

The Original is something that does not properly classify as either Actual or as Potential. The Original is the source of both the Actual and the Potential. The Original is, in and of itself, both actual and potential — yet neither, it is Original!

(b) *The Actual.*

- p. 1262, par. 4 The Three Absolutes of Actuality: the Eternal Son, the Infinite Spirit, and the Isle of Paradise.
- p. 1151, par. 3-7 The Triodity of Actuality: the Son, the Spirit, and the Paradise Isle.
- (ibid) The total of all actualized reality: matter, mind, and spirit.
- par. 1262, par. 7 The triodity in which actuality is absolute; all potentials are emergent.
- p. 131, par. 7 The gravity control over spirit, mind, and matter, centering respectively in the Son, in the Spirit, and in the Isle of Paradise.
- p. 1262, par. 8 *Actuals are defined as:* that which was and which is. (This is the time concept of actuals).
- p. 1262, par. 9 Actuality is substance — it is existent at the center and is expanding outward into infinity at the periphery.

The Actual embraces the Eternal Son, the Infinite Spirit, and the Paradise Isle. These are the respective Centers of all spirit, all mind, and all

physical energy. All actual and actualizing reality is related to these three gravity Centers and is securely held in the grasp of one (or more) of the three gravity circuits — spiritual, mindal, or material. These three Sources and Centers, when associated in function, are designated as the Triodity of Actuality.

(c) *The Potential.*

- p. 1262, par. 5 The Three Absolutes of Potentiality: the Deity Absolute, the Unqualified Absolute, and the Universal Absolute.
- p. 1151, par. 8-12 The Triodity of Potentiality, the association of the three Absolutes: Deity, Universal, and Unqualified.
- (ibid) The sum total of the unlimited reservoirs of latent energy: spiritual, mindal, or material energy. (In potential, this total reservoir is infinite.)
- p. 1262, par. 7 The triodity in which all potentials are absolute and all actuals are emergent.
- p. 1262, par. 8 *Potentials are defined as:* that which is becoming and which will be. (This is the time concept of potentials.)
- p. 1262, par. 9 Potentiality is capacity; it is incoming from peripheral infinity and is converging at the center of all things.

The Potential consists of the three Absolutes: the Deity Absolute, the Universal Absolute, and the Unqualified Absolute. These are the sources of new spirit, new mind, and new matter. All such new realities emerge from these limitless sources. When associated, these three Absolutes are designated the Triodity of Potentiality. Growth, whether creative or evolutionary, is not a process of getting something for nothing, or something from nothing. Growth involves a transformative transaction concerning the transfer of reality from a potential level of existence to an actual level of existence. Concerning these transactions, the Papers say:

Spirit emerges from the potential of the Deity Absolute; it evolves in conjunction with the Supreme and the Ultimate, and is finally grasped by the spirit-gravity circuit centering in the Eternal Son. (p. 83, par. 4)

Cosmic force emerges from the space presence of the Unqualified Absolute and becomes subject to the absolute gravity grasp of the Isle of Paradise. In the intermediate stages of the

emergence of energy, it is influenced by the Ultimate and by the Supreme. (p. 9, par. 8-9)

Concerning mind: The circuit of mind gravity coming from the Conjoint Actor is dependable, but not all mind is predictable. This may be due, among other things, to the "function of the Universal Absolute." There is a large area in which ". . . the Conjoint Actor and the Universal Absolute may possibly be tangent." (p. 104, par. 7-8) We should note that the statements concerning mind are not as definite as those relating to the emergence of spirit and matter.

"The final dynamics of the cosmos have to do with the continual transfer of reality from potentiality to actuality." (p. 1263, par. 4) All new things (spiritual, mindal, or physical) emerge from the Potential by creative or evolutionary processes and are eventually grasped by one (or more) of the gravity circuits centering in the Actual. (For the purposes of this discussion this statement is virtually true, but there is some obscurity concerning the emergence of mind, and there are more than two [creative and evolutionary] transformative techniques. See Appendix VIII)

§2. THE MATURATION OF POTENTIALS.

Growth in the master universe is a subabsolute process; it is taking place on the finite level (in time and space) and on the absonite level (in transcended time and space). This means that something, or someone, has to operate on the potentials of the Absolutes in order to down-step them to the point where they become responsive to the actions of subabsolute beings functioning on subabsolute levels. Concerning this process, the following statements are made in the Papers:

- p. 1262, par. 10 The Potential (the three Absolutes) never functions as such on subabsolute levels.
- p. 136, par. 4 The presence-performances of the Absolutes and the activities of the Ultimate always precede the work of the time-space creators.
- p. 137, par. 3 Within the master universe, the Ultimate is working out "the creative organization" of the Absolutes of Potentiality.
- p. 1281, par. 5 The Supreme Being is the channel that carries the creative potential of the triodities to the finite level, and this is the source from which the superuniverses and their native beings are created.

- p. 1261, par. 3-4 Experiential creation and evolution is the conversion of potentialities into actualities; and this equally applies to the potency of spirit, to space potency, and to mind potency.
- p. 1298, par. 7 From the larger and superfinite perspective, creators really are "transformative creators."

We can now set forth our concept of the mechanisms of experiential growth: The basic potentials are absolute, and they must somehow be reduced to subabsolute potentials before they can become serviceable to finite (and absonite) levels of activity. This work of downstepping absolute potentials is performed by the Supreme and the Ultimate. When they have done this work, then these modified and matured potentials become serviceable to the creators and the controllers of the time-space universes. In the larger sense, an act of creation is an act of transformation; it is the transformation of a "matured potential" into a new actual — some new thing or some new being.

As an illustration of this: We are informed (p. 418, par. 4) that a local universe Creative Spirit usually creates seraphim: "... in unit formation — 41,472 at a time . . ." As we visualize this episode, at one moment there are no seraphim present and the next moment, there they are — all 41,472 of them! But this unit of seraphim did not come from nothing or nowhere; they came (emerged) from something that was somewhere. The "something" was a matured potential, and the "somewhere" must have been the presence of the Supreme — the presence in which the matured potential was held in a state of suspense.

(In case this seems to be altogether simple and clear, it can be complicated just a little: The Infinite Spirit and the Master Spirits are, in some manner, involved in certain phases of this process of maturing potentials. [p. 469, par. 8; p. 190, par. 5-6] This is true concerning the maturation of physical force into emergent energy and then to the levels of universe power. And, if this is true of the maturation of the potentials of a physical nature, it may also be true concerning the maturation of potentials of a spiritual and a mindal nature.)

§3. THE CONDITIONING OF GROWTH BY EXPERIENTIAL DEITY.

The experiential deities do something more than simply down-step absolute potentials to those subabsolute levels on which such potentials become responsive to the acts of the creators and organizers of the presently evolving universes. In this process the experiential deities impart qualities of their respective natures to these maturing potentials. Such potentialities are, so to speak, held in suspense within the presences of the experiential deities

— the master-universe everywhere-presence (omnipresence) of the Ultimate (p. 1296, par. 4), and the grand-universe many-where-presences (ubiquity) of the Supreme. (p. 1296, par. 6) With regard to this conditioning of maturing potentials, the Papers state:

- p. 1263, par. 2 The Actual (triodity) serves as the center of total actualized reality. In the finite realms it functions in and upon the Ultimate as he is conditioned by the Supreme.
- p. 1264, par. 5 The Actual and the Potential (triodities) appear on the finite level in conjunction with the Supreme, by both direct and indirect techniques. They are manifest by direct repercussion in the Supreme, and by indirect derivation through the absonite.
- p. 1283, par. 2 Man was not created by the Supreme Being, but the potentiality of the Supreme Being provided the wherewithal out of which man emerged.
- (ibid) All finite creatures have their being and existence within the grand-universe presence of the Supreme.

The presence of the Supreme makes possible the growth of all finite creatures; his nature seems to determine the basic natures of these same creatures — they become like the Supreme. Something analogous to this happens on a slightly smaller scale in each superuniverse; each of the supercreations is pervaded by the Master Spirit of jurisdiction. The unique nature of this supervising Spirit so permeates his superuniverse that all native beings "... will forever bear this badge of natal identification." (p. 190, §5) In like manner does the Supreme pervade and condition the growth in the grand universe. So, in turn, must the Ultimate condition all growth in the entire master universe.

§4. THE GROWTH OF THE SUPREME: GROWTH IN THE PRESENT AGE.

Growth in the present universe age is inseparable from the evolutionary growth of the Supreme Being. To understand more about our own growth we must understand something about his growth. If we associate certain statements that are made in the Papers, we may clarify our thinking concerning the origin, functions, growth, and unification of the Supreme Being.

- p. 1151, par. 13 The Actual and the Potential (triodities) are concerned directly with the *growth* and the appearance of the experiential deities.
- p. 1265, par. 6 The Supreme is in *motion*: intensively toward the Actuals at the center and extensively toward the Potentials at the periphery.
- p. 1264, par. 2 God the Supreme, as a *spirit person*, derives from the Paradise Trinity. The growth of the Supreme derives from the Actual and Potential (triodities).
- p. 1304, par. 4 In *functions*, the Almighty is related to the Paradise Trinity. In growth, the Almighty centers on the Actual and predicates on the Potential.
- p. 1264, par. 7 The growth of Supremacy depends on the Actual and the Potential (triodities), but the *power* of the Almighty depends on the divinity successes of God the Sevenfold.
- (ibid) The *synthesis* of almighty power with the spirit person of the Supreme takes place by virtue of Supreme Mind, a bestowal of the Infinite Spirit.

The Supreme derives his spirit person from the Trinity and his almighty power from the Sevenfold, and these are united by Supreme Mind. His acts are related to Trinity functions. But the actual "stuff" from which, and with which, he grows is derived from the Absolute Potential and is based on the Absolute Actual; the Supreme is accordingly in dual motion in the direction of both.

- p. 1264, par. 6 Total finite reality (and this is Supreme Reality) is growing dynamically between the Absolutes of Potentiality in outer space, and the Absolutes of Actuality at the Paradise center.

All of this growth of the Supreme is a transaction involving the transfer of reality from the potential to the actual. From something can come something; from nothing can come only nothing.

We may logically deduce all the growth that is characteristic of the present age is due to the incompleteness of the Supreme, and to the fact that

we are all participating in, and contributing to, his growth. (p. 1281, par. 2-3) Finite experience with imperfect choice is possible only because we are participants in the growth of Supremacy.

- p. 1300, par. 8 "Error in finite choosing is time bound and time limited. It can exist only in time and within the evolving presence of the Supreme Being."

This type of growth, growth in and with the Supreme, is peculiar to the Second Age. It began when the Supreme began to grow; it will end when his growth has come to an end.

- p. 353, par. 8 Sometime the Supreme will have completed his growth and the chance to be a participant in this experience will be forever gone.

Evolutionary growth, as we know it, is a very temporary condition in the master universe. It did not exist in the First Universe Age, the age of non-growing Havona. It will not exist in the post-supreme ages, the ages of the outer space universes.

§5. GROWTH: PAST, PRESENT, FUTURE, AND REMOTE-FUTURE.

Does the growth pattern of the evolutionary Supreme completely pervade the grand universe of the present age? The general answer to that question would be, "Yes." But, if we ask, "Are there exceptions?" the answer would also be, "Yes."

The inhabitants of the present grand universe appear to classify into four major divisions as they are related to the typical evolutionary growth characteristic of the Second Age — growth with and in the Supreme Being.

- (a) *Status as of the previous universe age.* Those beings who classify in this category include many of the Trinity-origin beings, like the Stationary Sons of the Trinity, together with their Trinity-embraced associates. These beings are outside the sphere of evolutionary growth; the Divine Counselors do not grow, neither do Mighty Messengers. (p. 1280, par. 4)
- (b) *Status as of the present universe age.* This category obviously includes most of the personalities of the seven superuniverses — creatures like human beings, midwayers, seraphim, and others — beings who are in and of the present age and who are fully participating in the evolutionary growth of the Supreme Being. (p. 1280, par. 5) This classification also includes creators, such as the local universe Sons and Spirits. (p. 1272,

par. 7) And finally, this group even includes central-universers, such as the Havona natives who have become participants in the growth cycle of the Second Universe Age. (p. 157, par. 6-7; p. 346, par. 3)

- (c) *Status as of the post-supreme ages.* Beings in this category include the creature-trinitized sons; they are in, but not of, the present universe age. They are non-growing in the present age, being held in reserve for growth of a post-supreme nature in future ages. (p. 251, par. 1-4; p. 253, par. 2; p. 1280, par. 3)
- (d) *Status as of the post-ultimate age.* The only beings we know who fall in this category are the Trinitized Sons of Destiny. They are super-creational (hence post-ultimate) and represent a level of values in the master universe having to do with the sometime function of the Supreme-Ultimate in the master creation. (p. 251, par. 4) The nature of these Sons of Destiny is so very far removed from the present affairs of the grand universe that they are withdrawn from all activities therein and are segregated on Vicegerington. (p. 250, par. 5)

This is the picture of the overlap of all four growth techniques: The First Age type of non-growth, involving the existential mechanism — the age of non-growing Havona perfection. The Second Age type of growth, the age of grand universe participation in the evolutionary growth of the Supreme Being and including all finite-growing creatures and creators. The post-supreme type of growth, including those beings who are not growing at present because they "are not in the Supreme" in the sense of sharing his growth; beings held in reserve in order to participate in the post-supreme growth of the outer space universes. And finally, the post-ultimate beings whose natures are so remote from the affairs of the present age that they are non-participating in the events of the grand universe.

§6. POST-SUPREME GROWTH: IN THE OUTER UNIVERSES.

As we pass from the age of Havona to the present universe age there is a change in the growth potential of the central creation. In the First Age, Havona was entirely non-growing, non-evolutionary. In the Second Age, Havona entered into grand universe relationships, and since then, has taken on some of the characteristics of the evolutionary growth of the super-universes. (p. 271, par. 9) How did this come about? If we can better understand this change, then we can better forecast what may happen in the grand universe at the end of the current age, when we enter upon the events

of the universe ages of the outer space levels. The growth of the present age is associated with the growth of the incomplete-Supreme (p. 1281, par. 2-3): the growth of the future ages of the outer universes will be characterized by a growth process that is post-supreme in nature. (p. 1280, par. 7) This is growth after the completion of the Supreme — after his emergence.

The static condition of non-growth in existential and eternal Havona was interrupted by the free will choice of God, who instituted the "growth cycle." (p. 1158, par. 5-7) The deity response to this act is the appearance of the potential of the Supreme (p. 1159, par. 1) and the deity presence of the Ultimate. (p. 1160, par. 4) Basically, this means the establishment of the presently-operating mechanisms of experiential growth. Stated otherwise, it appears to be an act that establishes the seven levels on which Total Deity functions in the present universe age. (p. 2, par. 4-11) As we view the changes that follow the completed evolution and the final emergence of the Supreme Being, we submit they will cause a modification of these seven levels of Total Deity function. These changes are suggested in the comparative tabulation below:

Present Levels

1. Static
2. Potential
3. Associative
4. Creative
5. Evolutional
6. Supreme
7. Ultimate

Post-Supreme Levels

1. Static
2. Potential
3. Associative
4. Creative
5. Super-evolutional
6. Post-Supreme
7. Ultimate

We are instructed (p. 1159, par. 6-7) that transcendental growth is "superfinite and supercreatural," and is "...super-experience as such is meaningful to creatures." It does involve experiential and expanding development, but it is "super-evolutional." This being the case, we submit that the fifth level of the function of Total Deity will shift from the "evolutional" to the "super-evolutional."

We believe that the sixth level will also shift from a Supreme function (which includes the power-personality synthesis of the Supreme) to a post-supreme function of participation in transcendental growth. The Supreme Being is no longer an incomplete and emerging experiential deity; he has emerged and he is now a personal participant in the postfinite growth process on transcendental levels.

As an emerged experiential deity, we believe the Supreme no longer operates on the Potential side of the "cosmic ledger." He has now become operative on the Actual side of the "ledger" — like the Eternal Son and the Infinite Spirit. He no longer conditions potentials within his emerging presence; he now works with these potentials as they have been creatively organized by the Ultimate. (p. 137, par. 3)

It is this emergence of the Supreme from the Potential to the Actual side of Reality that forever changes the whole potential for growth in the post-supreme ages of the outer space levels. Whatever it is that he does, here and now, in modifying and down-stepping potentials, then and there he will no longer do. And this means the end of all finite-experiential-evolutionary growth. The mechanisms of experiential growth will have entered upon their second phase of operation and experiential growth will have embarked on its second cycle. This must be the growth-cycle in which all concerned will work directly with potentials, as creatively organized by the Ultimate. This then, is postfinite growth, postcreatural growth, post-supreme growth. It is absonite growth, transcendental growth, growth pointing toward eventual ultimate status.

We may go back to recapitulate our study of the functions of the Actual and the Potential (tridities) in relation to the transcendental domains of the Ultimate. We observed that the Actual functions "in and upon the Ultimate," and the Potential is manifest "with the Ultimate," and both (tridities) are concerned with the appearance of experiential deity — including the Ultimate. To recapitulate:

- p. 1262, par. 10 The Potential (the three Absolutes) never functions as such on subabsolute levels.
- p. 136, par. 4 The presence-performances of the Absolutes and the activities of the Ultimate always precede the work of the time-space creators.
- p. 137, par. 3 Within the master universe the Ultimate is working out the "creative organization" of the Absolutes of Potentiality.

So much is characteristic of the present universe age and would appear to remain unchanged by the emergence of the Supreme, but —

- p. 1261, par. 3-4 Experiential creation and evolution is, in essence, the conversion of potentialities into actualities. This is accomplished by "... experiential evolution in the finite and experiential eventuation in the absonite."

We have a continuation of the mechanisms of experiential growth, but one step in the maturation of potentials has been removed — the former function of the emerging Supreme. The principle of experiential growth remains the same, but the absonite method differs from the finite technique. On the finite level it is experiential-evolution; on the absonite level it is experiential-eventuation (a super-evolutionary, super-experiential process, that is supercreatural).

We know what post-supreme growth will not be. It will not be the kind of growth that characterizes the present universe age; that kind of growth is a part of the growth of the Supreme, and it will stop whenever he stops growing — when he has finally emerged as an actuality. (p. 1280, par. 6) When finite-creature-growth-within-the-Supreme comes to an end, then what will post-supreme growth be? We are informed that:

- p. 353, par. 7 Outer space citizens will be deficient in one very important quality — finite experience.
- p. 1280, par. 7 They will have a post-supreme capacity for growth which will be based on the fact of the completed Supreme Being, and will accordingly not have participated in the growth of the Supreme.
- p. 10, par. 9-10 Post-supreme growth will be experiential in nature.
- p. 13, par. 3 It will be evolutionary (eventual) in nature. God the Ultimate is now "evolving."
- p. 12, par. 6 It may be some type of eventual growth; the Ultimate is a super-supreme eventuation of deity.

But we still do not know what post-supreme growth will be like. We may find it just as difficult to visualize post-supreme growth as did a Havona native who might have tried to conceive of evolutionary growth prior to the arrival of Grandfanda in the central universe. Neither we nor the Havoner can actually imagine outside the concept-frames inherent in our respective experiences. Perhaps the Havona native had to meet the mortal ascenders before he could actually conceive that such evolutionary creatures could actually exist. And we will probably have to meet the outer-spacers in order to be able to conceive of them.

We can, however, be sure of one thing: Post-supreme growth will be something entirely new in the universe; it will be unlike anything that has ever happened in the First or the Second Age. We cannot visualize

post-supreme growth, but we can take inventory of the potentials that will be operative in the outer space regions. These would logically include the following: postfinite, post-supreme, tertiary-supreme, absonite, transcendental, Ultimate, and pre-absolute.

Growth in the outer universes will have a meaning for finaliters, and quite likely, for their colleagues as well. Concerning ascending mortals, the Papers state:

- p. 1226, par. 14 Urantia mortals have a type of personality that contains three dimensions of "self-expression or person-realization" that are realizable on the absonite level.

Our growth in the Supreme has to do with the realization of the first three dimensions of personality. (ibid) Our post-supreme growth will have to do with the unfolding of these three additional dimensions of personality — dimensions for which there is no possible expression in the present age of the evolutionary growth of the Supreme.

§7. FOOTNOTE: MECHANISM OF POST-ULTIMATE GROWTH.

When we attempt a consideration of post-ultimate growth we are leaving behind the "mechanisms of experiential growth," as we have studied them in this Appendix. Post-ultimate growth seems to involve a completely new alignment of the levels of Total Deity function — an existential-experiential mechanism of growth. Technically, such operational methods fall outside the purview of this Appendix and are considered in their proper context in Appendix XX., §5. The Post-Ultimate Change in Growth Potential, and in Appendix XXVII., §3. The Existential-Experiential Mechanism of Deity Functions.

Technically, post-ultimate growth cannot be subabsolute. Perhaps the best definition of this level is given in the Papers (p. 1163, par. 1) in the definition of the coabsolute level of reality. This level is defined as a "projection of experientials" beyond the master universe onto a larger field of expansion. This definition is elsewhere amplified:

- p. 4, par. 12 Post-ultimate growth is something that must take place beyond creative levels. The Ultimate is presented as the "final creative level."
- p. 4, par. 13 If growth is to continue beyond the "creative level" then it would have to become "super-creative."

- p. 4, par. 12-13 Post-supreme (transcendental) growth is something that has to do with super-personal values. Post-ultimate (absolute) growth has to do with values and divinity-meanings that are transcended-superpersonal.
- p. 2, par. 13-14 Post-supreme (transcendental) growth takes place on the absonite level, here time and space are transcended. Beyond this level (on the absolute level) the status would be timeless and spaceless.

Post-supreme growth is difficult enough to imagine, post-ultimate growth is even more difficult. Nevertheless, the finaliters are likely to find themselves involved in this kind of growth in the most-remote future. Consider the statements:

- p. 1237, par. 4 Among other things, fusion with a Thought Adjuster adds "a phase of qualified potential absoluteness."
- p. 1226, par. 14 Urantia mortals have a type of personality bestowed upon them that contains a seventh dimension that is an "associable absolute," and though it is not infinite, it still has the "... potential for subinfinite penetration of the absolute."
- p. 1163, par. 2 The absolute level of reality "... may involve some degree of associative experiential attainment ... perhaps through the contact potential of personality."
- p. 1169, par. 4 Mortals have a potential of destiny that is absolute in value.

We are informed (p. 8, par. 2) that the potential for change and growth of nonpersonal reality is "definitely limited," but there is no known limit to the progressive growth of personality — of personal creatures.

APPENDIX VIII.

TRANSFORMATIVE TECHNIQUES

*Creation, Trinitization, and Eventuation**Fragmentation and Evolution**Emerging Personalization and the Deity Embrace**Footnote: Concerning Fourth Creatures*

There is more than one way in which things and beings emerge from potentialities to become real — to become actualities — but, in each instance it is a transformative process. We, who live on an evolutionary world, should not find it too difficult to think of fiat creation as a contrast to slow evolution. There are several other transformative techniques (besides evolution and creation) by virtue of which things and beings are brought into existence, and through which changes and modifications are wrought in those already in existence.

For example: As a person, God creates; as a superperson, he eventuates; as a preperson, he fragments. (p. 333, par. 7) In the local universes both the creators and the creatures evolve. Creators and (certain) creatures can trinitize a new being. The development of the Creative Spirits of the local universes is unique, there is nothing else like it; it amounts to the personalization of a local-universe focalization of the Infinite Spirit. And there are other beings who are "emerging in personalization," just as the Creative Spirits. When creatures are embraced by Deity, this embrace sometimes has the effect of changing the status of the embraced creature.

Appendix VII reviewed the mechanisms of experiential growth. There we observed the manner in which potentials were segregated, creatively organized, and matured to the point where they became responsive to the acts of creators and others who function in the grand universe of today and in the master universe of tomorrow. It is our present purpose to examine in some detail the several transformative techniques whereby potentials are transformed into actuals in the present universe age.

§1. CREATIVE TECHNIQUES.

We should approach the study of creative techniques with some degree of caution. That which may be standard procedure in time and space may not prove to be the rule in Havona, much less on Paradise.

Creativity on Paradise. We are instructed to think of God as a creator. (p. 21, par. 1) But creatorship is not classified as one of the attributes of God; it is designated as being "... rather the aggregate of his acting nature." (p. 44, par. 3) In this particular context, we believe that "creatorship" is being used in a very large sense — in the sense of designating any technique that might be employed to bring something, or someone, into existence. In this sense, it could possibly mean all of God's transformative techniques: personal, prepersonal, and superpersonal — creation, fragmentation, and eventuation. (p. 333, par. 7) These techniques are employed on "... levels of subinfinite value and relative divinity expression." (p. 3, par. 15) We may, or may not, have been given the names that refer to God's super-creative actions in relation to universal values and the absolute expression of divinity; perhaps the terms "deitize" (p. 1158, par. 3; p. 1172, par. 5), or "eternalize" (p. 146, par. 2) are employed in this connection. As an example (ibid), the Papers refer to a series of transformative acts by Paradise Deity as follows: "... beings ... who are trinitized, created, eventuated, or eternalized" The term, "eternalized" could well refer to a super-creative act by Paradise Deity.

Creativity in time and space. The Papers are a good deal more specific in the discussion of those creative techniques employed by the Corps of the Supreme Creators in the present universe age. These creators are working in time and space, and in the grand universe. They are the post-Havona creators. Concerning their methods, we are informed:

Static potentials are activated by the Paradise Trinity. This causes the Deity Absolute to act upon the Unqualified Absolute and, at the same time, establishes destiny in the Universal Absolute. "Undifferentiated potentials" are thereupon transformed into "segregated and defined plans" by the Ultimacy of Deity. These plans perfectly anticipate the needs of the master universe and accordingly fall under the jurisdiction of the Master Architects. (p. 1298, par. 5-6) Finite beings are created out of the "potentiality of the Supreme" (p. 1283, par. 2), which must constitute the final step in the maturation of potentials in the grand universe. (See Appendix VII., §2. The Maturation of Potentials.)

That which derives from ever-existent Deity is also ever-existent. It cannot be destroyed although it may be subjected to unlimited transformation. (p. 468, par. 5) Force Organizers cause space-force to evolve into energy; Power Directors transform energy into mass — this is the origin of the physical space bodies. The Morontia Power Supervisors similarly work in the morontia realms. Life Carriers catalyze the required revolutions in lifeless matter, which causes it to become alive. The Supreme Creators similarly operate upon the higher phases of divine energy and bring into existence the spirit, and other higher beings of the central, super-, and local universes.

(p. 468, par. 3) The Supreme Creators are able to cause "...the time transmutations of matured potentials into experiential actuals." In the larger and the higher sense, the Supreme Creators are "transformative creators," but, from the perspective of the finite level and a finite creature, these Supreme Creators actually do create. (p. 1298, par. 7) Such prerogatives of creativity are inalienable from the personality of a Creator; not even the experience of being incarnated on a bestowal mission can completely divorce these attributes from the incarnated personality of a Creator Son. (p. 1329, par. 2)

The limits of creativity. What is the creative domain? Does it have limits? We advance the opinion that it does have boundaries and limits. It seems likely that its inner and existential boundary would be found where God maintains subinfinite relations as a person to other persons (p. 3, par. 17); "God, as a person, creates." (p. 333, par. 7) We might call this "the inner boundary of creativity." Now, is there an outer boundary? We believe there is, at least in the experiential sense. We are informed (p. 4, par. 12) that God the Ultimate operates on "final creative levels." This would appear to be "the outer boundary of creativity." The entire domain of creativity, in the strictest use of that word, is subinfinite from a quantitative standpoint, and subabsolute from a qualitative standpoint. Creativity operates in the realms of "relative" reality. (p. 3, par. 15)

As we further explore the nature of a creative transaction, it is apparent that there is more than one kind of creative action. We are not entirely sure we can discriminate all the types of creative techniques, but there appear to be at least four of them:

- (a) Unlimited creativity
- (b) Creativity limited by plans
- (c) Creativity limited by circumstances
- (d) Reflex (and Reflective) creativity

It will be profitable and informative to explore these four types of creativity and to contrast their respective circumstances.

§1-A. UNLIMITED CREATIVITY.

As an example of unlimited creativity, the number of Creator Sons is constantly increasing; apparently there is no limitation to the ability of the Universal Father and the Eternal Son to bring forth these Creators. (p. 235, par. 4) A Creative Spirit seems to be unrestricted in her ability to produce seraphim; this creative act appears to be a continuing process. (p. 418, par. 6) There are other examples that could be given, but these two should illustrate what is meant by "unlimited creativity."

Such unlimited creativity stands in contrast to two kinds of limitations: one, which is apparently self-imposed by the Creator; and the other, which is apparently imposed by the circumstances of a situation.

§1-B. CREATIVITY LIMITED BY PLANS.

In contrast to the ever-increasing numbers of the Creator Sons we are informed (p. 235, par. 4) that Unions of Days are of stationary numbers; there are exactly 700,000 of them, and no more are being created. Unions of Days are of Trinity-origin, and it is quite unthinkable that the Paradise Trinity would be unable to create more of them, but, to what purpose? Exactly the required number are now in existence and any additional Unions of Days would be supernumerary to the present plans for the super-universes.

In a majority of instances (as with the orders of "Days"), when an order of beings is of stationary numbers it is likely that this limitation is one which the creators have placed upon themselves. Certain plans call for an exact number of beings and any deviation from this precise number would be plainly nonsensical.

§1-C. CREATIVITY LIMITED BY CIRCUMSTANCES.

In certain situations, the creators seem to encounter some external (or some inherent) factor that limits creativity. Such creative-limiting factors must be inherent in the circumstances of the situation. Consider the following examples:

- (a) *The Eternal Son* can transmit creator prerogatives, but he is not able to transmit to his (Creator) Sons the ability to create additional creators. (p. 77, par. 7) This limitation appears to be inherent in the nature of the Paradise Son.
- (b) *The Master Spirits.* Here we encounter what would appear to be the classical example of creativity limited by circumstances. There are just seven Master Spirits, and there could be no other number, because no other number would satisfy the situation which requires the subabsolute expression of the single-and-plural combinations of the three Paradise Deities in action. (p. 184, par. 1) Even the Gods are unable to alter mathematics.
- (c) *Solitary Messengers* are of stationary numbers. (p. 256, par. 2) We do not know whether this is a limitation that is self-imposed by the Infinite Spirit, or a limitation that is inherent in the bestowal of Supreme-Ultimate Mind. (p. 262, par. 3)

- (d) *Bright and Morning Stars*, the local universe chief executives, are limited in numbers to one in each local creation. (p. 369, par. 5) In the creation of such a being, the parental Universe Son and Spirit are not conjoined in any manner; neither is the resulting Gabriel their creative equal, nevertheless, we are instructed (ibid) that "they can create only one." But, this limitation does not occur because these chief executives are trinitized — they are not trinitized. Evidently some basic potential in each local universe is exhausted when its chief executive is created.
- (e) *Father Melchizedeks*. We observe there is only one Father Melchizedek in each local universe. (p. 384, §1) Nowhere are we instructed (as with Gabriel) that the Universe Son and Spirit are in any way limited in their ability to create more than one Original Melchizedek. We suspect, however, that such is the case. Since a Father Melchizedek co-creates the Melchizedek order of Sons with the Universe Son and Spirit (p. 385, par. 1), then two or more such Father Melchizedeks in one local universe would be redundant.
- (f) *Pattern beings and first-borns*. The first-born of an order, like certain pattern beings in an order, seems to have a unique status and sometimes has certain specialized functions. This may, or may not, be due to "creativity limited by circumstances." This type of being will be considered separately.

These examples should serve to illustrate the principle of "creativity limited by circumstances." And there are other situations that could be cited.

§1-D. PATTERN BEINGS AND FIRST-BORNS.

There are several instances in which the Papers call attention to the existence of a "pattern being," or to an "archetype" of an order of beings, or to the special status of the "first-born" of an entire order of beings. As we have noted, these differences may be due to "creativity limited by circumstances," or they may be entirely due to the uncomplicated fact of being "first" and thus pre-empting certain specialized functions — or, they may be due to a combination of both factors. Regardless of the cause of the unique status of these beings, it is informative to review them as a group:

- p. 234, par. 4-5 *The original Michael*. The original Creator Son, the "first-born Michael," is the presiding head of his order of sonship. His career differs, at least concerning the creature bestowals, from

p. 87, par. 2-3

p. 86, par. 6-7

p. 87, par. 1

p. 300, par. 1

that of a typical Creator Son. His seven creature bestowals were in the central universe, in the times of Grandfanda, and they served to interpret (to the finite level of comprehension) the seven transcendental bestowals which were made by the Eternal Son on the seven circuits of the central creation.

The original supernaphim. This angel is the first-born of the primary supernaphim and is stationed on Paradise. This being, "the original pattern angel," designates the Chiefs of Assignment (primary supernaphim) who preside over all three orders of these angels — primary, secondary, and tertiary. This "first angel of Paradise" is the mutual chief of all supernaphim.

p. 157, par. 10

Havona pattern beings. Besides the natives of Havona, its inhabitants "... embrace numerous classes of pattern beings for various universe groups ..." These beings serve as teachers and advisers for their groups.

p. 396, par. 3

The original Life Carrier. Nambila is the name of the "... original and first-born Life Carrier of Nebadon." He is (with Gabriel and the Father Melchizedek) the director of all the activities of the order of Life Carriers in our local universe.

p. 407, par. 6

The original Evening Star. Gavalia is the name of the "first-born" of the Evening Stars in Nebadon. He serves as head of this order of super-angels in the universe of Nebadon.

p. 408, par. 7

The original archangel. We are not given the name of the "first-born" of the archangels of Nebadon, but we are informed that this being is the director of his order in our local universe.

p. 421, par. 1

The original angel of Nebadon. We do not know the name of the "first-born" angel of Nebadon, but we are told that she presides over the central training schools for seraphim in this local universe.

p. 418, par. 4

Pattern and archetype seraphim. In the early times of Nebadon there were created certain

"pattern angels" and certain "angelic archetypes." These beings may have certain specialized functions but we are not informed as to the nature of such activities.

It is apparent that the fact of being "first" has real significance in the affairs of the universes. In the evaluation of the uniqueness of the members of this group, however, we should recognize that we may be taking note of a specialized function that could be entirely due to the uncomplicated fact of being "first," and might not be due to some difference in inherent nature that is caused by "creativity limited by circumstances." Two examples should serve to illustrate this moot point:

The original Michael. We are not informed that the created nature of the original Michael is, or is not, in any manner different from that of the other members of the order of Michael — the order of Creator Sons. All that we do know about this "first-born" Michael is that he is the presiding head of his order and his seven creature bestowals were unique.

Grandfanda. We know something about Grandfanda, the "first" mortal to reach Havona. (p. 270, par. 6) Apparently he was a typical mortal ascender no different from any other ascending pilgrim, but he was the "first." He now serves as chief of the Mortal Corps of the Finality, and as presiding head of the Paradise Supreme Council of Destiny — the council composed of the seven chiefs of the Seven Corps of the Finality. (p. 353, par. 5) The unique status of Grandfanda is apparently due solely to the fact of having been the "first." It is unlikely that he differs in basic experiential nature from any other finaliter.

Undoubtedly some of these "pattern beings," and "archetypes," and "first-borns," are unique because of created differences. The original supernaphim, Nambia, Gavalia, the original archangel, and the original angel of Nebadon, might fall in this category. The original Michael may, or may not, be unique because of a creative distinction; we are somewhat inclined to believe that his nature is creatively unique. Grandfanda, however, appears to occupy his unique position simply because he was the "first."

Creative leakage. In our study of "creativity limited by circumstances" (§1-C above) it was noted that the Eternal Son is not able to create Creators who, in turn, can create additional Creators. (p. 77, par. 7) This statement is nearly factual, but not totally so. We are informed (ibid) "... in the highest local universe Sons, there does appear a very limited reflection of the creative attributes of a Creator Son." We are sure that this statement refers to Gabriel and the Father Melchizedek who are the creators of the spironga, the servitals of a local universe. (p. 416, par. 3) The Father Melchizedek is

also co-creative with the Universe Son and Spirit of the Melchizedek order of Sonship. (p. 385, par. 1) This example of "creative leakage" again illustrates the unique status of a "first-born." In the case of Gabriel, we are dealing with the "first-born" of an entire local universe (p. 369, par. 4), and its inherent chief executive. In the case of the Father Melchizedek, we are dealing with the "first-born" of the highest order of the local universe Sons of God (p. 384, par. 8), a personality who is inherently the assistant chief executive of such a local universe. (p. 385, par. 2)

§1-E. REFLEX (AND REFLECTIVE) CREATIVITY.

We are not at all certain that it is proper to group together what appears to be the transformative techniques of Reflex Creativity and Reflective Creativity. They may be quite different in principle, but they do have one important feature in common: each involves a creative action which is induced in one creator by another, and a separate creative transaction that is being performed by one or more other creators. We can identify only one example of each of these transformative acts.

(a) *Reflex creativity.* In view of the basic nature of the Infinite Spirit the origin of a Creative Spirit is virtually inevitable, for the Conjoint Actor is "motivated by the Father-Son partnership." (p. 99, par. 6) The Infinite Spirit is the infinite-eternal, trinitized, personalization of the original "infinite and absolute thought" arising in the Universal Father, and its "perfect and . . . divine expression" in the Eternal Son. (p. 90, par. 1) The origin of the Conjoint Actor is the infinite prototype for the later subinfinite personalizations of the Creator Sons. Such a Michael Son is born whenever an "absolute spiritual ideation" arising in the Eternal Son encounters in the Universal Father an "absolute personality concept." (p. 234, par. 6)

At the moment of the appearance of a new Creator Son the Infinite Spirit experiences the "supreme reaction of complement." (p. 203, par. 7) This simultaneous reaction produces a segregation within the Infinite Spirit of "the potential of the future . . . consort" of the Creator Son. (ibid)

(Michael of Nebadon personalizes "the 611,121st original concept" which arose simultaneously in the mindedness of the Paradise Father and the Original Son. [p. 366, par. 2] As might be expected, his consort, the Creative Spirit of Salvington, is number 611,121 of the sixth order of the Supreme Spirits. [p. 368, par. 2] They have the same numbers because they are of simultaneous origin.)

This transformative action, resulting in the initial segregation (within the Infinite Spirit) of the potential of a Creative-Spirit-to-be, seems to be a reflex response to the creative action of the Father-Son in the personalization of a Creator Son. In our opinion, such reflex response is inherent and inevitable in view of the relationship of the Conjoint Actor to the partnership of the Father-Son.

(b) *Reflective creativity.* On the capitol of each of the seven superuniverses there are stationed seven Reflective Spirits, and each one of them is reflective of only one of the Seven Master Spirits of Paradise; each of the Seven Master Spirits is thus reflectively represented. (p. 200, par. 5) Whenever one of the Master Spirits takes the initiative in the creation of 1000 Havona Servitals on Paradise (p. 273, par. 12), then one Reflective Spirit in each superuniverse (the one who is reflective of that particular Master Spirit) forthwith produces 1000 Universal Conciliators — 1000 in each superuniverse, 7000 in all. (p. 275, par. 2)

This is not a clear-cut volitional act of creation on the part of the Reflective Spirits. These high Spirits are quite capable of taking the initiative in creation, as they do in the creation of seconaphim. (p. 307, par. 4) But, the creation of the Universal Conciliators seems to be a reflex response in the Reflective Spirits, inherent in the fact that it is the basic nature of each one of them to be reflective of some one of the Master Spirits. This transformative action is so perfectly reflective that the Conciliators are characterized by "fourth creatures," just as are the Havona Servitals, even though there is no (non-reflective) reason for this. (See Appendix VIII., §8-B)

Illusory examples of reflex creativity. There are certain other instances in which a transformative technique may seem to involve a reflex response of creativity, when such is probably not the case. For example:

We are informed (p. 287, par. 5) the Havona Circuit Spirits were created by the Master Spirits "... as a creative response ... to the emerging purpose of the Supreme Being" We do not view this as a reflex response of creativity; it seems to be more on the order of a cooperative action. The Papers state (p. 1272, par. 4) that the Master Spirits support the sovereignty of the Supreme and are, in turn, affected in their actions by his emerging purpose.

Neither do we regard the creation of Majeston by the Supreme Being as an act which initiated a reflex response in the Deity Absolute. (p. 200, par. 3) This transaction appears to be a trinity function — the action of the Second Level of the Trinity of Trinities (p. 1172, par. 5), which we have sometimes designated the Third Experiential Trinity. (Appendix XXIV)

§1-F. FOOTNOTE: CONCERNING PROCREATION.

The Papers mention only three procreating orders: human beings (p. 559, par. 1), the Material Sons (p. 516, par. 2), and the midsonite order. (p. 400, §4) The ability of these three orders of creatures to reproduce their kind should not be confused with an act of creation. Creation and procreation have quite different meanings:

Creation is, in part, defined (in Webster) as follows: "Act of causing to exist, or fact of being brought into existence by divine power or its equivalent . . ."

Procreation is, in part, defined (in Webster) as follows: "To generate and produce; to beget; engender; as to procreate an heir."

Creation is a *transformative* technique for bringing new things and new beings into existence. Procreation is a *transmissive* technique for reproducing one's own kind, for transmitting germ plasm from one generation to another. Stated otherwise — creation is a productive process; procreation is a reproductive process. (From a strictly genetic viewpoint, a chicken is an egg's method of producing another egg.)

When a creator creates new beings, his creative intent determines — within certain very broad limits (p. 236, par. 2-7) — the nature, character, and attributes, of such new creatures. (This point is well illustrated by a statement in the Papers concerning the "... large degree of personal liberty in choosing and planning" [p. 393, par. 9] with which Michael of Nebadon has endowed the Lanonandek Sons of our universe.) In contrast, when two procreators beget their kind, their personal intent and parental desire have nothing whatsoever to do with the nature, character, and attributes, of the ensuing offspring — the procreative intent of the parental beings simply determines the fact of procreation.

Creators can create a wide variety of beings; procreators are limited to the reproduction of their own kind. Humans beget only humans; Adams beget only Adamites. The Material Sons are, by special design of germ plasm, reproductively functional with the evolutionary mortals of that local system. But, if the procreative techniques of the two orders — mortal and Adamic — were radically different, they would not be mutually procreative. (p. 580, par. 5)

We are naturally very sure about these opinions concerning procreation by human beings. There is nothing in the Papers to indicate that the procreative process differs in the Material Order of Sonship except for the differential of transmission of unconditional and conditional immortality. The Original Adam and Eve in each local system are the direct creation of the

Creator Son (p. 580, par. 5) and are the possessors of unconditional immortality. (p. 581, par. 3) Their progeny have conditional immortality, an immortality that is conditioned by the need for keeping in harmony "... with the mind-gravity circuit of the Spirit." (ibid) Conditional immortality persists with a descending Adam and Eve on a planetary mission (p. 581, par. 2), but their planetary offspring, while long lived, are not immortal. (p. 581, par. 6) This progressive diminution of immortality does not, however, appear to result from any creative intent on the part of the Material Sons; it rather appears to represent the outworking of the original creative intent of the Creator Son.

The midsonite orders are procreated and are, themselves, procreators. When a Melchizedek Life Carrier procreates with a Material Daughter, all of their progeny are midsonites (p. 400, par. 6); and when these midsonite beings procreate, they uniformly reproduce their own kind. (p. 400, par. 7)

Borderline phenomena. So far, we have been considering three orders of beings that are undoubted procreating orders; they reproduce by sexual procreation; they are characterized by male and female. There are two other situations that are less clear, but still appear to fall within the general classification of procreation; these borderline transactions concern the origin of the secondary midwayers and the primary midwayers.

Secondary midwayers are the progeny of certain of the children of Adamson and Ratta. (See Appendix VIII., §8-C) We are informed that their origin involved a "technique of sex and nonsex liaison." The period of gestation was seventy days. (p. 862, par. 6) Each parental couple could produce exactly 248 midwayers (p. 862, par. 8) after which their capacity was exhausted. While the midwayer progeny were unlike their peculiar parents, these parents, in turn, were unlike Adamson and Ratta. Such differences can reasonably be accounted for by considering the Adamic-Nodite super-human-gene-pattern that was being commingled. The fact remains that the midwayer parental-couples produced 1,984 secondary midwayers (ibid); all their progeny were alike; they did not beget a variety of beings. The Papers say (p. 424, par. 5) there are as many as 24 different ways in which secondary midwayers are produced on the inhabited worlds, and the method on our world was quite unusual. The fact that the secondary midwayers are fairly uniform supports the contention they are procreated; they seem to appear in accordance with the plans of the higher creators, and not because of the "creative" intent of their immediate procreating progenitors.

Primary midwayers are the offspring of the corporeal staff of a Planetary Prince. On our world this staff consisted of volunteer ascending mortals from Jerusem, 50 ex-males and 50 ex-females, who had been invested with material bodies and equipped for sexual reproduction on the material level. The primary midwayers appeared as the result of super-material (non-sexual) liaisons between male-female couples of this staff.

Apparently there was no period of gestation, a primary midwayer appeared immediately following such liaison; but the next such midwayer could not be produced for one-half year. There were 50 couples in the Prince's staff, and when each had produced 1,000 primary midwayers their capacity was exhausted. (p. 856, §1) We submit this is still procreation, albeit not of a sexual kind. The fact remains, however, that the intent of the procreating pairs had nothing to do with the nature of the resulting progeny — all were primary midwayers. We believe that these midwayers appeared in accordance with the creative intent of the universe authorities, and the immediate parental beings were procreators, not creators.

§2. TRINITIZING TECHNIQUES.

Creation and trinitization both result in the bringing of new orders of beings into existence, but creation is never referred to as a "secret." The technique of trinitization is considered to be one of the basic secrets of the universe, as is indicated by the expressions — "the Secrets of Vicegerington" (p. 146, par. 2), and "the Secrets of Solitarington." (p. 146, par. 8)

Creation is seemingly limited to subabsolute levels of reality; this we noted in the consideration of the "limits of creativity." (Appendix VIII., §1) Trinitization does not appear to have these limits. The Infinite Spirit is the result of the original trinitizing episode, and the Infinite Spirit is the equal of the Father and the Son. Creation and trinitization differ then in at least two respects: Creation is not a secret; trinitization may be so regarded. Creation is limited to subabsolute levels; trinitization is not. There are two obvious differences between these two transformative techniques; there are undoubtedly other and more subtle differences that completely escape our analysis.

As it is used in the Papers, the word "trinitize" seems to have more than one meaning and more than one application. We believe there are three distinct usages of the word "trinitize:"

- (a) The Trinity Embrace
- (b) Unlimited Trinitization
- (c) Limited Trinitization

We will survey the transformative technique of trinitization under these three general headings. All of these actions are going on in the grand universe during the present universe age.

§2-A. THE TRINITY EMBRACE.

When certain creatures are embraced by the Paradise Trinity for a certain purpose, this act is designated "trinitization." (p. 243, par. 1, par. 3,

par. 6-14) The Papers state there are three principal groups that are thus "trinitized" — trinity embraced:

- p. 244, par. 1 *Trinitized Sons of Attainment.* These are finalizers who have had certain experiences, or who have certain personal qualifications.
- p. 244, par. 2 *Trinitized Sons of Selection.* These sons are selected for the Trinity embrace from among certain beings who have ascended to Paradise — seraphim, midwayers, Son-fused mortals, and Spirit-fused mortals.
- p. 244, par. 3 *Trinitized Sons of Perfection.* These sons are selected from among two types of creature-trinitized sons who serve in the grand universe: the Ascender-trinitized sons, and the Paradise-
- p. 251, par. 2-3 Havona-trinitized sons.

After these three groups of beings have been embraced by the Paradise Trinity they are then assigned to the governments of the superuniverses, where they serve as co-ordinates of the Trinity-origin administrators. (p. 244, par. 4) Such assignment is certainly for the present universe age, but it is probably not eternal. (p. 244, par. 6)

Concerning Sons of Attainment and of Selection. When these beings are embraced by the Trinity they become, in many ways, as they would have been had they originally been created by the Trinity. They have received certain qualities that are like those of the Trinity-origin beings. (p. 252, par. 7) This Trinity embrace fixates growth; such embraced beings are non-growing (stationary) like the Trinity-origin administrators (p. 1280, par. 4), the Stationary Sons of the Trinity. (p. 114, §6; p. 218, par. 7; p. 219, par. 1-2) This is because the Trinity embrace reaches forward to the close of the present universe age "... to precipitate out of the stream of future time many of the unrealized potentials of creature beings." (p. 247, par. 5) When a finalizer (a sixth-stage spirit) is embraced by the Paradise Trinity, he is thereby endowed with that which he sometime would have acquired as a seventh-stage spirit. (p. 454, par. 2)

Concerning the Sons of Perfection. These are the creature-trinitized sons who are embraced by the Paradise Trinity. They are referred to as "re-trinitized trinitized sons." (p. 253, par. 4) With this group the Trinity embrace is a variable in terms of what it may do to, and for, the creature concerned. It "... may act solely upon the idea which is personified in a creature-trinitized son ..." (p. 252, par. 7) In this event, the embraced being is otherwise unchanged in status. Or, it may impart to the embraced being

certain qualities that are like those of a Trinity-origin being. This variance is in accordance with the intent of the Paradise Trinity. (ibid)

§2-B. UNLIMITED TRINITIZATION.

This kind of "repeating trinitization" seems to be the sole prerogative of the Paradise Deities. So far as we can determine, this type of trinitization is almost indistinguishable from the act of creation. Undoubtedly there are important differences between these two transformative techniques, but we are not informed concerning these differences and they are not otherwise apparent.

"Unlimited trinitization" may involve either two or three of the Paradise Deities (p. 146, par. 2) and it differs from "limited trinitization" in the following respects:

- (a) The trinitizing Deities are in no way modified, affected, or united, by this episode.
- (b) The resulting offspring is not the equal of the trinitizing Deities.
- (c) The Paradise Deities can engage in an unlimited number of such trinitizing actions. (p. 249, par. 4)

We offer the opinion that "unlimited trinitization" is the transformative technique involved in the origin of the unrevealed Deity-trinitized Sons. (p. 243, par. 2, par. 5)

"Trinitize" used loosely as a synonym for "create." The Papers tell us that Trinity-origin beings and trinitized beings are not the same. (p. 148, par. 3) But this statement is made by a Perfector of Wisdom in explaining why he does not regard Vicegerington as his home. (ibid) Regardless, the word "trinitized" is used in reference to the appearance of the Trinity-origin beings, as in the statement, "The Ancients of Days were all trinitized at the same time." (p. 209, par. 6) To cite another instance involving the same group: the full name of the Secrets of Supremacy is the "Trinitized Secrets of Supremacy." (p. 207, par. 12) Now, these Secrets of Supremacy are the first order (p. 207, par. 2), and the Ancients of Days are the third order (p. 207, par. 4), of the Supreme Trinity Personalities — and this group is spoken of as being "created." (p. 207, par. 1) We offer the opinion that the word "trinitize" is sometimes broadly used to designate a certain type of creative act, or the equivalent of such a creative act, by any two of the Paradise Deities, or by all three — either functioning as three Deity-persons or as the Trinity.

§2-C. LIMITED TRINITIZATION.

This transformative technique is the most interesting of the three kinds of trinitization because it is so like, and yet so unlike, creation. Limited trinitization appears to be characterized by three distinct happenings:

- (a) The parental beings become united in some manner.
- (b) The trinitized offspring is their equal in status.
- (c) The parental beings can never repeat this act.

Such trinitization seems to require more of the initiating beings than does creation; they are personally affected by having participated in this transformative action. This trinitization seems to go deeper, penetrate farther, and produce more, than does creation; the results of trinitization are super-additive to the union of the ancestral beings. (p. 110, par. 4) The ensuing trinitized offspring are something more than the predictable sum of the attributes of the trinitizing parental beings (p. 99, par. 2); at least, this all seems to be true of the transformative technique of "limited trinitization." Created beings always seem to be subordinate in status to their creators; beings produced by "limited trinitization" seem to be equal with (but not to) their progenitors.

The origin of the Infinite Spirit is the original, and the perfect example of an act of "limited trinitization." The Father and the Son have been united as the Father-Son ever since this trinitization of the Infinite Spirit. (p. 250, par. 3) The Infinite Spirit is the deity equal of the Father and the Son. (p. 90, par. 4) There can never be another Infinite Spirit; only one is possible. (p. 249, par. 4) When the Father and the Son subsequently unite to produce a creator, they succeed in producing a Creator Son; such a Son is truly a creator, but he is subinfinite in the scope of creative action.

The original trinitization. In this connection, the "technique of trinitization" is spoken of as the method whereby the Universal Father escapes from the absolute limitations inherent in the "Absolute Personality," which becomes the Eternal Son. (p. 79, par. 2) The Father divests himself of that "... unqualified spirit personality which is the Son ..." by the technique of trinitization. (p. 109, par. 6) We do not regard this as an act of trinitization that is initiated and consummated by the solitary pre-Father. This is a transaction that appears to have three conceptually sequential — but factually simultaneous — steps: dualization, trinitization, and trinity formation. First, the Father dualizes the initial personalization of deity, himself and the Eternal Son. Second, the two trinitize the completed personalization of existential deity, the Infinite Spirit. Finally, they consummate their deity union in the Paradise Trinity. We venture the opinion that at no point in this threefold transaction is deity ever divided. In the simultaneity of this triple action deity is at all "times" undivided. At the same moment that the Father is separating himself from the Son, he and the Son are trinitizing the Spirit; and, still at that same moment, the three Paradise Deities are uniting as the Paradise Trinity. (p. 6, par. 3) This seems to be a threefold, simultaneous act. As the pre-Father is withdrawing (as a person) from diffusion

throughout the Total of Deity he is replacing his presence by that of the Paradise Trinity, the presence of undivided-existential Deity; and contained within this transaction is the dualization of the Son, and the trinitization of the Spirit.

Trinitization by the Universe Sons and Spirits. The Papers speculate that the Creator Sons (as Master Michaels, in the seventh-stage of sovereignty) and the Creative Spirits (in the seventh-stage of existence) will trinitize — probably at the end of the present universe age. (p. 643, par. 2) When these two creative beings presently create, they produce creatures — subordinate beings. In the distant future, if they trinitize, we believe they will produce another creator — a co-ordinate being. We do not believe that such a Creator Son and Creative Spirit will ever again repeat this trinitizing action — within the concept-limits of the master universe. (Appendix XIII., §3. Son-Spirit Creative Trios.)

Creature trinitization offers a very good example of "limited trinitization." It is axiomatic that a creature cannot create anything; but some creatures are able to engage in the adventure of trinitization, thus bringing into existence the three major orders of the creature-trinitized sons. (p. 251, par. 2-4) When two qualified creatures engage in the act of trinitization, it is a typical example of what we have designated "limited trinitization," and will stand examination on the following three counts that seem to be characteristic of this kind of trinitization:

- (a) The parental beings are united in some manner. They experience a union (spiritual bi-unification) that will last for the duration of the present universe age. (p. 250, par. 2)
- (b) The trinitized offspring is the equal of his parents in status. The two parental beings are creatures, their trinitized offspring is also a creature, hence he is their equal in creature status.
- (c) The parental beings can never repeat this trinitization. We are informed that the two trinitizing creatures can perform this act only once. (p. 249, par. 4)

We are further informed that the trinitized offspring of such creature unions "... represent no more than the conceptual potential mobilized in that trinitization ..." (p. 146, par. 2) The *depth of trinitization* seems to be in direct relationship to the personal capabilities of the two initiating creatures. We would further amplify this principle as follows:

- (a) When the Two Infinite Deities trinitize, they produce the Third Infinite Deity.

- (b) If two subinfinite Creators were to trinitize (we believe), they would produce a third subinfinite Creator.
- (c) When two creatures so function, they produce a third creature being.

§2-D. THE SCOPE OF CREATURE TRINITIZATION.

If we carefully scrutinize certain aspects of creature trinitization, we will find there seems to be a scope (a time-range, in relation to the universe ages) that is greater, in certain respects, than the comparable scope which is permitted the time-space Creators. This difference is not too apparent to a superficial examination, but it may become more apparent if we compare the creative acts of a time-space Creator (such as a Creator Son) with the trinitizing acts of qualified creatures. In making this comparison, we should pay particular attention to the limitations now imposed (under certain conditions) upon the creative acts of a Creator Son. We should then compare these limitations with the permissible scope of activity extended to the trinitizing acts of two qualified creatures.

In making this comparison, we should remember that any two creatures are naturally limited (by creature status) in their ability to mobilize "the conceptual potential" that may be personalized in the ensuing creature-trinitized son. (p. 146, par. 2) Creators, by contrast, have an inherent ability to mobilize potentials that must be far in excess of the capacity of any creature, or pair of creatures. A Creator would have a greater *depth* of function; he can reach deeper into potentials. A Creator would also have a *breadth* of function that would be completely lacking in two trinitizing creatures; a Creator can produce many different types of beings. But, in terms of restrictions imposed by the requirements of the universe ages, a Creator is allowed a lesser *scope* of function than is permitted two trinitizing creatures.

(a) *Creative activity is limited by the present universe age.* When the completion of the seven creature bestowals elevates a Creator Son to the status of a Master Son, he loses the ability "... to create entirely new types of creature beings during the present universe age." (p. 240, par. 9; p. 241, par. 1) This is because such an advancement probably liberates his capacity for superfinite (absonite) functions. He is therefore restricted in creating entirely "new types of creature beings" because such hypothetical beings would probably be superfinite and would likely be quite unsuited to the conditions of the present universe age. (p. 242, par. 2) Such undisclosed creative potentials will probably remain restricted until the next universe age when the Master Sons and the (seventh-stage) Creative Spirits will enter into a new liaison. (p. 242, par. 3)

A Creator Son seems to be thus restricted in his creative activities by the limitations imposed upon him for the duration of the present universe age. In contrast to this, two trinitizing creatures appear to be quite unrestricted by any limitations of the present age. In fact, the main purpose of such creature-trinitization appears to be intended to satisfy the needs of future ages — the post-supreme ages of the outer space levels, and the post-ultimate age of the completed master universe. Let us review what the Papers have to say on this point.

(b) *Creature trinitization is not limited by the present age.* Creature trinitization appears to involve a mobilization of certain emerging potentials of the Supreme Being. It involves a trinitizing-actualization of these future potentials, a present anticipation of potentials which would not otherwise become actual until the close of the present age when the Supreme has completed his growth.

Creature trinitization results in the production of three types of sons. (p. 251, par. 1) Two of these types (the Ascender-trinitized sons and the Paradise-Havona trinitized sons) are in but not of the present universe age. They function in the present-age universes but do not grow by experience in the present age (p. 1280, par. 3); their experience capacity is "time-space inhibited" because they are being held in reserve for "acquiring experience in a future universe age." (p. 253, par. 2) We have designated these two types as "post-supreme sons." The remaining type (the Trinitized Sons of Destiny) of origin in mixed parents (p. 251, par. 4), are not even allowed to function in the grand universe of the present age — they are all withdrawn to Vicegerington. (p. 250, par. 5) We have designated these beings as "post-ultimate sons."

§2-E. CREATURE-TRINITIZED SONS: POST-SUPREME AND POST-ULTIMATE.

We have classified the creature-trinitized sons as post-supreme and post-ultimate for the following reasons:

(a) *Post-supreme trinitized sons.* We believe that the two orders of creature-trinitized sons (of homogeneous parentage) are post-supreme in nature, because those trinitized by finalizers incorporate certain (now) unactualized potentials of the Almighty Supreme (p. 251, par. 2); those trinitized by Paradise-Havoners incorporate certain (now) unactualized spirit potentials of the Supreme. (p. 251, par. 3) The nature of each group thus anticipates the growth of the Supreme; both groups are, in

status, characteristic of a universe age after the emergence of the Supreme — hence they are post-supreme.

(b) *Post-ultimate trinitized sons.* These are the Sons of Destiny, the trinitized sons of mixed parentage. They incorporate in their natures certain (now) unactualized potentials of the Supreme-Ultimate. (p. 251, par. 4) This Dual-Deity association can hardly factualize until both Supreme and Ultimate have emerged, and the Ultimate will not emerge until after the completion of the entire master universe. (p. 1166, par. 6) The nature of these Destiny Sons thus anticipates all of this future growth, and their status is characteristic of an age after the emergence of the Ultimate — hence they are post-ultimate.

Let us now trace out the assignments, the functions, and the presently known destinies, of these two groups of creature-trinitized sons — post-supreme sons and post-ultimate sons.

(c) *Post-supreme sons.* These creature-trinitized sons are the offspring of a homogeneous pair — two perfect beings or two perfected beings. (p. 251, par. 2-3) They are assigned for service in the grand universe as follows:

- p. 296, par. 5-6 *On the inner Havona circuit* where "... they are being prepared for some future work ..." and where the sons of the Paradise Citizens and the sons of the finaliters learn confraternity — the brotherhood of mutual understanding.
- p. 199, par. 2-4 *On the Paradise worlds of the Spirit*, where they serve the Seven Supreme Executives in the co-ordination of superuniverse affairs.
- p. 384, par. 1 *In the local universes*, where they serve as the assistants to the Trinity Teacher Sons of assignment.
- p. 244, par. 3 *In the superuniverses* these beings have achieved destiny, at least for the present universe age. Such superuniverse assignments are made in accordance with the recommendation of the Trinity Teacher Sons of former attachment. Selected individuals of the previous groups may be embraced by the Paradise Trinity and assigned to service as members of the
- p. 252, par. 3

superuniverse governments as Trinitized Sons of Perfection.

This outlines what we have been told about the present assignments of these two groups of post-supreme sons. Their future destiny (with an open question concerning the Trinitized Sons of Perfection) seems to lead to two possible assignments. Members of these two groups may have a possible destiny of future service in the outer space levels as members of the Paradise Corps of Trinitized Finaliters. (p. 296, par. 5; p. 252, par. 11; p. 353, par. 6) Otherwise, it is anticipated they will be mobilized on the capitolis of the superuniverses and their sectors at the close of the present age. (p. 636, par. 4) This is probably in anticipation of the sometime arrival of outer-spacers enroute to the central universe and Paradise.

(d) *Post-ultimate sons.* These are the Trinitized Sons of Destiny, the progeny of a mixed trinitizing union — the union of a perfected being (such as a finaliter) and a perfect being (either a Havona native or a Paradise Citizen). Such unions can be authorized by the Master Spirits. (p. 250, par. 5) "The resulting creature-trinitized sons [of destiny] are super-creational . . ." (p. 251, par. 4) They represent the anticipation of concepts that relate to the post-ultimate age of the master universe and the future function of the Supreme-Ultimate in the completed master universe. (p. 251, par. 4) Since these Sons are super-creational, they become the wards of the Architects of the Master Universe and are withdrawn to Vicegerington. They are not allowed to function in the universes of today; they are seemingly of no value in and to the present-age grand universe. (p. 250, par. 5)

These Sons of Destiny are the personalizations of certain phases of the Supreme-Ultimate Mind. (p. 251, par. 4) Each of them is accompanied to Vicegerington by a Solitary Messenger of permanent assignment. (p. 262, par. 5) It is held that the creation of Solitary Messengers by the Conjoint Actor is "... in some manner related to the Conjoint Actor's bestowal of Supreme-Ultimate Mind." (p. 262, par. 3) We do not believe that the association of these two orders with each other and with the Supreme-Ultimate Mind is a coincidence.

Vicegerington is the world of the Father-Son (p. 145, par. 6), but it is not the present status sphere of the Creator Sons. (p. 148, par. 5) On Vicegerington, the Trinitized Sons of Destiny (and, presumably, their Solitary-Messenger associates) "... are engaged in the study of the concepts of time and the realities of eternity in a special sector of the sphere occupied by the

secret colleges of . . . the Creator Sons." (p. 250, par. 5) These Destiny Sons are the wards of the Master Architects (ibid), and we are informed there is a "very close association" between the Creator Sons and the Master Architects that is unrevealed. (p. 352, par. 7)

....

From this general review of the creature-trinitized sons, we may draw certain broad conclusions. The function of a Creator (Son) in creation is to produce that which is useful to, designed for, and limited by, the requirements of the grand universe in the present age. The function of creature-trinitization has a seemingly different purpose and scope. It is not limited by the requirements of the present age, for its primary purpose seems to be the anticipation of the needs of the future ages — the post-supreme ages, in the case of the creature-trinitized sons who are now serving in the grand universe; the post-ultimate age, in the case of the Trinitized Sons of Destiny. (Appendix VII., §5; Appendix XXVI., Functions of the Supreme-Ultimate.)

§3. TECHNIQUES OF EVENTUATION.

"Eventuation" is a term that is used to designate the manner of origin of the (absonite) transcendental beings. (p. 332, par. 38; p. 333, par. 1-7) The origin of these beings is known, but the authors of the Papers have been forbidden to disclose it. (p. 351, par. 4) They do tell us, however, that the Deity Absolute may have been involved in the origin of the Transcendentals, and may have something to do with their destiny. (p. 350, par. 7) We are further informed that the act of eventuation is comparable to the act of creation, in the same sense that God-as-a-superperson is comparable to God-as-a-person. (p. 3, par. 17-18) The Papers do instruct us that "God, as a superperson, eventuates" (p. 333, par. 7) and, elsewhere they speak of ". . . beings . . . eventuated . . . by any two or all three of the Paradise Trinity." (p. 146, par. 2)

Definition of "eventuate" and "event." In discussing the origin of the order of Transcendentals, the authors of the Papers have chosen to use the English word "eventuate," ". . . in order to avoid using a new term — an arbitrary and meaningless designation . . ." (p. 350, par. 7) But the joint authors of Paper 31 must have had some special reason for choosing this particular word from among all of the words that are available in the English language. They chose this word to avoid a "meaningless designation." Therefore, their choice must be "meaningful." If this word was deemed to be meaningful, then we should see just what meaning attaches to it in English usage.

Eventuate is, in part, defined (in Webster) as an intransitive verb, as follows: "To come out finally or in conclusion; to come to pass; to be the outcome; to result." As a transitive verb, it is defined: "To bring to an issue or conclusion . . . — eventuation."

This verb, "eventuate," is obviously derived from the root-noun, "event." Let us accordingly review the meanings which are attached to the usage of this noun in English:

Event is, in part, defined (in Webster) as follows: "The fact of taking place or occurring . . . That which comes, arrives, or happens . . . That which befalls . . ." In philosophic usage: "That which occupies a restricted portion of four-dimensional space-time . . ." In the Theory of Relativity: "A happening represented by a point (x, y, z, t) in the space-time continuum . . ."

[Note: The designations of "x, y, and z" have to do with the description of a specific location in space; they are the Cartesian co-ordinates of algebra; the equivalent of saying where something is in terms of north-south, east-west, and up-down. The designation "t" pertains to a specific location, a specific moment in time. These four designations, taken all together, serve to describe a specific location in space at a given moment of time.]

These definitions give us some idea of the general meanings, in English, of the verb "eventuate" and of its root-noun, "event." Now, how is the word "eventuate" used in the Papers? The following meanings attach to it in the Papers:

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|------------------|--|
| p. 332, par. 38 | It designates the origin of beings who "are neither creators nor creatures." They are also designated as "uncreated noncreators." |
| p. 333, par. 1 | |
| p. 333, par. 7 | As a person, God creates; as a superperson, he eventuates. The beings who are eventuated are absonite superpersonalities. They are named |
| p. 350, par. 3 | " . . . the <i>eventuated</i> children of divinity, ultimacy, and eternity." |
| p. 332, par. 38 | |
| p. 1227, par. 17 | Two objects can have relationships, but three (or more of them) "eventuate a system." |

What can we learn by comparing the English usages of "eventuate" with the usages in the Papers? From English usage we deduce that "eventuate" is something that happens, that takes place, etc. The most nearly similar usage in the Papers is in the statement, ". . . three or more objects

eventuate a system." Such a system is not purposed, designed, manufactured, contrived, or created; it just happens! A system is simply inherently present whenever three (or more) objects are present within the same frame of reference. Concerning the appearance of such a system: it happens, it befalls, it takes place, it occurs, it comes to pass, it is the outcome, it results — in short, it eventuates whenever three (or more) objects are together. And, as further examples of this usage:

p. 1147, par. 9 "Both [trinity and triunity] eventuate in functions that are something more than the discernible sum of the attributes of the component members."

p. 1145, par. 6 "The Trinity is a supersummative Deity reality eventuating out of the conjoining of the three Paradise Deities."

In these contexts, "eventuate" means something that happens inherently in the circumstances. It is inescapable in view of the events concerned. It could not be avoided in view of the happenings.

From other uses of the word "eventuate" in the Papers, we also deduce that it is a superfinite action relating to the "origin" of certain absonite (transcendental) beings. God must eventuate beings on the transcendental level of reality and in eternity; this is something very different from the creation of creatures on the finite level and in time.

With this background of definitions and comparative definitions in mind, it ought to be possible to engage in some speculative reasoning about the meaning of "eventuation." This line of reasoning will be based on one new premise: "the principle of consistency" (Appendix XV., §8), the "organic unity of the cosmos." (p. 56, par. 2) The universe is consistent because God is consistent. First, let us review this "principle of consistency" as the Papers apply it (in the form of compossibility) in relation to God's attribute of omnipotence. Then we can reason by analogy to see if the same principle might possibly cause eventuation to be related to God's "thinking" in the formulation of plans.

Compossibility as a corollary to God's omnipotence. We are informed that there is a corollary to God's ultimate attribute of omnipotence, and that the name of this corollary is "compossibility." (p. 1299, par. 1)

Compossibility is defined (in Webster) as follows: "Able to coexist with another thing, or to concur in time and space or in conception; consistent."

As "omnipotence" is associated with "compossibility" in the Papers, it means that God's omnipotent acts create "things with a nature" and, at the same time, compossibility determines the consistency of the "nature of all things" that are created. (ibid) Here we might well use the same illustration that the Papers use to make this relationship more clear:

Let us say, that the thing created is a circle. When it is created, the circle is characterized by circularity, and, at the same time, circularity becomes the basic nature of all circles. (ibid)

A "square circle" is not, therefore, a possibility. It would violate the principle of compossibility which is an inseparable corollary of the ultimate attribute of omnipotence. The important point to be noted is this: omnipotence has something which is attached to it, and this is a corollary which demands universal consistency. The Papers further express this "principle of consistency" with regard to omnipotence and omniscience as:

God's omnipotence does not mean that he can do the nondoable, neither does omniscience mean that he can know the unknowable. (p. 49, par. 5)

We have explored this "principle of consistency" in greater detail in Appendix XV., §8, under the caption "The Principle of Organic Consistency." We regard this as one of the basic principles that govern happenings in time and space, in transcended-time-and-space, in eternity, and on Paradise.

Brotherhood eventuates out of fatherhood. God does not "create" the universal brotherhood of all creatures. God constitutes himself the Father of each personal creature, and inherent in that universal Creator-creature (Parent-child) relationship is the fact of universal brotherhood. The brotherhood relationship does not have to be planned, devised, purposed, or created; it is an inherent corollary of God's universal fatherhood. The universal brotherhood eventuates out of the universal fatherhood of God. One is inseparable from the other. (p. 138, par. 4-7)

An analogy: Eventuation as a corollary to God's planning. Let us now apply this "principle of consistency" to the making of universe plans, to the establishment of segregated and defined potentials. We advance the proposition that when God makes plans there are certain repercussions that are inherent in, and inseparable from, the making of these plans. We will repeat and amplify this proposition. When God makes plans, then all that is eternally necessary to the inception, realization, and consummation of these plans will inherently and inevitably make its (eternity) appearance; will

happen, come to pass, come out finally, be the outcome of, take place, occur — in brief, will "eventuate." If this did not happen, God would not be making real plans; he would be making "daydreams." (We believe that God is well aware of the subjunctive, but we have the opinion that he thinks and plans in the "eternal indicative.")

When God conceives of the master universe, the conception must become segregated within total reality and consequently emerges from the static level as a structured potential, a defined plan; and inherent in the conceptualizing of this plan is the appearance, the eventuation, of the Architects of the Master Universe — those beings who personify God's plan for the master creation. (And along with the Architects would eventuate the other Transcendentals.) If this is valid reasoning, then those eventuated are pre-creative in origin because they are related to, and their appearance is a consequence of, God's action when he segregated and defined certain potentials. (The creative level is the fourth level of the function of Total Deity; the potential level is an earlier level; it is the second.)

This line of reasoning is consistent with the statement that the Transcendentals are neither creators nor creatures. (p. 332, par. 38) They never were created — they are conceptual repercussions of God's plans and, accordingly, are not creatures. They are not creators because they do not create — they are "inceptors" (those who begin things, who initiate things) and, as "inceptors," they perform their work long before the "creators" appear on the space-stage of action. (For a more detailed study of inception, realization, and consummation, see Appendix XV., §5)

We believe that God directly, or indirectly, initiates the origin of all absonite beings — the Transcendentals and their governing corps — the Architects of the Master Universe. But God does not "create" these beings; it appears that he "thinks out" their existence as a natural and necessary part of the making of serious plans and the formulating of segregated potentials — potentials that are going to emerge as actuals in the development of the master universe.

The mechanics of eventuation. In any effort to comprehend the method of eventuation, we are dependent on speculative logic. When God is making plans, he is "thinking." He may be planning future events in time and space, but he must be "thinking" far above the finite, time-space level of existence; he is probably "thinking" above the absonite level, the level of transcended-time-and-space. We believe he is "thinking" in eternity. God's plans might accordingly repercuss (through the Paradise Trinity) in the Deity Absolute. The Deity Absolute might react to such plans by precipitating out of the potentials of infinity, those factors, forces, entities, and beings, that are indispensable to the inception (the starting and the beginning) of the plans

in question. In other words, beings might eventuate out of the Deity Absolute (directly or indirectly) as a consequence (direct or indirect) of the devising of plans on God's part. And at this point in our speculation, it is reassuring to recall that the Papers state the Deity Absolute may have been concerned in the origin of the Transcendentals. (p. 350, par. 7)

(And we do know the Deity Absolute once made response to the creative intent, to the culminating action, of experiential deity — to the action of the Supreme Being. [p. 1283, par. 1] This is the origin of Majeston, chief of the reflective service. [p. 199, par. 7] If the Deity Absolute can thus respond to the consummational act of experiential deity, it is not unreasonable to believe that this Absolute can also make response to the causative [inceptive] intent, to the plans, of existential deity.)

And finally, this entire line of reasoning is consistent with the statement that the Transcendentals "... are the *eventuated* children of divinity, ultimacy, and eternity." (p. 332, par. 38) Their origin is inherent in the plans of divinity; their nature and function is on the ultimate level of reality; they make their appearance as an eternity event.

To summarize our findings and conclusions regarding the transformative technique which is designated "eventuation," God "creates" both creators and creatures; God "thinks out" the existence of the Transcendentals as a part of his "thinking" when he makes plans for the master universe, and whether these eventuated beings do appear in just this manner, or not, is not too important. We believe this study of the possible manner of their appearance will improve our "feeling" for the word "eventuate," and will cause the unfathomable origin of the Transcendentals to be less mysterious.

§4. TECHNIQUES OF FRAGMENTATION.

Fragmentation is the manner in which the Adjusters and other Father-fragments come into being. It is a transformative technique that may also apply to other "fragmentations of Deity." (p. 333, par. 10) We have included under this general heading the "individualization" of the spirit of a Creator Son (ibid) although it is not entirely clear that this is the same as fragmentation. We know about three kinds of fragmentations, or individualizations, of the spirit of deity:

- (a) *Premind spirit fragments.* The Third Source and Center fragments portions of his premind spirit (p. 333, par. 9), and this prerogative is also exercised by his Creative Spirits in the local universes. This is also referred to as an "individualization of the premind spirit." (p. 450, par. 4) Here we find the terms "fragmentation" and "individualization" used interchangeably.

In the local universes, the Creative Spirits are the sources of that segregated spiritual endowment which fuses with those surviving ascenders who are to become the Spirit-fused mortals of the local universe career. (p. 450, par. 4-6) But the premind fragments (individualizations?) of the Spirit are not at all like the prepersonal fragments of the Father. (p. 333, par. 9)

(b) *Fusion-spirit of a Creator Son.* The Second Source and Center cannot fragment his nature (p. 78, par. 1), but his Creator Sons in the local universes are able to "individualize" a portion of their spirit. (p. 333, par. 10; p. 450, par. 1) Fusion with such a segregated spirit of a Creator Son constitutes an ascender a Son-fused mortal of the super-universe career. (p. 449, §8)

(c) *Father-fragments.* The Universal Father functions prepersonally as well as personally. On prepersonal levels of function he fragments entities; he separates from himself portions of his deity nature. (p. 3, par. 16) Included among these Father-fragments are the Adjusters. (ibid) Fusion with an Adjuster constitutes an ascender a Father-fused mortal (p. 448, §7) of the finaliter career. (p. 345, par. 1)

As is the case with trinitization and evolution, the transformative technique of fragmentation has its "secrets." Fragmentation is a secret of Divinington. (p. 144, par. 5-6) It is not known, for example, whether Adjuster fragmentation is a continuing process, or whether Adjusters are, in numbers, "existentially infinite." (p. 1177, par. 6)

Fragmentation of the Father's prepersonal nature produces entities that are subinfinite and subuniversal in absolute quantity of being, but are apparently undiluted and undiminished in absolute quality of being. (p. 1177, par. 4) Adjusters are limited as to external universality, but not as to internal absoluteness. (p. 1180, par. 6) They have a mindedness like that of the Universal Father and the Eternal Son, a mindedness which (in the Father-Son) is ancestral to the absolute mind of the Infinite Spirit. They are pure spirits and pure energy and traverse space over the material-gravity circuits of Paradise. (p. 1187, par. 7) They are not personalities; they are prepersonal entities. (p. 1184, par. 1)

Father-fragments can be personalized, as in the case of Adjusters (p. 445, par. 1-2) and Gravity Messengers. (p. 347, par. 2) Such fragmented entities can also be absonitized.

(p. 347, par. 1) In this usage, we understand the word "absonitized" to be analogous to (but not homologous with) "personalized."

When they are personalized, the Adjusters integrate in their natures the three levels of the prepersonal, the personal, and the superpersonal. They are designated as "omnipersonal" beings, the only such beings in existence. (p. 1201, par. 5)

§5. EVOLUTIONARY TECHNIQUES.

Evolution is a transformative technique that could be defined as "creativity-in-time." It is so related to time, it is so broken down into sequence by time, that any creature who is concerned in this growth process can perceive that changes are taking place, can partially understand them, and can personally participate in them. As is the case with trinitization and fragmentation, evolution also has its "secrets" — these are the secrets of Ascendington, and among them is the secret of the evolution of the immortal soul of an ascender. (p. 147, par. 4)

Evolution means that the creative plan is gradually and progressively developing through the provision for, and the fostering of, the slow growth of the capacities of the creatures concerned. (p. 357, par. 2) A created being starts with an original status that he did not earn; it was bestowed upon him by the action of a pre-existent Creator. (p. 52, par. 2) In contrast to this, an evolutionary being earns everything — "... even his status as an ascension candidate." (ibid) To make this point very clear, let us consider three examples of creation in contrast to evolution:

(a) *Pure Creation.* The Ancients of Days are a good example of an order of being endowed with perfection by fiat of creation. They are described as "... the most perfect, most versatile, and most divinely endowed rulers in all time-space existence." And these qualities are present by virtue of the creative action of the Paradise Trinity; these qualities have not been experientially earned. (p. 207, par. 10-11; p. 210, par. 1-3)

(b) *Creation plus evolution.* Seraphim are created beings and they are also evolutionary beings. Angels have nothing to do with earning their original status; they are given such status by the act of a pre-existent Creator — by the action of a local universe Creative Spirit. (p. 418, par. 4) When such seraphim are created, they are projected at a divinity-and-functional level that is considerably lower than that of the seconaphim of the superuniverses. By personal effort and evolutionary growth the seraphim can close this gap, so that they

eventually function as the co-ordinates of seconaphim. (p. 441, par. 6)

- (c) *Pure evolution.* Mortal creatures are completely evolutionary. They are not created; they are procreated on the inhabited worlds by mortal parents. They first earn status as faith sons (p. 448, par. 3-8), then they earn a higher status as ascending sons (p. 447, par. 6), as spirit beings (p. 342, par. 6), as Havona pilgrims (p. 290, par. 4-5), as Paradise arrivals (p. 290, par. 6), and finally, as finalizers. (p. 351, par. 2) Everything of survival value in an ascending mortal has evolved through the cooperation of that mortal creature with the indwelling spirit of God, the Adjuster. (p. 1205, par. 1) Even the arrival of the Adjuster must await the first moral decision of the human being concerned. (p. 1186, par. 9)

The uniqueness of evolution. Evolutionary beings encompass meanings that are not creatable. The legal experts, the Technical Advisors, "could not be created." (p. 280, par. 5) The Perfectors of Wisdom personify the existential wisdom of the Paradise Trinity (p. 216, par. 2), but they still require the complement of experiential wisdom provided by the Trinitized Sons of Attainment. (p. 216, par. 4) And there are other illustrations.

Evolution is creativity-in-time, but it is also something more than this. Evolution can produce certain meanings and values that are not creatable. In the process of evolutionary growth, the Creator and the creature are in partnership — even as man may enter into partnership with the eternal God through cooperation with God's indwelling spirit, the Adjuster. All of this is well summarized in a statement in the Papers. (p. 1279, par. 3) When time-space experience is united with Paradise perfection, the net result is something new in the meanings and values of the levels concerned.

The mechanics of evolution. We speak of evolution and of evolutionary growth, but what are we talking about? Just what goes on in this evolutionary process? On the inhabited worlds, evolution starts as a mechanical process that is developing capacity for mind ministry. With the development of human life, this growth technique becomes potentially spiritual in direction. (p. 730, par. 2-6) We are informed that intellectual selfhood originates in cosmic mind, just as nebulae originate in cosmic force. On the human level such evolution may become spiritual through cooperation between the Adjuster and the personality of man. (p. 1216, par. 4)

Just how does man evolve? In this life and in the next? We are instructed in the Papers that the "keys of the kingdom" are sincerity plus more sincerity, and we make progress therein by decisions plus more decisions. (p. 435, par. 8) Elsewhere, the Papers say that "action [is the]

completion of decisions." (p. 1211, par. 3) What does this mean? It seems to mean that creature growth has its inception in honesty, is realized by courage, and is consummated by doing something. (Of course, in all this discussion, we are assuming that the decision-action is good; bad or evil decision-action would appear to lead to disintegration.)

Survival is determined by faith which can convert "... potentials into actuals in the spiritual world..." (p. 1211, par. 3) But, in this particular study, we are not so much concerned with survival as with the actual mechanism of finite-creature evolution. Let us consider the statement about progress in the kingdom. We apparently make progress (evolve) by those decisions that are consummated in action. What does decision-action do? It must speed up the velocity of interchange between the environment and the creature-in-action. The Papers say that life is essentially "... a process which takes place between the organism (selfhood) and its environment." (p. 1227, par. 3) And what is the "environment" of a finite creature? Viewed from the finite perspective, "... we actually live, move, and have our being within the... Supreme." (p. 1283, par. 2) Decision-action must enhance (expand) the relationship (the velocity of interchange) between the selfhood of a creature and the "... living potential of energy, mind, and spirit existent [within] the Supreme." Out of this "living potential" man and other finite creatures are derived. (p. 1284, par. 5)

Without decision-action the creature would be relatively dormant in relation to the environment, the very environment which contains the potentials (the sustenance) for experiential-evolutionary growth. We are informed that faith determines the qualitative (survival) status of the soul, but its quantitative status depends on action. When personality makes the decision to do God's will and consummates this decision in action, then spiritual faith is joined to decision-action in the enhancement of growth. (p. 1211, par. 3-4)

Decision-action must provide the Adjuster with greater access to the potentials of the Supreme upon which this indweller can draw for the substance out of which to fabricate the soul. We are told that the Adjuster is the maker of the soul, and elsewhere that man is derived from the potentiality of the Supreme. (p. 1217, par. 7; p. 1283, par. 2)

But the Adjuster is not the only creative component in human selfhood. Were this the case, then how would a midwayer or a seraphim evolve? They are not Adjuster indwelt while serving as ministering spirits. The personality of man and these higher beings is also creative. (p. 1221, par. 8; p. 1225, par. 5) Personality is characterized by an inherent quality — "the evolution of dominance" — the expansion of control over both itself and its environment. (p. 1229, par. 2) This creativity of personality must explain the evolution of finite creatures in general. The concept, however, tends to

oversimplify the process. We are not merely considering an active creature in a passive environment; the environment itself is a "living potential" (p. 1284, par. 5), and as the creature strives "for self-expression," so does the Supreme strive in that creature "for deity expression." (p. 1284, par. 3)

Finite creatures grow as they ingest the potentials of the Supreme by decision, and as they digestively convert these potentials into actuals by action; this is a combined technique of "choice-experience." (p. 1211, par. 3) It remains true that "... when man gives God all that he has, then does God make that man more than he is." (p. 1285, par. 4)

§6. EMERGING PERSONALIZATIONS.

In the study of "emerging personalizations," we may be grouping certain transformative techniques together that do not belong together. Nevertheless, they do have points of similarity and we believe they are analogous transactions even though they are probably not homologous transactions. The transformative techniques we are considering have to do with the gradual emergence of certain deity personalities. In a sense, such gradual emergence of personality could be included in the study of "evolutionary techniques" because it is evolutionary in character. In another sense, these emerging personalizations of deity should be separately considered, because, in each instance, the origin of personality is obscure — it is not conventional.

We are instructed (p. 8, par. 4) that the impersonal never transmutes directly to the personality level of reality, that personality never appears spontaneously in the universes. We know of the existence of these two kinds of personality:

- (a) *First Source personality.* (p. 106, par. 9) This type of personality is bestowed by the Universal Father. It can also be bestowed by the Conjoint Actor acting in behalf of the Father. (p. 1225, par. 3)
- (b) *Third Source personality.* (p. 106, par. 9) This is the type of personality which is bestowed on beings by the Conjoint Actor in his own behalf. Such beings are not included in the personality circuit of the Father, but they are apparently much like First Source persons; they have volition and are contactable by First Source personalities. (p. 106, par. 8, par. 11)

We also know of two other types of evolving deity-personalizations; these are emerging personalizations of creators and deities that appear to be neither First Source, nor Third Source personalities.

- (c) *Creative Spirits.* These divine associates of the Creator Sons are neither First Source nor Third Source personalities. They "are in a class by themselves" as concerns their relations to other personalities. (p. 106, par. 10) Their personality qualities gradually emerge, and we are informed that such qualities are "... a Paradise Deity contribution to the individuality of the [Creative] Spirit ..." (p. 204, par. 3)
- (d) *Experiential deity.* These emerging deities "were potential in ... the Paradise Trinity." (p. 16, par. 2) The spirit person of the Supreme "stems from the [Paradise] Trinity." (p. 1264, par. 2) We assume that this statement would also apply to the superperson of the Ultimate. These experiential deities are now passing through "... the prepersonal eras of experiential-power development." (p. 113, par. 7) This suggests the gradual emergence of personality qualities and the evolution of the personalization of such deity.

It is the purpose of this section of our study to give careful consideration to the transformative techniques that appear to be involved in the gradual emergence of the personality qualities as these beings. These are the transformative techniques we have named "Emerging Personalizations."

§6-A. THE PERSONALIZATION OF A FOCALIZATION.

We have devised the terminology, "the Personalization of a Focalization," for want of any name in the Papers for the transformative technique by which the Creative Spirits complete their growth. This "personalization of a focalization" pertains only to these Creative Daughters of the Infinite Spirit; they are unique as particular "focalizations" of their Source. They are also "in a class by themselves" as concerns their relations with personal beings. (p. 106, par. 10)

In Paper 17, §6, "The Local Universe Creative Spirits," there is a description of the seven stages of the development of a Universe Spirit. We have already considered the origin of these Spirits in the study of Reflex Creativity. (Appendix VIII., §1-E) Since we are now studying these Creative Spirits from the standpoint of the technique of emerging personalization, it will prove helpful to group these seven stages under four main headings: (a) prepersonal stages, (b) initial personalization, (c) augmenting personalization, and (d) completed personalization.

Prepersonal stages. At the time of original segregation a Creative Spirit is in the first stage of her career. (p. 203, par. 7) She starts her career as a prepersonal entity; she exists as a segregated potential within the Infinite

Spirit. She is otherwise designated as a "prepersonal identification of entity." (ibid) But, even as a prepersonal entity she could still theoretically act in relation to personal beings; it is possible for the prepersonal, the personal, and the superpersonal to associate, and they are even "potentially co-creational." (p. 8, par. 4)

In the second stage of development the Creative-Spirit-to-be must emerge from the Infinite Spirit. She has to emerge to begin her preliminary training (p. 203, par. 8) because such training takes place on the circuits of Havona under the tutelage of the (impersonal) Circuit Spirits. (p. 162, par. 7-8) During this period of training on the circuits of Havona the prepersonal Creative-Spirit-to-be is evidently unobserved by personal creatures. This we deduce from the fact that it is not until later (in her third stage of development), when she emerges from the Infinite Spirit for the second time, that she is initially observed as an "... entity ... [that is] differentiated from the person of the Infinite Spirit." (p. 204, par. 1)

A Creative Spirit enters the third stage of development when she emerges from the Infinite Spirit the second time, this time as a recognizable and differentiated entity. She emerges in response to "the prayer of identification" which is made by the Master Spirit of superuniverse jurisdiction. Immediately following this emergence she enters the presence of, and is enshrouded by, the Master Spirit concerned. She remains with this Master Spirit until she leaves Paradise in the company of the complementary Creator Son. (ibid) The Universe Son and Spirit then proceed to the superuniverse space site that has been assigned, there to begin the physical organization of their local universe. In this third stage a Creative Spirit is referred to as "impersonal" (p. 204, par. 3), and as "difficult to portray ... as a person." (p. 374, par. 3) In this stage she is "incompletely differentiated" from her Source, the Infinite Spirit. (p. 375, par. 3)

Initial personalization. A Creative Spirit enters the fourth stage of development following the completion of the initial physical organization of her local universe. (p. 374, par. 4) This step is initiated by "... the declaration of the intention to create life ..." in the newly organized domain. (p. 204, par. 3) When this declaration is registered on Paradise there is a "reaction of approval" on the part of the Paradise Trinity. (p. 374, par. 4) The Master Spirit of superuniverse jurisdiction then disappears into the "spiritual shining of the Deities," while the other Master Spirits draw near. (ibid) With the emergence of "the Deity-embraced Master Spirit" there occurs a Trinity manifestation of a spiritual nature — a "primary eruption." Simultaneously with this happening the Creative Spirit concerned personalizes as "... a new personal representation of the Infinite Spirit ..." (ibid); but, in the "... likeness of that Master Spirit [Deity-embraced] who was in transmuting liaison with the Infinite Spirit." (p. 375, par. 3)

The Creative Spirit is now described as "... a new personal segregation of the Conjoint Creator." (p. 375, par. 2) She "... becomes, to all practical intents and purposes, a bona fide person ..." (p. 204, par. 3) Henceforth she "will maintain personal relations" with all the personal beings who are created and evolved in her developing universe. (ibid) But this statement is not a statement to the effect that the Creative Spirit is a personality, with no qualifications. On the contrary, despite these "personalization ceremonies" and despite the fact that the Creative Spirit "... thereafter functions as a person and cooperates in a very personal manner with the Creator Son ..." the further statement is made that "... even this representation of the Infinite Spirit may not appear to be wholly personal ..." (p. 375, par. 5)

Augmenting personalization. A Creative Spirit enters the fifth stage of development following the completion of the seven creature bestowals of the associated Creator Son. (p. 204, par. 4) This is the occasion when the Universe Son issues the "Proclamation of Equality" to the local universe, proclaiming that the Spirit is his equal "in all endowments of personality." (p. 369, par. 1) It is then that the Creative Spirit "becomes so augmented in personal qualities" that she is recognized as a person by all personal beings. (p. 375, par. 5) This development is also designated as "the attainment of personal status." (p. 375, par. 6) The Papers say nothing concerning the source of this augmentation of personal qualities, only that it takes place.

Presumably this augmentation of personal qualities continues in the sixth stage of the career of a Creative Spirit — when her local universe is entirely settled in light and life. (p. 204, par. 5) The Papers are silent concerning the details of this stage of growth.

But nowhere in the Papers is there a flat and unqualified statement to the effect that any of the Creative Spirits are personalities. Concerning the personality of a Creative Spirit, the Papers state that:

- | | |
|-----------------|--|
| p. 375, par. 4 | The Creator Son regards her as a personality. |
| p. 204, par. 3 | "To all practical intents" she is a person. |
| p. 375, par. 5 | She is recognized as a person. |
| p. 375, par. 6 | She attains "personal status." |
| p. 106, par. 10 | Creative Spirits "are in a class by themselves" in relation to the personalities embraced in the Father's personality circuit. |

Completed personalization. We do not believe that a Creative Spirit will attain completed personalization at any time prior to entrance upon the seventh stage of development. Apparently no Creative Spirit has yet attained this stage because it is designated as the "unrevealed career." (p. 204, par. 6) We believe that all Creative Spirits — the 700,000 that are (or will

be) commissioned for service in the present universe age — will attain the seventh stage of their careers when all of the local universes (and all seven superuniverses) are settled in light and life. We believe this event will be concurrent with the emergence of the Supreme Being.

The mechanics of personalization. We know nothing about the later augmentations of the personality qualities of a Creative Spirit, but we are given detailed information concerning her initial personalization in the fourth stage of development:

- p. 204, par. 3 This "... is a Paradise Deity contribution to the individuality of the [Creative] Spirit ..."
- (ibid) This contribution is made in connection with the "personalization ceremonies," which are initiated by "... a reaction of approval in the Paradise Trinity ..." and —
- p. 374, par. 4
- p. 204, par. 3 are "participated in by the Master Spirits," but are "... personally experienced [only] by the supervising Master Spirit."
- p. 374, par. 4 This Master Spirit disappears into "the spiritual shining of the Deities."
- p. 375, par. 3 There, he is in "transmuting liaison with the Infinite Spirit."
- p. 374, par. 4 When "the Deity-embraced Master Spirit emerges," there occurs a Trinity manifestation of a spiritual nature called a "primary eruption."
- (ibid) Simultaneously with this phenomenon, the Creative Spirit concerned "... personalizes ... [as] a new personal representation of the Infinite Spirit ..." but in the "likeness of that Master Spirit" who was Deity-embraced.
- p. 375, par. 3

Whence come the personal qualities that are imparted to a Creative Spirit? Is the source the Paradise Deities, the Paradise Trinity, or the Infinite Spirit — or any combination of any two, or all three? And what do the Papers mean when they say the Master Spirits "participate in" the "personalization ceremonies" of a Creative Spirit when this transaction is "personally experienced" only by the "supervising Master Spirit?"

But, regardless of all these questions, we may be reasonably sure that a Creative Spirit is not a typical personality — she does not have personality as

it is bestowed by the Universal Father (p. 70, par. 3); if this were the case, then we believe the Papers would clearly say so. And we may be equally sure that the Paradise-Deity contribution to the individuality of a fourth-stage Spirit is not a completed personality, because "personality is changeless" (p. 1225, par. 9) and the Spirit's personal qualities are later augmented when she enters the fifth stage of her career.

We are informed that the impersonal never transmutes directly to the personal, that "personality is never spontaneous," that it is always a gift of the Father (p. 8, par. 4), or of the Infinite Spirit acting for the Father. (p. 106, par. 9) So, whence come these personal-like qualities with which a Creative Spirit is progressively endowed? We have reasonably determined that she does not have First Source personality nor does she have Third Source personality (p. 106, par. 8-10), because she is specifically identified as not having such personality. (p. 106, par. 10) Possibly these personal-like qualities are bestowed by the Paradise Trinity; the Trinity does impart such qualities of a personal and spirit nature to evolutionary deity. (p. 12, par. 2) The fact remains, however, that we do not know precisely where these qualities come from, in the case of a Creative Spirit, other than "Paradise Deity."

§6-B. THE INFINITE SPIRIT AND CREATIVE SPIRITS.

We advance the theory that a Creative Spirit is recapitulating in time and space what the Infinite Spirit once did in eternity and on Paradise. We believe that a Creative Spirit starts out as a prepersonal entity; that she is a becoming personality from the fourth stage throughout the remainder of her local universe career; and that she will not become a completed personality until she enters the seventh stage of development. We do not believe that the 700,000 Creative Spirits commissioned in the present universe age will enter the seventh stage of their careers until the 700,000 local universes in the superuniverse space level have all been settled in light and life.

A Creative Spirit is "... acquiring full personality qualities [in time and space] by ... creative cooperation. ..." with the local universe personalization of the Father-Son — the Creator Son. (p. 368, par. 1) The Infinite Spirit personalizes (in eternity and on Paradise) by the same technique — by creative cooperation with the Father-Son in the eternalizing of the central universe.

At a certain hypothetical moment in past eternity — a moment that is during the appearance of the Infinite Spirit (and the Paradise Trinity) and on the verge of the appearance of Havona — the Spirit is spoken of as "... the executive agency for ... the Father-Son creator partnership." (p. 91, par. 1) Note the use of the word, "agency." This seems to be a prepersonal designation; were the Infinite Spirit a completed person (prior

to Havona) then we believe the word "agent" would have been used in this context. To cite another illustration: The Infinite Spirit functions "as a creative activity" in the production of Havona, and enjoys the realization of being absolutely coexistent "with this divine achievement." (p. 161, par. 5)

Note the use of the phrase, "creative activity," in this context. We interpret this usage as an implied designation of a prepersonal deity in the process of becoming a personal deity through the production of Havona — in conjunction "with this divine achievement." If Havona had been "created" in a sequence of several steps, then we believe it would have been possible to observe the Infinite Spirit as a "becoming personality" during the intermediate steps of such a hypothetical sequence. But Havona was not "created" in sequence; the central creation flashes into eternal existence (p. 91, par. 2) and so does the Infinite Spirit. (p. 91, par. 5)

Apparently this entire process of the progressive personalization of a Creative Spirit is a unique transformative technique, by virtue of which the Infinite Spirit is enabled to pervade all universes (all space) and is also able to function as a segregated presence in each local universe. Here the Spirit recapitulates in time-space his own eternity-Paradise origin, by functioning "... as a specialized focalization, acquiring full personality qualities by the technique of creative cooperation with the Creator Son." (p. 368, par. 1)

§6-C. CREATION-DEPENDENT DEITIES.

From a certain viewpoint there seem to be two kinds of creators, two kinds of deity personalizations in relation to the consummation of creation — the eternalizing of the central universe and the time-perfecting of the local universes. We would designate these two categories as follows: (a) Creators who personalize independently of related creation, and (b) Creators whose personalization is dependent on related creation. Let us explore these categories:

Creators who personalize independently of related creation.

The Eternal Son is the prototype of this kind of a creator; he is a personal being "prior" to the appearance of Havona. (p. 73, par. 3; p. 78, par. 2) The Creator Sons appear as completely personal beings (p. 235, par. 1), and their origins long precede the later settling of their universes in light and life. (Appendix IX) The Master Spirits personalized before the organization of the seven superuniverses. (p. 184, par. 1; p. 186, par. 5)

Creators whose personalization is dependent on related creation. The Infinite Spirit is the existential prototype of this kind of creator; his personalization is concurrent with his function as the

cooperative "creator" of the central universe. His daughter Spirits, the Creative Spirits, seem to be personalizing as cooperative creators of the perfecting local universes. The Infinite Spirit personalizes with the eternity appearance of perfect Havona. It seems likely that the Creative Spirits will complete their personalizations only with the time-perfecting of all the local universes.

§6-D. EMERGING PERSONALIZATION OF EXPERIENTIAL DEITY.

It appears that the personalization of experiential deity is also dependent on the consummation of related creation. We are informed the Paradise Trinity is the source of the "personality and spirit attributes" of God the Supreme. (p. 12, par. 2) (This statement does not say the Supreme is personalized by the Trinity; he is not.) We are also informed "... the personal presence of ... the Supreme and of the Ultimate is in Havona." (p. 162, par. 4) We accordingly presume that the "personality and spirit attributes" of the Ultimate are likewise derived from the Trinity.

But neither of these experiential deities are actual personalities — not as yet. Both are at present representative of the Paradise Trinity, and both are now evolving through "... the prepersonal eras of experiential-power development." (p. 113, par. 7) Both of them are designated as "prepersonal" at the present time.

In discussing the first, and only, creative action by the Supreme Being (after the production of the Reflective Spirits by the Master Spirits and the Paradise Trinity), the Papers state that a "... reaction occurred in the Deity Absolute which imparted new personality prerogatives to the Supreme Being ..." (p. 199, par. 7) This does sound very much like one of the progressive steps in the personalization of a Creative Spirit.

We submit the proposition that some Creators — some deities — possess full personality status independently of the creation of their own making or evolving. Others seem to grow in personal qualities as their creations grow toward completion; and this type of Creator (and deity) does not become fully personal until the related creation (and sometimes all similar creations) has achieved completion of status.

The Eternal Son and his Creator Sons are typical of creators who enjoy full personality status prior to, and independently of, the status of their respective creations. The Infinite Spirit, his Creative Spirits, and the experiential Deities (Supreme and Ultimate) seem to be typical of those deities and Creators who achieve full personality status only when their creations achieve perfection: the central universe in the case of the Infinite Spirit, all local universes in the case of the Creative Spirits, the seven superuniverses in the case of the Supreme Being, the master universe in the case of God the Ultimate.

We have omitted God the Absolute thus far in this study because of his involvement with infinity. But the same principle would appear to apply to the third experiential deity that applies to the first two. We do believe the appearance of God the Absolute will be associated with the simultaneous appearance of a new domain — in this case the conjectured inner zone of the Cosmos Infinite. (Appendix XXV) Even the last of the experiential deities would appear to be no exception to the generalization that they are dependent on the completion of some realm for the achievement of personalization.

§7. THE DEITY EMBRACE.

This is a transformative technique that is analogous in some ways to the Trinity embrace. (Appendix VIII., §2-A) Like the Trinity embrace the Deity embrace does alter status, but it does not inhibit further growth. We are given only three illustrations of the transformation of status through the Deity embrace; two of these occur in the local universe and involve the embrace of the Creative Spirit; one takes place on Paradise.

The embrace of a Creative Spirit. The embrace of a local universe Spirit has to do with the evolutionary growth of cherubim and sanobim — the assistants to the seraphic ministers. These transactions take place as follows:

Deserted cherubim. In the local universes the seraphic guardians of destiny must eventually leave their associated cherubim (and sanobim) behind. These deserted seraphic assistants are then usually embraced by the Creative Spirit and emerge as Mansion World Teachers. (p. 423, par. 6)

Evolved seraphim. After long service the Mansion World Teachers may be re-embraced by the Creative Spirit. From this second embrace they emerge as seraphim. (p. 423, par. 7) The embraced beings do not all respond alike; this is because of a differential in inheritance factors. (Appendix VIII., §8-D)

The embrace of Servitals on Paradise. The Havona Servitals are embraced by "Deity" on Paradise, and some of them do not emerge from this embrace. (Appendix VIII., §8-A) Apparently these vanished Servitals have translated to another and a higher order of being — the Graduate Guides. (p. 271, par. 2-7) Seemingly this embrace deprives the translated beings of all memory of their former estate, else they could establish the fact that they were formerly Servitals and no mystery would attach to their origin. (p. 271, par. 1)

There is another mystery that attaches to the transmutation of Havona Servitals into Graduate Guides by the transformative technique of the "Deity" embrace. The Papers describe this transaction as follows:

This is a transaction that takes place when a Servital of long service is "... granted the privilege of 'personal contact' with the Paradise Central Shining ..." and in connection therewith is "embraced by the Luminous Persons." (p. 271, par. 2)

We do not know the meaning of such terms as "the Paradise Central Shining," or "the Luminous Persons." The Papers can be most precise — when precision is desired. The ambiguity at this point is, in our opinion, quite deliberate. We suspect that some unrevealed Deity liaison or relationship is involved in this transaction.

We encounter a similar (deliberate?) ambiguity at another point in our study of transformative techniques — in connection with the "personalization" of a Creative Spirit. (Appendix VIII., §6-A., especially the discussion under the heading, "The Mechanics of Personalization.") In this connection it is unclear as to what the Papers mean when they say the Master Spirit concerned disappears into "the spiritual shining of the Deities." This is an unprecise statement that may, or may not, refer to the collective presence of the Three Persons of Deity (as persons or as trinity) which is identified with the central area of Upper Paradise and is designated as "the Deity presence." (p. 120, par. 5) If this is "the Deity presence" then the Papers have carefully avoided identifying it as such in this particular context.

We advance the opinion that the Papers resort to ambiguity in order to avoid being unfactual when being factual would require the further elaboration that might be deemed undesirable. Such ambiguity thus avoids non-factuality and permits the reader to place his own interpretation on the meaning of the ambiguous statement.

...

These three examples are all that is given in the Papers concerning the transformative technique of the Deity embrace — a technique which has the effect of transmuting the status of the embraced being. They illustrate, in principle, a transformative technique that probably has many (unrevealed) applications in the evolutionary grand universe of the present age.

§8. FOOTNOTE: CONCERNING FOURTH CREATURES.

Gregor Johann Mendel (1822-1884) was an Austrian Augustinian abbot who discovered one of the basic laws of inheritance in plants and animals. He discovered a law of chance which seems to govern whenever there is interaction between two genetic factors that are different in nature. Mendel's Ratio is encountered in the narrative of the origin of Havona Servitals, Universal Conciliators, secondary midwayers, and it is probably involved (in a modified manner) in the origin of cherubim and sanobim.

Mendel's Ratio: A law of chance. There is nothing mysterious about Mendel's Ratio, it is simply a law of chance. It can be demonstrated very easily with eight checker pieces and a man's hat. Four of the checker pieces should be of one color, and the other four should be of a contrasting color — say, black and white. We should now put all eight in the hat and draw them out two-by-two, so there are four pairs of checkers. If this is done a number of times — a dozen times, or a hundred — it will be seen that the pairs of checkers average out (for each set of four pairs) as follows: one double-white pair, two mixed pairs, and one double-black pair. We can express this grouping as follows: $WW + WB + WB + BB$. This is nothing more than an old and familiar algebraic equation: $(a + b) \times (a + b) = aa + ab + ab + bb$, or, to write in a more recognizable form — $a^2 + 2ab + b^2$.

Mendel worked out all of this by cross-breeding peas — tall ones and short ones. What we have been considering is the second step in his experiment; the first step was cross-breeding the tall peas with the short peas. Mendel's first discovery was that one of the two inheritance factors (tallness) would completely cover up the other factor (shortness). All the cross-bred peas were tall; they were not even slightly shorter than the tall peas of the first generation.

This ability of one of two inheritance factors to "cover up" the other is called "dominance." And, conversely, the tendency to be "covered up" is named "recessiveness." In the case of the peas, tallness is the dominant factor and shortness is the recessive factor. When the two are crossed, the members of this cross-bred generation are all tall; they look tall but they actually carry a submerged short inheritance factor. The presence of this submerged (short) inheritance factor is demonstrated in the next (third) generation when the cross-bred plants are bred with each other. In the third generation there are three tall plants for each short plant. We can express this relationship as follows: $TT + Ts + Ts + ss$. (Here we are using a capital "T" to indicate the dominant tall factor, and a lower-case "s" to symbolize the recessive short factor.) Mendel's Ratio is a ratio that is expressed as "three-to-one" — three tall for one short. But the three tall are really not all alike; they look alike, but only one of them (TT) will actually breed 100% tall peas. The other two ($Ts + Ts$) will continue to breed out in the three-to-one ratio, thus demonstrating that they carry both dominant-tall and recessive-short inheritance factors.

The Papers do not speak of Mendel's Ratio, or a three-to-one ratio, but they do use the term "fourth creatures." This refers to a type, or order, of being wherein every fourth creature is, in some manner, quite different from his fellows. (p. 273, par. 12; p. 274, par. 1; p. 275, par. 5; p. 422, par. 7; p. 423, par. 5) This use of the term "fourth creature" is nothing more

than a paraphrase of Mendel's Ratio. "One-out-of-four" is quite the same thing as saying "three-to-one."

Let us review the examples of Mendel's Ratio (concerning fourth creatures) that are found in the Papers. There are four such illustrations: (a) Havona Servitals, (b) Universal Conciliators, (c) Adamson's children, and (d) cherubim and sanobim.

§8-A. SPIRIT DOMINANCE: HAVONA SERVITALS.

Spiritual and physical realities seem to exhibit varying degrees of dominance in relation to each other. In nonpersonal situations in time and space physical realities seem to dominate. In personal situations that involve the expression of divinity of purpose, spirit (spirit-mind) is dominant over the physical — all in proportion to the degree of the attainment of divinity of purpose. (p. 484, par. 2-4)

The order of Havona Servitals is of joint origin in the Seven Master Spirits and their physical associates, the Seven Supreme Power Directors. (p. 273, par. 11) This is a clear-cut example of an interaction between spiritual and physical inheritance factors. The results of this interaction are exactly in accordance with Mendel's Ratio of three-to-one. (p. 274, par. 2) In this instance the relationship of the two inheritance factors (spiritual and physical) can be expressed by the following symbols: $SS + Sp + Sp + pp$. For every three Servitals that are spiritual in appearance and function, one is quasi-physical — a fourth creature.

But are all of the three spiritual-appearing Servitals really alike? From Mendel's Ratio we would expect that one of the three is really different from the other two. Is there any evidence to support this deduction?

There is! Servitals are often assigned to superuniverse service, and upon returning to Havona are sometimes embraced by some Deity Presence on Paradise. (p. 271, par. 2) Almost one-fourth of these embraced Servitals do not emerge from the Deity embrace but apparently transmute to another (and higher) order of being — the Graduate Guides. (p. 271, par. 3-6) It is quite significant that just about one-fourth of the Servitals thus transmute. It seems likely these are the Servitals that have the double-spiritual inheritance. Apparently the Deity embrace has no effect on the fourth creatures nor on the Servitals that carry a mixed inheritance.

§8-B. SPIRIT DOMINANCE: UNIVERSAL CONCILIATORS.

The Universal Conciliators come into being as a superuniverse reflection of the Paradise-origin of the Havona Servitals. (p. 275, par. 1-2; Appendix VIII., §1-E) This being the case, the Conciliators have the same basic inheritance as the Servitals, a mixed spiritual and physical inheritance

which exhibits spiritual dominance. It can be symbolized as follows: SS + Sp + Sp + pp. Since the Conciliators are grouped by fours for service, Mendel's Ratio is easy to detect. One Conciliator is the unanimous choice of the other three as the Judge-Arbiter to head the commission of four; we believe this Conciliator has the double-spiritual inheritance. One Conciliator, the Divine Executioner, is a fourth creature and obviously has the double-physical inheritance. The remaining two probably have mixed inheritance; they fill the remaining positions on the commission of four. (p. 275, par. 5-7; p. 276, par. 1-2)

§8-C. PHYSICAL DOMINANCE: THE CHILDREN OF ADAM *ben* ADAM.

The union of Adamson and Ratta presented a peculiar biologic relationship; both of these beings were mortal, but both were really superhuman. (Appendix VIII., §1-F) When they procreated their kind they had 67 children and every fourth child was different from the rest. "It was often invisible." (p. 861, par. 6) There were 16 of these unique "fourth children." (p. 862, par. 5-8) They were the immediate progenitors of the secondary midwayers; and so far as we know, the secondary midwayers were the only progeny of these "fourth children."

Here we have a good example of physical dominance: ss + sP + sP + PP. The double "s" combination would be a "fourth child." There were 16 "fourth children" and 51 siblings — 67 children in all. This is a relationship of almost exactly three-to-one. It works out as 16/67ths, which is 23.88% — just a little more than 1% short of the theoretical 25%.

Now, this raises some interesting questions, especially concerning certain aspects of Hellenic culture, for the Adamsonites were among the ancestors of the Greeks. (p. 895, par. 3-6) Consider the direct-line human descendants of Adamson and Ratta. This human stock suffered the loss — the permanent loss — of a factor of spiritual growth potential, or spiritual responsiveness, amounting to 23.88% of what should have been normal and average for the group. Presumably the 51 siblings intermarried and procreated human progeny. These human-reproducing strains, however, eventually averaged only 76.12% of what should have been their normal capacity for spiritual growth. There was no diminution of intelligence, only the loss of 23.88% of the capacity for spiritual growth represented by the 16 "fourth children" who begot the secondary midwayers and whose genetic strain was thereby lost to the human race.

Does this explain, at least in part, why Hellenic civilization was so brilliant in the fields of art and philosophy, but always seemed somewhat backward and retarded in the field of religion?

§8-D. CHERUBIM AND SANOBIM.

The cherubim (and sanobim) are another order that is characterized by fourth creatures. (p. 422, par. 7) Here, however, we encounter something of a puzzle. These ministering spirits are brought into being by a local universe Creative Spirit and accordingly have only a *single* inheritance. (p. 286, par. 3) In all the other instances (Servitals, Conciliators, and Adamsonites) we have been dealing with the observable interaction of two sets of inheritance factors; with the cherubim and sanobim there is only a single inheritance factor. How can this be explained?

We know that physical beings can be derived from another group of the Supreme Spirits; the Master Spirits are the creators of the Supreme Power Directors. (p. 319, par. 10) Or, does the question really have a much simpler explanation? A Creative Spirit is working as a creator in the morontia realms as well as in the spiritual domains. She creates the Morontia Power Supervisors (p. 542, par. 7); she also creates the Morontia Companions. (p. 545, par. 3)

Regardless of the derivation of the inheritance factors, it remains a fact that the order of cherubim (and sanobim) is characterized by fourth creatures — by the presence of morontia cherubim (and sanobim). We can express the inheritance factors of this order as follows: SS + Sm + Sm + mm — where the capital "S" stands for the dominant spiritual inheritance, and the lower-case "m" stands for the recessive morontia inheritance.

With this in mind, it is interesting to observe that cherubim (and sanobim) are classified (p. 423, par. 2-5) in three groups in terms of growth potential:

- (a) Ascension candidates
- (b) Mid-phase cherubim
- (c) Morontia cherubim

In our opinion the ascension candidates (those with full capacity to evolve into full-fledged seraphim) constitute about one-fourth of the total number of cherubim and these beings would have the double-spiritual inheritance (SS). We are told that the morontia cherubim do account for exactly one-fourth of the total number; these beings are fourth creatures and must have the double-morontia inheritance (mm). The remaining half of the order of cherubim (and sanobim) would appear to be mid-phase in nature and have a mixed inheritance (Sm).

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We suspect that these four examples of the operation of Mendel's Ratio in relation to the appearance of fourth creatures illustrates a principle that

may be quite widespread in the grand universe of the present age, and one which may characterize many orders of beings that are not mentioned in the Papers.

APPENDIX IX.

THE CHRONOLOGY OF LOCAL UNIVERSES

Ultimate Physical Beginnings
Force Organizers and Power Centers
Administrative Organization
The Bestowals and the Rebellions

In previous Appendices we studied the mechanisms of experiential growth and the techniques involved in this process. One of the objectives of this Appendix is to observe something of the growth process (especially the creative and the evolutionary techniques) as it operates in a local universe. It is also the purpose of this Appendix to bring together what the Papers have to say about the chronology of a local creation. What is the exact sequence of events from the physical emergence of a nebula, through the ensuing developments, to the era of light and life? This study will be based on the story of our universe (Nebadon) because we have been told more about it than any other.

§1. ULTIMATE PHYSICAL BEGINNINGS.

We doubt that the record of the ultimate physical beginnings of Nebadon is even in the archives of Uversa. If it is, then it was not available (long ago) to the Uversa Council of Equilibrium (p. 324, par. 5), because this council of Associate Force Organizers had to be informed that certain space conditions in the superuniverse had become favorable for the materialization of a nebula. (p. 651, par. 5-6) We suspect that the record of the ultimate beginnings of the Andronover nebula (a component of the universe of Nebadon) is to be found only in the westerly regions of Paradise (p. 350, par. 5), in the archives of the Architects of the Master Universe. These Architects are the supervisors of the Primary Force Organizers (p. 352, par. 5), and are the projectors and planners of the material creations. (p. 357, par. 4)

As the Papers present the story, the Andronover nebula was initiated in three steps, the latter two of which involved the Primary Force Organizers — those beings who perform the original work of beginning the materialization of the physical creations of space. (p. 329, par. 6) These three steps were as follows:

- (a) *At some distant point in time* (and it seems likely this was considerably more than 1,000 billion years ago) some modification took place in a certain portion of the space potency of the Unqualified Absolute which caused it to become potentially responsive to the passive presence of the Primary Force Organizers. (p. 469, par. 5) Possibly this modification was brought about by the space-force mechanism situated on Nether Paradise. (p. 469, par. 4, par. 7) It will be recalled that space potency pervades all (universe) space, and it is the original pre-reality potential from which all physical reality ultimately emerges. (p. 126, par. 4-5; Appendix II., §2)
- (b) *At some later point in time* the Primary Force Organizers arrived in the region of Orvonton where that particular volume of space potency had become infused with the capacity to respond to their passive presence — to become segregated from the total space presence of the Unqualified Absolute. The passive presence of the Primary Force Organizers was the only requirement necessary to transform this particular volume of space potency into primordial force. (p. 469, par. 7-8; p. 470, par. 1)
- (c) *At a still later point in time* (and this, also, may be more than 1,000 billion years ago) these Primary Force Organizers began their active work in the transmutation of this primordial force into the first stage of emergent energy — puissant energy. (p. 329, par. 6; p. 470, par. 1-2) This is a physical evolution away from pre-gravity-responding force toward a form of energy that is beginning to show an initial or directional response to the collective influences of Nether Paradise. (p. 470, par. 2) The "collective influences" of Nether Paradise are discussed on page 122, §5. "Nether Paradise."

None of the manipulations involving space potency, primordial force, or puissant energy, would be detected by observers of the superuniverse or neighboring local universes — the star students. (p. 338, par. 20-21; p. 339, par. 1-3) There is nothing to detect (much less observe) until physical mass makes its appearance, and basic physical mass does not make its appearance until puissant energy has been carried forward still another step to the birth of the ultimatons.

(Even so, ultimatonic mass is not physical mass as we would understand that word. We would not recognize mass until the ultimatons had matured to the next stage of physical evolution — to the electronic and atomic stages of material organization, which is mass by human standards. [p. 476, par. 7])

We do not know how long the Primary Force Organizers worked in the space regions of the Andronover pre-nebula. The Papers state they "had long been in full control" (p. 651, par. 4) when their labors were discovered, 987 billion years ago, by an Associate Force Organizer then serving as an "acting inspector" attached to the government of Orvonton. (p. 651, par. 5) It is interesting to note that the work of the Primary Force Organizers apparently goes on unknown to the superuniverse authorities, and that it devolves upon these authorities to discover just what the Primary Force Organizers have been doing in the space regions under their jurisdiction. (As the Papers point out, knowledge is inherently present only on Paradise; an "... understanding of the physical universe is largely dependent on observation and research." [p. 339, par. 3])

The Orvonton high commissioners of power, the Associate Force Organizers serving as the Uversa Council of Equilibrium (p. 324, par. 5), authorized the discoverer of the Andronover pre-nebula to proceed with the initiation of mass materialization. This permit was issued 900 billion years ago, and this date marks the transition from the jurisdiction of the Primary Force Organizers operating out of Paradise to that of the Associate Force Organizers operating out of Uversa. (p. 651, par. 6; p. 652, par. 1-2)

§2. THE ASSOCIATE FORCE ORGANIZERS.

We have definite dates that set off the era of the Associate Force Organizers. The era began 900 billion years ago (ibid) when the discoverer of the Andronover pre-nebula left Uversa with his staff, and ended around 25 billion years later when the power directors of the superuniverse assumed jurisdiction. (p. 652, par. 3-4)

The Associate Force Organizers are the actual initiators of the whirling nebulae of space. The circularity of nebular motion is started by their physical presence when they move at right-angles to the plane of projected rotation. This is the birth of a nebula, and this is what happened in the Andronover space regions 875 billion years ago. (p. 652, par. 3) The number of the Andronover nebula is 876,926. (ibid) This number could be either a grand universe serial number or an Orvonton serial. It seems more likely it is an Orvonton serial and that Andronover was the 876,926th nebula to be initiated in the seventh superuniverse.

The Associate Force Organizers go to work on a space field of puissant energy — the physical end-product of their predecessors in function. They inaugurate the nebular whirl, and at the same time begin the transmutation of this puissant energy into gravity energy. This constitutes the actual materialization of basic mass — the birth of ultimatons. Ultimatons are directly responsive to the circular and absolute gravity of the Isle of Paradise. (p. 470, par. 3) (But, this is not "mass" as we would understand the word. Ultimatons are the components of electrons, and pre-electronic mass is a material reality we would not recognize as physical mass.)

The Associate Force Organizers are quite capable of continuing on indefinitely in the supervision of the emerging nebular masses. They actually do this in the material creations of the outer space levels, but in the superuniverses it is customary for them to retire after a given point in nebular evolution. Their places are then assumed by the power centers and the physical controllers of the superuniverse concerned. (p. 329, par. 8) Apparently the physical management of a superuniverse is the concern of the Associate Force Organizers who are commissioned by the Master Spirits as high commissioners of power, and who serve in each supercreation as the Council of Equilibrium. It is this council that dispatches the physical controllers to the superuniverse spheres of service. (p. 324, par. 5)

§3. POWER CENTERS AND PHYSICAL CONTROLLERS.

The physical evolution of a local universe is a technical challenge to the power centers and physical controllers. They are all intelligent, the higher orders have Third-Source personality, and possess a high order of volition (p. 321, par. 1), and the challenge which they accept is to bring about material equilibrium (physical order) and to demonstrate the dominance of mind over energy. (p. 1274, par. 5)

It is likely the Uversa Council of Equilibrium dispatched the power centers to Andronover (and, perhaps, to other materializing near-by nebulae) to take over from the retiring Associate Force Organizers. Possibly this original group included the full complement of power centers that were to be eventually assigned to the local universe of Nebadon (p. 456, par. 2-5), as follows :

100 fourth-order centers,	Local Universe Power Centers
1,000 fifth-order centers,	Constellation Power Centers
10,000 sixth-order centers,	Local System Power Centers

Perhaps it is during such physically unsettled times that the seventh-order centers, the Unclassified Centers (p. 332, par. 4), are utilized in considerable numbers in dealing with the special problems associated with the mobilization and disintegration of the whirling nebulae. And we should remember, at this distant time there were no local systems, no constellations — no Nebadon.

It is logical to assume that the Uversa Council of Equilibrium also dispatched to these regions an appropriate number of Master Physical Controllers, the mobile associates of the unmoving power centers. (p. 324, par. 5) What might constitute an "appropriate number" is a matter for conjecture, but we know that the System of Satania now has a complement of one-half million of these beings. (p. 457, par. 4) Unless these numbers have increased in the intervening years, this would mean a complement of around five billion as the quota for an entire local universe.

These power centers and physical controllers labored alone for a long time in the mobilizing and later-disintegrating nebulae that were to be sometime assembled into the local universe of Nebadon. This era began about 875 billion years ago (p. 652, par. 3-4) and it ended around 400 billion years ago with the arrival of the Creator Son. (p. 1309, par. 2) We are not informed concerning the work of the power centers and physical controllers in regard to the other nebulae that became components of the universe of Nebadon; we know about their work only in Andronover, the nebular ancestor of our own sun. (p. 655, par. 4)

During these times the power centers and physical controllers fostered the further evolution of energy from the ultimatonic stage, through the electronic stages, to the organization of atomic matter. This means the beginning of the appearance of gross mass and linear gravity — physical space bodies and physical gravity as we understand these phenomena. (p. 470, par. 5; p. 476, par. 5-6) With this appearance of gross mass, around 800 billion years ago, Andronover became detectable to the observers of near-by creations through their use of the technique of "gravity estimation." But there was still virtually nothing to "see." (p. 652, par. 6) At this stage of nebular development it is doubtful that Andronover would have been discernable to Urantian astronomers.

The power centers and physical controllers held sole jurisdiction over the Andronover nebula during its primary stage, the time of in-gathering energy mobilization. During this period the height of energy mobilization was attained; Andronover acquired its maximum of mass, all of which was held in the in-gathering grasp of gravity. The nebula was then a gaseous space body and gravity was working to convert space-gas into solid matter. This activity extended from around 800 billion to 500 billion years ago. (p. 652, par. 6-8; p. 653, par. 1-7) Sometime during this period Andronover

probably would have become discernable to human astronomers as one of the circular nebulae of space.

About 500 billion years ago the out-going period of nebular evolution began — the first sun was born. The distributive force of motion was beginning to become more powerful than the cohesive force of gravity. After the attainment of the maximum of mass the nebula continued to whirl — faster and faster. In time, the out-going force of the whirling motion overcame the in-pulling force of gravity and the nebula entered upon its second stage — the spiral stage; matter then began to escape from the complete gravity-control of the nebular nucleus. (p. 653, par. 4-7) It was during this secondary nebular stage that Michael of Nebadon, with his Creative Consort, arrived at the space-site of Andronover to take possession of his cosmic leasehold.

§4. PHYSICAL ORGANIZATION OF THE LOCAL UNIVERSE.

Michael arrived in the Andronover regions 400 billion years ago (p. 1309, par. 2), accompanied by the Creative Spirit. (p. 204, par. 2) At the time of his arrival this Creator Son had been in existence for some time; for how long we do not know, but during his pre-Nebadon career he had been trained as a universe administrator in the central universe. (p. 162, par. 2) His Creative Associate (after becoming differentiated from the Infinite Spirit) had entered the second stage of her career, the stage of preliminary creatorship training, under the tutelage of the Circuit Spirits in Havona. (p. 162, par. 7-8)

Michael arrived as the first stage sovereign of a (potential) local universe; this is initial vicegerent sovereignty. (p. 237, par. 8) His authority to organize the universe of Nebadon came from the Paradise Trinity and was concurred in by the Master Spirit of Orvonton. This was his warranty, his "cosmic leasehold." (p. 237, par. 4) He had also received the technical approval of the Master Architects for his assignment to the space site concerned. (p. 352, par. 7)

With the arrival of the Creator Son the power centers and physical controllers began the construction of the capitol sphere — the architectural world of Salvington. When the Salvington cluster was completed, they began the construction of the 100 headquarters clusters of the constellations. The headquarters clusters of the 10,000 local systems were built over a longer period of time, the last of them having been completed only five billion years ago. (p. 654, par. 1)

The arrival of the Creative Spirit immediately defined the local universe. She had already become "space cognizant" as a part of her creatorship training (p. 203, par. 8), enabling her to recognize a given

"space domain" as her own, and this domain she then pervaded and still pervades. (p. 377, par. 5) Whatever is in the local universe of Nebadon is within the space presence of the Creative Spirit; whatever is outside of her space presence is outside of the local universe of Nebadon. (p. 455, par. 1)

Now this question immediately arises: What was (and is) included in her space presence? We know Andronover was included, and we know that other "nebulae" were also included. (p. 455, par. 3) We know Andronover produced 1,013,628 suns (p. 655, par. 4), but what does this mean in terms of inhabited (or inhabitable) worlds? If we take the system of Satania as an example (p. 359, par. 7), it is possible to work out the following tabulation of the distribution of such worlds in physical systems — solar systems:

<i>Classification of Physical Systems</i>	<i>Total Systems</i>	<i>Total Worlds</i>
Number having four inhabited worlds	1	4
Number having three inhabited worlds	4	12
Number having two inhabited worlds	46	92
Number having one inhabited world	<u>511</u>	<u>511</u>
Totals of systems and worlds	562	619

By this tabulation we find that the 619 worlds of the Satania system are distributed in 562 physical systems — presumably solar systems like our own. This is an average of 1.09363 worlds for each physical system. We can round out this fraction to one and one-tenth worlds and still be reasonably accurate. If we multiply the total of the Andronover suns (1,013,628) by one and one-tenth, it comes to 1,114,991; this assumes that each Andronover sun is the center of a physical system of some sort. Since each local universe is designed to have ten million inhabited worlds (p. 167, par. 12), it follows that we are short by a considerable number — 8,885,009 to be exact. It appears that at least nine nebulae the size of Andronover would be required for a local universe.

There is another calculation we can make, and perhaps a more accurate one. We are informed (p. 458, par. 2) there are over 2,000 suns in Satania; we also know that such a local system is intended to have approximately 1,000 inhabited worlds. (p. 559, par. 2) This gives us a ratio of about one-half world for each sun. Based on this ratio, the 1,013,628 Andronover suns would have 506,814 inhabited worlds — 9,493,186 short of the projected ten million. On this basis it would take about twenty nebulae the size of Andronover to constitute a local universe.

We know there was more than just Andronover, but we cannot estimate how many more nebulae were included in Nebadon. Nebulae vary greatly in size, some local universes have been physically organized out of a single nebula (p. 169, par. 5-6); but regardless of the exact number, we do know there were at least three — and probably several more. (p. 455, par. 3)

This raises another interesting question — how were all of these diverse nebulae finally assembled into "the local star cloud of Nebadon" which now follows an orbit around the Sagittarius center of the minor sector of Ensa? (p. 455, par. 4) This was apparently accomplished as follows:

- (a) All of these physical systems ". . . had a certain minimum commonness of space motion . . ." (p. 455, par. 3) We interpret this to mean that none of them were moving in irreconcilable directions in relation to the others; all of them had a reasonably common direction of motion.
- (b) The power centers and the physical controllers intelligently worked to bring this about. (ibid) The same centers and controllers who preceded Michael continued to work with him in the labors of physical organization. (p. 358, par.5)
- (c) The Creator Son has ". . . a little-understood attribute of material control." His presence was fixed on Salvington until the gross equilibrium of the local universe had been worked out. (p. 359, par. 2; p. 1274, par. 4) We would interpret these statements to mean that the various motions of the various nebulae had to be correlated to the point that the entire physical aggregation would be held together in a star cloud by the natural and mutual attraction of local gravity. (p. 359, par. 2) This was not the attainment of final equilibrium, but it did represent the achievement of initial and gross equilibrium.
- (d) The local universe took shape, not only because of the work of the power centers and physical controllers, but also because of the space presence and the physical powers of the Creative Spirit. She then possessed all the attributes of physical control that are present in the Conjoint Actor, including the endowment of antigravity. (p. 375, par. 6) We regard the operations of a Creative Spirit in this era as something like that of a "super-power center."

In these early days of physical organization the Universe Son and Spirit were concerned with the working out of the gross material equilibrium of their new realm. The Papers speak of these times as ". . . the long and

arduous period of . . . material organization . . ." (p. 204, par. 2) Both Son and Spirit are reactive to material realities so they are able to function jointly in this project. (p. 374, par. 2) The Son provided the basic patterns (p. 374, par. 3) and also worked as an actual manipulator of physical energy. (p. 358, par. 4) His creative associate was literally a local focalization of the Third Source and Center as the Infinite Manipulator (p. 101, §3), and so functioned as to transform the "energy creations" provided by the Son into "physical substances" (p. 374, par. 3), and otherwise exercised her endowment of "inherent physical control." (p.358, par. 1)

In these early days of universe history the Creator Son had, as a personal staff, only 1,000 tertiaphim. These ministering spirits, described as beings of "divine originality and near-supreme versatility," were the gift of the Infinite Spirit. They remained with Michael until the creation of the first beings native to Nebadon — Gabriel and his staff. (p. 306, par. 8-9)

Some 300 billion years ago Michael's staff arrived on Salvington. (p. 654, par. 2) We are not informed as to the personnel of this staff, but it may have included such beings as the Union of Days, the Faithfuls of Days, the Associate Inspector, the Assigned Sentinels, and such technical personnel as the Universe Circuit Supervisor and the Census Director. (p. 370, par. 7; p. 371, par. 2; p. 413, par. 9; p. 413, par. 7-8) At about this same time the Orvonton government recognized Nebadon as a physical creation.

§5. CREATION AND ADMINISTRATIVE ORGANIZATION.

We do not know exactly when Michael and the Creative Spirit began the Life Creation Era in Nebadon, but we do know this event falls between two dates — after 400 billion years ago, which is the time of Michael's arrival (p. 1309, par. 2), and before 200 billion years ago, which is the date of the oldest inhabited world in the local universe. (p. 654, par. 3) As we have done elsewhere (Appendix XVII., §1) we elect to assume that life creation began at a time midway between these two dates — around 300 billion years ago. This era (of life creation) is still continuing, at least as concerns the creative activities of the Universe Spirit. (p. 418, par. 6)

The dawn of the Life Creation Era brought simultaneous changes in the status of the Universe Son and Spirit. The Son entered upon the second phase of universe sovereignty — conjoint vicegerent sovereignty. (p. 237, par. 9) The "conjoint" nature of this new status was in recognition of the enhanced personality qualities of the Creative Spirit. The Spirit entered upon her fourth stage of existence when her impersonal presence partook of personality qualities. (p. 204, par. 3) This was a contribution made by the Paradise Trinity, through the Orvonton Master Spirit. She became thus

"personalized" in accordance with the unique nature of the Orvonton Master Spirit. (p. 374, par. 4; p. 375, par. 3) This event marked the end of her labors in the physical organization of the universe; thereafter she operated as a spiritual creator, and from her presence there issued the spirit circuits of the local creation. (p. 374, par. 3; p. 375, par. 2) She also began to function as the local universe source of mind (p. 378, par. 3), and exercised the same gravity-control of such mind as would the Conjoint Actor, if present. (p. 375, par. 6)

When the Creator Son and the Creative Spirit engaged in their first act of creation they brought into existence the "first-born" of the local universe — Gabriel, the chief executive. (p. 359, par. 3) For a time Gabriel worked all alone with the Universe Son and Spirit. Eventually he was provided with a staff of (unrevealed) helpers in the administration of the executive branch of the universe government. (p. 406, par. 12)

After the creation of Gabriel and his staff, the Universe Son and Spirit entered into a new liaison. The issue of this creative union was the Father Melchizedek, first assistant to Gabriel, and (with the Son and Spirit) co-creator of the order of the Melchizedeks. (p. 384, §1)

Following the creation of the Melchizedeks, the order of Vorondadeks was brought into existence — these are the Constellation Fathers (p. 389, par. 6); then followed the Lanonandeks, the third order of sonship. (p. 392, par. 1) After this, the Universe Son and Spirit entered into liaison with one of the Uversa Ancients of Days in the triune creation of the Life Carriers (p. 396, par. 2); then, in accordance with the plans of the Melchizedeks, the Son and Spirit created the Evening Stars. (p. 407, par. 1) Following these creative episodes the Son and Spirit brought into existence the archangels (p. 408, par. 5), the susatia, the univitatia (p. 414, par. 12-13), and doubtless a host of other orders of beings not mentioned in the Papers. (p. 416, par. 7; p. 417, par. 1)

When the creative liaison between the Son and the Spirit had completed this cycle of activity, the Son, functioning alone, brought into existence the original Adam and Eve in each local system. (p. 415, par. 2) Meantime the Spirit had also begun to work as a solitary creator in the production of the "first-born angel" (p. 421, par. 1), certain "pattern angels," and the seraphic hosts and their associates. (p. 418, par. 4)

The appearance of these manifold orders made it possible to begin the organization of the government of the local universe and its subdivisions. The Melchizedek university opened its doors for the first time and the Lanonandeks were its first students (p. 392, par. 2); they emerged from these studies classified and eligible for commissions as System Sovereigns and Planetary Princes. (p. 392, par. 3-5) The seraphic schools began their first educational work; our native seraphim were initially taught by a group of

1,000 foreign seraphim (p. 421, par. 1) on temporary loan from a neighboring local universe — Avalon. (p. 418, par. 5) In due time the personnel for the administration of the constellations and the local systems was in existence and had been trained, and these administrative units of the local universe must have been established one by one over a considerable period of time. We know that the last system government to be organized must have been established about five billion years ago. (p. 654, par. 1)

What was it that made the local universe into an integrated and efficient unit even after the administrative organization of Nebadon and its subdivisions? It was not just the space presence of the Creative Spirit; neither was it the physical cohesion as a star cloud. That which made the universe into a cohesive and efficient unit was the "... vast complex of communication lines, energy circuits, and power lanes ..." that bound together all of the space bodies concerned into a single "integrated administrative unit." (p. 456, par. 1) This was the contribution of all intelligences concerned, but particularly the contribution of the power centers and the physical controllers.

§6. A UNIVERSE OF INHABITATION AND MORTAL ASCENSION.

We are informed that the oldest inhabited worlds in the local universe date from 200 billion years ago. When evolutionary human beings appeared on the worlds of Nebadon, then the full mechanism of the local universe began to function; it was then that the Orvonton government recognized Nebadon "... as a universe of inhabitation and progressive mortal ascension." (p. 654, par. 3-4)

In the meantime the physical evolution of Andronover continued. The nebula completed its secondary stage of growth, as a spiral, and entered upon the two final stages of sun dispersion. The first of these periods of maximum sun formation began 75 billion years ago and continued for 50 billion years. (p. 654, par. 5-9) A time of relative physical stability followed this era, which, in turn, was followed by the terminal convulsions of the disintegrating nebula. From eight billion to six billion years ago Andronover passed through its final eruption; only the more remote physical systems were safe at that time. (p. 655, par. 2-3)

If the oldest inhabited worlds go back as far as 200 billion years, and if life was being implanted on worlds all during this time, then there could have been a sizable number of spheres of human habitation when the final period of nebular disruption threatened all but the most out-lying physical systems. Are these the times when a planet is depopulated by the technique of dematerialization, and the whole human race is transported from a doomed world to a new planet? (p. 582, par. 3) A planet might be servicable for mortal habitation for nearly 200 billion years and then face

destruction in a major astronomic catastrophe. But what is the new world like? Does it have its own, or imported, vegetative and animal life? These and a score of other questions come to mind, but the Papers are silent concerning these matters.

Our own sun was born six billion years ago, near the end of Andron-over's terminal eruption; only 56 suns emerged from the nebula after our sun. (p. 655, par. 4) Our solar system was drawn out of the sun by the near-approach of another physical system; this happened four and one-half billion years ago. (p. 655, par. 8) Our planetary history is reckoned as beginning about one billion years ago (p. 660, par. 3), but the Life Carriers planted life on this sphere only 550 million years ago. (p. 667, par. 7) Man made his evolutionary appearance on our world just a little less than a million years ago, in 991,474 B.C. (p. 710, par. 7) and we were then registered as an inhabited world — number 606 in the system of Satania. (p. 559, par. 3)

During the next 800,000 years after the registration of our world human life evolved on only one additional world in Satania. There were 607 inhabited worlds in the system at the time of the Lucifer rebellion (p. 601, par. 3), about 200,000 years ago (p. 604, par. 4); however, during the 200,000 years since the rebellion human life has evolved on 12 additional planets in our system. (p. 559, par. 2-3)

§7. THE BESTOWALS AND THE REBELLIONS.

The era of Michael's bestowals started about one billion years ago and the seven bestowals occurred at intervals of about 150 million years. (p. 1309, par. 2) During this period the Creator Son entered upon the third phase of sovereignty, augmenting vicegerent sovereignty, as his authority in Nebadon was advanced step by step with the progression of the bestowals. (p. 238, par. 1)

Relative to the total history of Nebadon, this era of the bestowals is a rather short period of time. It began, as we have noted, about a billion years ago and ended a little over 1900 years ago on Urantia. If we reckon Nebadon history as beginning with the oldest inhabited worlds (200 billion years ago), then the era of the bestowals works out as about one-half of one percent of this total time span — like a comparison of six weeks to a hundred years.

The *era of the bestowals* is also the *era of the rebellions*. There have been three system rebellions in the local universe (p. 393, par. 7) and they all fall well within this same relatively short time span of one billion years.

We know this much about these three rebellions:

- (a) *The first rebellion* occurred around 850 million years ago. It was in the system of Polonia — system 11 of constellation 37. This rebellion was instigated by the System Sovereign, Lulentia, and it was "widespread and disastrous." On his second bestowal Michael served as acting Sovereign of Polonia. (p. 1310, §2)
- (b) *The second rebellion* probably occurred around 600 million years ago. It happened in system 87 of constellation 61. (p. 1312, par. 3) We are not informed that this rebellion was particularly widespread. For this reason it seems likely that this was the rebellion in which Lanaforge (now Sovereign of Satania) was the assistant system sovereign, and in which he seized the reins of government when the sovereign rebelled. This action was so very effective "that comparatively few personalities were lost." (p. 511, par. 3) Michael's third bestowal was in this system; he served as acting Planetary Prince of planet number 217, while incarnated as a Material Son. (p. 1312, par. 5-6)
- (c) *The third rebellion* was the Lucifer rebellion in the system of Satania. (p. 601, par. 1) It occurred 200,000 years ago (p. 604, par. 4), and it was the most widespread of the three upheavals. (p. 511, par. 1) Michael dealt with this rebellion 1900 years ago in connection with his seventh bestowal, as the Son of Man on Urantia. (p. 1327, par. 3; p. 1331, par. 2)

Does significance attach to the fact that the era of the bestowals was also the era of the rebellions? Pause to consider that the System Sovereigns (and the Planetary Princes) have been commissioned at least as long as there have been any inhabited worlds — and this goes back 200 billion years. (p. 654, par. 3-4) All during this long span of time there was not a single system rebellion; then three of them occurred, all in the era of the bestowals — a time span of only one billion years. During this period of the bestowals did the local universe go through some sort of final test of unsettlement and temporary instability? Was this a preliminary to the attainment of the more settled status inherent in the post-bestowal sovereignty of the Creator Son? We are quite sure there is a significant relationship between the rebellions and the bestowals — but we are not sure as to what it is.

It is interesting to note that the era of the bestowals begins about the time the physical history of our world had its beginning — about one billion years ago. (p. 660, par. 3) Life was established on our world 550 million years ago (p. 667, par. 7), between the times of the third and the fourth bestowals. (p. 1309, par. 2) We were in the marine-life era at the time of the

fifth bestowal (p. 676, par. 6), and were just entering the early land-life era at the time of the sixth bestowal. (p. 686, par. 1) The seventh bestowal took place on our world a little less than 2,000 years ago. (p. 1351, par. 5)

When the seventh and final bestowal had been completed, Michael entered upon the fourth stage of rulership — supreme sovereignty, settled sovereignty. (p. 238, par. 2) At this same time the Creative Spirit entered the fifth stage of her career. These joint progressions were completed when the Spirit acknowledged Michael's sovereignty, and when he acknowledged her equality. (p. 204, par. 4)

§8. THE POST-BESTOWAL ERAS.

Nebadon's post-bestowal history is very short — less than 2000 years. This era will apparently go on and on, until the entire local universe is settled in light and life. How distant an event is this? We do not know, but we can make some rough estimations.

Life implantation on the evolutionary worlds started in Nebadon about 200 billion years ago and has continued ever since, but the universe still has less than 40 percent of its projected number of inhabited worlds. The last registry indicated 3,840,101 inhabited worlds (p. 359, par. 6); the plans call for ten million. (p. 167, par. 12)

Our local system is somewhat farther along than the whole universe, it is about 62 percent started — 619 inhabited worlds out of a projected 1000. There are 36 more about ready for life implantation, and nearly 200 that will be ready in a few million years. (p. 559, par. 2-3) Thus, approximately 850 worlds are now inhabited or will be inhabited in the not-too-remote future.

If the past is any criterion, then life implantation will go on for several hundred billion years in the future. This probably means that the settlement of Nebadon in light and life is not an imminent event. Sometime during this long period Michael will enter upon the fifth stage of his universe rule, augmenting supreme sovereignty, when not all, but the greater portion of the universe, will be settled in light and life. (p. 238, par. 3)

When the whole local creation is settled in light and life (Paper 55), then the Creator Son will enter the sixth stage of rulership — trinitarian sovereignty. (p. 238, par. 4) At the same time the Creative Spirit will enter upon the (unrevealed) sixth stage of her development. (p. 204, par. 5)

There is a seventh stage of development that pertains to both the Creator Son (p. 238, par. 5) and the Creative Spirit (p. 204, par. 6), but this stage probably relates to events beyond the horizon of the present universe age. (Our study concerning the further evolution of the Universe Sons and Spirits is continued in Appendix XIII)

APPENDIX X.

THE FIRST EXPERIENTIAL TRINITY

Members of the Trinity Ultimate

Nature of Trinity, Evolution of Membership

Status, Functions, and Unification

Footnote: Trinity and Triunity Gestalts

Footnote: Trinity and Personality

The factual emergence of the First Experiential Trinity introduces a new and a unique factor into the growth of the master universe. The original Trinity, the Paradise Trinity, is existential; this new trinity, the Trinity Ultimate, is experiential. (p. 15, par. 7)

We know that the Trinity Ultimate is, even now, a qualified reality (p. 1291, par. 8), but it cannot form as a factual reality until the Supreme Being has completed his evolutionary growth. (p. 16, par. 4) This means that this experiential trinity cannot emerge as a factual reality until the close of the present age, the Second Age, when the seven superuniverses are settled in light and life.

§1. MEMBERS OF THE TRINITY ULTIMATE.

The membership of the Trinity Ultimate is unlike the membership of either of the other two trinities. The members of the Trinity Ultimate are: the Supreme Being, the Architects of the Master Universe, and the Supreme Creators. (p. 16, par. 4) On first consideration, this seems simple enough — three members, just like the other two trinities, the Paradise Trinity (of Father, Son, and Spirit) and the Trinity Absolute (which is made up of the Supreme, the Ultimate, and the Consummator of Universe Destiny). But this "middle trinity" which intervenes between the other two is unique in its membership. It does not seem to be made up of three beings; it seems to be comprised of one being and of two groups of beings. An actual inventory of the personalities comprising the membership of the Trinity Ultimate discloses the following:

- 1 Supreme Being — (p. 16, par. 4)
- 28,011 Architects of the Master Universe — (p. 352, par. 3)
- 7 Master Spirits — (p. 184, par. 1)
- 21 Ancients of Days — (p. 209, par. 6)
- 700,000 Creator Sons — (p. 235, par. 4; p. 167, par. 5)
- 700,000 Creative Spirits — (p. 167, par. 5; p. 203, par. 7)
- 1,428,040 Total of personalities listed.

This large number of beings are certainly concerned with the First Experiential Trinity, but it is a proposition that is a little difficult to visualize. How can nearly one and one-half million personalities function in relation to a trinity? However, this startlingly large number can prove to be quite valuable, because it will compel us to think of trinity in a more precise manner than we probably would otherwise.

We can think rather loosely about the Paradise Trinity; it has three members. We can think just as loosely about the Second Experiential Trinity; it, too, is made up of three members. We can confuse *trinity* with *triunity* (p. 1146, §3) in our thinking about the original Trinity and the Trinity Absolute. But erroneous thinking becomes quite impossible when we look at the numbers of those personalities related to the membership of the Trinity Ultimate.

§2. THE NATURE OF TRINITY.

The citations from the Papers that are used in the following section all have reference to the Paradise Trinity. Nevertheless, it is reasonable to assume that what is said about one trinity would equally apply to another trinity so far as concerns the principles of structure, function, nature, and relationship to the constituent members. Consider, then, the following data:

(a) Definition of triunity: a partnership association.

- p. 1147, par. 6-7 The association of three persons, *as persons*, is triunity; it is not trinity. The three persons (or groups) can have no personal relationship to such a triunity.
- p. 1147, par. 7 Triunity is a threefold functional unanimity.

- p. 1147, par. 8 Triunity does not constitute an entity; it is a functional grouping rather than an organic reality. Its members are like partners; it is an association in contrast to a (trinity) corporation.

Most of us are apt to think of the Paradise Trinity in a rather careless manner. We are probably thinking, most of the time, of the *partnership association* of the Father, Son, and Spirit; when the Father, Son, and Spirit do associate themselves together as persons, this association is called the First Triunity. (p. 1148, par. 3-6) But the Paradise Trinity is their *corporative union*, which, in symbolic terms, might be designated "Undivided Deity, Incorporated." This is their union as deity. (p. 1167, par. 5)

(b) Comparison of triunity and trinity.

- p. 1147, par. 9 Triunity and trinity have one point in common: Both have functions that are more than, and other than, the predictable sum of the attributes of the component members. Otherwise, there is nothing in common between them.

(ibid) Triunity is to trinity as function is to structure.

In human terms triunity is like a partnership, an association; trinity is like a corporation, a legal entity — not a person, but still an entity. This difference may become even clearer if we compare the functions of the First Triunity with the functions of the Paradise Trinity:

(c) The First Triunity contrasted to the Paradise Trinity.

- p. 1148, par. 3-6 The First Triunity is defined as an association of the Father, the Son, and the Spirit.
- p. 1148, par. 7 In function it "... is the threefold union of love, mercy, and ministry..." It is "... divinely fraternal, creature-loving, fatherly-acting, and ascension-promoting..." Its members "... are ... personality-bequeathing, spirit-bestowing, and mind-endowing Gods."
- p. 112, par. 5-6 The Paradise Trinity is defined as the corporate entity of undivided Deity: the deity union of the Father, the Son, and the Spirit.
- p. 113, par. 3-4 Its functions include: "... justice administration, totality attitudes, co-ordinate action, and

cosmic overcontrol." It appears to be concerned only with the total: total planet, total universe, total superuniverse, total grand universe.

The functions of the First Triunity are the personal expressions of the three divine personalities that are associated in this partnership. The functions of the Paradise Trinity are quite different; they reflect the impersonal, collective, and corporative attitude of undivided Deity. There is no similarity between triunity functions and trinity functions. We are informed (p. 114, par. 3) that "goodness, mercy, and truth" are ministered personally by the Paradise Deities, and that no one of these three Deities personally administers justice, because justice is always a collective attitude. Hence "... justice falls within the province of the Paradise Trinity ..." (p. 114, par. 2)

(d) *Trinity as an entity.*

- p. 1145, par. 6 Trinity is a real entity. It is not a personality, but it is a true reality. Its reality as an entity is compatible with the reality of the personalities related to it. Trinity is deity reality; it is more than the adding together of the attributes of its constituent members. The functions of a trinity cannot be deduced from an examination of those attributes.

Trinity is a true reality. It is a reality that is external to, and apart from, its constitutive members. Any or all of the personal beings concerned in the membership of a trinity can sustain a *personal* relationship to that same trinity. (p. 1147, par. 7) But the members of a trinity could not sustain a collective *deity* relationship to that trinity, because such trinity is their total deity association. (p. 112, par. 7)

(e) *Trinity in relation to personality.*

- p. 1167, par. 5 Trinity is not personal — but neither does it contravene personality.
- (ibid) Trinity encompasses personality and correlates it, in a collective sense, with impersonal functions.
- Observation: God is love; the Paradise Trinity is justice.
- p. 113, par. 3 Personal deity has attributes; trinity has functions.

- p. 1167, par. 5 The only personal relationship of a trinity is in the personalities of its members. But, as persons, such members are not trinity. As a collective union they are trinity; "that is trinity."
- p. 112, par. 5 The members of a trinity can collaborate in a non-trinity manner, but not collectively as deities. As personalities they can work together as they choose, but that is their personal work, not the trinity function.

The organic structure of the entity of a trinity is something quite real and quite apart from its members as persons, be there three members or a million. Such members of a trinity could be likened to the members of the board of directors of a corporation. They could live their personal lives quite apart from their corporation; and the corporation could have its existence, as a legal entity, quite apart from the personal lives of its directors. But the personal members of the board could not function collectively as directors apart from the function of the corporation, itself.

When we desire to refer to personal deity, we use the pronoun "he;" we employ the pronoun "it" to refer to trinity.

(f) *Trinity in relation to deity.*

- p. 1167, par. 5 Only deity can become trinity.
- Deduction: The association of the Corps of the Supreme Creators and the Corps of the Master Architects in the Trinity Ultimate is as two corporative entities of deity and not as a large number of personalities.
- p. 1167, par. 5 Trinity is always *deity* reality, never is it a *personality* reality.
- p. 16, par. 2 Trinity functions always take in deity realities and these always tend to personalize. The end results of trinity functions therefore give rise to new personalizations of deity.

This clearly differentiates between a *personal association* of divine persons and a *trinity collective* of deities. It also explains why new personalizations of deity, experiential deity, appear in the universe. The personal and divine creators associate in an impersonal (deity) manner to form an impersonal trinity, and this trinity, in turn, eventually gives expression to a new personalization of deity.

§3. EVOLUTION OF THE MEMBERS OF THE TRINITY ULTIMATE.

Let us again recapitulate the membership of the First Experiential Trinity, the Trinity Ultimate, but with a slight variation in the usual order of listing:

- (a) The Supreme Being
- (b) The Master Architects
- (c) The Supreme Creators

Earlier in this Appendix we computed the number of personalities that are related to the membership in this trinity and found that it totaled 1,428,040 individuals. But in actuality neither this trinity nor any other trinity has a membership of personalities. The Trinity Ultimate has three members, and only three members, and none of them is a personality. Personalities do not unite to constitute a trinity — trinity is deity union, not personality association. (p. 1167, par. 5) Perhaps the membership of the Trinity Ultimate should be analyzed a little more carefully.

The Supreme Being. The first member of the Trinity Ultimate should not be too difficult to conceive; this first member is the Deity-nature of the Supreme Being. At the close of the Second Universe Age, which is the time of the factual formation of the Trinity Ultimate, the Supreme will have completed his evolution and will have emerged as a unified experiential deity. And it is as deity, and not at all as personality that he is a member of this trinity. It is not the personality of God the Supreme that is a member; it is the Deity of the Supreme that enjoys such membership. (p. 1167, par. 5)

To consider again a helpful analogy provided by a more familiar situation: The Father, Son, and Spirit enjoy a personal association as three personalities; this is triunity (p. 1148, par. 3-6) but it is not trinity. (p. 1147, par. 7) The Father, Son, and Spirit constitute trinity as their deity union (p. 112, par. 7), and by means of the *entity* of such trinity they can sustain a collective relationship to their triunity *association* (partnership) as three personalities. (p. 1147, par. 7) Trinity is corporative entity; triunity is personal association — partnership.

We can visualize the trinity relationship of Father, Son, and Spirit, without too much trouble; it is a more familiar relationship. It is helpful in aiding us in our efforts to visualize the deity-nature of the first member of the Trinity Ultimate. But we encounter something quite new and unfamiliar when we come to the consideration of the second member of the Trinity Ultimate.

The Corps of Master Architects. The Architects are superpersons — all 28,011 of them. And there are not going to be 28,011 superpersons as architect-members of the Second Experiential Trinity — there is just one "architect-member." In view of our reasoning thus far it is obvious that this member must be an entity of some sort, a deity-entity of some kind, a deity-entity that is in some manner representative or incorporative of all the superpersonal spirit, the absonite divinity, and the master-universe purpose, of the entire Corps of Architects. This is a new concept. The Papers are entirely silent on this, but it is the only concept that will fit all the facts about the Architects in relation to the Trinity Ultimate, as we understand them.

Perhaps we can best visualize this second member as the impersonal corporative unification of the entire Architect Corps. If we need to conceive of a "voice" for this corporative entity, we might think of the Senior Architect as symbolic of the "Chairman of the Board," hence spokesman for that deity-entity which might be named "United Master Architects, Incorporated," the second member of the Trinity Ultimate.

If we had some difficulty visualizing the second member of the Trinity Ultimate, we can anticipate still more difficulty attempting to picture the third member of this trinity. The Architect Corps is an ever-existent body of universe planners (p. 350, par. 7); the Corps of the Supreme Creators is an evolutionary body — the members have an origin in time. This Corps of Supreme Creators is (as yet) an unfinished group of Paradise-origin beings; not all Universe Sons and Spirits have been commissioned as organizers of local universes. (p. 167, par. 16; Appendix XVII., §3)

The Corps of Supreme Creators. If we add the numbers of the Supreme Creators, and tabulate the Creative Spirits along with the Creator Sons, it comes to a total of 1,428,040 creative persons. The third member of the Trinity Ultimate cannot possibly be nearly a million-and-a-half persons; this third member is a single, unified, deity-entity of some kind. Since the Papers give us little or no guidance regarding the derivation of this deity-entity, we must resort to the resources of logic in the attempt to visualize some reasonable manner in which such deity-entity could be evolved — a deity-entity that would be expressive of the unified divinity of the entire Corps of the Supreme Creators. Only deity is conjoined in trinity, and only by deity-unification could the Supreme Creators, as a corporative collective, function as the third member of this trinity.

When we talk about the collective action of the Supreme Creators in the post-Havona universes, what are we talking about? We should recognize that the Second Universe Age is not only the age of the Son-Spirit partnership (p. 93, par. 5-6), it is also the age of the dual-collaboration of the Supreme Creators and Triune Paradise Deity (p. 11, par. 4), either as the

three Paradise Deities or as their trinity union. This is a Dual-Deity relationship that is trinity-unified on one side by the Paradise Deities, and may be achieving deity-unification on the other side by the Corps of the Supreme Creators. It will be recalled that this relationship involves the following personalities:

<i>The Supreme Creators</i>	<i>Triune Paradise Deity</i>
(1) The Seven Master Spirits	(1) The Universal Father
(2) The Ancients of Days	(2) The Eternal Son
(3) The Universe Sons and Spirits	(3) The Infinite Spirit

The successful collaboration of Supreme Creators and Paradise Deity is the heart of the functioning of God the Sevenfold, and is the source of the converging sovereign power of the Supreme Being. Now, what do the Papers have to say, in detail, about this relationship? Consider the following:

p. 11, par. 4 The Supreme Being is evolving as the correlator of the activities "... of triune Paradise Deity in ... association with the Supreme Creators ..."

Observation: The Papers can be most precise — when they want to be. The expression "triune Paradise Deity" is not a precise designation; it is ambiguous. The opinion is here advanced that this is intentional ambiguity, that the relationship between Supreme Creators and Paradise Deity is not always the same.

p. 199, par. 6 We are informed concerning the seven episodes in the creation of the Reflective Spirits that "... each such creative episode was ... a liaison between the Paradise Trinity and one of the Master Spirits." When the creative power of the Supreme Creators is united with the creative potentials of the Paradise Trinity it becomes the

p. 199, par. 7 "... source of the actuality of the Supreme Being."

Observation: This is a clear-cut instance of the personal collaboration of each Master Spirit with the Trinity.

Question: Is this the only manner in which the Seven Master Spirits can associate or otherwise collaborate with the Paradise Trinity? The answer is, "No!"

p. 188, par. 4 The Seven Master Spirits can "unite as Sevenfold Deity." This is a collective Deity union and not a personality association. Such Sevenfold Deity "... is functionally associable with the Paradise Trinity."

Deduction 1. The relationships between the Supreme Creators and the Paradise Deities are probably variable; there is more than one kind of relationship.

Deduction 2. There is a sometimes-existent Sevenfold Deity that is a corporative union of the Master Spirits; this deity union is associable with the Trinity.

Question: Does this intermittent (?) Sevenfold Deity that is the corporative union of the Master Spirits in any way foreshadow the sometime-appearance of a deity-entity that will be a corporative union of the total divinity of the entire Corps of the Supreme Creators?

p. 1270, par. 11 Reference is made to the Corps of Supreme Creators as being characterized by "divine unity of power and personality." This is the source of the power of the Almighty.

Question: Could this "divine unity" also develop a coherence in and of itself? a non-power coherence? a type of divinity coherence? — and all of this quite apart from, or even repercussive to, the converging power of the Almighty?

At this point a certain conclusion appears to be logical: at the same time that the Supreme Creators are collectively evolving the converging power of the Almighty, they are probably also evolving a new entity of experiential deity. This new deity-entity must be the unifying deity of the entire Corps of the Supreme Creators. This is not a personification of the Corps; this must be an externally-projected deity-unification of the entire Corps. We deduce that the attributes of this deity-entity would be (at least in potential) like those of the Master Spirits — supreme, ultimate, and supreme-ultimate. (p. 185, par. 3)

If the total collective action of the Corps of Supreme Creators does not result in the evolution of some deity-entity that is expressive of the collective total divinity of the entire Corps, then who is the third member of the

Trinity Ultimate? (We should note that the Papers are silent on this question.)

We are informed that the evolution of the Almighty is to the Corps of the Supreme Creators what the appearance of the Infinite Spirit is to the partnership of the Father-Son. (p. 1270, par. 12) We now advance the proposition that the evolution of the sovereign power of the Almighty Supreme has its repercussive corollary in the concomitant evolution of the deity-entity that corporatively unifies the total experiential *divinity* of the entire Corps of Supreme Creators. If we desire to have a symbolic name for this entity, we could call it "Consolidated Supreme Creators, Incorporated." If we desire to visualize some "voice" for this entity, we might recall that the Seventh Master Spirit can speak for the Sevenfold Deity Union of the Master Spirits. (p. 188, par. 4) This entity, "Consolidated Supreme Creators, Incorporated," or some entity equivalent thereto, must be the third member of the First Experiential Trinity.

(This kind of speculative reasoning can, of course, be challenged as failing in logic, but it can hardly be challenged as either unwarranted or unwise, for the Papers [p. 330, par. 2] seem to encourage this sort of "creative speculation.")

If our rather lengthy reasoning about the probable members of the Trinity Ultimate is substantially correct, then such members would be precisely described only if they were designated as follows:

- (a) The Deity of the Supreme Being
- (b) The Deity of the Corps of the Master Architects
- (c) The Deity of the Corps of the Supreme Creators

In the same sense, the Paradise Trinity is only loosely designated as the union of the Father, the Son, and the Spirit. A more precise (but obviously more awkward) designation would be: the union of the Deity of the Father, the Deity of the Son, and the Deity of the Spirit.

§4. STATUS AND FUNCTIONS OF THE TRINITY ULTIMATE.

The Papers have quite a little to say about the present status and functions, and the future status and functions, of the First Experiential Trinity. Consider the following citations:

(a) *Present status.*

- p. 16, par. 3 The experiential trinities are not yet fully real; they are in process of being actualized.

- p. 1291, par. 8 The Trinity Ultimate could hardly form as a factual reality until after the complete emergence of the Supreme. But this trinity is now a "qualified reality" and the Qualified Vicegerants of the Ultimate are now in existence.

While the Trinity Ultimate is not yet fully real, neither is it quite correct to say that it is not real. Perhaps we should classify it as a "becoming reality" and, as such, functional to a limited (but expanding) degree in the present universe age.

(b) *Present functions.*

- p. 1166, par. 4 Physical and spiritual evolution are unifying on finite levels in the Supreme, and on transcendental levels in the First Experiential Trinity.
- p. 353, par. 6 The mobilization of the seven finaliter corps is more than a response to the directive action of the Supreme; it discloses the directive activities of the First Experiential Trinity in the process of mobilizing both finite and absonite resources, forces, and personalities, in preparation for future developments in the outer space universes.

The Trinity Ultimate is certainly functioning in the present universe age despite the incomplete status of the Supreme Being and the unfinished estate of the Corps of the Supreme Creators — not all universe Sons and Spirits have been commissioned, neither have they all finished their personal evolutionary growth as universe makers.

(c) *Future functions.*

- p. 113, par. 7 The Paradise Trinity now co-ordinates ultimate realities, but it does this as a self-qualified absolute; the First Experiential Trinity will co-ordinate transcendentals as a transcendental.
- p. 116, par. 3
- p. 1166, par. 4 The Trinity Ultimate is destined to bring about a further evolutionary unification of the master universe.
- p. 1166, par. 1
- p. 1166, par. 3 In the post-supreme ages (of the outer space levels) the finaliters will be carrying out the

plans of the Paradise Deities as promulgated by the First Experiential Trinity.

(ibid) This trinity provides the technique for the group attainment of ultimate destiny.

The functions of the Trinity Ultimate will likely dominate the activities of the post-supreme ages, the ages of the organization and development of the universes of the four outer space levels. It would appear that the expanding activities of this trinity will experientially supplement (and might even eventually supplant) the co-ordinating functions of the existential Paradise Trinity with regard to absonite reality. (p. 113, par. 7) The postfinite creatures (finaliters and others) will surely be serving under the direction of the Trinity Ultimate; and in this service, in the realms of outer space, these same finaliters and their associates may hope to attain the ultimate of creature destiny.

§5. UNIFICATION OF THE TRINITY ULTIMATE.

We know that the Trinity Ultimate is less than infinite because it embraces "derived Deities," beings derived from that which was produced by the action of the Paradise Trinity. (p. 16, par. 9) Since the attainment goals of the Trinity Ultimate are also less than infinite, this trinity can unify in completion. (p. 16, par. 4, par. 6) The Trinity Ultimate apparently has three experiential goals:

- (a) The co-ordination of the entire master universe (p. 1166, par. 6)
- (b) Its own experiential unification (p. 16, par. 6) (We should not forget that Deity unity in the post-Havona creations "is an achievement." [p. 641, par. 2])
- (c) The power-personalization of the Ultimate (p. 16, par. 4)

We advance the theory that these goals will be achieved in four broad stages and each of these stages will be associated with the invasion, the exploration, the development, and the final settling, of one of the outer space levels. There are four of these outer space levels and the conquest of each should be attended by corresponding progress in the co-ordination of the master universe, the unification of the Trinity Ultimate, and the emergence (the power-personalization) of God the Ultimate. Apparently all three goals will be simultaneously attained at the close of the Sixth Universe Age, the final development and settling of the Quartan Space Level, and the final emergence of God the Ultimate. (Appendix XVIII., §1)

We know that trinity functions always encompass the realities of deity, that such deity realities always tend to personalize (p. 16, par. 2), that the Trinity Ultimate is going to become completely unified (p. 16, par. 2), and such completion of unification will result in the power-personalization of God the Ultimate. (p. 16, par. 4) How will this happen? We simply do not know. The post-Havona creators (the Supreme Creators) are involved in this process (p. 12, par. 4), and God the Ultimate is a personal participant in it. (p. 16, par. 2) But the actual mechanics involved in the power-personalization of the Ultimate are not described in the Papers. (Nevertheless, see Appendix XXII., §7-9)

§6. FOOTNOTE: TRINITY AND TRIUNITY GESTALTS.

Why are trinities (and triunities) supersummative? Both have functions that are something more than the predictable sum of the attributes of their component members. (p. 1147, par. 9) First of all, this appears to be true because both exhibit the qualities of pattern. We know that pattern may configure matter, mind, or spirit, or any combination of them. It can characterize "personalities, identities, entities, or nonliving matter." (p. 10, par. 2) It appears as a reality because of the "coexistence of personality and power." (p. 10, par. 4) In the higher sense, pattern appears because of the coexistence of Deity and energy. (ibid)

Beyond this, both trinity and triunity appear to exhibit the qualities of system. We are informed that two objects have relationships; three or more eventuate a system. (p. 1227, par. 7) Such a system is something more than a two-way relationship that has become more complex; its members are connected together, not by a relationship of each part to other parts, but rather by a relationship of each part to the whole. (ibid) Each one of the parts now has a "positional value" in relation to the pattern-of-the-whole. (p. 1227, par. 9) It must be this arrangement of the parts (their positional values) that eventuates the Gestalt, the pattern-of-the-whole, with its unpredictable factors and its super-additive qualities.

(Gestalt is a German word for which there is no English equivalent. Configuration-of-the-whole comes close. Pattern-of-the-whole is better. But neither one is quite right.)

To illustrate this: Let us establish the difference between a non-pattern type of *aggregation* and the pattern of a *system*. (p. 1227, par. 9) The simplest system will require three parts, so let us take three coins and let them fall on a table top. Since they fall by chance their positional values will have no particular meaning, no significant relationship. The three coins (unless, by rare chance, they fall in a straight line) will likely form an odd-shaped (scalene) triangle — but this is nothing like a symmetrical (equilateral) triangle.

If we do this a second time, but this time arrange the coins carefully so that they are equidistant from each other, they will form a symmetrical triangle; each coin now has a significant "positional value." But this positional value is not a function of any one of the parts; it is due to the relationship of each part to the whole. The symmetry-of-triangularity is the Gestalt of the system, and it imparts a value to the whole that is greater than the sum of the individual parts. The appearance of a Gestalt — a system — signifies mind-action (intelligent purpose) in imposing pattern on what would otherwise be mere aggregation — an agglomeration. (p. 483, par. 9) The value of an aggregation is equal to the sum of its parts; the value of a system is greater than the sum of its parts.

(As a very simple illustration: If nine strangers should walk onto a baseball field it would be an agglomeration, an aggregation of nine men; it would *not* be a baseball team. These men are strangers to each other — and, perhaps, to the game. They do not know where they should be, nor when, nor how, nor even what they should do together. In contrast to this aggregation of nine strangers, think of an experienced baseball team. Now we have nine men who know where they should be, and why; who know what they should do, and how — at all times. They know their "positional values" and how to maintain these positional values throughout all the moving relationships of the entire game.)

§7. FOOTNOTE: TRINITY AND PERSONALITY.

If both trinity and triunity are characterized by the supersummative effect which eventuates out of the Gestalt of a system, then why is it that triunity is a partnership association and trinity is a corporative entity? Let us look at all of the triunity associations. (p. 1147, §4) The Universal Father is a member of each of the Seven Triunities. We believe he is functioning in each of these seven relationships (as in the First Triunity) in a manner we would best understand as "personal." (At least it is not otherwise-than-personal.) If this is the case, then it may be helpful to consider certain statements that are made concerning deity and personality:

p. 1226, par. 1 Personalities are associable but they cannot be added together; they are nontotalable.

Deduction: An association of personalities can never result in the eventuation of trinity; trinity is a total.

p. 1167, par. 6 Only that which is deified can become trinity.

Deduction: Deity can be added together; it is totalable. There is a certain malleability in deity that is foreign to the nature of personality.

But, we should raise a point. Is it really impossible for personalities to be combined? How about trinitization? and the union of the two parental beings? Does not such a union constitute a totaling of the parental beings?

The Papers answer these questions as concerns both creatures and creators:

(a) *This is not true with creatures*

p. 250, par. 2 The union of the parents of a creature-trinitized son is a limited union and seems to consist in a "... bi-unification of certain spiritual phases of personality ..."

(b) *This is not true with creators*

p. 250, par. 3 When the Father and the Son eternalized the Spirit they "... became as one and ever since have been one."

p. 109, par. 6 But this is true only in the sense that the Father cannot function "as the absolute and unqualified personality" except in conjunction with the Son.

p. 294, par. 3 On Paradise the Father is contactable apart from both the Son and the Spirit.

Accordingly, we deduce that personality can enter into certain intimate and limited relationships with another personality, but cannot be unified with another personality in the corporative (trinity-totaling) sense.

"Personality. . . can unify the identity of any living energy system." (p. 1225, par. 7) But such a personality unification cannot be totaled with other personalities, neither (on deity levels) can it be fragmented. The Eternal Son is an "exclusively personal being" and cannot fragment his nature, as does the Father. (p. 78, par. 1) The Father is just as much a person as is the Son, but he is "also everything else in addition." (p. 78, par. 2) His prepersonal deity can be fragmented (p. 333, par. 7), personal deity cannot. It is apparently impossible to subtract from personality; it seems to be equally impossible to total personalities. Personality appears to be inconcussible — take it, or leave it — it is as it is.

Deity appears to be employing two techniques that are opposite, complementary, and interacting in the process of achieving maximum self-realization and self-expression. These two techniques are: individualization and unification — the individual and unique articulation of each possible part, and the full and complete unification of all such parts in the whole.

without the loss of any factor of identity or of individuality in each part. Deity seems to employ the following two techniques to accomplish these ends and to achieve them simultaneously:

- (a) personality expression, and
- (b) trinity formation.

Personality produces an *internal* unification of the part; trinity eventuates in the *external* unification of the whole — the whole of whatever (supermaterial) level that may be concerned. Personality acts in an *intensive* manner to unify the part; trinity acts in an *extensive* manner to unify the whole. Such achievement of trinity-total is an existential fact in the central creations; it is an experiential achievement in the outlying universes. (p. 641, par. 2)

Personality and trinity are two differing but complementary (deity) techniques for achieving unity (in opposite directions, at the same time) and for reconciling such antipodal expressions to each other at all times. The Paradise Deities give expression to 1,428,040 creative personalities in the Corps of Supreme Creators that is active in the present universe age. These Supreme Creators collaborate, within the frame work of the plans that have been formulated by the Corps of 28,011 Master Architects, in such manner as to contribute to the power-personalizing of the Supreme Being. All three participants — all of the 1,428,040 personalities concerned — so function as to evolve the entities of the three Deity-presences that are trinity-unified in the First Experiential Trinity.

We believe the cosmic situation that makes trinity formation inevitable is the presence of three Deities functioning on the same level of reality. In the Paradise Trinity, of eternal and existential status, it is the Deity-presences of the eternal and existential Father, Son, and Spirit. In the Trinity Ultimate, of subinfinite and experiential status, it is the three Deity-presences of the Supreme Being, the Architect-Corps, and the Supreme-Creator-Corps — also functioning on an experiential level of subinfinite reality.

Two deities functioning on the same level of reality, can have a "relationship," but three such deities must eventuate a "system," and it would appear that the appearance of trinity is inherent in the eventuation of such a system. The binding force of the trinity-union of Deity must be divinity — "... the characteristic, unifying, and co-ordinating quality of Deity." (p. 3, par. 3)

Deity simultaneously seeks for two reciprocal techniques of self-realization — individuality-expression and totality-expression; individuality of expression in personality, totality of expression in trinity. Since trinity is also

deity, it also seeks for new and further expression in personalization. (p. 15, par. 8; p. 16, par. 2)

Such trinity expression of a new personalization of deity gives rise to new deity relationships. If such new deity relationships become threefold then a new system will eventuate, with the result that there will be a further totaling of deity through the formation of a new trinity-total.

The Paradise Trinity and the Trinity Ultimate can have a two-way "relationship." Such a two-way "relationship" would be automatically modified if a third trinity should ever make a factual appearance. Three trinities would eventuate a "system," possibly the final system, resulting in the trinity-totaling of three trinity-totals — the appearance of the Trinity of Trinities.

APPENDIX XI.

THE POST-SUPREME AGES

The Grand Universe in the Third Age
Two Trinities, the Supreme and the Spirit-Supreme
God the Sevenfold, and Creature Administrators
Cytoplasmic Needs Expand Nuclear Functions

This Appendix will not deal with the subject of experiential growth in the post-supreme ages; this is the subject matter of Appendix VII., The Mechanisms of Experiential Growth. It is the purpose of this Appendix to attempt to bring together what we are told and what we may conjecture about the post-supreme ages. These are the four ages of the four outer space levels, the "outer universes." They are the third, fourth, fifth, and sixth universe ages. The developments of these ages also involve the central universe and the superuniverses, the "inner universes," for these older creations will participate in post-supreme growth along with the outer space levels.

As we visualize these post-supreme ages, they will be characterized by certain broad activities: The great outsurge of the personalities of the grand universe in the opening of the outer space creations; the quest for God the Ultimate, the emerging experiential deity of these ages; and the absonite quest for the Universal Father which will bring the great insurge of personalities, old and new, through the superuniverses and Havona to Paradise in the transcendental attempt to find, and to know, the Universal Father as Ultimate. (p. 1287, par. 6) The quest for the Father as Supreme takes a long time; the quest for the Father as Ultimate will likely take very much longer.

§1. THE GRAND UNIVERSE IN THE THIRD AGE.

It is difficult enough to visualize the next universe age, let alone those that follow it. Most of this study will, therefore, give consideration to possible events in the Third Age. We might begin our survey by considering what is transpiring in the inner universes before turning our attention to the outer creations. We will start with Havona and work outward.

Havona in the Third Age. This is the third occasion that we have needed to consider the central creation. We studied pre-evolutionary Havona,

Havona in the First Age. Then we considered Havona in the Second Age, when the evolutionary process entered the central creation at the time of the arrival of Grandfanda. What will Havona be like when the Second Age gives way to the Third? Consider the following:

- p. 218, par. 3 Universal Censors personify the judgment of the Paradise Trinity.
- p. 217, par. 8 There are one billion Censors in Havona; they are there in anticipation of the needs of future ages.
- p. 221, par. 7 At some time in the future, Havona natives may stop entering the finaliter corps.
- p. 222, par. 1-4 The population of Havona may sometime change; it may include such as the univitalia, Third-Age mortals, and outer space citizens.
- p. 163, par. 3 The central universe has the capacity to serve as an absonite training universe for future ascenders.

We deduce that eternal Havona will change a second time. The evolutionary growth that began with Grandfanda will end, and some new (post-supreme) type of growth will begin. Havona will grow anew, and the kind of growth will also be new.

We know that Havona broke through the limitations of inherent perfection in the Second Age through expanding out into the imperfect time-space creations — the seven superuniverses. (p. 1294, par. 13) Will Havona, for a second time, break through the limitations of growth in the post-supreme ages? If the Second Age brings finite experiential growth to Havona, will the Third Age bring new experiential growth of a superfinite (absonite) nature? We incline to the view that this will be the case; Havona will, a second time, rise above the destiny limits inherent in a given situation.

The superuniverses in the Third Age. We presume that there may be a "quiet time" between the universe ages that is analogous to the "quiet zone" between adjacent space levels. Such a quiet time would permit the complete consolidation of those sweeping changes that will attend the final emergence of the Supreme Being. If this is the case, then the opening of the Third Age finds the superuniverses long settled in light and life. Consider, then, what the Papers have to say about the superuniverses in the next age:

- p. 1293, par. 1 Superuniverse citizens may be related to the Supreme Being much as the Havona natives are related to the Paradise Trinity.
- p. 262, par. 5 Will the grand universe be generally administered by Trinity-origin beings? while their associates of dual- and single-origin are working in the outer universes?
- p. 219, par. 6 Inspired Trinity Spirits will sometime replace the Solitary Messengers in the seven superuniverses.
- p. 1163, par. 12 The status of light and life, as a growth limit, may be transcended in the next universe age.
- p. 453, par. 3 Outer space citizens will be traversing Orvonton on their way in to Havona and Paradise.
- (ibid) Son-fused and Spirit-fused mortals will be providing an experiential balance of values that is carried forward from the Second Age.

To the outer-spacers, Orvonton will be as new and strange as is Havona to the pilgrims of the present age. The superuniverses will attain the settled status of light and life by a long evolutionary process that is predicated on finite experience — and finite experience is something that will be entirely missing as concerns the creatures native to the outer space creations. (p. 353, par. 7)

There is another form of growth that may characterize Orvonton in the earlier epochs of the Third Age. This is lateral growth, growth in relation to other superuniverses. With the complete removal of all superuniverse boundaries (p. 1292, par. 10-11) it will be possible for the culture of Orvonton to commingle with that of the six other supercreations. This is a post-supreme synthesis of the original diversity imposed by the Seven Master Spirits. (p. 190, §5; and Appendix XIV., §1., §3)

Nebadon in the Third Age. Our local universe is undoubtedly a typical creation and our speculations concerning its status in the Third Age would likely apply to any local universe. Concerning the affairs of Nebadon in the next universe age, we venture the following:

The Universe Son and Spirit have departed for outer space. Nebadon is no longer an active "creative unit" in the cosmos — the creators have departed. Nebadon has become more of an administrative unit, more on the order of the major and minor sectors. Any new creations would have to come from superuniverse sources, or from presently unknown sources. Even so, some creativity would still persist since both Gabriel and the Father Melchizedek do have limited creative powers. (p. 77, par. 7; p. 416, par. 3)

We speculate that Nebadon would be ruled by a regency commission consisting of Gabriel, the Father Melchizedek, and possibly the Union of Days. The entire administration might take on a trinitarian aspect, somewhat resembling the superuniverse government. We believe that Michael would continue to carry the title "Sovereign of Nebadon," and that the conjectured Regency Trio would rule in his name. (Can we possibly imagine the reception-celebration that Salvington would stage in connection with some of the rare visits of Michael of Nebadon to his old capitol?)

Teacher Sons, Evening Stars, and finaliters would have long since departed for outer space. (p. 635, par. 1) The Inspired Trinity Spirits have replaced Solitary Messengers. (p. 219, Par. 6) If the midsoniters should receive the conjectured spirit of absonity (p. 401, par. 5) then the ministry of God the Ultimate would begin to be directly operative in the local creation.

If univitatia should attain residential status in Havona (p. 222, par. 1-4), then what might happen to the other orders of permanent citizens? susatia, spirit-fused mortals, Material Sons, and midsoniters (p. 635, par. 2), and how about the spironga? (p. 416, par. 3) and even the animal spornagia? (p. 528, par. 7)

We should be careful to remember that, at this future time, Nebadon is a post-supreme local universe. The old type of growth through finite experience is a thing of the past; at the same time, a new type of growth has become possible — post-finite growth. (p. 1280, par. 6) This type of growth transcends the present limits of status in light and life. Finite experience and the memory of evolutionary growth would still be present in the administrators and others who were of origin in the Second Age. But it would be completely lacking in all natives who are of origin in the Third Age, an age of post-supreme growth.

Suppose, in the Third Age, death came to an end as a technique for terrestrial escape, enabling mortals from the inhabited worlds to translate directly to the estate of first-stage spirits. (It should be noted that some mortals of the present age almost achieve this destiny. [p. 570, par. 7, par. 10]) Such direct translation, as a technique of terrestrial escape, would eliminate the entire morontia life as a feature of local universe existence. (p. 624, par. 3) These mortals — or would they still be called by the name of "mortals?" — could hardly have seraphic guardians because seraphim are no longer being created; the Creative Spirit is not present in Nebadon. (It is possible that all the seraphim on duty would be members of the Seraphic Corps of Completion, hence more on the order of seconaphim in terms of their status and capacity for service. [p. 441, §9])

The question is raised as to whether the Third-Age "mortals" (beings lacking all finite experience) would still be destined to the finaliter corps. (p. 631, par. 7) Would "mortals" still be Adjuster-, Son-, and Spirit-fused?

They could still be Adjuster-fused, but hardly Son-, or Spirit-fused; the Creator Son is no longer present to endow mortals with his spirit. (p. 450, par. 1) The Creative Spirit is also absent, and presumably could not endow such mortals with her spirit. (p. 450, par. 6) Some entirely new order of mortal progression would undoubtedly supercede the methods of the present universe age.

The impact of the outer space citizens. As the Third Age progresses we can visualize the local universes, the superuniverses, and the central universe as swarming with the in-moving pilgrims from outer space. If our conception of the relative size of the outer space levels is at all reasonable (see Appendix XVI) then this in-pouring torrent of outer-spacers will grow larger and larger as progressively larger segments of the outer regions are opened. At some future time the outer space pilgrims are going to outnumber the native beings in the grand universe. Later on they may outnumber them by a very great margin.

§2. THE TWO TRINITIES IN OUTER SPACE.

For the very first time in the development of the master universe there are two trinities in collaboration. We know that the Paradise Trinity functions on the level of ultimacy (p. 113, par. 7), and that even the First Experiential Trinity is now a qualified reality (p. 16, par. 3); both trinities are concerned with the ultimate level of Total Deity function. (p. 2, par. 11) Consider the statements:

- p. 1291, par. 8 The Trinity Ultimate could hardly function until the completion of the Supreme, but it is even now a qualified reality and the Qualified Vicegerents of the Ultimate are in existence.
- p. 1166, par. 5 The Paradise Trinity now co-ordinates ultimate existences, but it does all this as a self-qualified absolute. The First Experiential Trinity will co-ordinate transcendentals as a transcendental.

Here are two significant differences: The action of the Paradise Trinity is an attenuation of absoluteness (it also is the action of an existential trinity); the action of the Trinity Ultimate is experiential and is not an attenuation of anything (this trinity is an absonite entity and it is dealing with absonite realities). Will the expanding function and the increasing unification of the First Experiential Trinity be attended by a corresponding withdrawal of the function of the Paradise Trinity? We surmise this is what will happen. (See Appendix X., The First Experiential Trinity.)

§3. THE SUPREME IN THE INNER AND THE OUTER UNIVERSES.

As we explore the future of the master universe new terms prove useful, such as the "inner" universes and the "outer" universes. And something similar to this kind of language is quite likely to develop in deep outer space, where the natives will lump all of us together — Paradisers, Havoners, superuniversers — as people from the "inner universes."

In the Third and subsequent ages the Supreme will still be functioning in the inner creations, and will be expanding to enlarged activities in the outer realms.

- p. 1268, par. 5 The *primary function* of the Supreme Being is in the central universe where he operates as a spirit person.
- (ibid) His *secondary function* is in the grand universe; he functions here as a sovereign, as a person of power.
- (ibid) His *tertiary function* is of master-universe scope and three speculations are offered concerning this future function.
- (a) The tertiary phase of Supremacy will have something to do with "the third level of Deity manifestation."
- (b) The Supreme will expand as universe sovereign and will be a super-Almighty in the creations of outer space.
- p. 1269, par. 5 (c) He will give expression to some unknown aspect of mind. The mind of Supremacy is believed to have a latent potential for function that is master universe in scope.
- (ibid) Both physical and spiritual growth seem to reach a final limit on worlds long settled in light and life, but growth of mind appears to be limitless.

In the outer space ages, we project a picture of a possible threefold function of the Supreme Being: He is still operating in Havona in the spiritual sense; he is still functioning as almighty sovereign of the grand universe; and he has developed some new function, or functions, that spread out over the whole master universe. What is this new function, or functions?

We may examine the three speculations that are offered us in the Papers:

(a) *The "third level of Deity manifestation."* This statement is difficult to interpret unless it refers to some relationship with God the Absolute. We are informed that God the Absolute "... is the third level of unifying Deity expression and expansion." Such relationship on the part of the Supreme would seem to involve the Ultimate and would suggest collaboration in the Second Experiential Trinity. (See Appendix XIX., The Second Experiential Trinity.) We do not feel that the Trinity of Trinities is involved, since this trinity seems to be extra-master-universe in function. (Nevertheless, see Appendix XXIV., The Third Experiential Trinity.)

(b) *The Supreme as super-Almighty.* This suggests an extension of the present function of the Supreme as sovereign of the superuniverses, as a being of power. Perhaps the Supreme will in some manner be active in the administration of the outer creations. Perhaps this is one of the ways the Supreme will collaborate with the Spirit in outer space.

(c) *An unknown potential of mind.* The third speculation offered in the Papers concerns the expression of some latent potential of mind. Concerning the Supreme Mind we are informed as follows:

- p. 1264, par. 7 It was bestowed by the Conjoint Actor and serves to unify the power of the Almighty with the spirit person of the Supreme.
- p. 1269, par. 3 It is now emerging as an actuality through its work with God the Sevenfold in the development of the grand universe.
- p. 5, par. 13 The actualizing Supreme Mind focalizes in Majeston as a time-space experience.

In Appendix XII., §2, Is there a Mind Aspect (to the present function) of God the Sevenfold? we raise the question of a possible sevenfold association that may culminate in the actualization of the mind of Supremacy.

We may be sure the Supreme Being will be quite active in the four ages of the outer universes. This study ventures the thought that he will be active in all three categories we have considered: as a collaborator in the third

level of deity manifestation, as a sovereign of expanded power, and as an active expression of some new level of mind function (or mind ministry).

The Supreme Being will be an active participant in the postfinite growth adventure, and will benefit from the growth potentials of the post-supreme ages. These are the ages when personalities are participating in the master-universe growth experience with the Ultimate. (See Appendix VII., §6, Post-Supreme Growth; Growth in the Outer Universes.)

§4. THE SPIRIT AND THE SUPREME.

In Appendix V., Association of Dual-Deity, we developed a principle that seems to have a good deal to do with the assignment of the universe administrators. The Dual-Deity associations seem to function out on the creative frontier. As these "frontier universes" are settled, becoming "inner creations" in relation to new "outer universes," the Dual-Deity administrators seem to give way to Trinity-origin administrators. Perhaps the Dual-Deity (and single-origin) administrators then move on to the creative frontier in the new outer universes.

The Father-Son partnership inaugurates the First Age, the Age of Havona, and immediately becomes a Trinity administration of the perfect central creation. The Son-Spirit partnership of the Second Age will eventually produce 700,000 perfected local universes and then will give way to the more extensive functioning of the Trinity-origin administrators. (p. 262, par. 5) In light of this probable principle of universe administration, this shift from Dual-Deity to Trinity, consider this statement:

- p. 1171, par. 5 The original partnership of Father-Son has been transformed to Son-Spirit and then to Spirit-Supreme.

If this principle of "Dual-Deity on the creative frontier" is valid, are we to expect a new manifestation of such a relationship in the outer space universes? Will this relationship be between the Supreme and the Infinite Spirit? Are the Master Spirits involved? And how about the Creative Spirits? Some of these relationships are very close, even in the present universe age.

- p. 100, par. 1 The Infinite Spirit acts in many ways to make up for the incompleteness of the Supreme Being.
- p. 1272, par. 1

- (ibid) This closeness is shared by the Master Spirits, especially by the Seventh Master Spirit who can speak for the Supreme.
- p. 1272, par. 4 The Master Spirits support the sovereignty of the Supreme and are, in turn, affected in their actions by his emerging purpose.
- p. 186, par.2 The Master Spirits distribute the Infinite Spirit to the extra-Havona universes.

We find it difficult to visualize the further extension of the collaboration of the Infinite Spirit and the Supreme in outer space. If the Supreme is active in the outer universes, we are sure that he will collaborate with the very influential presences of the Seven Master Spirits. (See Appendix XIV., Expanding Influence of the Master Spirits.) There could be, possibly, some new liaison with the Creative Spirits in outer space, but this is also difficult to visualize. We are, however, quite sure all of these Spirits will be active in the outer universes.

§5. GOD THE SEVENFOLD IN THE OUTER UNIVERSES.

A full discussion of the projected function of God the Sevenfold in outer space is covered in the Appendices:

- Appendix XII. Future Expansion of God the Sevenfold
 Appendix XIII. Evolution of Universe Sons and Spirits
 Appendix XIV. Expanding Influence of the Master Spirits

This study submits that God the Sevenfold will be intensely active in the outer creations and will be expanded in scope and function. The Universe Sons and Spirits are visualized as operating on two or three experiential and functional levels. We further project that the Master Spirits will continue to impart new combinations of their unique sevenfold natures to the environmental coloration of the principle segments of these outer space creations. (Appendix XV., §1-2)

§6. FINALITERS AND OTHERS IN THE OUTER CREATIONS.

Numerous groups of beings besides the finaliters may be assigned to the work of the administration of the outer universes:

- p. 635, par. 1 A close relationship is developing between Creator Sons, Creative Spirits, Evening Stars, Teacher Sons, and the finaliters.
- Deduction: All these beings are going to work together in the universes of outer space.
- p. 233, par.2 Magisterial Sons, together with Creator Sons and Teacher Sons, "function in the vanguard" of those beings who serve on the creative frontier of expanding Paradise divinity.
- Speculation: If death ever ceased on the inhabited worlds, then the Magisterial Sons would be free to serve in the outer space creations.
- p. 244, par.6 The Trinity-embraced Sons have been assigned to the superuniverse administrations for the duration of the Second Age, but they have never been told this is an eternal assignment.
- Speculation: Will the Mighty Messengers and their colleagues rejoin the finaliter corps in the remote future?

And there must be a great many other orders of beings who are going to find ultimate service-destiny in the space levels of the post-supreme universes.

The growth of finaliters. We are informed (p. 348, par. 4) that finaliters, who are sixth-stage spirits, have yet to attain finality of growth in three ways:

- (a) Ultimate spirit status
- (b) Creature service
- (c) Attainment of experiential deity.

We know that our experience of growth in the present universe age has to do with the development of the first three (of seven) dimensions of personality, and that the next three dimensions (fourth, fifth, and sixth) are presently completely dormant, being reserved for absonite growth. (p. 1226, par. 14) It appears likely that, by far, the most of our growth will be post-supreme, and the entire story of the mortal ascent to Paradise and of finaliter service in the grand universe is, in the larger sense, just the

beginning — a sort of kindergarten in relation to the higher and vaster levels of education and service that lie beyond the circumscribing horizons of the present universe age. (See Appendix IV., §8-B, Finaliters in the Post-Supreme Ages.)

In the superuniverse administration of the present age, it is necessary to complement the existential wisdom of the Sons of the Paradise Trinity with the experiential wisdom of evolutionary origin in time and space. So do the Perfectioners of Wisdom require the complementary wisdom of their ascendant colleagues, the Trinitized Sons of Attainment. But it is believed that the post-supreme finaliters will embody both kinds of wisdom, and if so, they would "... become the most effective universe administrators ever to be known in all creation." (p. 216, par. 3-4)

Finaliters in relation to the Supreme. Our relationship to the Supreme in the Third and subsequent ages, is going to be a rather intimate one. Consider the following statements:

- p. 1182, par.3 When mortals reach the level of sixth-stage spirits, become finaliters, they transmute some liaison factor of mind which becomes a part of Supreme Mind.
- p. 1286, par. 2 When mortals become seventh-stage spirits, in the Third Age, their dual minds (mortal and Adjuster) will become triune minds through union with the Supreme Mind of the completed Supreme Being.
- p. 1286, par. 3 Seventh-stage-spirit finaliters will portray God the Supreme in their experiential natures, just as Jesus portrayed the Universal Father on his final bestowal.

If we are to have such a relationship to the God of Finite Experience, then we really may be able to compensate the outer space creatures for their complete lack of such finite experience. We are further informed (p. 643, par. 6) that finaliters will truly know the Supreme and that "... they are destined to the service and the *revelation* of this Supreme Deity ..." in the realms of outer space.

§7. CYTOPLASMIC NEED EXPANDS NUCLEAR FUNCTIONS.

In Chapter IV. of our study, we developed the concept of nuclear and cytoplasmic universes. For purposes of this discussion it is enough to say that

the grand universe is a nuclear universe in relation to the outer space, or cytoplasmic, universes. In each such relationship the cytoplasmic creations are lacking something that is present in the nucleus. The outer space universes are going to suffer from a complete lack of finite experience; and finite experience is the very essence of the experiential nature of the evolutionary superuniverses. Consider the statements:

- p. 643, par.6 Finaliters are destined to the service of the Supreme Being and to the revelation of the Supreme in outer space.
- p. 1280, par. 6 They will compensate the outer-spacers for their inability to participate in the growth of the Supreme Being.
- p. 353, par. 7 The outer universes will be completely lacking in the potential for finite experience.

This lack of finite experience in the cytoplasmic outer universes provides the opportunity for enlarged service on the part of all the inhabitants of the grand universe. Grand-universers incorporate in their experiential natures the essence of the Supreme Being, and this is the particular factor that is missing from the experience-potential of outer space.

An analogous deficiency characterizes the present age. (p. 353, par. 8-10) Superuniverse natives — particularly human beings — are completely devoid of that divine perfection which is so characteristic of the creatures of Havona and Paradise. Our imperfection is a challenge to these perfect beings, beings who were created in that perfection which is our distant goal. Our present need is their opportunity for enhanced service. And in this service they break through an otherwise-impassable barrier to growth that is inherent in created perfection. Evolutionary growth can be superimposed on even created perfection.

In Appendix IV., §1, (d) Expansion of Destiny in the Successive Ages, we observe that each new age enables the inhabitants of the preceding age to rise above the previous limits of growth. Havona adds evolutionary growth to the limitations of eternal perfection. In the present universe age, the superuniverses are limited to the status of settlement in light and life, but they will undoubtedly break through this limit to new levels of destiny in the post-supreme ages of the future.

APPENDIX XII.

EXPANSION OF GOD THE SEVENFOLD

*Present Constitution**Is there a Mind Aspect?**The Expanding Functions of the Supreme Creators**Will the Sevenfold become Tenfold in Outer Space?*

God the Sevenfold began to function when the seven superuniverses were organized. This function "will probably expand" with the opening of the outer space levels and the inauguration of the absonite quest for deity. (p. 12, par. 4) What meaning should we attach to the phrase, "will probably expand?" Certainly, this must mean a functional expansion from the grand universe into the outer space creations. This is quantitative expansion. Does it also mean qualitative expansion? If the seven levels of God the Sevenfold now provide for the finite approach to deity, will additional levels be required for the absonite approach?

§1. PRESENT CONSTITUTION OF GOD THE SEVENFOLD.

God the Sevenfold is presented as functioning in two co-ordinated phases: spirit ministry (p. 1270, par. 3-9), and physical control. (p. 1273, par. 7-13) These two aspects of Sevenfold Deity are tabulated below:

<i>God the Sevenfold</i>	<i>The Sevenfold Controllers</i>
1. Universe Sons and Spirits	1. The Master Physical Controllers
2. The Ancients of Days	2. The Supreme Power Centers
3. The Seven Master Spirits	3. The Supreme Power Directors
4. The Supreme Being	4. The Almighty Supreme
5. The Infinite Spirit	5. The God of Action
6. The Eternal Son	6. The Isle of Paradise
7. The Universal Father	7. The Source of Paradise

This dual relationship of spiritual ministry and physical control is unified existentially by the Universal Father and the Conjoint Actor. It is

becoming experientially unified in the conjoining of the Almighty and the Supreme by the function of Supreme Mind. It is functionally unified, as concerns the grand universe, in the close association of the Seven Master Spirits and the Seven Supreme Power Directors.

§2. IS THERE A MIND ASPECT OF GOD THE SEVENFOLD?

The Papers tell us that man's relationship to the Sevenfold is a matter of making contact with the "personal and spiritual divinity" of God the Sevenfold. (p. 1164, par. 4) We are also informed there are other aspects of the Sevenfold that are not concerned with our universe progression, and all of these phases of the Sevenfold are going to be integrated in the Supreme. The Sevenfold Controllers must represent one such non-spiritual phase of the Sevenfold. Is it possible that there is a third phase, a mind phase, of the Sevenfold? Consider the following:

p. 480, par. 6	1. The Master Physical Controllers, pre-Adjutant Mind
p. 481, par. 1	2. The Adjutant Mind-Spirits, human and midwayer minds
p. 481, par. 2	3. The Creative Spirits, local universe minds
p. 481, par. 3	4. The Seven Master Spirits, the cosmic mind
p. 5, par. 13	5. Majeston, focal point of factualizing Supreme Mind
p. 102, par. 3	6. The Conjoint Actor, the source of Absolute Mind
p. 1181, par. 7	7. The Father-Son, dual ancestor of the Source of Mind

The existence or non-existence of such a mind phase of the Sevenfold is not essential to the development of our line of thinking. We suggest, however, that it is a very possible relationship.

§3. EXPANDING FUNCTION OF THE SUPREME CREATORS.

(See Appendix IV., §3. God the Sevenfold.) There is no question about the expansion of God the Sevenfold in outer space. The three Paradise Deities are just as much concerned with the outer space universes as with Havona and the superuniverses. God the Supreme will be functioning as the experiential ruler of the grand universe, then in a certain capacity in the master universe, and as a member of the First Experiential Trinity.

We are also informed that the progressive settling of the superuniverses in light and life is attended by a withdrawal of the activities of the Supreme Creators in association with an expansion of the activities of the Supreme Being. (p. 642, par. 6) Now, if the Supreme Creators are progressively withdrawing from the affairs of the present age, this strongly suggests their ministry will expand in the affairs of the outer space universes in the next universe age.

The Master Spirits. When the perfected superuniverses are united under the future administration of God the Supreme, the Master Spirits will continue to be located in the grand universe. (p. 12, par. 3)

This does not, however, mean they could not act in outer space. We may deduce that they are concerned with those segments of outer space which are correlated with their present spheres of superuniverse jurisdiction. (p. 184, par. 11) The Supreme Being may administer the grand universe either with or without the collaboration of the Master Spirits. (p. 643, par. 4) In any event, the collective attributes of the Master Spirits are supreme, ultimate, and supreme-ultimate (p. 186, par. 3); therefore they have full capacity to function throughout all the growth stages of the master creation. (See Appendix XIV., Expanding Influence of the Master Spirits.)

The Ancients of Days. We are informed that, in the next universe age, the Ancients of Days will continue as superuniverse administrators (p. 12, par. 3), but may be superseded in sovereignty by the Supreme Being. In this event, they would function as his vicegerents. (p. 1292, par. 9-11) It does not appear likely that these Trinity-origin rulers of the supercreations will be directly concerned with the affairs of outer space, but we really do not know. It seems more likely that they will be concerned with the outer-spacers who may be traversing the superuniverses on their way in to Havona and Paradise. (p. 163, par. 3)

The Universe Sons and Spirits. The dual creators of the local universes are concerned, along with the Supreme, in the mobilization of all finite resources for the absonite adventure. (p. 12, par. 3) It appears that the Universe Sons and Spirits are destined to outer space. It also appears that there will be more than one kind of Creator Son and Creative Spirit in outer space. We advance the theory that there will be three kinds of Sons and Spirits who will be commissioned in the outer universes. (See Appendix XIII., Evolution of Universe Sons and Spirits.) Consider the following line of reasoning:

Son-Spirit Creative Trios. The Creator Sons and Creative Spirits are the beings who have been (or will be) commissioned as the creators of the local universes in the present age, and in the

Third Age we believe they will have trinitized a Third Being, a creative associate, by virtue of which they will have become Creative Trios.

Mixed-Age Sons and Spirits. These are the beings who are created (or, who will be created) in the Second Age, but who will not be commissioned for function until the Third Age.

Third-Age Sons and Spirits. These beings will be created and will be commissioned for service in the next universe age.

We have the belief that the junior Sons and Spirits will be assigned for universe service under the jurisdiction of their seniors, who have had experience (as creators) in the Second Age.

54. WILL THE SEVENFOLD BECOME TENFOLD IN OUTER SPACE?

In Appendix XV., note is made of the possible significance of the number ten in relation to the functions of the Supreme Being. We believe that God the Sevenfold may possibly become tenfold in the expanded service of the outer space creations. Certainly the absonite approach to the Universal Father is going to include some features not presently encountered in the finite approach. Consider then, a possible tenfold structure of that which is now sevenfold.

God the Tenfold

1. Third-Age Sons and Spirits
2. Mixed-Age Sons and Spirits
3. Son-Spirit Creative Trios
4. The Ancients of Days
5. The Seven Master Spirits

The Tenfold Controllers

1. The Master Physical Controllers
2. The Supreme Power Centers
3. The Supreme Power Directors
4. The Associate Force Organizers
5. The Primary Force Organizers

6. The Completed Supreme Being

- | | |
|-----------------------------|-------------------------------|
| 7. The Eventuating Ultimate | 7. The Ultimate as Omnipotent |
| 8. The Infinite Spirit | 8. The God of Action |
| 9. The Eternal Son | 9. The Isle of Paradise |
| 10. The Universal Father | 10. The Source of Paradise |

In the parallel comparison of God the Sevenfold and the Sevenfold Controllers, we could see that the relationship between them was not fully unified from an experiential standpoint. This would not be the case in our visualization of a possible Tenfold Deity; here we find full experiential unification in the presence of the completed Supreme Being. Such unification would not extend to the absonite level since the Ultimate is incomplete in growth. The Ultimate as Omnipotent (p. 1297, par. 1) must sustain a relationship to God the Ultimate analogous to the present growing relationship of the Almighty Supreme to God the Supreme.

Association of Force Organizers and Power Directors. There is warrant in the Papers for the projected association of Force Organizers and Power Directors. We know that frandalanks are created by both orders (p. 328, par. 6), that the Master Physical Controllers are distributed in a super-universe by its Council of Equilibrium, and this Council is made up of Associate Force Organizers. (p. 324, par. 5)

APPENDIX XIII.

EVOLUTION OF UNIVERSE SONS AND SPIRITS

Natures of Universe Sons and Spirits

Numbers of the Universe Sons and Spirits

Son-Spirit Creative Trios

Post-Supreme Sons and Spirits

It is the purpose of this Appendix to assemble what the Papers have to say about the evolution of Creator Sons and Creative Spirits. We will pay particular attention to the nature of these creators, and to their experiential growth in the time-space creations; and will give careful consideration to their destiny in the outer space universes, particularly the creations of the first outer space level.

§1. NATURES OF THE UNIVERSE SONS AND SPIRITS.

When the Universal Father and the Eternal Son unite in the infinite and total sense, they produce their deity equal — the Infinite Spirit. When the Father and Son continue to explore the subinfinite and subuniversal consequences of their union, they bring into being the order of Michaels — Creator Sons. (p. 88, par. 1) These Michaels are spoken of as being potentially equal to the Universal Father and the Eternal Son in creative power of a co-ordinate nature. (ibid) They are limited in function only by the pre-existent forces and agencies of Paradise and, in sovereignty, only by the limits of that which they have brought into being. (p. 88, par. 2) On subinfinite levels, these Michaels appear to be an extension of the original creativity of the Paradise Father-Son. They fully express all the divinity of God and share phases of the absoluteness of God. (p. 59, par. 1) They are the absolutes of the Father-Son concepts which brought them into being. (p. 242, par. 1)

In the present age their function is finite. But, it is believed that their potential for future function may be superfinite (p. 242, par. 2-3) and that their service in outer space may witness the liberation of these superfinite potentials for service. (p. 242, par. 3)

When a Creator Son is brought into being by the Paradise Father and Son, the Infinite Spirit simultaneously responds by differentiating within himself that entity who is to become the spirit complement of the Creator

Son. (p. 203, par. 7) This complementary spirit must have the full capacity to grow along with the associated Creator Son since the Infinite Spirit is possessed of unlimited capacity to respond to creative acts on the part of the Father-Son. In other words, any Universe Spirit is the full complement of the associated Universe Son; her growth potential is the complementary equal of his.

Time-space status. Neither the Universe Son nor Spirit is completely independent of time and space. The Spirit becomes "space cognizant" in the second stage of her development. (p. 203, par. 8) In so doing, she is achieving an awareness which enables her to recognize a bounded space area as her own — an area within which she would be unlimited by space and outside of which she would be limited by space. (p. 377, par. 5) The entire space of our local universe is pervaded by the Creative Spirit of Salvington, and she is not thus present outside of Nebadon. (p. 455, par. 1) A Creative Spirit is not able to function independently of time (p. 376, par. 7); in contrast to this, a Creator Son is not ordinarily limited by time although he is limited by space. (p. 377, par. 2) In the present age, the Universe Sons and Spirits so collaborate that each makes available to the other the relative liberation from time and space. (p. 377, par. 3) We offer the opinion that any future union of a trinitizing nature on the part of a Universe Son and Spirit will result in the appearance of a Creative Trio that will be fully aware of time and space, but will be unlimited in function by either time or space, at least within a circumscribed realm. Such transcendence of time and space is essential to possible function on the absonite level of operations.

§2. THE NUMBERS OF UNIVERSE SONS AND SPIRITS.

Whatever we may learn about the numbers of Creator Sons we may be sure that the same data will apply to the numbers of Creative Spirits, because such a Spirit is produced every time a Michael Son is created. (p. 203, par. 7) This being the case, then what is known about the present numbers of the Creator Sons? The Papers make two references to such numbers:

p. 235, par. 4 There are "more than seven hundred thousand."

p. 1299, par. 5 Mention is made of "well-nigh a million"

We may accordingly assume that there are already in existence more Creator Sons and Creative Spirits than can be accommodated by the present plan concerning the number of local universes in the seven superuniverses. The Papers give the following information concerning these plans:

- | | |
|---------------------------|---|
| p. 167, par. 1,
par. 5 | The plan for the organization of universes provides for 700,000 local universes. |
| p. 235, par. 4 | This plan also provides that one Union of Days be stationed in each local universe. There are exactly 700,000 Unions of Days and no more are being created. |
| p. 268, par. 5 | The plan further provides for the stationing of an Associate Inspector at the capitol of each local universe. There are just 700,000 of these beings in existence. |
| p. 269, par. 1 | The plan also provides that an Assigned Sentinal be in residence in each local system. Since each local universe has 10,000 systems, this means a total of (700,000 x 10,000) 7 billion systems in all. There are just 7 billion Assigned Sentinals in existence. |
| Deduction: | There will be just 700,000 local universes in the seven superuniverses. This is an exact number. |
| p. 235, par. 4 | The number of Creator Sons is increasing all the time. The future destiny of the Creator Sons (and Creative Spirits) in excess of 700,000 is not known. |
| Conclusion: | The numbers in excess of 700,000 must be destined to have initial creator experience in outer space. |

These citations strongly suggest that not all of the Creator Sons and the Creative Spirits are going to have a chance to serve as the organizers and perfectors of local universes in the present age. It must logically follow, then, that many will have their first experience in universe making in the outer space creations.

This study advances the idea that there will be more than one kind of Creator Son and Creative Spirit functioning in the Third Age. It seems likely that the first outer space level will see creative activities being carried on by three kinds of Universe Sons and Spirits: Son-Spirit Creative Trios, Mixed-Age Sons and Spirits, and Third-Age Sons and Spirits.

§3. SON-SPIRIT CREATIVE TRIOS.

The Son-Spirit Creative Trios, which we believe are destined to function in the Primary Space Level, should number exactly 700,000. These are

the Creator Sons and the Creative Spirits who have organized and perfected the 700,000 local universes of the present universe age. We refer to these Sons and Spirits as "trios" rather than "duos" because we believe that each pair will be augmented by their trinitized offspring — a co-ordinate creator.

Such Creative Trios include the Master Michaels and the seventh-stage Creative Spirits who have fully participated (as creators) in the evolutionary growth of the Supreme Being. They have acquired, and they embody, the fullness of the experiential potential of Supremacy, and it must logically follow that they can express this experiential potential in their acts of creation and trinitization. Let us examine the natures of these Sons and Spirits, and then consider the consequences of their trinitizing union.

Master Michaels. These are the creators whose original Paradise divinity has been augmented by the experiential acquisition of the divinity of evolutionary Supremacy in time and space. They have earned, by actual experience, the full sovereignty of their local universes, from the first stage of initial vicegerent status to the sixth stage — trinitarian sovereignty — rulership of a local universe that is settled in light and life. (p. 237, par. 8-9; p. 238, par. 1-4) We venture that the (unrevealed) seventh stage of sovereignty (p. 238, par. 5) will witness a delegation of rulership by a Creator Son when he departs his local universe for the new adventure in outer space. (We speculate that the recipients of this delegated sovereignty would be Gabriel, the Father Melchizedek, and the Union of Days.) In addition to having earned this sovereignty, the Master Sons have explored seven levels of descending creature experience in association with a portrayal of one of the seven phases of the will of Deity, and have liberated their potential for absolute function. (p. 1318, par. 3-6) These Master Michaels have eternally identified themselves with the Supreme Being. (p. 1318, par. 7) Such a Master Son is, in experiential status, vastly more than a Creator Son who has had no experience in the organizing and perfecting of a local universe.

Seventh-stage Creative Spirits. These are the Spirits of the "unrevealed career." (p. 204, par. 6) Such Universe Spirits have experienced a long evolutionary growth from the times of "initial differentiation," which is their first stage of development. (p. 203, par. 7) They have passed through preliminary creatorship training, having departed from Paradise, and have collaborated with the associated Son in the physical organization of a local universe. (p. 203, par. 7-8; p. 204, par. 1) They have "personalized" in the likeness of the supervising Master Spirit at the time of the creation of life in the local universe. (p. 374, par. 4) They have become even more personal as a result of the bestowals of the associated Son, and have entered upon the sixth stage of existence when the local universe has become settled in light

and life. (p. 204, par. 3-4) We believe that the seventh stage of the development of a Creative Spirit is one in which she becomes completely personal and during which she leaves her local universe with the associated Creator Son for the outer space adventure. (See Appendix VIII., §6, The Personalization of a Focalization.)

Two different kinds of experiential growth. The Creator Sons and the Creative Spirits both grow experientially, but the nature of the growth of each appears to be so very different that the one might be thought of as existing at "right angles" to the other. A Creator Son is a person from the very beginning; his consort probably becomes a completed person only at the very end of the present age. (p. 106, par. 10) A Creator Son traverses the "vertical" experience from being one-in-divinity with God to becoming one-in-nature with man. A Creative Spirit traverses the "horizontal" experience of starting out as an impersonal, or prepersonal, focalization of the Infinite Spirit and of eventually achieving a real personality in the likeness of one of the Master Spirits. These two kinds of growth appear to be very complementary; the kind of growth-experience which inherent nature denies to the one is the very kind that characterizes the growth of the other. It seems likely that the two kinds of growth, when taken together, would tend to encompass the whole gamut of possible growth, within the limits of the present universe age. If this is true, then it would follow that such Universe Sons and Spirits would have acquired the experiential capacity to give trinitizing expression to the fullness of these acquired attributes in addition to their original endowment of Paradise divinity.

Creation versus trinitization. In the early days of the evolution of a local universe, the associated Son and Spirit united in a creative liaison to give expression to their original ideal of personality — Gabriel, the Chief Executive. (p. 369, par. 4) Now, let us analyze this action to see just what took place:

- (a) This is a total creative act. In some manner it exhausts certain potentials; there can be only one Gabriel in a local universe. (p. 369, par. 5) But this is not a trinitizing act — not a trinitizing union; the two creators are not united.
- (b) The two creators are limited in experiential growth, hence are limited in their experiential capacity to mobilize potentials. Their experience in this time-space adventure is still embryonic; the Creator Son is a pre-bestowal Son who has just started to function in the second stage of sovereignty — conjoint vicegerent sovereignty. (p. 237, par. 9) The Creative Spirit is in the fourth stage of existence. (p. 204, par. 3)

- (c) The being thus produced, Gabriel, is fully expressive of the total creative potential that could be mobilized by the two creators, as they then existed in their respective stages of experiential growth.

What will happen, in the Third Age, when a Master Michael unites with a seventh-stage Spirit in an act that is a trinitizing union? There is a great difference between a creative act and a trinitizing union — a union that gives expression to an offspring who is the equal of the trinitizing parents. The Paradise Father and Eternal Son can create an unlimited number of subordinate beings, beings who partake of their divinity but who do not share their universality and infinity. They can likewise *trinitize* an unlimited number of subordinate beings; but they could produce only one deity equal, the Conjoint Actor. When they did this they became forever united as the Father-Son. (p. 249, par. 4) A Creator Son and Creative Spirit can likewise produce many beings of subordinate status; but an act of trinitization on their part would result in the appearance of an offspring of co-ordinate status, and in their union as Son-Spirit. (See Appendix VIII., §1, Creative Techniques, §2. Trinitizing Techniques.)

Nature of the Third Being of a Trio. What would be the basic nature of this Third Being, this third member of a Son-Spirit Creative Trio? We have already deduced that he would be the co-ordinate of the parental Universe Son and Spirit. If he is a co-ordinate being, then he would possess creator prerogatives. The Papers suggest that his attributes might be of an ultimate nature. (p. 643, par. 2) If we go back to the relationship of the Infinite Spirit to the Universal Father and the Eternal Son, we may obtain further clues. In relation to the Paradise Father and Son the Infinite Spirit is spoken of as being provisionally subject to the ancestral deities, but as having the greatest potential and latitude for action. (p. 100, par. 2) This Third Being will also be something more than the predictable sum of the attributes of the trinitizing parents; some of the attributes of the Infinite Spirit are not observably present in either of the ancestral deities. (p. 99, par. 2) Again, the Infinite Spirit is spoken of as superadditive to the union of the Father-Son. (p. 110, par. 4) These Third Beings have also been portrayed as a new expression of Ultimate Deity. They could be ultimate in nature because of expressing all the "horizontal growth" of a Creative Spirit and all the "vertical growth" of a Creator Son. All-in-all, we may deduce that such a postulated Third Being will be something different from, and more than, the predictable consequence of a trinitizing union of a Master Son and a seventh-stage Creative Spirit.

Seven types of Son-Spirit Trios. In a certain way, each of the Creative Trios will be unique, because each Michael member is a unique person. In

another sense, there will be seven basic types of trios, because there are just seven basic types of Creative Spirits. If we may adapt the terminology used to describe the Reflective Spirits (p. 275, par. 2), then we can say that "First Order" Creative Spirits are those from the First Superuniverse, because their personal natures are all like that of the First Master Spirit. And on to "Seventh Order" Creative Spirits, who hail from Orvonton and are in nature like the Seventh Master Spirit. (p. 375, par. 3) There should be 100,000 First-Order Creative Trios and an equal number of each of the other six orders. In a certain sense, this appearance of seven orders of Creative Trios constitutes an extension of the influence of the Master Spirits in outer space. (See Appendix XIV., §5. Master Spirits and Creative Trios in the Primary Space Level.)

§4. MIXED-AGE CREATOR SONS AND CREATIVE SPIRITS.

We have come now to a consideration of those Universe Sons and Spirits who are of origin in the Second (present) Age, but who will not function as universe creators until the Third Age. Such beings could participate in the evolutionary growth of the Supreme in the present age; but only within certain limits, and *not as creators*. The creative adventure for such Universe Sons and Spirits will take place after the close of the present age — after the completion of the evolutionary growth of the Supreme. When such beings finally function and grow *as creators*, it will be in the post-supreme ages of the outer space universes, and their growth as creators will be post-supreme in nature.

Mixed-Age Creator Sons. Some of these Michaels are even now in existence and more of them are being created all of the time. How many such Sons there will be at the end of the present age is a matter of conjecture, but it might be a rather large number. Creator Sons are not inactive during the time of waiting for assignment to the universe adventure; they undergo educational training in Havona. (p. 162, par. 2) They are also active in relation to ascending and descending pilgrims in Havona; the fourth Havona circuit contains seven worlds on which the reserve Michaels maintain schools of ministry to both groups of pilgrims. (p. 293, par. 6) While these Sons regard Sonarington as their status sphere in the present age (p. 148, par. 5), they also maintain certain secret colleges on Vicegerington. (p. 250, par. 5) These citations all seem to indicate that a Michael receives rich experiential training before being commissioned as an organizer of a local universe. (p. 203, par. 8) And all of this would further indicate that those Michaels who will not function as creators until the next age, are still undergoing an intensive training in the problems and the affairs of the present age. And, if they are in training at the present time, then they are personally participating in the

growth of the Supreme Being. But they are participating in this growth as pre-creators, not as creators.

Mixed-Age Creative Spirits. These Creative Spirits have differentiated within the Infinite Spirit, but are unassigned to local universe space sites. They are limited to the second stage of development. (p. 203, par. 8) They cannot enter the third until they collaborate with the complemental Michael in the physical organization of a local universe. Such second-stage Spirits are "space cognizant" and they have begun preliminary training for working with the associated Michael. (p. 203, par. 8) Apparently this training takes place in Havona under the direction of the Circuit Spirits; this training is prepersonal. (p. 162, par. 7) It is to be especially noted that all of this training is prepersonal.

Supreme and post-supreme growth of the Mixed-Age Creators. The basic natures of the Michaels could hardly differ, regardless of universe ages, because each one is an expression of Father-Son divinity. Similarly, a Creative Spirit starts out as an individualized presence of the Infinite Spirit. (p. 374, par. 3) The pre-creator growth of the Michaels would involve *personal* participation in the evolutionary growth of the Supreme; the pre-creative growth of the second-stage Spirits would involve *prepersonal* participation in the growth of the Supreme.

When we consider the creative activities of these Universe Sons and Spirits in the Third Age and in the Primary Space Level, then we must recognize that the very potentials with which they will be working (and out of which they will bring forth their creations) will be post-supreme in nature. The pre-creator growth of these Mixed-Age Sons and Spirits will be a part of the growth of the Supreme; their growth as creators will be post-supreme. (See Appendix VII., §6. Post-Supreme Growth.)

§5. THIRD-AGE CREATOR SONS AND CREATIVE SPIRITS.

These are the Universe Sons and Spirits who will not make their appearance until after the close of the present age. Their entire experience — pre-creative and creative — will be in the Third and subsequent ages. They will be entirely post-supreme in all phases of experiential development. These Third-Age Sons and Spirits will be identical with all prior Universe Sons and Spirits in terms of basic endowment of Paradise divinity. Their experiences as creators will parallel that of the Mixed-Age Sons and Spirits, for both groups will have their initial creative function on a space-stage that is post-supreme in terms of transformable potentials. (p. 1298, par. 7; Appendix VII., §6)

APPENDIX XIV.

EXPANDING INFLUENCE OF THE MASTER SPIRITS

The Principle of Divergence-Convergence

Superuniverse Administration — Present and Future

Master Spirits and Creative Trios in the Primary Space Level

The Results of the Interaction of Seven times Seven

The Seven Master Spirits seem to be concerned about almost everything below the level of absolute and existential values. The personalization of the Infinite Spirit completes existential deity and is followed by the personalization of the Master Spirits — the first expression of experiential deity. (p. 110, par. 6) The Seven Master Spirits represent "the first Deity-creating act" of the Third Person of Deity (p. 105, par. 7), and collectively they encompass all of the functions of the Supreme, the Ultimate, and the Supreme-Ultimate, in the master universe. (p. 185, par. 3) On all subabsolute levels they collectively represent the Infinite Spirit (p. 186, par. 4), the Paradise Deities (p. 185, par. 4), and even the Paradise Trinity. (p. 185, par. 3)

§1. THE PRINCIPLE OF DIVERGENCE-CONVERGENCE.

It would appear that we have here encountered another of the basic principles that seem to govern the unfolding of the creative pattern in the master universe. This is the principle of Divergence-Convergence, resulting in the production of a new diversification of meanings and values.

If we go back to the origin of the Master Spirits, we may see this principle in its original form. Pre-Father Deity starts out as the Personality of Infinity. From this is subtracted the Absolute Person of the Son. This results in the appearance of two deities, and constitutes a divergence from the original unity. The two deities then converge in the production of the Third Person who is, in nature, something different from either ancestral being. (p. 110, par. 4) This is an example of unity which diverges, then converges, with the result that something new and different is brought into being.

When we consider the undivided Deity of the Paradise Trinity in relation to the Master Spirits we observe another divergence, and this time it is a sevenfold diversification. Here we may draw upon optics for a simple

illustration: If white light is passed through a proper prism, it can be broken up into the chromatic scale, ranging from red through the varied colors to violet. If these colors are recombined, they will reproduce the original white light. Suppose we visualize the Trinity as the source of the white light. The Seven Master Spirits symbolize the seven chromatic components of white light. Now, let us further visualize two screens — a finite screen and an absonite screen. When the rainbow pattern of the Master Spirits is recombined and projected on the finite screen, it appears as the Supreme Being — the personalization of the Trinity to the finite. When it is recombined and projected on the absonite screen, it appears as God the Ultimate — the superpersonalization of the Trinity to the absonite.

The Supreme and the Ultimate thus seem to be power-personalizing those values of deity that are collectively and experientially present in the Seven Master Spirits. Whenever these Master Spirits unite in the presence of Paradise Deity, this would constitute a temporary and collective manifestation of the Supreme, of the Ultimate, and of the Supreme-Ultimate. Apparently this collective function of the Master Spirits is limited to the space-arena of the master universe. (p. 185, par. 3)

§2. THE SACRED SPHERES OF PARADISE AND THE MASTER UNIVERSE.

We are informed that the Trinitized Secrets of Supremacy are related to the two experiential deities, Supreme and Ultimate, and to their future union as the Supreme-Ultimate. We are further informed that these Secrets of Supremacy are the secrets of these same experiential deities — the Supreme, the Ultimate, and the Supreme-Ultimate. (p. 149, par. 2-3) These secrets, at least as they pertain to the Supreme Being, must include such secrets as: the Adjusters, incarnations of the Paradise Sons, trinitizations, seraphic transport, and the evolution of the immortal soul in surviving mortals.

We are also informed that the potentials of the function of the entire master universe are embraced in the 21 sacred spheres of Paradise. (p. 144, par. 1)

Since the worlds of the Father follow the pattern of the seven natures of the Master Spirits, we may deduce that the Master Spirits are going to be quite influential in outer space. We know the Master Spirits are directly concerned with the activities of these worlds — at least we are certain about Divinington. (p. 186, par. 6)

What significance can be attached to the worlds of the Son is not so clear; perhaps other-than-personal beings are going to become more functional in the outer space universes. (p. 149, par. 4-6)

The involvement of the seven worlds of the Spirit suggests that the Seven Supreme Executives may have a function beyond the borders of the grand universe (p. 150, par. 2-3; p. 198, §1); this is further confirmation of the relationship of the Master Spirits to the outer universes.

All these statements relate the function of these 21 worlds solely to the master universe, and of the Trinitized Secrets of Supremacy only to experiential deity and to subabsolute levels of reality. This is the domain of the function of the Master Spirits. (p. 185, par. 3-4; p. 186, par. 5)

We are instructed that the seven worlds of the Spirit are the "headquarters" of the seven superuniverses and their correlated segments in outer space. (p. 150, par. 6)

§3. SUPERUNIVERSE ADMINISTRATION — PRESENT AND FUTURE.

The diverse natures of the Seven Master Spirits determines the division of the superuniverse space level into seven primary segments. (p. 164, par. 1-2) Each of the Master Spirits wholly pervades the superuniverse of jurisdiction, and imparts to his domain the uniqueness of his own nature. (p. 190, par. 11) This stamp of individuality is so strong that it is never eradicated; forever are the natives of the superuniverses destined to bear the superuniverse stamp of their origin. (p. 191, par. 3) This means that the citizens of the superuniverses are evolved in seven basic types, and each culture is distinctly different from that of any other superuniverse.

At the present time, the seven superuniverses are entirely "isolated from each other." (p. 179, par. 11) When they are settled in light and life it is forecast that they will be ruled as a single unit by the Supreme Being, and the boundaries between them will be entirely removed. (p. 1292, par. 10-11) This will result in the commingling of seven cultures. Here we have another application of the principle of Divergence-Convergence. (The Papers also give us [p. 726, par. 2-4] another example of this same principle: On the inhabited worlds the six cultures of the evolutionary races are first segregated, then merged with the seventh — the Adamic culture.)

It is believed that in the future, after the emergence of the Supreme Being, the Master Spirits will continue to be resident in the grand universe (p. 12, par. 3), but it is not certain that they will continue to rule the superuniverses. (p. 643, par. 4)

§4. ADMINISTRATION OF THE PRIMARY SPACE LEVEL.

The Seven Master Spirits are concerned with those segments of the outer space universes that are correlated with their superuniverse spheres of jurisdiction. (p. 184, par. 11) This means that an analysis of the possible organization of the administration of the Primary Space Level must take

into account the function of these Master Spirits. We have the following information about the first outer space level:

- p. 354, par. 5 There are at least 70,000 aggregations of matter that are mobilizing in outer space and each one of them is already larger than a superuniverse.
- Assumption: We assume that this statement has reference to the first outer space level.
- p. 351, par. 8 Seventy Architects are assigned to this level.
- Deduction: Each Architect is responsible for 1,000 of the physical aggregations referred to above.
- p. 352, par. 4 Each Architect corps provides associate-assistants for the preceding corps. This statement is made with reference to the Havona Architects and the superuniverse Architects.
- Assumption: It also applies to the 490 Architects of the fifth corps who would serve as associate-assistants to the Architects in the fourth corps.
- Deduction: Each of the Architects of the Primary Space Level has seven assistants of the fifth corps.

If the foregoing steps of reasoning are valid, then we may assume that each of the Master Spirits will have jurisdiction over one-seventh of the Primary Space Level. This means one-seventh of 70,000 aggregations of matter, or 10,000 of these large aggregations. This is also the jurisdiction of ten Architects of the fourth corps who will be assisted by seventy Architects of the fifth corps.

We believe that each Master Spirit will dominate the environmental trends of his outer space domains much as each now dominates the superuniverse of present jurisdiction. (p. 275, par. 4) This will again place a stamp of individuality characteristic of the supervising Master Spirit on every individual native to such a realm. (p. 190, par. 12)

§5. MASTER SPIRITS/CREATIVE TRIOS IN THE PRIMARY SPACE LEVEL.

We have conjectured that the 700,000 Universe Sons and Spirits who have functioned as the organizers and the perfectors of the local universes of the present age will trinitize their creator equals, and will be assigned to the Primary Space Level as Son-Spirit Creative Trios. We have further noted that there will be seven basic orders of such Creative Trios — 100,000 each

— because there are seven basic types of Creative Spirits, following the natures of the Seven Master Spirits. (See Appendix XIII., §3. Son-Spirit Creative Trios.)

We are now in position to bring up a very interesting question. How will the Son-Spirit Trios be assigned in relation to the spheres of influence of the Master Spirits? If we rule out random assignment, then there are just two possible ways that these Creative Trios could be assigned:

Homogeneous Assignment. There are 100,000 of the First-Order (Fatherlike) Creative Trios. They are, in nature, like the First Master Spirit. All are of former service in superuniverse number one. Now, if all of these First-Order Trios were assigned to the domains of the First Master Spirit, this would be homogeneous assignment. Such assignment would serve to intensify the environmental influence of the First Master Spirit in his outer space domains. Similarly, the other six types of Trios would be assigned to the Master Spirit with whose nature they are akin.

Heterogeneous Assignment. We advance the opinion that these Trios will not be homogeneously assigned. The entire scheme of creation, as it is presented in the Papers, points toward diversification rather than toward uniformity. The billion worlds of Havona are all different. (p. 159, par. 3) It seems reasonable, then, to assume that one-seventh of each order of the Creative Trios will be assigned to each of the Seven Master Spirits. In other words: Some of each of the seven orders of Creative Trios will be serving under each one of the Seven Master Spirits. (There is warrant in the Papers for this assumption, the Reflective Spirits are thus distributed on the superuniverse capitals. [p. 200, par. 5])

Interaction of environmental influences. Each of the Creative Trios is going to have a rather wide range of influence in the Primary Space Level. If there are 70,000 galaxies each of which is larger than a superuniverse, and, if there are 700,000 Creative Trios, then it would follow that each galaxy would constitute the jurisdiction of ten Trios. This means that each such Trio would have the administrative responsibility for one-tenth of a galaxy — a sphere of influence possibly much larger than a major sector in one of the present superuniverses. Each such unit will tend to be dominated by the environmental influence of the supervising Creative Trio. There are seven orders of such Trios and each will variously serve under the jurisdiction and overriding environmental influence of each of the Seven Master Spirits. This, then, will result in the production of 49 environmental trends which will certainly condition the whole growth and the experiential natures of all

beings native to such domains. (We can draw a comparison here between this line of reasoning and the story of the Universal Conciliators [p. 275, par. 3-4, and §7 of this Appendix] which also results in the eventual production of 49 types.)

The effect of forty-nine environments. These conditions in the Primary Space Level are an expansion of that which now characterizes the superuniverses. Each of the seven superuniverses has its own basic environmental influence caused by the presence of the supervising Master Spirit. There are seven such environmental influences in the superuniverse space level; in the first outer space level, there will be 49. What will be the result of this state of affairs? It will result in the environmental conditioning of the post-supreme Universe Spirits who are assigned to these realms as the creative complements of the associated Creator Sons. (These post-supreme Universe Sons and Spirits are those who had no chance to function as creators in the superuniverses. They are discussed in Appendix XIII., §4-5) We know that the Creative Spirits of the present local universes become, in personal natures, like the supervising Master Spirit, thus bringing into existence the present seven basic orders of the Creative Spirits. We hold that the Primary Space Level will be productive of 49 different types of post-supreme Creative Spirits.

§6. THE RESULTS OF THE INTERACTION OF SEVEN TIMES SEVEN.

Let us project our speculations forward in time to try to visualize certain conditions at the end of the Third Age. The Primary Space Level is completed. The post-supreme Universe Sons and Spirits have achieved the full expression and experience of creative function. It is then possible that these Sons and Spirits will also trinitize — thus bringing into existence a Second Corps of Creative Trios. And, if this takes place, there will be 49 different orders of Son-Spirit Creative Trios. Where will this Second Corps of Creative Trios be likely to function? Where else but in the Secondary Space Level and in the transactions of the Fourth Universe Age.

Is there any way we can check our speculations at this point? We have come a long way from the events of "here and now." We believe that the number of the Master Architects offers some confirmation of our reasoning. We know that the Architects of the Primary Space Level number seventy; this factors out as 7 times 10. We know that those assigned to the Secondary Space Level number 490; this factors out as 49 times 10. Is it possible that this number indicates there will be 49 unique expressions of divinity coming out of the Primary Space Level?

If this line of reasoning is valid, then the transactions during the Fourth Universe Age in the Secondary Space Level should produce 7 times 49 phases

of divinity expression. Seven times 49 equals 343. There are 3,430 Master Architects assigned to the Tertiary Space Level; this is 343 times 10.

If this goes on, then the Tertiary Space Level should project into the Quartan Level diverse divinity of 7 times 343; this is 2,401. The Architects assigned to the Quartan Space Level number 24,010; this is 2,401 times 10. The coincidence of these numbers do not validate this line of reasoning, but they do indicate that it is not without logical merit. (For references to the numbers of the Architects, see Appendix XV., §2)

§7. FOOTNOTE: CONCERNING UNIVERSAL CONCILIATORS.

In the discussion of the interaction of environmental influences in this Appendix, we had occasion to refer to the Universal Conciliators of the present universe age as a good illustration of how the interaction of seven influences, when heterogeneously superimposed upon each other, would result in the production of 49 types.

We know there are seven basic orders of Conciliators, in accordance with the seven diverse natures of the Master Spirits. Since each one of these orders serves in each of the superuniverses, we have these seven basic hereditary types of Conciliators, each exposed to seven basic and rather compelling environmental influences. Each of the seven orders of Conciliators is permanently conditioned by the environmental influence of the superuniverse of service. This, in effect, is an exposure of inheritance from the seven diverse natures of the Master Spirits to the superuniverse environments, which in turn, reflect the seven diverse natures of the Master Spirits. The net effect is to produce 49 different types of Conciliators, each having a different viewpoint. These "49 experiential viewpoints" are incomplete, but they are mutually compensatory, and all together tend "to encompass the circle of Supremacy." (p. 275, par. 2-4) When they have completed their service in the superuniverses "... they have acquired a unique grasp of the emerging reality of the Supreme Being ..." (p. 279, par. 1)

The numbers of Conciliators. If we examine the probable numbers of Conciliators, we may be surprised. First of all, we know, for every Havona Servital created there will be created seven of the Universal Conciliators. How many Havona Servitals are there? We do not know, but we do know the number of a particular Servital, it is — 842,842,682,846,782. (p. 271, par. 5) It is reasonable to assume that Servitals are created in serial order and that this particular Servital was not the last one created. This means there are probably more than 842 trillion Servitals. Let us say there are 1,000 trillion of these beings. If so, then there would be 7,000 trillion Conciliators — seven times as many.

We are informed there are almost 18 trillion conciliating commissions now operating in Orvonton (p. 278, par. 7) and it is reasonable to assume

that an equal number would be serving in each of the other superuniverses. This would add up to 108 trillion commissions in all. Let us round this number off and say that there are 100 trillion commissions in service. A commission is made up of four Conciliators (p. 275, par. 5), so, 100 trillion commissions would equal 400 trillion Conciliators in the service of the seven superuniverses.

The Paradise Council of Perfection. If there are 7,000 trillion Conciliators and only 400 trillion are in superuniverse service, then where are the remaining 6,600 trillion? Apparently they have graduated from the service of the superuniverses and have been "... translated to the council of perfection on Paradise ..." (p. 278, par. 8) This council is being "... evolved by the Infinite Spirit for the universe of universes ..." (p. 279, par. 1) (This term, universe of universes, does not have precise meaning such as the designations "superuniverse," or "central universe." We believe that, in this context, the term "universe of universes" means the grand universe in the present age, and that it refers to the master universe in the ages to come.) Here we have the evolution of an experiential group that has developed 49 experiential viewpoints, which viewpoints may be of great service in the (conjectured) 49 environmental realms of the first outer space level. And we are informed that the citizens of the grand universe of today are already getting ready to meet the needs and the challenges of the outer space universes of tomorrow. (p. 263, par. 2)

APPENDIX XV.

MASTER ARCHITECTS AND TRANSCENDENTALERS

Relationships of Certain Numbers

The Numbers of the Architects

Nature and Functions of Transcendentals

Meanings of the Word Absonite

Inception, Realization and Consummation

The Sequence of the Absonite

The Principle of Organic Consistency

Appendix VIII., Transformative Techniques, reviews in some detail the several ways in which beings are actualized, are brought into existence; and §3 of that Appendix, Techniques of Eventuation, gives careful consideration to the possible method of the origin of the Transcendentals and of their governing corps, the Master Universe Architects. (p. 351, par. 3) In connection with this study it was noted that these beings are concerned solely with "the superadministration of the master universe" (p. 350, par. 6), and we deduced that they may well be the personification of God's plans for the entire master universe — past, present, and future. We arrived at the conclusion that these absonite beings eventuated (came into existence) as an inherent and virtually inevitable repercussion to the making of such plans for the master universe. In other words, God could hardly make serious plans concerning the master creation without eventuating (thinking out the existence of) the Architects and the Transcendentals; and these absonite eventuator could come into existence only as a repercussive corollary to the making of such plans.

One of the purposes of Appendix XV is to bring together what the Papers have to say about numbers in relation to deity, to the co-ordinates of deity, to the organization of the universes, and further, to relate such data to the numbers that are given for The Architects of the Master Universe. (p. 351, §9) These numbers, and the organization of the Architects, should tell us something about the total plans for the past, the present, and the future of the entire master creation. It seems likely that a similar comparison of such numbers to the organization of the other groups of Transcendentals would be equally significant, but no numerical data is given concerning the other Transcendentals, therefore no such comparisons can be made.

We will also give consideration to the absonite level of reality and to the nature and functions of the Architects and other Transcendentals. This study will lead to a broad consideration of the Organic Unity of Reality as a basic quality that is characteristic of Reality and which probably accounts for certain happenings that are discussed in the Papers. This quality of organic unity seems to give rise to the "principle of organic consistency" that has been encountered elsewhere. (See Appendix VIII., §3. Techniques of Eventuation — especially the discussion of Compossibility as a Corollary to God's Omnipotence.)

§1. THE RELATIONSHIPS OF CERTAIN NUMBERS.

The universes are mathematical, as well as organic and personal. The organization of a single superuniverse, for example, follows the decimal system with no deviations whatsoever. Its divisions and its subdivisions are all multiples of ten. (p. 167, par. 9-15) Certain numbers do seem to be inherent in the nature of things. For example: If existential Deity is to be undivided, then there can be only *one* existential Trinity, the Paradise Trinity.

Let us consider the pattern of numbers that seems to be disclosed in the narrative of the Papers. We are informed that "... the universe ... is mind planned, mind made, and mind administered." (p. 481, par. 6) If this is the case, then we should expect to find some kind of a mathematical pattern, some significant relationship between certain numbers and the plans for the master universe. What we are looking for is a *system*. In a system the interrelated parts are arranged, they are organized, they have a meaningful positional value. (p. 1227, par. 9)

The number One and the number Three. The number One appears to be significant in relationship to the concept of the Infinite, the One Uncaused, the Cause of Causes. (p. 6, par. 4) In terms of functioning reality it could be related to the one existential Trinity, to the indivisibility of Paradise Deity. The author of Paper Ten speaks of the Trinity as inevitable, as providing the only way in which an Infinite Being could bring about threefold and equal personalization of Deity, and at the same time, maintain the absolute indivisibility of Deity. (p. 108, par. 3) We have here a clear illustration of the unique relationship between the numbers One and Three. There are truly Three persons of Deity, but in the Paradise Trinity existential Deity is undivided, absolutely One. In terms of "cosmic mathematics" this all seems to mean that it is not possible to have One without Three, and that it is equally impossible to have Three without One.

The number One appears in the organization of the Architects of the Master Universe; there is only one Senior Architect. (p. 351, par. 5) So also does the number Three appear; there are three Havona Architects. (p. 351, par. 6)

Seven as a functional expansion of Three. The appearance of the Infinite Spirit completes the existential personalization of Deity. (p. 110, par. 6) When the Spirit gave expression to his primary personalities, they were experiential in nature and seven in number. (ibid)

The Papers say that the personalization of the three Paradise Deities (and their Trinity union) is the absolute inevitability, and that the creation of the Seven Master Spirits is the subabsolute inevitability. (p. 185, par. 1) There is nothing arbitrary in this functional expansion of Three into Seven. If the Master Spirits are to express the single and the plural functions of the Paradise Deities, then there can be only Seven because the three Paradise Deities have just seven possible combinations of single and plural expressions: Father, Son, Spirit, Father-Son, Father-Spirit, Son-Spirit, and Father-Son-Spirit. (p. 184, par. 1-9) No larger and no smaller number than Seven is mathematically possible.

The number Seven is of prime importance in all of the post-Havona creations. The Seven Master Spirits are post-Havona in origin and experiential in nature. They are active throughout the post-Havona (and experiential) history of the master universe, starting with the "near times of eternity" and the "dawn of time" at the very beginning of the Second Age. The superuniverses are seven in number because there are Seven Master Spirits. (p. 184, par. 11) All of the plans for the grand universe and the related segments of the outer universes are reflective of, and have been conditioned by, the fact that there are Seven Master Spirits. (ibid)

The number Seven appears in the numbers of the Architects that are assigned to all five of the post-Havona space levels: the superuniverse space level, and the Primary-, Secondary-, Tertiary-, and Quartan-levels of outer space. In the first instance, it is the number Seven, itself. In each succeeding instance, Seven is a factor in the total number, appearing one or more times.

Interaction of Three and Seven. The numbers Three and Seven interact in several ways: Three plus Seven equals Ten, Three times Seven equals 21, Three-plus-Seven times Seven equals Seventy. Let us examine these three interactions.

Interaction of Three and Seven — The number Ten. If there is any particular number that should be associated with the presence and the function of the Supreme Being, it would appear to be the number Ten — stated otherwise, Three plus Seven.

For example: Consider what took place when the Seven Master Spirits collaborated with the *three* Paradise Deities in the production of the Reflective Spirits. It was then that the Supreme Being functioned as a creator for the first (and only) time — in the creation of Majeston. (p. 200, par. 2-3)

There are *ten* Architects that are assigned to the grand universe — three in Havona and seven in the superuniverses. We have observed that the grand universe is the nuclear universe out of which the Supreme Being is emerging.

We will observe (below) that the number Ten is a factor in the numbers of the Master Architects, starting with the corps assigned to the Primary Space Level; and that it continues to appear as a factor in the number of each succeeding corps. These are the Architect corps assigned to the outer space creations; these are the creations of the post-supreme ages; these are the ages in which the Supreme Being will be personally present and will be personally active.

Interaction of Three and Seven — The number 21. The number 21 does not appear in the organization of the Architects, but it does appear elsewhere. There are three circuits of Paradise satellites. Each of these circuits has seven worlds, totalling 21 worlds in all. (p. 143, par. 1-2) We are informed that these 21 satellites of Paradise "... embrace the *potentials* of the function of the master universe." (p. 144, par. 1) There are also 21 Ancients of Days, three being assigned to the headquarters of each of the seven superuniverses. (p. 209, par. 6-7)

Interaction of Three and Seven — The number Seventy. Three-plus-seven times seven equals Seventy. This number seems to symbolize the functional association of the Supreme Being and the Master Spirits. This may symbolize the first expression of the Dual-Deity association of the Spirit-Supreme. (Appendix V., §5)

The number Seventy is the number given for the Trinitized Secrets of Supremacy. There are exactly seventy of these Trinity-origin beings who rule the Paradise worlds of the Father. (p. 207, par. 12) Ten Secrets of Supremacy are stationed on each of the seven worlds, and on each world the Ten are organized as Three in relation to Seven. (p. 208, par. 1) This is an exact expression of our analysis of the number Seventy — $(3 + 7) \times 7 = 70$.

(It may not be of particular significance, but the highest beings assigned to the seven superuniverse governments are seventy in number: the 21 Ancients of Days and the 49 Reflective Spirits.)

When we look at the primary divisions of the billion worlds of Havona, we observe that they are grouped in seven circuits. (p. 152, par. 11) This organization of the central universe appears to foreshadow the later division of the superuniverse space level into seven superuniverses. (p. 164, par. 1) When we examine the primary divisions of the seven superuniverses we observe that these are the major sectors, and that they are seventy in number. (p. 167, par. 3) Does this foreshadow the future organization of the

Primary Space Level into seventy prime divisions? We do not know but it would appear so. We do know that there are seventy Architects assigned to this space level. (p. 351, par. 8)

Seven interacting with itself: 7, 49, 343, and 2401. In Appendix XIV., §6. The Results of the Interaction of Seven times Seven, we considered this numerical relationship. Since we are now looking rather carefully into all of the significant numerical relationships, it will be in order to consider these expanding exponents of Seven a little more closely. Suppose we first look at the relationships of the numbers 7, 49, 343, 2401. They are all (exponential) expansions of the number Seven:

$$\begin{array}{rclclcl} 7 \times 1 & = & 7 \times 1 & & = & 7^1 & = & 7 \\ 7 \times 7 & = & 7 \times 7 & & = & 7^2 & = & 49 \\ 7 \times 49 & = & 7 \times 7 \times 7 & & = & 7^3 & = & 343 \\ 7 \times 343 & = & 7 \times 7 \times 7 \times 7 & & = & 7^4 & = & 2401 \end{array}$$

What do these numbers signify? Let us start with the smallest number and work up, one by one, to the largest.

Seven. As we have already taken note, the most significant appearance of the number Seven is in connection with the Seven Master Spirits. There could be only seven of these Spirits, neither more nor less. Because of this, the superuniverse space level was divided into seven principal segments — the seven supercreations. (p. 185, par. 1) Each Master Spirit pervades one of the superuniverses, and so dominates the environment of his superuniverse that every native creature takes on the tinge, the unique character-coloration of this particular Master Spirit. (p. 190, par. 12) This natal stamp of each superuniverse is so permanent that even the finaliters assemble one finaliter from each superuniverse (seven finaliters in all) when attempting "to portray a complete Trinity relationship." (p. 191, par. 3)

Forty-nine. The first example of the expansion of Seven into 49 appears in the narrative of the origin of the Reflective Spirits. (p. 200, par. 5) There are just 49 of these beings. Seven of them are like the First Master Spirit and are reflective of his nature. Seven are like the Second Master Spirit, and so on to the last seven who are like the Seventh Master Spirit and are reflective of his nature. (ibid) One of each type of Reflective Spirit is stationed on each superuniverse capitol. (ibid) On Uversa, for example, there are seven Reflective Spirits, each of diverse nature and each reflective of a different Master Spirit. Since these Reflective Spirits are also creative, this mode of assignment sets up in each superuniverse the potential for the appearance of creatures that will disclose seven different (Master-Spirit-like) performances because of having seven inherently different created natures. Since this is true

in each of the superuniverses, and since each supercreation is environmentally dominated by one of the Master Spirits, then it logically follows that such creatures could develop along 49 divergent patterns of growth since there are 49 possible combinations of interacting heredity and environment.

This potential is actually expressed in the origin and the evolutionary growth of the Universal Conciliators. (Appendix XIV., §7) The Conciliators are reflectively created in each superuniverse with seven different types of (Master-Spirit-like) inheritance. Since these seven types each evolve in seven different (Master-Spirit-dominated) environments, the net result is the production of 49 different viewpoints on the part of the Conciliators. We believe the evolution of these 49 different types of Conciliators is a Second-Age forecast of what will be typical of the normal transactions of the Third Universe Age and the affairs of the Primary Space Level.

There are seven basic (Master-Spirit-dominated) environments in the superuniverses. We believe there will be 49 analogous conditions in the Primary Space Level.

We further believe that such creative-environmental conditioning will result in the production of 49 basically different natures in those beings who will be concerned with the affairs of the Secondary Space Level.

The further expansions of Seven. If we have correctly established the expanding pattern of (the exponents of) Seven, then we can trace it on and out into the three outermost space levels — Secondary, Tertiary, and Quartan:

- (a) *Three-hundred forty-three.* The transactions of the Secondary Space Level probably will result in a further diversification of the expression of divinity. If we are correct in our reasoning, then this space level will start with a divinity-diversification of 49 types and its transactions will result in 343 conditionings of a creative-environmental nature. These 343 diversifications will, in turn, determine the natures of the creators and the administrators who will have the governance of the next space level.
- (b) *Twenty-four hundred one.* The Tertiary Space Level will probably produce seven times as many (7×343) environmental-hereditary conditionings as the previous space level. If so, then this will result in 2401 diverse natures of those beings who will initiate the affairs of the final space level.
- (c) *The Quartan Space Level.* If the final space level starts out with an environmental-hereditary diversification of divinity into 2401 different expressions, then it, too, may give rise to a

further (sevenfold) diversification of such patterns. For these patterns there appears to be no outlet for creative expression in the master universe. This final diversification is a possible expansion of seven-to-the-fifth-power, 16,807 diverse creative-environmental trends.

Is this line of reasoning reasonable, or not? We can test it. We can ask the question: Does the pattern of creation make for uniformity or for diversity?

Let us look at the original expression of the pattern of creation; let us look at Havona and its billion worlds. Each world is "original, unique, and exclusive" — "no two of them are alike." (p. 159, par. 3) "Every world . . . is wholly unlike any other world . . ." (p. 209, par. 2) The pattern universe is created on the principle of diversity; it is quite reasonable to discover that the post-Havona creations will follow this same pattern of diversification.

§2. THE NUMBERS OF THE MASTER ARCHITECTS.

The numbers given for the seven corps of the Architects of the Master Universe do not, at first glance, appear to have much meaning, system, or pattern. (p. 351, §9) An arithmetical factoring of these numbers, however, discloses that there is a distinct system or pattern as they build up, corps by corps, to the grand total of 28,011 for this entire group of the governing body of the Transcendentals, the planners and co-ordinators of the master universe. Consider the following analysis of these numbers:

The Paradise Level. On this, the highest level, there is one Architect, the Senior Architect, and he is assisted by the three Architects of the second corps. The Senior Architect co-ordinates Paradise and its three circuits of satellites. This is a relationship of One and Three.

The Havona Level. On this level are three of the Architects; they are assisted by seven Architects of the third corps. In Havona (excluding the dark gravity bodies) there are ten circuits of inhabited spheres, the three circuits of Paradise satellites and the seven circuits of the billion worlds. This is a relationship of Three and Seven. (The appearance of the number Seven at this point would seem to anticipate the later, Second Age, collective function of the Master Spirits in relation to the central universe.)

The Superuniverse Level. There are seven Architects in the third corps. They are assisted by the seventy Architects of the fourth corps. They oversee the superuniverse space level, which is divided into seven superuniverses and is subdivided into seventy major sectors.

The Number Seven. We should note that the number Seven makes its appearance in the third corps of Architects, at the superuniverse level, and that it appears from this point on in the numbers of each subsequent corps of these universe planners. The Seven Master Spirits become functional at the dawn of the Second Universe Age and in relation to the organization of the seven superuniverses. The repetition of the number Seven, from this point on, is suggestive that they will continue to play an important part in all developments that may take place in the outer space creations.

The Primary Space Level. Seventy Architects are assigned to the first outer space level. This is a number that is the product of Seven times Ten. This corps of seventy Architects provides for the (present and) future administration of the first outer space level. We are informed that there are 70,000 major aggregations of matter now in outer space and that each one of these aggregations is larger than a superuniverse. (p. 354, par. 5) If these are all in the Primary Space Level, then each Architect (of the fourth corps) would appear to have the oversight of 1,000 of these physical aggregations. This suggests that each Architect is going to have jurisdiction over a growing mass materialization that is already greater than one-thousand times the mass materialization of a superuniverse. The astronomic scope of the Architects would appear to be expanding as we move into outer space.

We do not know, but we do presume, that the 490 Architects of the fifth corps will serve as associate-assistants to those of the fourth corps. If such is the case, then each Architect of the fourth corps will have seven of these associate-assistants. In view of our concept of the possibility that there will be 49 (hereditary-environmental) trends in the Primary Space Level, this appears to be significant.

The domain of each Master Spirit in the Primary Space Level would be made up of 10,000 aggregations of mass materialization under the jurisdiction of ten Architects and seventy associate Architects. The basic domain of each (fourth-corps) Architect would be 1,000 aggregations of mass materialization and he would have seven associate-assistants.

The Number Ten. We should note that the number Ten appears as a factor in the fourth corps of Architects. The number appears as a constant factor from here on. This suggests that the Supreme Being is active in all outer space levels.

The Secondary Space Level. The fifth-corps Architects number 490. This is seven-to-the-second-power times ten ($7 \times 7 \times 10$). The number Ten, as we have noted, suggests the continuing function of the Supreme Being in the Secondary Space Level. The square of Seven (7×7) suggests the superimposition of the diverse nature of each Master Spirit upon the natures of all seven.

The Powers of Seven. Like Ten, Seven is a repeating factor in the numbers of the outer space Architects, but Seven is an "expanding" factor: seven-to-the-first-power ($7^1 = 7$); seven-to-the-second-power ($7^2 = 7 \times 7 = 49$); seven-to-the-third-power ($7^3 = 7 \times 7 \times 7 = 343$); and seven-to-the-fourth-power ($7^4 = 7 \times 7 \times 7 \times 7 = 2401$). This suggests that there will be a continuing superimposition of the seven (environmental-dominating) natures of the Master Spirits upon the seven (heredity-determining) creative propensities of these same Master Spirits, with a projection of the diversifying results of this relationship into each of the next outer space levels.

The Tertiary Space Level. The sixth corps of universe planners numbers 3430. This number is seven-to-the-third-power times ten ($7 \times 7 \times 7 \times 10 = 3430$). Or, stated otherwise, $343 \times 10 = 3430$. Does the appearance of this third power of seven (49×7) mean a further superimposition of the Seven Master-Spirit natures on the 49 previous expressions? The continuing interaction of Ten and Seven suggests the continuing collaboration of the Supreme Being and the Seven Master Spirits. And we have good reason for believing that the outer space levels are the place where the Dual-Deity partnership of the Spirit and the Supreme is to find its fullest expression. (See Appendix V., §5. The Spirit-Supreme Partnership.)

The Quartan Space Level. The universe planners of the seventh and final corps number 24,010. This number is seven-to-the-fourth-power times ten. It can be expressed as: ($7 \times 7 \times 7 \times 7 \times 10 = 24,010$). The fourth power of seven may represent a final interaction between the sevenfold natures of the Master Spirits and the configuration of their association in the previous space level ($7 \times 49 = 343$). In the Tertiary Space Level we were dealing with the cube of seven (343). Now, in the final space level, we are dealing with the fourth power of seven ($7 \times 343 = 2401$).

SUMMARY: THE NUMBERS OF THE ARCHITECTS OF THE MASTER UNIVERSE

1. The Paradise Level	1 = Undivided Deity, the Paradise Trinity	
2. The Havona Level	3 = The Threefold Personalization of Deity	
3. The Superuniverse Level	7 = Sevenfold Expression of Triune Deity	
4. The Primary Space Level	$70 = (3 + 7) \times 7$	$= 10 \times 7^1$
5. The Secondary Space Level	$490 = (3 + 7) \times 7 \times 7$	$= 10 \times 7^2$
6. The Tertiary Space Level	$3,430 = (3 + 7) \times 7 \times 7 \times 7$	$= 10 \times 7^3$
7. The Quartan Space Level	$24,010 = (3 + 7) \times 7 \times 7 \times 7 \times 7$	$= 10 \times 7^4$
The total number	28,011	

Note: This number, 28,011, represents some kind of a limit, an exhaustion of the personalizable potential of the absonite level. It was not possible to eventuate an additional Architect; the number 28,011 reached the limits of absonity, and the attempted 28,012th Architect-eventuation failed because the conceptualization of the Architects transcended the absonite at this point and "... encountered the mathematical level of the presence of the Absolute." (p. 352, par. 3)

(See page 351, §9, Architects of the Master Universe, for references in the Papers)

A summary of the numbers of the Architects. A tabulation is always helpful to the visualization of numerical relationships. On the summary facing this page such a tabulation has been made. Here we can see the expansion in numbers from one through three to seven, then see three and seven combine to form ten, which number persists in the outer space levels with the addition of the expanding factor of seven — seven-to-the-first, the second, the third, and the fourth power. In our opinion, these numbers are not due to chance. There is no more of chance in them than there is in the number of the Master Spirits — this number, Seven, is inherent in the creative situation that is involved in the origin of these high Spirits.

These numbers have significance; they do not seem to be the result of mere chance. They seem to express the unfolding of the interrelationships of Deity and Divinity in the domains of actual (and actualizing) Reality. Consider the following:

One. This number symbolizes the unity of Deity. It could stand for the pre-Father *concept* of Solitary Deity (the Infinite) and for the post-Father *reality* of undivided Deity, the Paradise Trinity.

Three. This number could stand for many relationships: the threefold potentialization of absolute reality; the threefold projection of functional reality as finite, absonite, and absolute; the threefold potential-personalization of experiential reality as Supreme, Ultimate, and Absolute; the threefold potential of the final trinity as the Trinity of Trinities. It is probably most symbolic of the threefold personalization of Paradise Deity as Father, Son, and Spirit.

Seven. This number symbolizes the derivation of Sevenfold Deity from Threefold Deity. This is the first subabsolute expression of experiential deity: laterally in the Seven Master Spirits and vertically in the association of God the Sevenfold.

Seventy. This is the number Ten multiplied by Seven. It seems to be a reflection of the personal activity of the Supreme in association with the Seven Master Spirits — perhaps the start of the Dual-Deity association of the Spirit-Supreme in the Primary Space Level.

Four-hundred ninety. This number ($7 \times 7 \times 10$) suggests the superimposition of the seven unique natures of the Master Spirits upon the seven unique natures of these same Spirits in association with the Supreme Being. This interaction of seven-times-seven first appears in the 49 Reflective Spirits. It is something that is probably projected from the basic organization of the first outer

space level. We believe that the organization of this Primary Space Level will determine the natures of those creators and administrators who will subsequently be charged with the organization and government of the Secondary Space Level.

Thirty-four hundred thirty. This number ($7 \times 7 \times 7 \times 10$) reflects the second superimposition of seven upon seven; this time the superimposition of seven upon 49 — seven times the square of seven. This number suggests the complexity of the divinity-diversification projected from the Secondary Space Level into the Tertiary Space Level.

Twenty-four thousand ten. This is the number of the seventh corps of the Architects — $7 \times 7 \times 7 \times 7 \times 10 = 7^4 \times 10$. It seems to reflect the fourth interaction of seven-with-seven. If the pattern of previous developments holds true in the last space level, then it seems likely that the environmental diversification of this final space level could give rise to a divinity-diversity of seven-to-the-fifth-power (16,807). There is no possibility for the expression of this fivefold interaction of seven-with-seven within the confines of the master universe. Any such expression would have to take place in some creation external to the Quartan Space Level.

Expansion of Seven from the first to the fourth power. Is there any discernible reason why, in the numbers of the Architects, the number Seven should expand from the first to the fourth power? Why not the third power? or the fifth? Well, we might take note that the Transcendentals are projected for personality activity on exactly four ultimate levels. (p. 333, par. 1) This may, or may not, have something to do with the fact that there are four outer space levels. We should not confuse these "four ultimate levels" with the "seven levels of the absonite." (ibid) The seven levels of the absonite are the seven functional levels of the Corps of the Master Architects. (p. 351, par. 4)

§3. NATURE OF TRANSCENDENTALS.

We are instructed that the Transcendentals are not created — they are not creatures nor are they creators — they are uncreated noncreators. We have previously considered the origin of Transcendentals. (Appendix VIII., §3) In this study of the techniques of eventuation, we reached the conclusion that these beings come into existence (happen) because such a happening is a natural part of God's thinking, because it is an inescapable consequence of his "thinking out" the plans for the master universe. Transcendentals are not created; they happen (eventuate) as a repercussion to the making of master-universe plans on God's part. Therefore they are not

creatures, neither are they creators; they are not concerned with creation, as such; they are pre-creators (inceptors) in relation to that which is involved in God's plans for the master universe.

These "uncreated noncreators" who eventuate, who "happen," are a complex order of existence inhabiting the westerly regions of Paradise. (p. 350, par. 5) They use a form of energy (tranosta) that is not found elsewhere in the universe. (p. 471, par. 3) They are the supercitizens of Paradise (p. 350, par. 5), concerned solely with the affairs of the master universe (p. 350, par. 6), and are subject to God the Ultimate and to the direction of the Paradise Trinity. (p. 351, par. 1) They can experience growth, but their growth is by superevolutionary techniques (p. 1159, par. 7); they are experiential beings, but their technique of experiencing is superexperience. (ibid)

Transcendentals function on seven levels of the absonite (p. 351, par. 4) and exist on four ultimate levels of personality activity. (p. 333, par. 1) They work in twelve grand divisions and each of these divisions has one-thousand major working groups, 12,000 groups in all. (ibid) Each of these major working groups has seven classes ($7 \times 12,000$), or 84,000 classes of Transcendentals. (ibid) This is a large number of different types of beings. Paradise Citizens appear to be rather numerous, but the "more than three thousand orders" of the Citizens of Paradise (p. 222, par. 6) are relatively few when compared with the 84,000 classes of the supercitizens of the Eternal Isle.

Mortal arrivals on Paradise are able to associate with Transcendentals (p. 300, par. 3; p. 351, par. 2); this is facilitated by certain transcendental ministers. Mortal ascenders are personalities, Transcendentals are superpersonalities (p. 350, par. 5); nevertheless, the personal and the superpersonal can still associate. (p. 8, par. 4) Mortals are mustered into the finaliter corps by the Senior Architect of the Master Universe. (p. 351, par. 2)

The superpersonal Transcendentals are quite distinct from the creations of the Eternal Son that are designated other-than-personal beings. (p. 77, par. 6) Such progeny of the Paradise Son are resident on his worlds near Paradise. (p. 149, par. 5) Transcendentals might, however, have a possible kinship of superpersonal nature to the superpersonal representatives of the Eternal Son resident on the capitols of the superuniverses (p. 179, par. 9), and possibly to the Inspired Trinity Spirits, who are also believed to be superpersonal in nature. (p. 219, par. 4) We do not, however, believe that this is in any way suggestive of any genetic relationship. Consider the following: In the Paradise Classification of Living Beings (p. 330, §1) Inspired Trinity Spirits are classified under Group I., Class C., under Trinity-origin and Trinitized Beings; the superpersonal representatives of the Eternal Son are classified under Group VI., Superpersonal Beings

(p. 333, par. 11); while the Transcendentals are classified under Group IV., Eventuated Transcendental Beings. (p. 332, par. 38)

§4. FUNCTIONS OF TRANSCENDENTALS.

The Architects of the Master Universe (and their transcendental associates) are concerned with the *inception* of God's plans. God eventuates these beings; later on, God creates those Supreme Creators (and those High Administrators) who are so necessary to the detailed development and cosmic *realization* of such plans. And still later, these eventuators and these creators will join together (with evolutionary deity) to bring about the *consummation* of that destiny which is possible of attainment through the plans God has made, and through the potentials which have been established in accordance with his plans.

The eventuated Architects are the "inceptors," the *beginners* of the plan. The Supreme Creators are the "realizers," the creators of the *existences* that are projected in the plan. Together (with experiential deity) they become the "consummators," the achievers of *destiny* — the destiny that God has established in the plan.

Apparently the major functions of the Transcendentals are concerned with the pre-creative level of universe planning. (p. 455, par. 2) But we do not believe this work is restricted to the management of the Force Organizers and to the production of the nebulae of space. (p. 352, par. 5; p. 329, §5) We advance the proposition that the Architects and their transcendental associates are concerned with all phases of planning for the development of the master universe. (p. 350, par. 6) Consider the following:

- (a) *The design of matter.* There is a clear indication in the Papers (p. 480, par. 3) that the Master Architects are the designers of the structure of physical matter. The physical stability and the biologic flexibility of matter is attributed to their near-infinite wisdom.
- (b) *The design of living beings.* There is a certain order of being that is mentioned only once in the Papers. (p. 396, par. 1) This order is named, "the (unrevealed) Architects of Being." They are responsible for formulating the plans having to do with the basic construction of living beings. The Life Carriers of the local universes carry on all their work within the framework of such plans. While the Papers do not so state, we advance the belief that these unrevealed Architects of Being belong to the Transcendentals.
- (c) *The framework of free will choice.* The scope of the freedom of free will choice is in accordance with the preplanning of

the Master Architects. The range of choice of Creators as well as creatures "... operates within the limits, and in accordance with the possibilities ..." which have been established by the Master Universe Architects for the grand universe of the present age. (p. 1300, par. 6) This is in no sense an abrogation of free will; it is a definition of the limits of free will. The Supreme Creators may, in turn, further define the limits of the freedom of choice which may be exercised by their creatures. This is illustrated by the creative design of the Nebadon Lanonandeks; these local universe Sons were created with "... a large degree of personal liberty in choosing and planning." (p. 393, par. 9) Our Creator Son thus exercised his freedom of "creator choice" within the previously defined limits that had been established by the Architects in their exercise of "pre-creative choice" — inceptive choice.

These illustrations all relate the activities of the Transcendentals to the pre-creative level of universe planning. But there is another transaction of record that suggests they have a continuing relationship to the current affairs of the present universe age:

- (d) *Absonite intervention.* We are instructed that the Personalized Adjusters are the "stabilizers and compensators" of the universes (p. 1201, par. 3); they are the "... all-wise and powerful executives of the Architects ..." (p. 1201, par. 4); but they are not often observed in action in the universes. (p. 1201, par. 7) Nevertheless, the function of these Personalized Adjusters does provide the Master Universe Architects with a channel for direct intervention in the affairs of the present universe age. Such direct intervention in evolutionary affairs probably took place on our own world in connection with a recent Vorondadek Regency when three Personalized Adjusters appeared, unannounced, in the presence of the Regent (p. 1201, par. 8), and they were "among the most active" of the superhuman groups then operating on our world. (p. 1202, par. 1)

These four illustrations of the activities of Transcendentals serve to outline their functions in relation to universe planning and in relation to the continued work of stabilizing and compensating the events of the present universe age.

- (e) *The spheres of light and life.* When an inhabited world has reached the seventh stage of light and life, certain absonite ministers come from Paradise to serve on such a settled

planet. (p. 627, par. 8) Among other services, such ministers are able to "... reveal the presence of the finalizers in the morontia temple." (p. 631, par. 3)

Here is a fifth example of Transcendentaler function that appears to be involved with the anticipation of the transition of the evolutionary domains from the acme of finite development to the superfinite growth potential of a future universe age.

§5. MEANINGS OF THE WORD ABSONITE.

The Papers instruct us that Transcendentalers are neither infinite nor finite, that they are *absonite*. (p. 332, par. 38) This word is not found in English; it is a word introduced in the Papers. In the writer's opinion, this is a coined word — a composite word. It seems to be constructed of a part of each of two words — absolute and finite. The first two syllables of "abso-lute" and the last syllable of "fi-nite" will go together very nicely as "abso-" and "-nite" to make the word "abso-nite." This word is appropriately symbolic of a reality that is neither absolute nor finite, but which lies between the two.

At this point it will prove helpful to examine the several usages of the word *absonite* (and its derivatives) in the Papers. This word has more than one usage and it appears in more than one form:

[Author's Note: — Italics in the references are inserted for emphasis]

A level of reality. It is used to designate the transcendental level of reality, as in the phrase — "the *absonite* level" (p. 2, par. 13) and, "Paradise *absonite* realities" (p. 12, par. 5) and the "... reality values of the finite, the *absonite*, and even of the absolute." (p. 13, par. 1)

A quality-level of function. It is used to designate a function that is more than finite, such as — "Deity functioning. . . as. . . *absonite* upholders of the master universe." And, in the same context, "this *absonite* function." (p. 2, par. 11)

A degree of trinity unification, as in the expression — "... *absonite* unification of the first experiential Trinity. . ." (p. 12, par. 5)

Ultimate values. These values are, in part, described as: "... *absonite*-superpersonal, time-space-transcended, and eventuated-experiential. . ." (p. 4, par. 12)

A bestowable spirit. It designates a conjectured type or quality of (super-?) spirit which the Melchizedeks teach will

Appendix XV.

(sometime) be bestowed upon the midsoniters by God the Ultimate — "... the transcendental and eternal spirit of *absonity*. . ." (p. 401, par. 5)

A mental discipline. It is used to designate an organized body of knowledge which can be studied, as in the usage — "... the progressive course in divinity and *absonity*." (p. 343, par. 7) In what is possibly a similar usage, it is used to designate a super-philosophy, a super-logical way of thinking about Reality, as in the statement — "Neither. . . philosophy nor *absonity* are able to penetrate. . ." (p. 14, par. 6)

Superconscious awareness. It is used as the culminating member of an ascending series — "... finite consciousness. . . transcendence of consciousness. . . [and] the insight of *absonity*." (p. 1281, par. 6)

The nature of a being. It describes the nature of a being, as in the expression — "... the *absonite* Architects of the Master Universe. . ." (p. 16, par. 4), also in the usage — "the *absonite* peoples." (p. 471, par. 3) Also, "*Absoniters* are not created." (p. 2, par. 13)

The nature of the origin of a being. It describes the manner of the origin of a being, as in the stated question, "... we can describe beings who are personalized, but how could an *absonitized* being ever be explained. . . ?" (p. 334, par. 8) And again, "Similar types of messenger-recorders. . . are not personalized, they are *absonitized*." (p. 347, par. 1) And in still another instance, "... there was attempted the eventuation. . . but. . . this being failed to *absonitize*. . ." (p. 352, par. 3)

A quality of being. In describing the Master Architects, the Papers speak of them as "... possessing master minds, superb spirits, and supernal *absonites*." (p. 351, par. 3) This must denote some quality in a transcendental being that is something other-than, and is additive-to, spirit. On the finite level, spirit is something other-than, and is additive-to, mind.

The question of "*absonity*" and "*absonites*" is something that also relates to the ascending mortals: We are informed that, before ascenders leave the local universe they will achieve full satisfaction of equality of self-realization regarding all pursuits of an artistic, intellectual, and social nature. Then they encounter a new *spirit differential* that will not be equalized until they have finished the Havona pilgrimages. Ascenders will then become aware of another new differential, an *absonite differential*, and this

SUMMARY OF MEANINGS:

INCEPTION, REALIZATION, AND CONSUMMATION

In discussing the "unlimited integration of reality" that is theoretically within the potential of the Trinity of Trinities, the Papers (on page 1171, par. 5) use three groups of three words each that are associated in a certain way with regard to the sequence of the growth process in the experiential universes:

- | | | | |
|-----------------------|--------------|------------|---------------|
| (a) Opening stage: | Inceptors | beginnings | causes |
| (b) Continuing stage: | realizers | existences | intermediates |
| (c) Final stage: | consummators | destinies | finals |

The words "inception," "realization," and "consummation" (together with their close derivatives) are, in part, defined (in Webster) as follows:

Inception: "Act of process of beginning; commencement; initiation."

Inceptor: "A beginner . . ."

Incept: "To begin, commence, undertake . . ."

Realization: "Act of realizing or state of being realized."

Realizer: "One who realizes . . ."

Realize: "To make real; to convert . . . into the actual; to bring into concrete existence; to accomplish . . ."

Consummation: "Act of consummating or state of being consummated; completion; perfection; end; goal."

Consummator: "One who consummates."

Consummate: "To bring to completion; to raise to the highest point or degree; to complete; finish; achieve."

will not become equalized until they have attained the status of seventh-stage spirits — this may be superfinite status. (p. 508, par. 4) These statements do suggest that the development of some "supernal absonite" quality of being is a part of the expected evolutionary growth of all mortal ascenders.

The absonite level of reality. Let us finally consider in a little more detail the use of the word "absonite" as the designation of a level of reality that is more than finite but less than absolute. We are informed concerning this level:

p. 2, par. 13 Absonite realities have neither beginnings nor do they have endings.

(ibid) Absonite beings are not created — they eventuate — they simply are.

(ibid) Absonite realities transcend time and space.

(ibid) The Ultimacy of Deity functions in relation to absonite realities. (Appendix XVIII., §7)

p. 351, par. 4 There are seven levels of the absonite; they are the seven levels of the functional assignment of the seven corps of the Architects.

p. 333, par. 1 Transcendentals also function on these seven levels of the absonite.

p. 352, par. 3 The uppermost level of the absonite impinges on the absolute level.

Deduction: The nethermost level of the absonite probably reaches down to make contact with the finite level.

Conclusions: The absonite probably connects the finite with the absolute much as morontia bridges the gap between matter and spirit.

§6. INCEPTION, REALIZATION, AND CONSUMMATION.

In our examination of the nature and function of Transcendentals, we have been using three words that are a little out of the ordinary — *inceptors*, *realizers*, and *consummators*. These words have been respectively associated with three other words — *beginnings*, *existences*, and *destinies*. These two groups of three words each are so used in the Papers. (p. 1171, par. 5) The concepts, suggested by these two groups of three words, are also designated as — *causes*, *intermediates*, and *finals*.

In the Summary of Meanings, facing this page, we have tabulated these nine words as they are associated (in groups of three) in the Papers. The

definitions of inception, realization, and consummation are also given. From this analysis, we may deduce that these words are used to describe the sequence of the actualization of reality — at least as it takes place in the present universe age. As we examine the usage of these words, we would call attention to the following additional associations:

- (a) *Inception*. As this word is used in the Papers, it means the function of an "inceptor." We understand this to mean a pre-created being; this is an eventuated being. His function is not that of creation, but a work of pre-creative organization and preparation for the later work of the later-appearing Creators. Such an inceptor is concerned with ultimate *causes* and with ultimate *beginnings*.
- (b) *Realization*. As this word is used in the Papers, it means the results of the work of a "realizer." This appears to be the work of a created being, who is also a Creator. His work is one of creation — to make real, to convert into the actual, to bring into concrete *existence*. His work is *intermediate* in relation to earlier inception and later consummation.
- (c) *Consummation*. As this word is used in the Papers, it may mean the function of a consummator (of destiny?). This function may possibly be super-creative or even post-creative. A consummator would be concerned with neither "causes" nor "intermediates," rather with *finals* — culminative or consummative actions that lead to *destinies*. Consummation apparently takes place on all levels — finite, absonite, and absolute. The Supreme Being is spoken of as a consummator (p. 1280, par. 1), and as a culminator. (p. 1283, par. 1) The Supreme Being, the Master Architects, and the Supreme Creators (in the Trinity Ultimate) will function as destiny consummators in the master universe. (p. 1166, par. 3) And, in the Trinity Absolute, the Supreme and the Ultimate are associated with an unrevealed being who is named the Consummator of Universe Destiny. (p. 16, par. 5)

Transcendentals seem to function as the first actors in a threefold and progressive series: they prepare; creators produce; together they finish. The plan of the grand universe is eventuated in the Architects; it is brought into existence by the Supreme Creators; it is consummated in and by the evolutionary completion of the Supreme Being. (p. 1165, par. 7)

§7. THE SEQUENCE OF THE ABSONITE.

Viewed in historic sequence, transcendentals are both before and after

the finite. (p. 1158, par. 4) In other words, they are both inceptive and consummational as concerns finite reality. As inceptors, in the sense of the maturation of potentials, transcendental ultimates function to qualify and segregate the potentials of the Absolutes so as to make them serviceable to the Creators operating on the finite level of existence. (See Appendix VII., §2. The Maturation of Potentials.)

This double relationship can be stated otherwise: From the eternity perspective, transcendentals seem to appear in anticipation of the finite; from the time perspective, they are encountered at the end of finite evolutionary progression. It is also possible to regard transcendentals as a "pre-echo" of the finite. (p. 1159, par. 6) Without the absonite level, there would be no pre-creative plans for the finite; hence transcendentals are before the finite. From the viewpoint of evolutionary progress, the absonite level stands as the postfinite goal of all ascending creatures; they will all attain it after the completion of their finite progression. Transcendentals thus seem to function as inceptors of the finite and as consummators of the finite. They sustain the paradoxical relationship of being "before-after" all finite existence.

Reversible sequence: Non-time sequence. In Appendix I., §3. The Zero Age, we gave consideration to the chronology of the appearance of the Architects of the Master Universe. In that study, we deduced it was likely the Architects were present in the Zero Age (the pre-Havona Age) because Paradise tradition holds that the Senior Architect and the three Havona Architects contributed to the planning of the central universe. (p. 351, par. 6) This study of the Papers led to the further conclusion that the entire group of the Architects of the Master Universe, all 28,011 of them, were probably present.

It was noted that the Architects, as a group, exhausted the range of absonity with the appearance of the 28,011th Architect. This was experimentally proved by the abortive attempt to eventuate the 28,012th Architect, at which point it developed that the conceptualization of Architects transcended the absonite and encountered "... the mathematical level of the presence of the Absolute." (p. 352, par. 3) This means that the 28,011th Architect, the last-eventuated Architect, must function at the highest level of the absonite, because the succeeding Architect (the 28,012th) proved to be super-absonite and failed to eventuate.

We are, however, instructed that the Senior Architect, the "first-eventuated" of the Architects, is the only one who functions on the Paradise level, which is defined as, the "highest level of the absonite." (p. 351, par. 5) If this is the case, then it would appear that the Senior Architect must have been the *last*-eventuated as well as the *first*-eventuated. As we have already noted (in Appendix I.) this entire narrative of Architect eventuation suggests that our finite concept of sequence is not valid on the absonite level — at least not

the finite concept of time sequence. The Papers do remind us that the beings native to Paradise are well aware of "non-time sequence of events." (p. 120, par. 4)

Eventuation in relation to time. Eventuation is a happening that takes place either in transcended-time or in eternity. Absolute beings have no origin. (p. 2, par. 14) They are, in this regard, like the natives of Havona. (p. 1160, par. 1) From the time perspective, however, eventuation is something that has taken place in the past, that could take place in the present, or that might take place in the future. We deduce this from the speculation in the Papers concerning the missing member in each (mortal) finaliter company. The opinion is advanced in Paper 31 that such missing member may be "... some type of Paradise personality not yet created, eventuated, or trinitized." (p. 350, par. 4) This statement indicates that one of the authors of this Paper believes that an act of eventuation could take place in present or in future time. Now, if eventuation is a super-time (or eternity) happening, and still could be a past, present, or future event (from the time perspective), then is it possible that present- or future-eventuators would seem to appear retroactively with respect to time sequence?

Time relationships to transcended-time. The Papers speak of a relationship between time and transcended-time which may result in the blurring of finite time-sequence. They suggest that the Supreme may be able to project certain forecasts upon the levels of super-time and then reflect back to the finite time-level a projection of certain phases of his future estate. This is spoken of as "... the Immanence of the Projected Incomplete." (p. 56, par. 2; p. 1291, par. 10) In essence this is an invasion of the finite past-present by the finite-future via the absonite level of super-time. It is certainly true that both the Supreme and the Ultimate are able to foreshadow certain of their future universe activities by some such technique of anticipation of time-sequence. (p. 1291, par. 7-9)

Anticipatory sequence. When a personality of origin outside of time, a Paradise Personality, enters the time stream of the events of an inhabited world, such a happening might cause time-ripples of anticipation as well as time-ripples of consequence. Consider the following line of reasoning:

Jesus of Nazareth was the incarnation of a Paradise Creator Son on Urantia. He was born in 7 B.C. (p. 1351, par. 5) He died in A.D. 30. (p. 1987, par. 1)

Machiventa Melchizedek incarnated on Urantia "... 1,973 years before the birth of Jesus ..." (p. 1015, par. 2), which would be the year (1973 + 7) 1980 B.C. This local universe Son lived on earth for 94 years (p. 1015, par. 7), terminating his incarnation in (1980 - 94) 1886 B.C.

The time of Melchizedek's incarnation (1980 - 1886) is about as long a time before the life of Jesus as the times of the appearance of the

Urantia Papers are after the life of Jesus — A.D. 1934 - 1935. Since both Machiventa Melchizedek and the Urantia Papers are directly concerned with Michael's bestowal on Urantia, it seems likely the approximately equal time-distances from this bestowal are more than a coincidence.

§8. THE PRINCIPLE OF ORGANIC CONSISTENCY.

In our attempt to understand the transformative technique of eventuation, we seem to have uncovered one of the basic principles that underlie the transactions of the cosmos. (Appendix VIII., §3) We will tentatively designate this as "The Principle of Organic Consistency." This principle can possibly be stated as:

Deity actions always produce consistent reactions in the responsive potential of the level of Reality that is affected.

We believe this is true because Reality is more than mechanistic, it is an organism; it is alive and is unified as an organism, hence will disclose the internal consistency and the active responsiveness of a living organism. We are instructed that mechanisms are inherently passive in responsiveness while organisms are inherently active in response. (p. 1227, par. 3)

Finite Reality is a living organism. The Papers present the idea that Reality is a living organism on the finite level. The idea is advanced that the grand universe is a "magnificent and responsive living organism." (p. 1276, par. 3) The Papers make illustrative comparisons between:

- | | |
|-----------------|---|
| p. 1276, par. 3 | The neural circuits of a human body and the intelligence circuits of the grand universe |
| (ibid) | The arterial system for the nourishment of a human body and the energy lanes of the grand universe |
| (ibid) | The system of chemical control in a human body and the comparable centers of overcontrol in the grand universe |
| p. 1276, par. 4 | Solar energy in the maintenance of the physical life of human beings and the energies of Paradise in the physical sustenance of the universes |
| p. 1276, par. 5 | The Adjutant mind as the essential to human self-consciousness and Supreme Mind as the essential to the consciousness of the Total Finite — the consciousness of the emerging personality of the grand universe — the Supreme Being |

- p. 1276, par. 6 Human responsiveness to spiritual guidance and the comparable responsiveness of the grand universe to the spiritual drawing power of the Eternal Son
- p. 1276, par. 7 Human identification with the absolute stability of the indwelling Adjuster and the dependence of the Supreme Being on the absolute stability of the existential Paradise Trinity

These citations rather clearly describe the grand universe as a living organism and equally identify the Supreme Being as the emerging personalization of that living organism.

Superfinite Reality as a living organism. We can further reason that, whatever the Supreme is to the finite cosmos the Ultimate must be to the absonite cosmos, the master universe. If the grand universe is a living creation that is power-personalizing in the Supreme, then the master universe must be an analogous living organism that is power-personalizing in the Ultimate. And if these are valid propositions, then Total Reality must also be a living organism — an absolute living organism. And this absolute (existential) organism must be pervaded by the Infinite — by that being whom we know as God.

If we can view reality on each level as active, living, and organic (rather than passive, lifeless, and mechanical), then we can better understand why it is that any act of divinity on any level will produce certain repercussive reactions in the living organism of the level affected. Any such divinity-act will cause certain organic responses that are inevitable, that are inherent in the perpetuation of the symmetrical pattern of the living organic unity of Reality. Were this not the case then there would be no system (harmony of pattern) in the cosmos, something would be missing or out of place. (p. 1227, par. 7-9) On evolutionary time-space levels of imperfection, such derangement is quite likely to be encountered as a transient time-fact — hence the presence of error and evil. But on higher and superfinite levels of Reality this could hardly be the case.

Can we validate this principle on superfinite levels? Can we find further evidence of this principle — The Principle of Organic Consistency? Let us consider further possibilities.

Absolute organic consistency. Whenever God functions "... as the absolute and unqualified personality [he] can function only as and with the Son ..." (p. 109, par. 6) This is the essence of the Father-Son partnership, and such action is the action of the Father-Son. Whenever the Father-Son partnership acts the Conjoint Creator reacts, responds (p. 96, par. 2); this is

the function of "... one as two and acting for two." (p. 112, par. 8) If this action on the part of the Father-Son is the action of their Total Deity, then it becomes the action of "... three as one and in one..." (ibid) — the action of the Paradise Trinity. If such deity-action is absolute in value, then it becomes the absolute action of the Paradise Trinity (p. 116, par. 4); and the absolute action of the Paradise Trinity produces a repercussive activation of Total Deity — the Deity Absolute. (p. 116, par. 4-5) Such an activation of the Deity Absolute will, in turn, activate the Unqualified Absolute because of the unifying presence of the Universal Absolute. (p. 15, par. 5) Thus, an absolute act on the part of God will repercuss in Total Reality, and be responded to by Total Reality. The Unqualified Absolute may be the mechanizer, but the Deity Absolute is the activator of Total Reality. (p. 14, par. 3) All of these relationships should fairly well illustrate the organic consistency of response on absolute levels of Total Existential Reality.

The organic consistency of Deity. Deity, itself, exhibits an element of consistency that is best known as "... divinity ... the characteristic, unifying, and co-ordinating quality of Deity." (p. 3, par. 3) This is best illustrated by the manner in which the experiential trinities encompass experiential Reality and, in turn, give expression to the emergence of the experiential deities:

- (a) *Trinity formation.* "Trinity functions encompass deity realities." (p. 16, par. 2) The Paradise Trinity does encompass the existential reality of Paradise Deity — Father, Son, and Spirit. The Trinity Ultimate encompasses the reality of functional experiential Deity in the grand universe — Supreme Being, Supreme Creators, and the Master Architects. The Trinity Absolute encompasses the reality of functional Deity in the master universe — the Supreme, the Ultimate, and the Consummator of Universe Destiny. (p. 16, par. 4-5)
- (b) *Deity personalization.* "... Deity realities always seek ... personalization. God the Supreme, God the Ultimate, and even God the Absolute are therefore divine inevitabilities." (p. 16, par. 2) They are the experiential expressions, the power-personalizations, of the encompassment of ever-enlarging segments of Reality by the successful functioning of the Sevenfold Deity, the Trinity Ultimate, and (perhaps) the Trinity Absolute.

We advance the belief that the universe-capacity-for-response will always react to purposive will and to the mandates of Deity and Divinity. The Unqualified reacts to the Deity Absolute; the master universe is undoubtedly responsive to the emerging purposes of the Ultimate; the grand universe is becoming responsive to the emerging sovereignty of the Supreme.

This same principle holds true even with regard to the evolutionary progression of human beings: "When man acts, the Supreme reacts, and this transaction constitutes the fact of progression." (p. 1286, par. 5)

APPENDIX XVI.

PHYSICAL SPACE (AND MASS) MAGNITUDES OF THE MASTER UNIVERSE

Information Pertaining to Distances and Mass *The Magnitude of the Grand Universe* *The Magnitude of the Outer Space Levels*

The Papers give just enough information about the physical size of creation to allow us to make some reasonable calculations of the magnitude of the master universe. The calculations made in this Appendix are based on two groups of data: (1) Information pertaining to distances — space magnitudes, and (2) Information pertaining to physical creations — mass magnitudes.

Information pertaining to distances: space magnitudes.

p. 359, par. 8 The radius of the superuniverse of Orvonton is a little less than 250,000 light-years.

Then, the transverse diameter of Orvonton (the horizontal distance from the outer border to the inner border) is twice the radius, or 500,000 light-years.

P. 130, par. 1 Between the superuniverses and the Primary Space Level there is a quiet zone that averages around 400,000 light-years in width.

(ibid) Around one-half million light-years from the periphery of the superuniverses, there is a zone of energy activity that grows in "... intensity for over 25 million light-years." This is all in the first outer space level.

If this zone *increases* in intensity for over 25 million light-years, then it is logical to deduce that it *decreases* in intensity for another 25 million light-years. This means that the transverse diameter of the first outer space level is on the order of 50 million light-years.

- p. 130, par. 2 More than 50 million light-years beyond the activities of the Primary Space Level, the Uversa physicists have observed still greater energy activities. These are preliminary to the physical development of the second outer space level.

Information pertaining to physical creations: mass magnitudes.

- p. 129, par. 9 Havona plus its dark gravity bodies is more massive than all seven superuniverses. This is due to the enormous mass of these encircling dark gravity bodies.
- p. 132, par. 2 About 95 percent of the present gravity action of the Isle of Paradise is occupied with the control of physical systems outside of the grand universe.

The figure of 95 percent is not altogether reliable in comparing the physical size of the outer space levels with the physical size of the grand universe. This is because of the high concentration of mass in the dark gravity bodies encircling the central universe. Were these dark gravity bodies left out of the calculation, then the figure of 95 percent would be even larger.

Furthermore, the mass of the grand universe is much more of a finished physical creation than are the newly organizing universes of outer space. The passing of time will further increase the figure of 95 percent.

- p. 354, par. 5 There are at least 70,000 physical aggregations in outer space and each one is larger than a superuniverse.
- p. 130, par. 6 Someday our astronomers will see "... no less than 375 million new galaxies in the remote stretches of outer space."

There is a question as to whether these two statements refer to the same masses, or to different physical creations. In this study, we will assume that the 70,000 aggregations are all in the Primary Space Level and that these are the major groupings which embrace the 375 million galaxies. A superficial consideration of this data might suggest that the 375 million galaxies could be in the Secondary Space Level; but if they were, then we could never see them. Our telescopes cannot see across Orvonton, because of the dust in space, and this is only one-half million light-years. How could we ever hope to see across the Primary Space Level; it is 50 million light-years across.

11. MAGNITUDE OF THE GRAND UNIVERSE.

It appears that the transverse (horizontal) diameter of the superuniverse space level is on the order of one-half million light-years. If we want to determine the radius of the grand universe we should increase this figure by an amount equal to the radius of Havona. (The radius of Havona, plus the transverse diameter of a superuniverse, should equal the radius of the grand universe — the distance from the center of all things to the periphery of the superuniverses.)

There are two problems that seriously hamper our calculations at this point:

- (a) If we attempt to go all the way in to the "center of all things" we will be going inside the inner margins of space, itself. The Isle of Paradise is at the center of all things, and Paradise is not in space.
- (b) The Papers give no information whatsoever concerning the size of the central universe.

What would happen if we chose to ignore Havona in these calculations? How does the space area of Havona compare with that of a superuniverse — say, Orvonton. We know that Havona contains one billion worlds and that Orvonton will eventually contain 1,000 billion inhabited worlds — and this takes into account none of the myriads of uninhabited space bodies: blazing suns, cold and airless satellites, dark islands, and so on. And then again, the Havona worlds follow each other in an orderly linear progression in seven circuits; such a systematic processional could be arranged rather compactly in space as compared with the more ample room required in Orvonton to accommodate the sometimes wild gyrations of the disintegrating nebulae. Orvonton must be much more than 1,000 times the size (or space volume) of Havona; but if it were only 1,000 times the size, then the radius of Havona would be only one-tenth of one-percent of the transverse diameter of Orvonton.

This being the case, it does seem reasonable to ignore Havona in calculating the radius of the grand universe. But, if we are in error, even if Havona is much larger in space than we have estimated, we will shortly see that any such factor of error will be insignificant in view of the very large magnitudes we will soon encounter.

We will, accordingly, assume that the diameter of the grand universe is on the order of one million light-years, and that its radius is around one-half million light-years.

Since we are going to encounter much larger numbers than these, it will prove very convenient to start right now to symbolize these distances.

Suppose we assign a scale value of two inches to the diameter, and one inch to the radius of the grand universe. Although this volume of space is not a sphere, we may choose to think of it as a sphere to simplify our concept. We are now thinking of a sphere with a diameter of two inches. This could be an undersized tennis ball.

If in addition to the two inches of the grand universe we assign a scale value of one inch to the diameter of Havona, it would mean the grand universe would be scaled at three inches instead of two, and its radius would be one-and-a-half inches instead of one inch.

§2. MAGNITUDE OF THE PRIMARY SPACE LEVEL.

(In these calculations we elect to ignore the semi-quiet zone that separates the grand universe from the first outer space level.)

If the transverse radius of the grand universe is 500,000 light-years, and that of the Primary Space Level is 50 million light-years, then we have a relationship of one-to-one-hundred on a linear basis. In other words, if we symbolize the radius of the grand universe by assigning to it the value of one inch, then, on the same scale, we must go out one hundred inches to symbolize the transverse diameter of the first outer space level. This is approximately the relationship of one inch to eight feet.

The cubic relationship is even more striking. We have, for purposes of visualization, scaled the volume of the grand universe as comparable to an undersized tennis ball, a sphere with a diameter of two inches. The radius of the grand universe plus the first outer space level would scale at 101 inches — 100 inches plus one inch. The diameter of this volume of space would equal twice the radius, or 202 inches. This is approximately 16 feet.

We may now visualize our tennis ball suspended in the middle of a fair-sized room, a room measuring 16 feet by 16 feet, and having a ceiling 16 feet high. A room that is 16 feet square will hold quite a number of people, and with the high ceiling, how many tennis balls will it hold?

We can be rather sure at this point that the Primary Space Level is very much larger than the grand universe — the seven superuniverses plus Havona. There are ten Master Architects operating in the grand universe (three in Havona and seven in the superuniverses.) There are seventy Architects functioning in the Primary Space Level, but their scope of function must be very much larger than the space-range of the function of the grand universe Architects.

The mass magnitudes in outer space will support these estimates. Here there are 70,000 aggregations of matter and each is already larger than a superuniverse. And these domains are just getting started, from a physical standpoint. Ninety-five percent of Paradise gravity is already occupied with

the control of these and other outer space physical systems. As these creations continue to grow in size, it would appear inevitable that more than 99 percent of Paradise gravity will be required to exercise physical control.

§3. MAGNITUDE OF THE SECONDARY SPACE LEVEL.

In attempting to calculate the magnitude of the second outer space level we encounter an unknown factor. We have established a ratio of one-to-one-hundred in comparing the radius of the grand universe to the transverse diameter of the first outer space level. The Papers give no dimensions concerning the Secondary Space Level, they merely state that still greater energy activities are going on around 50 million light-years beyond the first outer space level. This lack of information necessitates our making some assumptions: We know the space levels increase in size as we proceed outward, but, what is the rate of increase? Is it a *constant rate*, or is it an *accelerating rate* of increase? We elect to choose the more conservative assumption, we will assume that the rate of increase is a constant one.

If the rate of increase is constant, then we can set down a double ratio: the ratio of the radius of the grand universe to the transverse diameter of the first outer space level, and the ratio of the latter to the transverse diameter of the second outer space level. This ratio is: 1 is to 100, as 100 is to 10,000. In terms of our "scale inches" we can illustrate this as follows: If the grand universe extends out from the center a distance of one inch, and, if the Primary Space Level extends beyond for one hundred inches, then the Secondary Space Level goes out for an additional 10,000 inches. This is about the relationship of one inch to eight feet, and of eight feet to 800 feet.

If the transverse diameter of the second outer space level is 800 feet, then the radius of the total universe, from the center to the periphery of the Secondary Space Level would be symbolized by 800 feet, plus eight feet and one inch. If we choose to ignore the two smaller distances we may say that the diameter of the total universe, considered thus far, is on the order of twice 800 feet; this would be 1,600 feet.

To what object of familiar size may we compare this distance of 1,600 feet? Well, it is about the size of a rather long city block. Try to visualize such a block; it has sixteen 100-foot lots on each side, quite comfortable sites for a home. Now, try to visualize this 1,600-foot city block as a cube. Remember that it is a rather long block, and 1,600 feet is quite a distance up in the air. With this in mind, suspend the old-fashioned living room at the center of the cubic city block; this is a 16-foot cube suspended at the center of a 1,600-foot cube. Now, float the tennis ball in the middle of the living room. We are visualizing the space relationships of the second outer space level (the city block) to the first outer space level (the living room) and to the grand universe (the tennis ball).

§4. MAGNITUDE OF THE TERTIARY SPACE LEVEL.

If we supply the fourth member of our one-to-one-hundred expanding space ratio, we will have, in terms of "scale inches," the following: one inch is to eight feet, as eight feet is to 800 feet, and as 800 feet is to 80,000 feet. Suppose we make this last number a little more manageable by converting it to miles. We can keep it conveniently even by dividing by 5,000 feet (instead of 5,280 feet) and this will give us a distance of 16 miles. This means that the transverse diameter of the Tertiary Space Level is symbolized by a distance of 16 miles.

If this is the case, then the diameter of the total universe we have considered up to this point is approximately twice 16 miles, or 32 miles. How can we attempt to visualize a 32-mile cube? Well, we might try to think of a rather large city that had a surface area measuring 32 miles by 32 miles, and then try to project this surface 32 miles high. This cubic city is to the 1,600-foot city block, as the Tertiary Space Level is to the Secondary. And inside the block we still have the living room (the Primary Space Level), and inside the living room we still have the tennis ball (the grand universe).

§5. MAGNITUDE OF THE QUARTAN SPACE LEVEL.

We have finally come to the estimation of the size of the outermost space level. Again we may apply the relationship of one-to-one-hundred and continue the ratio to the fourth comparison: one inch is to eight feet, as eight feet is to 800 feet, as 800 feet is to 16 miles, and as 16 miles is to 1,600 miles.

If, in terms of our "scale inches," the transverse diameter of the fourth outer space level is 1,600 miles and, if we entirely ignore the diameters of the smaller and inner space levels, then we may say that the total diameter of the entire master universe must be on the order of twice 1,600 miles, or 3,200 miles.

(Just to check, let us see what has been ignored when we did not consider the distances relative to the smaller and inner space levels. We start with one inch, add it to eight feet and have a distance of eight feet and one inch. Then add 800 feet, and we have 808 feet and one inch; this is something less than one-fifth of a mile. To this is added 16 miles and we have 16-1/5 miles. To derive the diameter, we double the number and come up with something less than 33 miles. This is only a trifle more than one percent of 3,200 miles. Our estimates are on the order of 99 percent accurate, even when we ignore the smaller dimensions.)

How can we best visualize a space volume of 3,200 miles in diameter? The space body that most nearly approaches this in size is the earth's moon. The moon has a diameter of around 2,100 miles and we are trying to visualize a sphere of 3,200 miles. If the moon were about 50 percent larger, it would be just the right size.

When we think of our (32-mile) cubic city at the center of the moon, we are trying to feel the relationship of the Tertiary Space Level to the Quartan. And inside the cubic city, we still have the block, the living room, and the tennis ball.

§6. A SUMMARY OF SPACE MAGNITUDES.

It will be helpful to recapitulate the ratio in which was computed the transverse diameters of the space levels of the master universe:

<i>The Space Level</i>	<i>The Ratio</i>	<i>The Scale</i>
The Grand Universe	1	1 inch
The Primary Space Level	100	8 feet
The Secondary Space Level	10,000	800 feet
The Tertiary Space Level	1,000,000	16 miles
The Quartan Space Level	100,000,000	1,600 miles

When this data is recapitulated on a volume basis, then the above numbers must be doubled to arrive at the diameters of the volumes concerned. We may recapitulate volume relationships as follows:

The Grand Universe	An undersized tennis ball.
The Primary Space Level	A 16-foot living room.
The Secondary Space Level	A cubic 1,600-foot city block.
The Tertiary Space Level	A cubic 32-mile city.
The Quartan Space Level	A 3,200-mile satellite, a larger moon.

Most of what the Papers have to say concerns the events of the Second Universe Age and the grand universe. The outer universes of the future ages are of altogether different, and greater magnitudes. The experiential emergence of the Supreme is a function of the grand universe; the emergence of the Ultimate requires all of this plus the additional development of the four outer space levels.

APPENDIX XVII.

TIME MAGNITUDES OF THE MASTER UNIVERSE

*Calculation of the Age of a Very Old Native of Uversa
An Estimate of the Age of the Superuniverse of Orvonton
The Time-Span of the Second Universe Age
Proportional Time Magnitudes of the Outer Space Ages*

The Papers have less to say about time magnitudes than space magnitudes of the master universe, but enough data is given to make possible some reasonable calculations. We can work out the age of an old Uversa native, then the age of Orvonton, then the time-span of the Second Universe Age. After that, we can apply space magnitudes (see Appendix XVI) to time magnitudes and make something better than an uncalculated guess as to the time-spans of the post-supreme ages of the universes of outer space.

§1. CALCULATION OF THE AGE OF A VERY OLD NATIVE OF UVERSA.

Suppose we start by calculating the age of an abandonter, a very old native of Uversa. (p. 416, par. 1) We can calculate his age from the following data:

- | | |
|------------------|---|
| p. 1309, par 2 | 400 billion years ago, Michael began the organization of the local universe of Nebadon. |
| p. 392, par. 1-3 | When the Vorondadeks had been created, then the Lanonandeks were created and exactly 12 million were brought into being. |
| Deduction: | The Lanonandeks were created <i>after</i> 400 billion years ago and were all created at the same time. All are of the same age. |
| p. 654, par. 3 | 200 billion years ago the Andronover nebula entered one of the stages of its physical evolution. The oldest inhabited worlds in the local universe date from this time. |

Appendix XVII.

Deduction: Lanonandeks were created *before* 200 billion years ago. They serve as system sovereigns and planetary princes and they would have to be functional before there could be any inhabited worlds.

p. 618, par. 3 Subjective time is relative. Take the case of Lucifer: Three days in his long life would be like 300,000 years of human life. But three days to Lucifer would be like two and one-half seconds in terms of life on Uversa.

Deduction: Three days in the life of Lucifer is proportional to two and one-half seconds in the life of a very old native of Uversa, our hypothetical abandonter.

We may now begin our calculation of the age of a very old native of Uversa. First, we need to determine the ratio of two and one-half seconds to three days. There are 3,600 seconds in an hour and 72 hours in three days. Thirty-six hundred seconds multiplied by 72 is 259,200 — this is the number of seconds in three days. If we divide 259,200 by two and one-half, the quotient is 103,680. The ratio of one to 103,680 shows the relationship of the life span of Lucifer to our abandonter.

Now, just how old is Lucifer — or any Lanonandek, for that matter? We know that all Lanonandeks were created at the same time and that this time falls in between two known dates: after 400 billion years ago, and before 200 billion years ago. We elect to *assume* that the age of the Nebadon Lanonandeks dates from a time midway between these two dates; we assume our Lanonandeks were all created about 300 billion years ago.

We are now in position to complete our ratio: one is to 103,680 as 300 billion is to the age of the very old native of Uversa. Three hundred billion multiplied by 103,680 gives a product of 31,104 trillions of years. Let us round this number off to an even 30,000 trillions of years. This is the age of our hypothetical abandonter. It is a number equal to thirty times ten-to-the-fifteenth-power. The physical age of Andronover, a component nebula of our local universe, is a little less than one trillion years. (p. 651, par. 5) We can accordingly state that our Uversa abandonter is around 30,000 times as old as Andronover.

§2. AN ESTIMATE OF AGE OF THE SUPERUNIVERSE OF ORVONTON.

Just as the local universe of Nebadon is older than even its older natives, such as the Lanonandeks, so must the superuniverse of Orvonton be older than a Uversa abandonter. The question is: How much older? Well,

again we can reason by comparison. If we take the age of Andronover as around one trillion years, and if Michael arrived 400 billion years ago, then the first sixty percent of the age of Andronover had to do only with physical development.

If we date the beginning of the history of Nebadon with Michael's arrival, then we can say that the local universe is around 100 billion years older than Lucifer, this means one-third again as old.

We have computed the age of the Uversa abandonter as 30,000 trillions of years. If Orvonton is one-third again as old, then we should add another 10,000 trillion years to the age of the abandonter to arrive at the estimated age of Orvonton. The sum of these two amounts gives us a total time-span of 40,000 trillions of years for the estimated age of our superuniverse.

§3. THE TIME-SPAN OF THE SECOND UNIVERSE AGE.

If Orvonton is already on the order of 40,000 trillions of years old, then what is the total time-span of the Second Universe Age — from the creation of the Ancients of Days to the settling of the superuniverses in light and life? The Papers present much data that will illuminate this question.

Percentage of inhabited worlds to the total projected. We know that life is still being planted on the worlds of time and space; the superuniverses are still in process of growth. (p. 165, par. 2)

- p. 166, par. 9 The plan of the superuniverses provides for about seven trillion inhabited worlds.
- p. 182, par. 8 The number of Urantia is 5,342,482,337,666 in the registry of inhabited worlds.

If we divide the registry number of Urantia by seven trillion we can determine what percentage of the total projected inhabited worlds were actually inhabited by human beings — as of a million years ago, when Urantia was registered. This calculation gives a figure of just over 76 percent. In other words, in terms of the evolution of human life, the seven superuniverses are 76 percent inhabited.

Percentage of organizing local universes to the total projected. We know that not all local universes have been started in the seven superuniverses; Nebadon is one of the younger creations. (p. 359, par. 6)

- p. 167, par. 5 The creative plan for the seven superuniverses provides for 700,000 local universes.

- p. 166, par. 1 All of the projected local universes have not yet been organized.
- p. 366, par. 2 The number of our Creator Son is 611,121.
- p. 370, par. 8 The number of our Union of Days is 611,121.
- p. 654, par. 3-4 200 billion years ago, Nebadon was registered on Uversa as a universe of habitation.

We assume that Creator Sons and Unions of Days are assigned in serial order to the local universe space sites. If this is the case, then the local universe of Nebadon is the 611,121st to be organized in the seven superuniverses. Since there are only 700,000 projected local universes, we can compute the percentage of local universes that have been organized by dividing Michael's number by 700,000. By this calculation we find that just over 87 percent of the projected local creations had been organized at the time Nebadon was recognized as an inhabited creation. (This was 200 billion years ago, but, in view of the size of the numbers we have already encountered, we may cheerfully ignore a small number like 200 billion!)

A variance in the percentage of local universes in commission. We have assumed that Creator Sons are assigned in serial order. This may or may not be the actual case. Consider the following:

- p. 266, par. 1 Circuit Supervisors are not rotated in service. The Circuit Supervisor stationed on Salvington is number 572,842.

This number — 572,842 — would appear to belong to a series culminating in the total number of projected local universes — 700,000. If we divide the smaller number by the larger, we can again compute the percentage of local universes that have been commissioned. By this division we arrive at a figure that is just under 82 percent. This is 5 percent less than the calculation based on Michael's number. Here, again we have no assurance that the circuit supervisors are assigned in serial order.

Percentage variance between inhabited worlds and local universes. By far the greatest difference thus encountered is the difference between the percentage of inhabited worlds (76 percent) and the two percentages related to local universes — 87 and 82 percent. This difference must be due to the presence of many younger universes, such as Nebadon. We know that:

- p. 166, par. 5 A local universe is designed to have about ten million inhabitable planets.

- p. 359, par. 6 Nebadon had 3,840,101 inhabited worlds at the time of the last registry.

On this basis Nebadon is little more than 38 percent started, so far as concerns the appearance of human life on the worlds of time and space. And, even within a local universe, the local systems may vary greatly in the number of inhabited worlds. Consider the following:

- p. 166, par. 3 A system is designed to embrace about one thousand inhabited or inhabitable worlds. In the younger systems, comparatively few of these worlds will actually be inhabited.
- p. 359, par. 7 The system of Satania has 619 inhabited worlds.

From this data we may deduce that the local system of Satania is nearly 62 percent completed in terms of inhabited worlds. This compares with 38 percent for the entire local universe of Nebadon. Some of the other Nebadon systems are not nearly as far along as is the system of Satania.

Other indices of Orvonton development. There are two more citations that will help us in estimating the percentage of attained growth in Orvonton:

- p. 265, par. 9 On Uversa, there are 84,691 secondary circuit supervisors.
- p. 267, par. 6 Census director number 81,412 is stationed on the capitol of Nebadon.

Both of these numbers appear to belong to a superuniverse series that culminates in 100,000. They respectively suggest that Orvonton is 85 and 81 percent completed so far as concerns the assignment of these particular beings.

A comparison of percentages. We are now in a position to make a comparison of the relevant percentages that have been computed:

- 76% - of a projected seven trillion inhabited worlds have already developed human life.
- 81% - of 100,000 projected census directors have already been assigned in Orvonton.
- 82% - of 700,000 projected tertiary circuit supervisors have been assigned in the superuniverses.

- 85% - of 100,000 projected secondary circuit supervisors are already on Uversa.
- 87% - of 700,000 assignable Creator Sons (and Unions of Days) have been commissioned in the local universes.

While there is variance in these numbers, it is still very interesting to note that they are all of the same general magnitude — running from a low of 76 percent to a high of 87 percent. Now, we have seen that the percentage relative to inhabited worlds can be misleading; we have 76 percent for the seven superuniverses but only 38 percent for our local universe. We can also raise a question as to the figure of 85 percent relative to the secondary circuit supervisors; the Papers state that this 85 percent are present on Uversa, but do not state that they are all in function. As to the figure of 87 percent pertaining to the number of Creator Sons that have been commissioned, it seems most likely that the Michaels are numbered in the serial order of appearance; but we cannot be equally sure that they are commissioned in that same order. If they are not, then the figure of 82 percent relating to tertiary circuit supervisors could be a better indicator of the number of local universes in commission.

If this line of reasoning is correct, then we have two percentages — 81 and 82 percent — that are in very close agreement as to the likely number of local universes that were organized in the superuniverses when Nebadon was recognized as a local creation.

There is another possible explanation that would account for the gap between the 81 and 82 percent level and the 87 percent of assigned Creator Sons. This could reflect a variance between superuniverses. It is possible that 87 percent of all the local universe space sites have been organized in the seven superuniverses, but the seventh superuniverse is trailing behind with only 81 or 82 percent.

An application of percentages. The commissioning of a local universe is an event that is quite remote from the settling of that local creation in light and life. The vital factor is not the local universes, but the inhabited worlds. When they are all settled in light and life, the local universes will soon follow. And, if any component world is not settled, then the local creation cannot achieve this status; and, if any local universe is not settled, then the superuniverse cannot achieve this status. (p. 633, par. 4; p. 635, par. 4)

Perhaps the most indicative figure that we have is the 76 percent for the total number of inhabited worlds (out of seven trillion projected). Let us adopt this number, round it off to 75 percent, and say that somewhere near three-fourths of the Second Universe Age is a past event, and that about one-fourth remains for the future.

We have computed the age of Orvonton as some 40,000 trillions of years. If this number represents three-fourths of the Second Age, then we should increase it by one-third to arrive at the total time-span of the present universe age. This would mean an increase of about 13,000 trillions of years. We can round this number off at 10,000 trillions of years, add it to the age of Orvonton and arrive at the total of 50,000 trillions of years. This, then, is our estimate of the total time-span of the Second Universe Age; it is 50,000 times as long as the age of the Andronover nebula.

§4. PROPORTIONAL TIME MAGNITUDES OF THE OUTER SPACE AGES.

Our reasoning to this point has established a possible time-span of the Second Universe Age as 50,000 trillions of years. How is this number related to the time-spans of the post-supreme ages of the outer space levels? It is entirely possible that the Second Age is of comparatively short duration when compared with the possible length of the outer space ages. This line of reasoning is based on the calculations that were made in estimating the space magnitudes of the master universe. (See Appendix XVI., §6. A Summary of Space Magnitudes.) In this calculation, we arrived at a ratio of size that worked out as one-to-one hundred. In other words, as we moved out from the grand universe, each space level was about one hundred times the size of the preceding one (on linear bases of comparison). Starting with the grand universe as having a value of "one" we can tabulate the relative magnitudes of the space levels as follows:

The Grand Universe	1
The Primary Space Level	100
The Secondary Space Level	10,000
The Tertiary Space Level	1,000,000
The Quartan Space Level	100,000,000

If the age of the superuniverses is 50,000 trillions of years, and that of the Quartan Space Level is 100 million times as long, then we have a number that is too big to handle conveniently. It would be the number 50 followed by 22 zeros. This is something of what it would be like to deal with astronomical distances in miles instead of light-years. What we need here is the time-equivalent of the space measurement of a light-year. Why not devise one? The longest time-span dealt with in the Papers is the age of Andronover — just a little less than a trillion years. Suppose we adopt this as

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our basic time unit, and give it the name "Andronover Time Unit." We could abbreviate this as "ATU." Now we can deal with these long time-spans more conveniently:

The second age	50 thousand ATU's
The third age	5 million ATU's
The fourth age	500 million ATU's
The fifth age	50 billion ATU's
The sixth age	5 trillion ATU's

It appears likely that the full development of the outer space levels is going to require a very long time, but they are quite large.

APPENDIX XVIII.

THE NATURE OF GOD THE ULTIMATE

*Emergence of the Ultimate**Nature and Attributes**Relationships to Deity and the Universe**Relationships to Transcendentals and others**The Ultimacy of Deity*

God the Ultimate is the Second Experiential Deity. In the story of the growth and development of the post-Havona creations, his emergence will intervene between the evolutionary appearance of God the Supreme and the sometime later appearance of God the Absolute. The Supreme emerges "... on the first creature level of unifying Deity revelation in time and space." The Ultimate emerges on the "... second experiential level of unifying Deity manifestation." God the Absolute appears on "... the third level of unifying Deity expression and expansion." (p. 4, par. 11-13)

The emergence of the Supreme is associated with the completed evolution of the time-space domains of the grand universe. (p. 11, par. 3; p. 1164, par. 5) The subsequent emergence of the Ultimate is associated with the completed development of the much larger transcended-time-space domains of the master universe. (p. 12, par. 5; p. 1166, par. 6) The still later (and perhaps incomplete) emergence of God the Absolute seems to be involved with domains that must lie outside the boundaries of the vast master universe, domains that may be without limit in eternity — a possible Cosmos Infinite. (p. 1168, par. 1-3; Appendix XXI)

These three projections of growth appear to involve magnitudes of three entirely different orders. If the space-scope and the time-span involved in the emergence of God the Supreme were to be given the symbolic value of "one," then it seems likely that a comparable symbol of magnitude for the emergence of God the Ultimate would be on the order of "one-hundred million." (Appendix XVII., §4) The symbol we would associate with the full emergence of God the Absolute would be "infinity." (Appendix XIX., §5)

§1. EMERGENCE OF THE ULTIMATE.

We do not know exactly when the Ultimate began to emerge, but we do know that he is not a past-eternal deity. He is a future-eternal being, but he did have a beginning in time. (p. 10, par. 10) Like the Supreme, the

Ultimate is a derived deity; he was eventuated by the Paradise Trinity. (p. 15, par. 9)

The Supreme Being seems to be emerging through three stages of growth: the initial emergence in Havona as a spirit person (p. 641, par. 4), the present era of power-personality unification (p. 12, par. 2), and the future stage of completed evolution. (p. 1292, par. 9-11) The emergence of the Ultimate appears to be a more complex process that involves a larger number of successive stages of growth. We believe the story of the emergence of the Ultimate is logically presented in seven stages:

- (1) Initial Emergence — before the organization of the superuniverses
- (2) Pre-Supreme Status — before the completed evolution of the Supreme
- (3) Post-Supreme Status — after the formation of the Trinity Ultimate
- (4) Primary Sovereignty — after completion of the Primary Space Level
- (5) Secondary Sovereignty — after completion of the Secondary Space Level
- (6) Tertiary Sovereignty — after completion of the Tertiary Space Level
- (7) Completed Emergence — upon completion of the entire master universe

The proposition that there are seven stages of ultimate growth is not illogical. The Supreme emerges during the Second Universe Age and after the completion of the entire evolution of only one space level; the growth of the Ultimate takes place throughout five universe ages and is concerned in the development of five space levels — the superuniverse level and the four levels of outer space. In this connection we can support the reasonableness of a seven-level concept by citing the fact that the sovereignty of a Creator Son develops through seven stages of growth (p. 237, par. 7-9; p. 238, par. 1-5), and the Creative Spirits pass through seven stages of augmenting personalization. (p. 203, §6; Appendix VIII., §6-A, The Personalization of a Focalization.)

Let us examine these seven possible stages in the emergence of the Ultimate, from the stage of initial emergence to the final stage of completed power-personality unification.

Initial emergence of the Ultimate. We are informed that God the Supreme did appear in Havona, as a spirit person, before the organization of the superuniverses. (p. 641, par. 4) We deduce that God the Ultimate either appeared at the same time, or else emerged at some time prior to the appearance of the Supreme; however, the Ultimate is transcendental deity and we are instructed that transcendentals precede the finite in historic sequence. (p. 1159, par. 6)

We know the Ultimate is (now) present in Havona (p. 162, par. 4) and that this presence is absonite and superpersonal. (p. 1166, par. 7) In terms of the final and completed emergence of the Ultimate as a being of "experiential-power development," this presence is "prepersonal." (p. 113, par. 7) This presence of the Ultimate is derived from the Paradise Trinity. (p. 15, par. 9)

We venture the opinion that prior to the organization of the superuniverses both the Supreme and the Ultimate (in Havona) were passive concerning power-personality unification. At such time there was no opportunity to function in any external universe of power and personality (p. 16, par. 2), for no such post-Havona creations were then in existence. But this need not mean that they were inactive in Havona. We know that the Circuit Spirits appeared in response ". . . to the emerging purpose of the Supreme Being . . ." although they were not "discovered in function" until much later. (p. 287, par. 5) We are informed that there are (unrevealed) activities and realities in Havona pertaining to the absonite and the ultimate level. (p. 156, par. 11-12) It is not unreasonable to suppose that, during this "quiet time" before the beginnings of the superuniverses, such absonite-ultimate activities and realities in Havona could have been affected or modified in similar manner by the "emerging purpose" of God the Ultimate. The presence of the Supreme in Havona has modified the central universe; it is likely that the similar presence of the Ultimate has had a similar effect, but on a superfinite level.

Pre-Supreme status of the Ultimate. This is the status of the Ultimate at the present time during the evolutionary epochs of the Second Universe Age and the incomplete emergence of the Supreme Being. At the present time, the Ultimate is not fully in existence; he is a becoming reality, an actualizing reality. (p. 11, par. 1) Nevertheless, we know he is presently functioning in the universes of today because some of the unpredictability of emerging energies (physical, mindal, and spiritual) is attributed to his present activities (p. 136, par. 4), all of which gives considerable pause for thoughtful study on the part of the Technical Advisers. (p. 280, par. 8) In some manner, the Ultimate foreshadows his (future) overcontrol of the universes during the advanced stages of light and life in a local universe. (p. 642, par. 5) And when the ascendant mortals enter the Corps of the

Finality, they then and there become personally conscious of "the challenge of God the Ultimate." (p. 305, par. 4)

These activities of the Ultimate are all taking place prior to the emergence of the Supreme and prior to the factual formation of the Trinity Ultimate. (p. 1291, par. 8)

We know something about the mechanism of power-personality unification which operates in connection with the evolution of the Supreme — how almighty power, derived from the successes of the Supreme Creators (p. 12, par. 2), unites with the spirit person of the Supreme (p. 11, par. 2) by the action of Supreme Mind, on the pilot world of the outer Havona circuit. (p. 641, par. 4) But we know nothing about the analogous mechanism which must exist in relation to the power-personality unification of the emerging Ultimate. (See, however, Appendix XXII., §7-9)

Post-Supreme status of the Ultimate. We understand that the evolutionary emergence of the Supreme must precede the transcendental emergence of the Ultimate. We know that the growth of the Supreme is associated with the growth of the superuniverses and, sometime in the future, they will be perfected and the Supreme will finally emerge. (p. 636, par. 7) He will then become the experiential ruler of these supercreations and will exercise such sovereignty under the overcontrol of the Ultimate. (p. 1296, par. 7)

This emergence of the Supreme Being makes something else possible — the factual formation of the First Experiential Trinity, of which he is a member. (p. 16, par. 4) The growth and emergence of the Ultimate is partly dependent on the formation and the eventual unification of this trinity. This is the trinity that will sometime supplement the present activities of the Architects of the Master Universe in the co-ordination of the affairs of this entire master creation. (p. 1166, par. 1)

We believe the Ultimate will emerge into this stage of growth at the time of the opening of the first outer space level, and that this will continue to be his status all during the Third Universe Age — the growth period of the Primary Space Level. We should recall that this space level appears to be so very much larger than the superuniverses that the traversal of just this one stage of the growth of the Ultimate may take a great deal longer than the entire Second Universe Age — the time-span required for the completed evolution and final emergence of the Supreme Being, and for the settling of all seven superuniverses in light and life. (Appendix XVII., §4)

Primary sovereignty of the Ultimate. It seems reasonable to believe that the Ultimate will pass through certain major stages of emergence as the outer space levels, one by one, complete their growth. Since there are four

of these outer space levels, it seems likely that the Ultimate will pass through four stages of augmenting sovereignty. The Papers are silent on this point, but the logic of four such steps is quite appealing.

We suggest that the Ultimate will achieve a status that we have elected to call "Primary Sovereignty" when the first outer space level has completed its growth. At that time, the sovereignty of the Ultimate would be an accomplished fact in this space level, but such sovereignty would still be an unachieved potential with regard to the three remaining levels of outer space. This situation has no parallel in the evolution of the Supreme. That Finite Deity will presumably emerge when the superuniverses are settled in light and life; that is a growth cycle involving just one space level. In the post-supreme ages of the development of outer space, the Ultimate appears to be passing through a four-stage growth cycle involving four space levels.

Will the Ultimate emerge in some qualified or limited manner, in and to the Primary Space Level, when this domain has completed its growth? and before he has achieved sovereignty in even the next outer space level? We do not know, but it is an interesting possibility.

Secondary sovereignty of the Ultimate. This is the conjectured growth-status of the Ultimate after the completion of the second outer space level. If our reasoning is correct, then this status should continue throughout the long ages of the development of the third outer space level.

It seems likely that each stage in the emergence of the Ultimate will witness the augmenting personalization (superpersonalization?) of this Transcendental Deity. We know that the experiential deities are now passing through their prepersonal stages of experiential-power (sovereignty) development (p. 113, par. 7), and we also know that it is possible for them to become augmented in "personality prerogatives" (p. 199, par. 7) without achieving complete personalization.

(In this connection, see Appendix VIII., §6-A, The Personalization of a Focalization, and especially note the discussion of "Creators whose personalization is dependent on related creation." The Supreme and the Ultimate appear to be dependent on the completion of their respective domains for the full realization of personality — the grand universe in relation to the Supreme and the master universe in relation to the Ultimate. This is analogous [but probably not homologous] to the eternity-appearance of the Infinite Spirit and the eternity-appearance of the central universe of perfection. It also seems to be analogous to the evolution of a Creative Spirit, who seems to grow increasingly personal as her local universe develops.)

Tertiary sovereignty of the Ultimate. This is the growth-status that seemingly will be attained by the Ultimate after the completion of the third

outer space level. It should continue during the very long time of creative expansion into the vastness of the fourth outer space level — the final space level.

We should again recall that these later stages which are postulated in the emergence of the Ultimate will be time-spans of very great duration. They are, respectively, the Third, Fourth, Fifth, and Sixth Universe Ages. In Appendix XVI., we explored the space magnitudes of the outer space levels and deduced that they were enormously larger than the superuniverses. In Appendix XVII., we then observed that the universe ages of these outer space levels were probably going to be a very great deal longer in duration than the present age of the seven superuniverses. We also deduced that these ages of the outer space levels would probably become progressively longer and longer in duration. It appears that the emergence of the Ultimate is going to require a length of time that is (technically) finite, but which is still so very large as to be virtually without meaning to us.

If the Ultimate does pass through several stages of progressive growth in outer space, then it is quite possible that the First Experiential Trinity will also pass through analogous stages of unification. This trinity is destined to bring about the experiential co-ordination of the master universe (p. 1166, par. 6), and when this has been brought to pass, then this trinity will have achieved complete unification. (p. 16, par. 6) It is partly as a consequence of such completed trinity-unification (p. 16, par. 4) that God the Ultimate will emerge, will finally and fully power-personalize. (p. 1166, par. 6) This event will not take place prior to the completion of growth in the Quartan Space Level — the outermost space level of the master universe. This is the completion of the growth of the entire master universe. (ibid)

Completed emergence of the Ultimate. We are informed that trinity functions always take in deity realities and that such encompassed deity realities always tend to personalize. (p. 16, par. 2) We are also informed that the First Experiential Trinity will eventually unify in completion. (p. 16, par. 6) This unification will require the completed development of the entire master universe, and this goal can be attained because it is subinfinite; it does have a quantitative limit. (p. 124, par. 6; p. 130, par. 3) The attainment of this dual goal — completed universe and unified trinity — signals the emergence (the actualization) of God the Ultimate as a completed experiential deity. (p. 1166, par. 4-6)

The emergence of the Second Experiential Deity is not due solely to the achievements of the First Experiential Trinity. The emergence of the Ultimate is also predicated on the successes of the post-Havona Creators, such as the post-Havona members of God the Sevenfold, whose functions

"... will probably expand in connection with the future evolution of the creations of outer space." (p. 12, par. 4) And finally, the emergence of the Ultimate is due to the success of his own efforts, to his "... own experiential functioning in the universes of power and personality ..." (p. 16, par. 2)

The factual emergence of the Ultimate will mean that transcendental values have been co-ordinated in *final* creative levels. In other words, the emerged Ultimate will have put together certain realities which are described (p. 4, par. 12) in the Papers as follows:

- (a) Absonite-superpersonal values,
- (b) Time-space-transcended values, and
- (c) Eventuated-experiential values.

The experiential synthesis of these several realities is described as a power-personality synthesis (p. 13, par. 1), and we should remember that the word "power" is used to denote the fact of sovereignty as well as organized energy. (p. 9, par. 5)

To draw a parallel from certain statements that are made about the emergence of the Supreme and apply them to the emergence of the Ultimate: We deduce that at this most remote future time God the Ultimate will be the actual sovereign of the master universe, that he will be (super-personally) contactable somewhere, and that he will sustain a relationship to the citizens of the master universe that is analogous to that which now exists "... between the Havona natives and the Paradise Trinity." (p. 1292, par. 9-11; p. 1293, par. 1) And, we would further deduce that the completed emergence of the Ultimate will bring the citizens of the master universe face to face with the challenge of God the Absolute. (p. 1293, par. 2; p. 1297, par. 2)

§2. THE NATURE OF ULTIMATE DEITY.

The natures of the three experiential deities all have experience in common, but otherwise they are different. (p. 1294, par. 5, par. 7-8) In nature —

- (a) God the Supreme is *evolutionary*-experiential.
- (b) God the Ultimate is *transcendental*-experiential.
- (c) God the Absolute is *existential*-experiential.

Like the Supreme, the Ultimate is wholly experiential. (p. 10, par. 10) The Ultimate is even somewhat unique in this sense: he is bounded on both sides by trinities that are experiential. The other two experiential deities are

not so situated. There is no experiential trinity that could have unified to give emergence to the Supreme; his evolution depends on the collaboration between the Supreme Creators and triune Paradise Deity. (p. 11, par. 14) And, with God the Absolute, we encounter a being who is existential as well as experiential. (p. 10, par. 10) The Ultimate is described as a "self-projected Deity." (p. 2, par. 11) Is this because his emergence is involved in the unification of the First Experiential Trinity and his immediate destiny is in the Second? (p. 16, par. 4-5)

There are two subabsolute levels in the master universe on which focalization of power-personalization can take place (p. 15, par. 7); the Supreme will power-personalize on the first of these levels (p. 4, par. 11), and the Ultimate will emerge on the second (p. 12, par. 5), but the Ultimate is much more than an amplification of the Supreme. (p. 1171, par. 8) The completed Ultimate will actualize the absonite values of Paradise; this will be accomplished by power-personality synthesis, and this synthesis will be achieved by this Transcendental Deity on levels that are transcendental — levels that have a relationship to, but are above, time and space. (p. 12, par. 5)

When God the Ultimate has finally emerged, after the completion of all the power-personality synthesis involved in his growth, he is defined as: (p. 1171, par. 8)

- (1) That Deity which is the result of the final unification of the First Experiential Trinity.
- (2) That Deity which fully personalizes all absonite and all transcendental divinity.
- (3) That Deity which encompasses all those phases of ultimate reality that are —
 - (a) personally experienceable,
 - (b) control directing,
 - (c) tensionally unifying, and
 - (d) other unrevealed aspects.

This definition of the completed, or finally emerged, Ultimate will stand some careful analysis. We have already considered the Ultimate as the deity consequence of the unification of the First Experiential Trinity. (p. 12, par. 5) And we have already noted that the Ultimate personalizes the absonite values of Paradise. (ibid) Now, we should carefully analyze the four phases (above) of ultimate reality that are personally experienceable, control directing, tensionally unifying, and unrevealed.

- (a) *Personally experienceable phases of the Ultimate.* This must refer, at least in part, to the personality of the Ultimate. This

personality (or superpersonality) is sometime to be contactable by other personalities (and superpersonalities). (p. 8, par. 4)

(b) *Control-directing phases of the Ultimate.* These probably stand for a relationship within the Ultimate that is analogous to the relationship of the Almighty to the Supreme. Fortunately, we are given a name for this functional component of the Ultimate; it is designated as the "Omnipotent." (p. 1297, par. 1)

(c) *Tensionally-unifying phases of the Ultimate.* This probably refers to some activity of the Ultimate Mind that may serve to unify the Omnipotent with God the Ultimate, just as (on finite levels) the Supreme Mind so unifies the Almighty with God the Supreme. (p. 1264, par. 7) This could possibly refer to some function of the Ultimate which could have to do with the equalization and the compensation of certain reality-tensions set up by the co-existence of the finite and the absolute. If so, then this might be a subabsolute corollary of certain analogous activities of the Universal Absolute. (p. 15, par. 3; p. 133, par. 8, par. 14)

(d) *The unrevealed aspects of the Ultimate* suggest that the nature of the Ultimate is much more complex than the nature of the Supreme. (p. 1171, par. 8)

From the foregoing analysis of the factors encompassed in the power-personality unification of the Ultimate, we deduce that the personality (or superpersonality) of the Ultimate is inseparable from all of the other-than-personal phases of his deity nature. (p. 1167, par. 4)

So far, we have considered the nature of the Ultimate in rather general terms. Let us now consider certain specific qualities in his transcendental nature.

The Omnipotent. The energy-controlling phase of the Ultimate is designated the Omnipotent. (p. 1297, par. 1) This must be a transcendental version of the Almighty. What the Almighty is to the Supreme, the Omnipotent must be to the Ultimate, and more. The Omnipotent must be a being of very great cosmic power. Emergent energy (puissant energy and gravity energy) is a level of force-energy that reflects the "intelligent action of the Ultimate." (p. 470, par. 4) On these levels of force-energy manifestation the activities of the Omnipotent encounter the physical functions of the Master Spirits, for these high Spirits also operate on these same energy levels. (p. 190, par. 6) A similar parallel of activities exists on the level of universe power, where the overcontrol of the Supreme (p. 470, par. 5) encounters the presence of the influence of the Master Spirits. (p. 190, par. 5)

We should also consider the Sevenfold Controllers whose functions constitute the level of physical control in God the Sevenfold (p. 1273, par. 6-14), and whose final success in working out the material equilibrium of the seven superuniverses will equal the completed evolution of the physical control on the part of the Almighty. (p. 1274, par. 3) We have ventured the thought that the Sevenfold Controllers may expand in function when they enter into relations with the Omnipotent-Ultimate in the creations of outer space. (See Appendix XII., §4, Will the Sevenfold become Tenfold in Outer Space.)

Ultimate Mind. "Infinite mind ignores time, ultimate mind transcends time, cosmic mind is conditioned by time. And so with space . . ." (p. 102, par. 4) Ultimate mind must be related to that "tensionally unifying" aspect of ultimacy which we have already considered. We have been told less about the mind of the Ultimate than about any other aspect of this Transcendental Deity, but we are informed that the "insight of absonity" is a quality of mind which is associated with the transcendence of finite consciousness. (p. 1281, par. 6)

Since we know so little about Ultimate Mind, let us examine some of the data we have concerning other mind levels. We know that cosmic mind is a "subabsolute manifestation" of the absolute mind of the Infinite Spirit; its source is the Seven Master Spirits (p. 191, par. 4); and it appeared when these high Spirits created the Seven Supreme Power Directors. (p. 1274, par. 1) We are also told that the power of the Almighty is united with the spirit person of God the Supreme by virtue of the Supreme Mind which was bestowed by the Infinite Spirit (p. 1264, par. 7) at the very moment of the beginning of the process of power-personality unification. (p. 641, par. 4) We further know that the potential of Supreme Mind now "reposes in the Seven Master Spirits" (p. 1269, par. 3), that Majeston serves as the convergent point for ". . . the factualizing mind of the Supreme as a time-space experience . . ." (p. 5, par. 13), and that the Ultimate is involved in the origin of Majeston. (p. 1172, par. 5) We are lastly informed that the Infinite Spirit bestowed (upon someone or something) the Supreme-Ultimate Mind (p. 262, par. 3) in an epoch that is referred to as "near eternity" (p. 256, par. 2-3) and that this designation refers to the transitional times between the First and the Second Universe Ages — between the Age of Havona and the present universe age. (Appendix IV., §5-A)

We may accordingly deduce: the mind of the Ultimate was probably bestowed by the Infinite Spirit at the moment of the beginning of the power-personality unification of the Omnipotent with the superperson of God the Ultimate. The Seven Master Spirits may be the present repository of the potential of Ultimate Mind, and Majeston likely serves as the convergent point for the factualizing mind of the Ultimate as a transcended-time-space experience.

Transcendent Spirit. We are informed that evolving spirit emerges from the Deity Absolute and passes through the (now) incomplete grasps of the Supreme and the Ultimate before finding final lodgement in the absolute spirit-gravity circuit of the Eternal Son. (p. 83, par. 4) We accordingly deduce that the Ultimate is concerned with the creation and evolution of spiritual beings and further, he must also have a spiritual nature. The Melchizedek Life Carriers have referred to the sometime future bestowal of the "transcendental and eternal spirit of absonity" by the Ultimate upon their midsonite progeny. (p. 401, par. 5) It would appear the Ultimate not only has a spiritual nature but he also has a bestowable spirit that may sometime be bestowed upon certain creatures in the ages to come.

Supernal Absonite. This is a superfinite quality of being that is probably present in Transcendental Deity. We do not know very much about it, but we are informed that it is a quality which is present in the natures of the Architects of the Master Universe (p. 351, par. 3) and, if these Transcendentalers have "supernal absonites," we think it quite likely that God the Ultimate does also. Apparently, a "supernal absonite" is a quality that can be added to spirit, just as (on the finite level) spirit is a quality that can be added to mind.

Superpersonality. We submit that God the Ultimate is more than a personality, in the strictest use of that term. The Ultimate appears to be a superpersonality. Consider what the Papers have to say about the three value-levels that are less than infinite, and absolute, and on which the Father functions. He acts prepersonally in relation to Adjusters, personally with created beings, and superpersonally in his relations with eventuated absonite beings. (p. 3, par. 15-18) God the Ultimate is, in part, described as a synthesis of values that are absonite and superpersonal (p. 4, par. 12); but this does not mean that the Ultimate will be non-contactable by personalities. We are informed that the personal, the prepersonal, and the superpersonal are related to each other and can achieve contact with each other. (p. 8, par. 4)

Man's probable future relationship to the Ultimate will be that of a postfinite finaliter engaged in the ultimate adventure in outer space. (p. 352, §10; p. 1293, par. 2) A part of this adventure is the quest for God the Ultimate, which really begins when the mortal ascender enters the finaliter corps. (p. 305, par. 4) Another part of this adventure is the second quest for the Father. If our first quest for the Father is to seek to know him to the limits of finite experience, then the second quest must be to seek him on the higher levels of "the ultimate of creature experience." (p. 1293, par. 2) It seems likely that this second quest is one in which we will be seeking to find God as a superperson. (p. 3, par. 18) And, if finaliters are postfinite

beings during these ages of growth in outer space, are they still persons? or have they become superpersons? We should recall that three of the (seven) dimensions of man's present endowment of personality are totally dormant at the present time, being reserved for growth-realization on the absonite level. (p. 1226, par. 14)

§3. ATTRIBUTES OF GOD THE ULTIMATE.

Of all the attributes of God the Ultimate, perhaps the most characteristic is the transcendence of time and space. (p. 2, par. 11, par. 13; p. 4, par. 12; p. 1167, par. 2; and there are many other references.) The Ultimate is a Transcendental Deity, and the very word "transcendental" certainly implies something that has a relationship to time and space but is not actually limited by either one. Consider what the Papers have to say (p. 2, par. 12-14) about the three relationships to time and space:

- (a) Finite reality is limited by time and space.
- (b) Absolute reality has no relationship to either time or space. It is "timeless and spaceless."
- (c) Absonite reality is directly related to both time and space but is not limited by either one of them.

The Ultimate is Transcendental Deity. He is subabsolute, but has inherent capacity to make functional contact with the absolute level. (p. 1167, par. 2) And we are also informed that, among other attributes, the Ultimate is omnipotent, omniscient, and omnipresent. (p. 2, par. 11)

Omnipotence of the Ultimate. Sometime in the future, God the Ultimate will exercise transcendental overcontrol over the administration of the emerged Almighty Supreme. (p. 1296, par. 7) Omnipotence is the power to do all, but this does not mean that the Omnipotent will personally do all that is done. (p. 1299, par. 4) Neither does omnipotence mean the "power to do the nondoable." Omnipotence creates, and in the process of the creation of things and beings also determines the basic natures of these same things and beings. When circles are created then circularity becomes their inherent nature, not squareness. (p. 1299, par. 1) We should remember that the Ultimate works on final creative levels (p. 4, par. 12); that prior causation conditions subsequent causation (p. 1298, par. 2); and what the Supreme Creators and Controllers work with is what transcendental agencies have prepared. (p. 1298, par. 3; Appendix IX., §2)

Omniscience of the Ultimate. The Ultimate Mind transcends time (p. 102, par. 4), and such a transcendence of time implies foreknowledge; but such omniscience does not mean the "knowing of the unknowable."

(p. 49, par. 5) Neither does such ultimate foreknowledge mean that the free will choice of the finite creature has been abridged. (p. 49, par. 4) Even a sub-omniscient (supreme) unification of all finite choosing does not abrogate free will. It merely reveals the positive-good (versus negative-evil) directional trend of the evolutionary universes and their inhabitants. In the present universe age, free will choice (of both creators and creatures) can operate only within the limits set by the Architects of the Master Universe. (p. 1300, par. 6-7) Volition operates within the frame that has been established by "higher and prior choosing." (p. 1300, par. 4)

Omnipresence of the Ultimate. If time-transcendence is basic to all-knowingness, then the transcendence of space must be equally basic to omnipresence. Space is no barrier to omnipresent deity. (p. 45, par. 5) The space presence of the Ultimate extends (or will extend) to the periphery of the master universe. (p. 137, par. 3) This (time-space-transcended) omnipresence of the Ultimate intervenes between the (time-space-limited) ubiquity of the Supreme and the (timeless-and-spaceless) absolute presence of Absolute Deity. (p. 1296, par. 4)

§4. RELATION OF THE ULTIMATE TO PARADISE DEITIES.

Much as the Supreme is now something of a representation of the Paradise Trinity to the finite level, so also (in a qualified sense) does the Ultimate presently portray the Original Trinity to the absonite level. But such portrayal of the Trinity holds true only during the growth stages of these experiential deities — growth stages that are designated as prepersonal in relation to the development of experiential power. (p. 113, par. 7) When we, as finite creatures, want to think of the Paradise Trinity as a personal being, we should try to think of God the Supreme; likewise, the superfinite Transcendentals would visualize a personalization of the Paradise Trinity as God the Ultimate. (p. 116, par. 3)

The Paradise Deities do not now personally collaborate with the Ultimate; they work with him — as with the Supreme — through the Paradise Trinity. This mode of relationship will change, in some unknown way, whenever these experiential deities emerge from the eras of experiential growth which are designated prepersonal. (p. 115, par. 5) At such a future time we suspect that the Universal Father, the Eternal Son, and the Infinite Spirit, will personally collaborate with God the Supreme and with God the Ultimate, while the Paradise Trinity will enter into new functional relationships with the experiential trinities.

With regard to his presence in the post-Havona creations, the Universal Father has chosen to be: (a) limited by the evolving Supreme, (b) conditioned by the eventuating Ultimate, (c) co-ordinated by the Absolutes. (p. 48, par. 8)

Similarly, the extra-Havona presence of the Eternal Son, aside from being personalized in the Paradise Sons of God, is conditioned by the Supreme and by the Ultimate. (p. 83, par. 5)

Since the Infinite Spirit pervades all space (p. 98, par. 5) it would appear that he is not conditioned in his presence outside Havona, as are the Father and the Son. The Infinite Spirit is distributed to the extra-Havona universes by the Seven Master Spirits (p. 106, par. 1) on all subabsolute levels. (p. 189, par. 4) The collective attributes of the Master Spirits are quite similar to those of the Ultimate, for collectively they are omnipotent, omniscient, and omnipresent. (p. 186, par. 3) And the Seventh Master Spirit is able to express the attitudes of experiential deity, including the Ultimate, in the Paradise councils. (p. 188, par. 5)

§5. RELATION OF THE ULTIMATE TO THE MASTER UNIVERSE.

The Ultimate is very directly concerned with the appearance of the entire master universe — all except the central universe of eternal perfection. In relation to this appearance of the master creation, the Ultimate occupies a middle position between the Absolutes and the Supreme. We are informed (p. 136, par. 7-8; p. 137, par. 1) that the appearance of the master universe depends (experientially) on the following:

- (a) In potential, on the three Absolutes
- (b) In direction, on the Ultimate
- (c) In evolutionary co-ordination, on the Supreme

Within the master universe, the Ultimate is working out the "creative organization" of the three Absolutes of Potentiality. (p. 137, par. 3) This must mean that in some manner he is causing these absolute potentials to become so segregated and otherwise emergent as to make them responsive to subabsolute transformative actions. If this is the case, then the ability of all subabsolute creators to "create" is dependent on this prior "creative organization" of such potentials by the Ultimate. (p. 1298, par. 7; Appendix VII., §2, The Maturation of Potential.)

The Ultimate acts (or will act) as the overcontroller and the absonite upholder of the entire master universe. (p. 2, par. 11) The unification of this domain is a consequence of his actions, and these actions are (presently) reflective of certain absonite functions of the Paradise Trinity. (p. 116, par. 3) Eventually, the Ultimate will power-personalize as the experiential co-ordinator of the whole master universe. (p. 1166, par. 6)

The Supreme and the Ultimate together constitute the fundamental association of subabsolute deity; together they correlate all master universe

growth and creation. (p. 1294, par. 9) We have previously noted: that which is pre-supreme is (generally) also pre-creative; that which is post-ultimate appears to be super-creative. The entire story of all creation (and of evolution and eventuation) — the entire experiential story of the master universe — is in large measure the story of the Supreme and of the Ultimate. (Appendix VI., §1, The Seven Levels of Total Deity Function.)

§6. RELATION TO TRANSCENDENTALERS AND OTHERS.

The Ultimate is directly and indirectly related to several (known) orders of beings who function on the absonite level of reality and on the space-stage of the master universe in the present age. Five of these orders will be discussed.

The Transcendentalers. These beings are not finite, neither are they infinite, they are absonite. Being neither creators nor creatures, they are spoken of as eventuator. (p. 332, par. 38) God is related to these beings as a superperson. (p. 3, par. 18) Are all Transcendentalers eventuated? It would seem so. But they may not all be persons, or even superpersons, for beings can be "absonitized" as well as "personalized." (p. 334, par. 8) Gravity Messengers attached to the mortal Corps of the Finality are personalized; their messenger-colleagues, attached to the several non-mortal finaliter corps, are not — they are absonitized. (p. 347, par. 1)

Transcendentalers exhibit loyalty to the Paradise Trinity and give obedience to God the Ultimate. They are concerned with the affairs of neither super- nor central universes; they are concerned with the master universe. They are "subject to God the Ultimate." (p. 350, par. 6-7; p. 351, par. 1; Appendix XV. §3-4)

The Master Architects are the governing body of the Transcendentalers. (p. 351, par. 3) We accordingly deduce that they, too, are "subject to God the Ultimate."

The Master Force Organizers. These beings are the initiators of the spiral and other nebulae, the physical ancestors of the material creations. (p. 329, §5) Since the Force Organizers are under the jurisdiction of the Architects (p. 352, par. 5), we deduce that they, too, are "subject to God the Ultimate."

The Personalized Adjusters. These "extraordinary human divinities" (p. 1202, par. 2) are also "subject to God the Ultimate" for they serve as "the all-wise and powerful executives" of the Master Architects. (p. 1201, par. 4) They personally minister on the absonite level in the transcendental realms of the Ultimate. (ibid) Here they minister in a way that is described as extraordinary, unusual, and unexpected. (ibid)

The description of these Personalized Adjusters and of their services is quite provocative. It calls to mind a statement that is made in connection with a discussion of providence: At any time the Father may intervene in the happenings of the universes — as determined by his will, his wisdom, and his love. (p. 1305, par. 2) Is such an act the equivalent of an absonite intervention in the moving time-stream of finite happenings? If so, do the Personalized Adjusters have anything to do with such interventions? They could, because they serve as the "... agents of the full ministry of the Universal Father — personal, prepersonal, and superpersonal." (p. 1201, par. 4; Appendix XV., §4, Functions of Transcendentalers, especially the discussion of absonite intervention.)

Personalized Adjusters not only minister personally, prepersonally, and superpersonally, but they *are* these three qualities of being; they are the only beings who are designated "omnipersonal." (p. 1201, par. 5) They are time-eternity beings and are, in status, existential-experiential. (p. 1201, par. 3) The only other place in the Papers that this unusual combination of paired adjectives is used is in the discussion of the Universal Absolute in the Foreword. (p. 15, par. 3) In our opinion, this is not a coincidence.

Personalized Adjusters not only serve in the domains of the Ultimate but also in the realms of the Supreme-Ultimate, and even on the levels of the Ultimate-Absolute. (p. 1201, par. 6) Their work for the Ultimate extends even "... to the levels of God the Absolute." (p. 1201, par. 4)

The Qualified Vicegerents of the Ultimate. There seem to be only four passages in the Papers that make reference to these mysterious agents of the Ultimate (p. 179, par. 9; p. 333, par. 14; p. 1167, par. 1; p. 1291, par. 8), and these passages tell us nothing about origin, nature, function, or destiny. Since we have no direct information, perhaps we can deduce something by this analogy: these Vicegerents might be related to God the Ultimate much as the Unqualified Supervisors of the Supreme are related to God the Supreme. The Papers do have something to say about the Unqualified Supervisors of the Supreme:

The Unqualified Supervisors of the Supreme become more functional during the seventh stage of light and life. They "... are not finite, absonite, ultimate, or infinite; they *are* supremacy and only represent God the Supreme." They personalize the supremacy of time-space and accordingly do not work in Havona. They work to bring about supreme unification. (p. 636, par. 6) If a superuniverse were to become settled in light and life, the Unqualified Supervisors of the Supreme would become the high administrative body at the capitol. They can contact directly with the absonite level. They act as advisors during the

evolutionary epochs but do not serve as administrators until the Supreme Being is sovereign. (p. 636, par. 5)

Now, based on what we know of the Unqualified Supervisors of the Supreme, we complete the analogy by this conjecture: The Qualified Vicegerents of the Ultimate are the superpersonalization of ultimacy, and they represent no one but God the Ultimate. They superpersonalize the ultimacy of transcended-time-space. They work to bring about the absonite unification of the master universe. They can make direct contact with absolute levels. If a whole segment of the master universe should reach the levels of attained sovereignty of the Ultimate, they might serve as superadministrators. (This could happen, say, in the Primary Space Level, long before the attainment of the sovereignty of the Ultimate in the space levels farther out.) Prior to the attainment of the sovereignty of the Ultimate, they would likely act as advisers and counselors.

We should, however, take note of one important difference between the two orders: (a) the Supervisors of the Supreme are designated "unqualified" — they must be able to act for the Supreme in some total or unconditioned manner, (b) the Vicegerents of the Ultimate are designated "qualified" — their representation of Ultimate Deity must, in some manner, be less than total — limited or otherwise conditioned.

Both the Unqualified Supervisors of the Supreme and the Qualified Vicegerents of the Ultimate are spoken of as being influential in the governments of the superuniverses, although the members of neither group are fully active as individuals. They are able to make contact with superuniverse authorities through the ministry of the Reflective Image Aids. (p. 179, par. 9) The Unqualified Supervisors of the Supreme appear to have a function in relation to universes that are settled in light and life (p. 1291, par. 7), but we are not informed as to any of the present functions of the Qualified Vicegerents of the Ultimate.

§7. THE ULTIMACY OF DEITY.

The Ultimacy of Deity (p. 2, par. 11) is not the function of a deity, of an entity, or even of a trinity. The Ultimacy of Deity is a level of reality on which the action and the interaction of a certain phase of Total Deity takes place. (p. 2, par. 4) At least three deity-realities occupy (or will occupy) this seventh level of Total Deity action:

- (a) *The Trinity of Ultimacy.* This is the Paradise Trinity functioning in relation to the absonite level of reality. (p. 113, par. 7) This trinity activity provides for the existential co-ordination of the whole transcendental level prior to the formation of any other trinity (of experiential nature) and

prior to the emergence of any experiential deity. At the present time, certain actions of the emerging Ultimate are spoken of as being reflective of certain absonite functions of the Paradise Trinity. (p. 116, par. 3)

- (b) *The Trinity Ultimate.* This trinity appears to be the experiential complement of the existential (Paradise) trinity in the work of co-ordinating the master universe. (p. 16, par. 4) The emergence of God the Ultimate is a direct consequence of the unification of this Trinity, the First Experiential Trinity, on the space-stage of the master universe. (p. 12, par. 5)
- (c) *God the Ultimate.* This experiential deity, emerging as the consequence of the unification of the First Experiential Trinity, completes the inventory of those whose functions occupy the level of the Ultimacy of Deity. And we should remember that the concept of the (emerged) Ultimate as a person is not to be separated from the other-than-personal aspects of his transcendental deity nature. (p. 1167, par. 4)

The integrated functions of the existential Trinity of Ultimacy, the experiential Trinity Ultimate, and the emerged reality of God the Ultimate, constitutes (or will constitute) the Ultimacy of Deity as we understand it. The functional interaction of all three would be concerned in the function of providence — providence as it may operate on the transcendental and in relation to ultimates.

Providence is a function. It is a summation of the "other-than-personal overcontrol" of the universes, extending from the Sevenfold, through the Almighty, to the Ultimacy of Deity. (p. 1304, par. 6) The function of providence is a measure of the positive motion of both universes and of personalities in the direction of the eternal goals, first in the Supreme, and then in the Ultimate. (p. 1307, par. 5)

Time-space transcendence. The fact of the threefold personalization of Deity on Paradise, in the face of the indivisibility and the unity of Deity, "... implies transcendence of both time and space by the Ultimacy of Deity ..." consequently, neither time nor space can be either absolute or infinite. (p. 31, par. 7) The Paradise Deities could not personalize as three independent persons and still remain trinity-united as one undivided deity (doing both of these acts at the same time and continuing to do so all of the time) without being above (transcending) time and space.

The ultimate level of Total Deity function. On this level deity is denominated self-projected — moving forward from within itself and

working in relation to, but in transcendence of, time and space. As Supremacy is the first level of the unifying expression of experiential deity, so is Ultimacy the second such level. As Supremacy ministers (finitely) to the grand universe, so does Ultimacy minister (absonitely) to the master universe. To the master universe, the Ultimacy of Deity provides "universal overcontrol and supersustenance." (p. 2, par. 10) And God the Ultimate is (or will be) the experiential personality emerging from this level of Total Deity function — the transcendental trinity unification that is comprehended by absonite beings. (p. 12, par. 6)

APPENDIX XIX.

THE SECOND EXPERIENTIAL TRINITY

Formation of the Trinity Absolute

Plural Trinity-Presences of Deity

The Growth of the Supreme

Comparison of Trinities

The Problem of Non-Unification

The completion of the master universe and the final power-personalization of God the Ultimate makes it possible for the Second Experiential Trinity to emerge from the status of a qualified reality and to form as a factual reality. Having formed as a factual reality, this trinity will then begin the long growth-process leading to attempted experiential unification. Since this trinity is absolute in range of function, it may encounter serious difficulty in achieving complete unification. Its goals do not appear to have discernible limits, and if this is the case then the Second Experiential Trinity, the Trinity Absolute, may encounter a greater or a lesser degree of frustration in the attainment of destiny — attempted final unification.

§1. FORMATION OF THE TRINITY ABSOLUTE.

Back in eternity, in the "dawn of eternity," the Original Trinity (the Paradise Trinity) projected two subabsolute levels of existence (p. 15, par. 7); and it is quite apparent that this statement refers to the finite level and to the absonite level. (p. 2, par. 12-13) Since deity tends to unify on all super-material levels of reality (p. 2, par. 3), and since trinity functions always tend to encompass the realities of deity (p. 16, par. 2), this organization of reality on two subabsolute levels seems to have made the appearance of the two experiential trinities rather inescapable. (p. 15, par. 7)

Let us consider what universe developments must take place before each of these two experiential trinities can come into existence as factual realities.

Formation of the First Experiential Trinity. We have already considered the manner in which trinity formation takes place in connection with our study of the Trinity Ultimate. (Appendix X) This trinity (now) seems to be a qualified reality (p. 1291, par. 8) although its factual formation

must await the future completion of the evolution of the Supreme. (p. 16, par. 4) The First Experiential Trinity will not be able to form as a factual reality until the end of the Second Universe Age which will witness the complete emergence of the first experiential deity — the Supreme Being. The three requisite trinity-members are: the (deity of the) Supreme Being, the (deity-unification of the Corps of the) Supreme Creators, and the (deity-union of the Corps of the) Master Architects. (Appendix X., §3) The function of this trinity is the experiential unification of the master universe. (p. 1166, par. 1) Since the master universe has limits, is subinfinite, this trinity can unify in completion (p. 16, par. 6), and the result of such unification is the emergence of the second experiential deity — God the Ultimate. (p. 16, par. 4)

Formation of the Second Experiential Trinity. The Supreme Being emerges at the end of the Second Age — when the seven superuniverses have all been settled in light and life. (p. 1292, par. 8-9) God the Ultimate will not finally emerge until the end of the Sixth Age — when the whole master universe has achieved its goal of experiential destiny. (p. 12, par. 5) The final factual emergence of the second experiential deity makes it possible for the Second Experiential Trinity to form as a factual reality. (p. 1167, par. 3)

The members of the Second Experiential Trinity, the Trinity Absolute, are given (p. 16, par. 5) in the Papers as follows:

- (a) God the Supreme
- (b) God the Ultimate
- (c) The Consummator of Universe Destiny

We would emphasize here, as we have before (Appendix X., §3), trinity is always a union of three deity-entities — not three personalities. (p. 1167, par. 5) Neither God the Supreme nor God the Ultimate are members of this trinity in the personal sense; both of these experiential deities are members of this trinity in the deity sense. As personalities, both exist and both function and both are (or will be) contactable, quite apart from the entity of this trinity.

We know almost nothing about the unrevealed Consummator of Universe Destiny, and his membership in this trinity introduces certain major factors of uncertainty into any possible estimates that might be made concerning its future capacities, functions, or destiny.

§2. PLURAL TRINITY-PRESENCES OF DEITY.

In Appendix X., we encountered the problem of the large number of persons who are genetically concerned with the threefold deity-membership

in the Trinity Ultimate, and we looked forward hopefully to the Trinity Absolute as presenting no such type of problem. This is quite true. In considering the Trinity Absolute, we encounter no problem of reconciling many personalities with three deity-members. But we do encounter a problem of a different kind; this is the problem of trying to understand the plural trinity-presences of deity.

The Supreme Being is deity-present in the Trinity Absolute. Prior to this he will already have become a deity-member of the earlier-appearing Trinity Ultimate. And after this, he will enter into a third trinity-membership — on the Second Level of the Trinity of Trinities. Let us recapitulate:

- (a) The Deity of the Supreme is a member of the Trinity Ultimate, the First Experiential Trinity. (p. 1166, par. 1)
- (b) The Deity of the Supreme is a member of the Trinity Absolute, the Second Experiential Trinity. (p. 1167, par. 3)
- (c) The Deity of the Supreme will be present on the Second Level of the Trinity of Trinities (p. 1171, par. 7), and we have presumed to name this level "the Third Experiential Trinity." (Appendix XXIV)

(We should also note that the Ultimate is deity-present in two trinity relationships: the Trinity Absolute [p. 1167, par. 3], and on the Second Level of the Trinity of Trinities. [p. 1171, par. 8] Our study of the triple deity-presences of the Supreme should, in principle, serve to answer any analogous problems that might arise with respect to the double deity-presences of the Ultimate.)

This is the first instance of plural trinity membership that we have encountered — the triple-trinity-memberships of the Supreme and the double-trinity-memberships of the Ultimate. It immediately raises these questions: Does the Supreme have just one deity-nature that is present three times? And, if so, is it present in the same way each time? or in a different way? Or, does he have three deity-natures that are each present in one trinity?

We believe that the Supreme has only one deity-nature; he is a *deity*, not *some deities*. We believe that his deity-presence (and for that matter, his person also) will eventually function, to a greater or lesser degree, on three or more levels (besides the finite) — absonite, coabsolute, and coinfinite.

Is there any warrant for such a multi-level concept for the presences of Supreme Deity? We believe there is. The Father acts "... on three Deity-personality levels of subinfinite value and relative divinity expression ..." (p. 3, par. 15) And there are better illustrations: Our present quest for the Universal Father is to seek to find him up to the limits of our finite creature-

capacities. (p. 1287, par. 6) Having so found him we will then embark upon the second quest, the search for the Father-Ultimate. (ibid) And at the very last, we will begin the quest for him as the Father-Absolute. (p. 645, par. 6) The Father is functional on all levels. Now, if the existential God, the Universal Father, can reach down to become contactable on all levels (from the absolute, through the ultimate, to the finite) then we see no reason why God the Supreme cannot grow upward through analogous experiential levels.

If there is only one deity-presence of the Supreme, and if such presence enjoys plural trinity-memberships, then is there any significant difference in the manner in which Supreme Deity is related to these trinities? The Papers do not have much to say on this point, but there is one passage (p. 1292, par. 3-6) that does throw a little light on this question:

- (a) In the First Experiential Trinity, Supreme Deity is engaged in "absonite collaboration."
- (b) In the Second Experiential Trinity, Supreme Deity has entered into "coabsolute relationship."
- (c) In the Trinity of Trinities, Supreme Deity is present on the Second Level and is engaged in "coinfinite participation." (This is the level that we have presumed to name "the Third Experiential Trinity." See Appendix XXIV)

These citations from the Papers give us three terms that describe three different relationships of Supreme Deity to three trinities:

- (a) absonite collaboration,
- (b) coabsolute relationship, and
- (c) coinfinite participation.

There is a difference between these three terms. They seem to indicate that the Supreme Being is non-static and growing *after* full emergence: the completion of power-personality unification, and the settling of the seven superuniverses in light and life. We know that the Supreme is now passing through "... the prepersonal eras of experiential-power development." (p. 113, par. 7) These different relationships to each of the three trinities suggest that he will also pass through future stages of growth that could be designated as "post-personal" eras of continued experiential development.

§3. THE GROWTH OF THE SUPREME.

Suppose we attempt to make an analysis of all the logical steps in the (prepersonal and the post-personal) growth of the Supreme. This would be

similar to our effort to analyze the emergence of the Ultimate (Appendix XVIII., §1), except that our study of the Ultimate concluded with his final emergence. Our study of the Supreme will continue after his emergence.

We can begin with the present status of the Supreme; he is now passing through "... the prepersonal eras of experiential-power development." (p. 113, par. 7) We know he was present in Havona prior to the organization of any of the superuniverses (p. 641, par. 4), so he has passed through one stage of existence prior to the present era of power-personality unification. This gives us a starting point.

Initial emergence of the Supreme. This is the status of the spirit person of the Supreme in Havona, before the beginnings of the superuniverses. (p. 641, par. 4) In this stage, he is spoken of as having a "... perfect and symmetrical nature ... before the beginnings of the power-personality synthesis ... in the experiential universes of time and space." (p. 161, par. 11)

Stage of power-personality synthesis. This is the present status of the Supreme, his status during the times of the evolutionary growth of the incomplete superuniverses and his own evolutionary growth. (p. 1165, par. 2) He is spoken of as "The Finite God" (p. 1283, §4), and in the deity-usage of the term, we would designate his present status as that of an "incomplete finite." (p. 1162, par. 3)

These two categories — "initial emergence" and "incomplete finite" — would appear to cover all of the growth period designated as "... the prepersonal eras of experiential-power development." (p. 113, par. 7) Presumably this "prepersonal status" will terminate at the close of the present universe age, the Second Age.

Completed emergence of the Supreme. The close of the Second Age, the settling of the superuniverses, should witness the finish of the power-personality unification of the Supreme and should see his completed emergence. (p. 1292, par. 7-11) In the deity-sense of the term, he will then have become what is otherwise designated as a "maximum finite." (p. 1162, par. 4)

This must be the status of the Supreme at the time the Trinity Ultimate is in position to achieve factual formation; Supreme Deity has emerged as an actualized reality. Now, if all the earlier stages of growth are designated *prepersonal*, then all later stages must be considered to be *post-personal* (post-emerged) eras of continuing experiential development.

Transcendental growth of the Supreme. It would appear that the Supreme will enter upon postfinite stages of growth in the Third (and subsequent) Universe Age, when the outer space levels are opened up for development. If, at that future time under his direction, all finite reality will be "... embarking upon the attempt to reach absonite levels of supercreature attainment..." (p. 11, par. 5), then surely he also will be a participant in this postfinite adventure. In this stage we believe the Supreme will be postfinite in status, and that his growth-experience should (in the deity-sense of the term) be classified as "transcendental." (p. 1162, par. 5)

Ultimate status of the Supreme. We believe this will be the status of the Supreme at the close of the Sixth Age: the completion of the master universe, and the completion of his transcendental growth. According to the ascending series that we have been following, a post-transcendental would appear to be "ultimate" in status. (p. 1162, par. 6)

The formation of the Trinity Absolute is a post-master-universe event (p. 1167, par. 3), hence a post-ultimate event. We believe the Supreme Being becomes a member of this trinity as post-ultimate deity.

Coabsolute status of the Supreme. Supreme Deity could hardly sustain membership in an "absolute" trinity unless the Supreme Being, himself, were post-ultimate in status. Apparently that which is post-ultimate is (or will become) coabsolute; and accordingly, we believe that the Supreme is (or will become) coabsolute in status as a member of the Trinity Absolute. (p. 1163, par. 1)

The final status of the Supreme (his status on the Second Level of the Trinity of Trinities) presents some real difficulties to our comprehension. But the Papers flatly state that he will have such status.

Coinfinite status (participation?) of the Supreme. We may take some comfort in our puzzlement as to this status by a comment that is made by the author of Paper 117 who says, "... we have no satisfactory concept as to what this really means." (p. 1292, par. 6) It does, however, have one obvious and minimal meaning: Supreme Deity is a direct member of a (potentially) infinite Trinity of Trinities (p. 16, par. 7); he is deity-present on the Second Level thereof. (p. 1171, par. 7)

Perhaps we can help our understanding by remembering certain distinctions that are made in describing the relationships of Supreme Deity

to the trinities concerned. We are instructed (p. 1292, par. 4-6) that Supreme Deity absonitely *collaborates* in the Trinity Ultimate, sustains *coabsolute relationships* in the Trinity Absolute, and coinfinately *participates* in the Trinity of Trinities.

But, regardless of the problem of visualizing these several modes of function on the part of Supreme Deity, this line of reasoning has at least helped us to arrive at a better understanding of the three trinity relationships of this deity. We can now attempt to define the three levels and the function of this deity in three different trinities.

- (a) In the First Experiential Trinity, Supreme Deity is passing through transcendental stages of growth, is collaborating absonitely in this trinity, and is growing toward ultimate status.
- (b) In the Second Experiential Trinity, Supreme Deity must be post-ultimate in status and either is (or will become) coabsolute in status — at least will be (become) able to enter into "coabsolute relationships."
- (c) In the Third Experiential Trinity (the Second Level of the Trinity of Trinities) Supreme Deity is participating in a coinfinite manner in the functions of this threefold trinity, a trinity sometimes defined as "the existential-experiential Trinity Infinite." (p. 16, par. 7)

These (or something like them) must be the plural presences of Supreme Deity — functioning simultaneously on three different levels of reality and in three different trinity relationships. (As the Papers note [p. 31, par. 8] we encounter a similar problem in reconciling the three persons of Paradise Deity who are working individually and plurally as personalities, and doing all this simultaneously with their deity-indivisibility in the Paradise Trinity. All of which implies a level of action that is quite independent of time and space.)

The post-personal growth of the Ultimate. From the foregoing analysis of the growth of the Supreme, we would assume that the Ultimate must also experience post-personal phases of growth and that Ultimate Deity must also pass through post-ultimate levels to the attainment of "coabsolute relationships" in the Second Experiential Trinity. From this functional level Ultimate Deity must undergo some manner of growth, which will permit "coinfinite participation" in the functions of the Second Level of the Trinity of Trinities.

§4. A COMPARISON OF TRINITIES.

In order to arrive at a better understanding of the nature and relationships of the Second Experiential Trinity, it will be helpful to make a comparison of all three trinities. In making this comparison, we are evaluating one existential trinity (the Paradise Trinity) and two experiential trinities (the Trinity Ultimate and the Trinity Absolute.)

- (a) *The Paradise Trinity.* This trinity is both existential and infinite. (p. 15, par. 8) It is undivided deity. (p. 112, par. 5) Its unification is perfect and eternal. (p. 641, par. 2)
- (b) *The Trinity Ultimate.* This trinity is experiential and it is subinfinite. (p. 1168, par. 5) It is able to achieve complete unification (p. 16, par. 6) because the goals that are involved in its destiny are also subinfinite. (p. 1167, par. 7)
- (c) *The Trinity Absolute.* This trinity is experiential in origin and in nature, but its function "impinges upon the existential Absolutes." (p. 1168, par. 5) If this trinity could ever really unify in the final and universal sense, it would experientially factualize God the Absolute out of the existential potential of the Deity Absolute. (p. 16, par. 5) But this trinity is not infinite; it embraces derived deities (p. 15, par. 9), therefore it appears most unlikely that it can ever achieve complete unification. (p. 16, par. 6) It is subinfinite, but its objectives are not; its objectives are limitless (p. 1168, par. 3), hence they cannot be finally realized. (p. 1168, par. 7)

Each of these trinities is a unique entity; none resembles another; every one of them is different. The Trinity Ultimate achieves a complete cycle of experiential growth — from qualified reality, to factual reality, to unified reality — the three stages of inception, formation, and unification. The Original Trinity has no "origin" in the time-factual sense of that word; the Paradise Trinity, being eternal and infinite, could hardly experience growth. The remaining trinity, the Trinity Absolute, has a real origin; but it may be frustrated in the attainment of destiny. It can know inception and formation, but there is a serious question about its final unification — the achievement of full destiny.

§5. THE EVOLUTIONS OF EXPERIENTIAL TRINITIES.

There is a statement in the Papers (p. 641, par. 2) that provides the keynote, the theme, for this particular section of our study:

In the Paradise-Havona system, the unity of Deity is a fact, but in the evolving universes, the unity of Deity is an achievement.

The Paradise Trinity may have unexpressed potentials of an experiential nature (p. 15, par. 8), but it could hardly have the capacity for any internal growth of an existential-unifying nature. The two experiential trinities do, however, pass through stages of growth. They seem to undergo a growth-process that has (at least) three stages:

- (a) Qualified reality — inception, limited reality
- (b) Factual reality — formation, unifying reality
- (c) Unified reality — destiny, completed reality, deity unity

Let us examine the growth-process of the two experiential trinities to see just how they pass through these three steps.

Evolution of the Trinity Ultimate. The First Experiential Trinity appears to pass through (at least) the following three stages, or levels, of growth:

- (a) *Qualified reality.* Prior to the emergence of the Supreme Being (and the completed deity-evolution of the Corps of the Supreme Creators) this trinity cannot be entirely factual as an entity. Of its threefold membership, only the Corps of the Architects of the Master Universe is entirely in existence. (p. 352, par. 3) Even the Corps of Supreme Creators now has its full membership only with respect to the 7 Master Spirits and the 21 Ancients of Days; it is lacking all those Universe Sons and Spirits who have not yet been commissioned to serve as creators in the local universes of time and space. (p. 166, par. 1) Nevertheless, we are informed that this trinity is presently able to achieve limited function as a qualified reality. (p. 1291, par. 8) Perhaps we should think of trinity in this stage of early growth as a "becoming reality," as a reality that is neither entirely existent nor entirely non-existent.
- (b) *Factual reality.* The Trinity Ultimate will likely enter its second stage of growth at the close of the Second Universe Age, when all three of its deity-members will be present on the stage of action as factual beings — beings of completed status. At this point the Trinity Ultimate can form as a factual and actual reality. It can now function in the factual sense, but it is not yet a unified reality, only a unifying reality. (Quite likely, it will pass through several intermediate steps of augmenting unification as the four outer space levels are, one by one, brought to completion of development.)
- (c) *Unified reality.* The Trinity Ultimate can hardly achieve the status of unified reality until the close of the Sixth Age and the

completion of the entire master universe. (p. 1166, par. 1) Then, the First Experiential Trinity will have achieved all of its original goals — the unification of the master universe, its own unification, and its contribution to the final emergence of God the Ultimate.

This story of the evolution of the Trinity Ultimate seems to present the complete picture of the full growth of an experiential trinity — from qualified reality, to factual reality, to unified reality — with the consequent personalization of new experiential deity.

Evolution of the Trinity Absolute. There is nothing said in the Papers that might cause us to suspect that the initial stages of the growth of the Trinity Absolute would be particularly different from that of the preceding Trinity. Accordingly, let us assume the same three probable growth-stages, and follow the story through a second time:

- (a) *Qualified reality.* This trinity could hardly unite as a factual union of deity until after the emergence of both the Supreme and the Ultimate, but even now it could be a qualified reality. Both God the Supreme and God the Ultimate are now present in a limited and qualified sense. (p. 162, par. 4)
- (b) *Factual reality.* The actual formation of the Trinity Absolute cannot take place as a factual reality until the close of the Sixth Age, when the unification of the Trinity Ultimate and the completion of the master universe will disclose the emergence of God the Ultimate. (p. 1167, par. 3)
- (c) *Non-unification.* This trinity cannot possibly unify. It has experiential goals that are absolute, and its limitless outreach for final unification is going to encounter the hard fact of infinity. (p. 1168, par. 7; p. 1169, par. 1)

Here we encounter a real impasse, a true stalemate. The growth of the Second Experiential Trinity extends outward without limit — into limitless potential. In our study we speak of this as The Barrier of Infinity, and otherwise refer to it as The Impasse of the Absolutes.

§6. NON-UNIFICATION OF THE TRINITY ABSOLUTE.

The Papers have a good deal to say about the problems of unification that will be encountered by the Second Experiential Trinity:

- p. 1168, par. 2 The master universe provides a very suitable experiential foundation for the formation of this

trinity, but its function implies something much larger than the master creation.

p. 1168, par. 3

Assuming the possibility of a space-stage beyond the master universe, some Cosmos Infinite, then we have an arena suitable for the full function of this trinity. And if this trinity could fully function, finally unify, this would (in theory) bring about the full and "absolute actualization of all potentials."

This would mean the actualization (complete exhaustion) of all three Absolutes of Potentiality — Deity, Unqualified, and Universal. When these Absolutes are considered as a threefold functional association, they are called the Triodity of Potentiality. (p. 1151, par. 8-12) Concerning the nature of this triodity we are informed:

- p. 1151, par. 12 The Triodity of Potentiality is the association of "... the infinity reservoirs of all latent energy reality — spirit, mindal, or cosmic ..." In its potential, it is infinite.
- p. 1168, par. 7 It is simply not possible experientially to exhaust quantitative infinity.

Here again, by more careful analysis, we have reached what our study has termed The Barrier of Infinity and The Impasse of the Absolutes. The eternal Paradise Trinity can override this Barrier of Infinity because it is infinite, but it is the only trinity that actually is infinite (p. 15, par. 8); the two post-Havona trinities, the experiential trinities, are not. (p. 15, par. 9; p. 1168, par. 5)

- p. 1168, par. 4 But, the Second Experiential Trinity is, in total function, "really absolute."

We cannot validate this concept from a quantitative standpoint, so let us examine it from a qualitative standpoint. Here we have the first glimmering of a possible escape from the paradox produced in the situation in which the "irresistible force" of an absolute trinity meets the "immovable fact" of the infinity of the Triodity of Potentiality. The vital distinction we should make here is this: It is reasonable to assume the possibility of attaining *absolute quality* without, at the same time, having to attain *absolute quantity*. The value of quality and the fact of quantity do not appear to be inseparable.

It seems reasonable to assume that the Second Experiential Trinity has the capacity to function on absolute levels but only in some limited and sub-infinite manner, not with universality of scope. If we accept such a quantitative limitation, then we can logically presume that such function could be undiminished as to the experiential absoluteness of value. We are now conceiving the functions of the Trinity Absolute as having quantitative, but not qualitative, limitations. In the light of this reasoning, consider the following citations:

- p. 1167, par. 3 The Trinity Absolute has theoretical capacity to activate the three Absolutes of Potentiality.
- Deduction: This will happen, but not in the universal sense, only in a limited (but ever-expanding) manner.
- p. 16, par. 5 If this trinity could achieve unification in the universal (infinite-quantity) sense, this would experientialize the Deity Absolute.
- Deduction: This process will begin, and it will continue on eternally, but it will never reach completion.
- p. 1168, par. 6 The eternity action of this trinity will result in some degree of experientialization of the three Absolutes of Potentiality.
- Observation: This statement supports the deduction first above.
- p. 16, par. 2 The functions of a trinity always encompass deity realities. Deity realities always tend to personalize. The results of trinity function therefore give expression to new personalizations of deity.

We finally deduce that the Trinity Absolute will, in some manner, be able to achieve a limited experientialization of the Absolutes, but it will be frustrated in its efforts to experientialize God the Absolute out of the existential potential of the Deity Absolute. This achievement would require the complete unification of this trinity; this unification would require the completion of the limitlessness of the Cosmos Infinite; and the Trinity Absolute cannot encompass infinity.

But there is still another statement in the Papers that can open endless vistas of speculation:

- p. 1169, par. 3 The Paradise Trinity establishes destiny. Such destiny is infused into the three Absolutes of

Potentiality; "... destiny is probably consummated by the ... Consummator of Universe Destiny ..." and this transaction probably involves the Supreme and the Ultimate in the Second Experiential Trinity.

This unrevealed Destiny Consummator may be to the Second Experiential Trinity what the Master Architects are to the First; both add something pre-existent to the emerging trinity of their membership. What meaning should be attached to the statement "... destiny is probably consummated by the ... Consummator of Universe Destiny ..." is a matter of pure conjecture. In some manner, some part of The Barrier of Infinity is going to be surmounted by the action of this unknown being — possibly acting alone, but more probably acting in conjunction with the Second Experiential Trinity. But we still doubt that such action will result in the personalization of God the Absolute from the potentials of the Deity Absolute, at least by any process of trinity unification.

§7. FUNCTIONS OF THE TRINITY ABSOLUTE.

We have deduced that the experiential-deity members of the Trinity Absolute are both post-ultimate in status at the time of the factual formation of this trinity. (see §3 above) Just what is it that enables them to enter into relationships that are coabsolute in nature? (p. 1292, par. 5) We have been instructed that trinity functions are always in excess of the sum of the attributes of their corporative members. (p. 113, par. 4) It must be the super-additive consequences of trinity formation which insures that those deity-members which are post-ultimate in status will become coabsolute. In addition, there is the incalculable presence of the Destiny Consummator.

We are told that the Trinity Absolute "... functions on both personal and superpersonal levels, even to the borders of the nonpersonal ..." (p. 16, par. 5) This would have to be true, because the functions of this trinity impinge on the three Absolutes, and it is somewhere in the neighborhood of this relationship that "Deity experiences exhaustion of personalizable potential." (p. 4, par. 13) Apparently the function of the Trinity Absolute has mostly to do with the Cosmos Infinite and with the attempt to consummate it in fact.

The Second Experiential Trinity is the super-summation of the final experiential derivation of the final power-personality unification in the total master universe. As the Ultimate is the total expression, so is this trinity the super-total expression of the master universe as the third and final nuclear universe. The Trinity Absolute is of master universe derivation, but its functions appear to point outward and beyond the master universe, outward and on into a vaster domain, toward a limitless domain. (p. 1168, par. 2-3)

APPENDIX XX.

THE POST - ULTIMATE AGE

*Dawn of the Final Age; Completed Master Universe**The Nuclear Master Universe**Adjustment of Time Creatures to Eternity**The Change in Experiential Growth Potential*

We have used the term "post-supreme ages" to designate those universe ages that follow the emergence of the Supreme Being and the completion of the evolutionary growth of the grand universe. It would logically follow that we should designate the time-span which will begin after the emergence of the Ultimate (and the completion of the master universe) as "the post-ultimate age."

Given the term "the post-ultimate age" — what does it mean? It appears to be the Seventh Universe Age, or is it really a "universe age?" Perhaps we should think of it as a "post-universe age" for it does not really begin until after the completion of the entire master universe. It appears to be the Final Universe Age, but it could contain the *first* of a series of new epochs that are to follow the completion of all prior universe ages. And it could also be the *final* era of one series and the *first* of another series.

§1. DAWN OF THE FINAL AGE.

One way of improving our understanding of what the post-ultimate age may mean is to take an inventory of exactly what has happened when it begins. This will help us understand how greatly it differs from all the ages that have gone before it. Let us consider the changes that have taken place in deity, creatures, and universes:

The master universe is finished. It has completed all possible (pre-nuclear) growth — from Havona to the Quartan Space Level. The whole creative-evolutional-eventual progress has achieved culmination. The master creation is a finished and perfected experiential reality. (p. 1166, par. 6)

The Supreme has completed tertiary growth. This phase of the growth of the Supreme relates to his evolution in the master universe as a mind potential and as the Super-Almighty. (p. 1268, par. 5; p. 1269, par. 5) We believe this is transcendental growth (p. 1162, par. 5) and that it leads to ultimate status of being. (p. 1162, par. 6) We should remember the Supreme is now a post-finite deity having capacity for absonite collaboration in the Trinity Ultimate. (p. 1292, par. 4)

The Trinity Ultimate is fully unified. This trinity consists of the deity-union of the Supreme, the Architect-Corps, and the Supreme-Creator-Corps. (p. 16, par. 4) Its full unification must take place prior to the emergence of the Ultimate. (p. 1166, par. 1)

God the Ultimate has emerged. The second experiential deity has become fully functional as the co-ordinator of the master universe. The Ultimate Adventure has been consummated!

The Ultimate Adventure is over. The absonite quest for deity has been completed. The citizens of the master universe have attained God the Ultimate as a personal (super-personal) experience. This means they have also attained the Universal Father on the transcendental levels of the Ultimacy of Deity. This is the superfinite attainment of God the Father, and must mean the discovery of God as omnipotent, omniscient, and omnipresent (p. 2, par. 11) — the knowing of him on the "higher levels" that are attainable "in the ultimate of creature experience." (p. 1293, par. 2)

Transcendental growth is over. The post-ultimate age brings to an end all absonite growth, all post-supreme growth. Finite growth and experience ends with the emergence of the Supreme; absonite growth and (super) experience must end with the emergence of the Ultimate. This means the end of all relative growth — all subabsolute growth. The ascending series of incomplete finites, maximum finites, and transcendentals would appear to be exhausted. Even ultimate reality would appear to be entering upon a post-ultimate stage of expansion in this age. (p. 1162, par. 3-6)

The Final Age begins but does not end. This is a unique feature of the post-ultimate age. It seemingly has an origin in time but no ending in time. (The First Age is just the opposite — it has an ending in time but no origin in time.)

The post-ultimate age has a beginning in time whenever the Sixth Universe Age, the age of the Quartan Space Level, comes to an end. The Final

Age has this very definite beginning but it seems to have no discernible ending. It could embrace many eras and innumerable epochs and have all manner of subdivisions, and each of these could have a clear-cut beginning and ending; but the post-ultimate age can hardly have an end.

What is it going to be like to live in the post-ultimate age — something that has no ending? Is this Final Age going to be a straightaway drive into the utter vastness of all unending future eternity? We think not. Let us make some comparisons between this unending age and the seven epochs of the history of an inhabited world.

The story of an inhabited world is divided into seven major epochs, beginning with the evolutionary appearance of man and leading up to the seventh and final epoch — the Era of Light and Life. (p. 589, par. 2-8) Each of the first six epochs has a beginning and an ending; the seventh has a beginning but no discernible ending. Does this mean that the Era of Light and Life just goes on and on? No, it does not.

The Era of Light and Life is divided into seven stages of progressing growth. (p. 621, par. 5-11) Each of the first six stages begins and ends; the seventh alone has no end. We believe the post-ultimate age will be subdivided in accordance with this same principle. Let us say that its major divisions will be seven "stages;" each of the first six could begin and could have an end that would be signaled by the attainment of some satisfying goal. The seventh and final stage, alone, would be without end. (And if the Era of Light and Life can be subdivided, then "the seventh and final stage" of the post-ultimate age could also be further subdivided into seven sub-stages, and so on.)

§2. THE COMPLETED MASTER UNIVERSE.

The prospect of the completed master universe is an *awesome* one. If we go back to some earlier calculations (Appendix XVI., §6) we find that if we give a value of "one" to the grand universe, then on the same scale we should give a value of "100 million" to the master universe. The very idea of exploring, organizing, and perfecting such a very large creation is quite beyond imagination; but this goal is attainable. Large as it is, the master creation does have outer limits (p. 124, par. 6); eternity endures, and eventually these outer limits will be reached and the Ultimate Adventure will be over.

God the Ultimate will function as the experiential co-ordinator of the whole master creation; his functions will likely be associated with those of the Trinity Ultimate and the Paradise Trinity, through the operation of Total Deity on that level denominated "the Ultimacy of Deity." (p. 2, par. 4; p. 2, par. 11; p. 16, par. 4; p. 113, par. 7) The Ultimacy of Deity is a

level of operations on which the Ultimate and these two trinities are functionally associated. (Appendix XVIII., §7)

Quite likely, the Supreme Being will still be functioning as the sovereign of the core creations, the inner universes. The Master Spirits will likely have extended their operations to the periphery of the master creation; their attributes are supreme, ultimate, and supreme-ultimate. (p. 185, par. 3) Universe Sons and Spirits, together with finalizers and their associates, will be present and functional. And what will all these beings be like after they have completed total absonite growth through service in the (then completed) four outer space levels?

What will our world be like in the post-ultimate age? We read of the description of an inhabited world in the seventh stage of light and life, it seems like utopia. But our world, at the close of the Sixth Universe Age will have progressed far beyond the seven stages of light and life. It will have achieved ultimate status. And our world will still be here, if it endures into the fifth stage of light and life, it will endure forever. (p. 621, par. 3; p. 635, par. 5)

§3. THE NUCLEAR MASTER UNIVERSE.

The post-ultimate age should be viewed from at least two perspectives: It is related to the continuing existence of the completed and perfected master universe, and it is also related to the cosmic developments that lie outside of the borders of the completed master creation. This means that we must think of the master universe not only as a completion but also as a beginning.

What events will inaugurate the passage from the static state of destiny attained to the dynamic state of the quest for new destiny? We have taken inventory of those events that marked the "dawn" of the post-ultimate age; let us now go on to consider the ensuing developments that will take us into the progressing and unfolding expansions of this age:

The Supreme Being. The first experiential deity has completed his growth in the master universe as a mind potential and as the Super-Almighty, but we doubt that he has finished growth with respect to his relationship to "the third level of Deity manifestation." (p. 1268, par. 5) This would appear to relate his actions to the emergence of God the Absolute. The Supreme must be beginning post-ultimate growth; he has (or soon will have) the capacity to enter into coabsolute relationships with the Trinity Absolute. (p. 1292, par. 3; Appendix XIX., §3)

God the Ultimate. The second experiential deity has emerged from the "pre-personal phases" of power-personality

unification (p. 113, par. 7) and would appear to have entered upon the "post-personal phases" of continuing growth. In the post-ultimate age, we believe the Ultimate (like the Supreme) will achieve post-ultimate status and will enter into coabsolute relationships in the Trinity Absolute. (p. 1292, par. 4-5; Appendix XIX., §3) The Ultimate has attained (or will attain) coabsolute status. (p. 1163, par. 1)

The Trinity Absolute. The Second Experiential Trinity is likely forming in the early times of the post-ultimate age. This is the trinity composed of Supreme Deity, Ultimate Deity, and the Consummator of Destiny. (p. 16, par. 5) It cannot form until the Ultimate has emerged. (p. 1167, par. 3)

The Supreme-Ultimate. This Dual-Deity association has probably not formed at the dawn of the post-ultimate age, but it probably makes its appearance early in that age. In speaking of the Supreme and the Ultimate, the Papers (in the same context) refer to the "future Supreme-Ultimate." (p. 149, par. 3) We know that both the Supreme and the Ultimate are (in a qualified sense) present in Havona in the Second Age. (p. 162, par. 4) We believe that this Dual-Deity association will make its appearance fairly early in the post-ultimate age. (Appendix XXVI)

God the Absolute. The third experiential deity is becoming the new challenge to the citizens of the completed master universe. The Supreme Adventure is consummated when creatures attain God the Supreme, find the Father as finite, and face the challenge of the Ultimate. The Ultimate Adventure (p. 352, §10) is completed with the experiential attainment of God the Ultimate and the discovery of the Father as absonite. Such attainment of transcendental deity could only bring the citizens of the master universe face-to-face with the final adventure, the Absolute Adventure — the experiential challenge of God the Absolute (p. 13, par. 5) and the quest for the Father as Absolute.

These are the new happenings in the post-ultimate age that begin the conversion of the master universe from the static status of destiny attained to the dynamic status of new destiny to be achieved. It is the difference between the master creation as a finished and perfected domain, and the master universe as a new power-base for outward expansion — a new nuclear universe around which the Cosmos Infinite will make its appearance.

It seems unlikely that the Second Experiential Trinity will be particularly concerned with the internal affairs of the master universe; its functions

all appear to point spaceward and outside of the master creation. (p. 1168, par. 2)

§4. THE ADJUSTMENT OF TIME CREATURES TO ETERNITY.

It seems likely that human beings start out in this life to adjust to eternity. We are time creatures — no doubt about that — but as we begin to mature, we begin our long and slow escape from imprisonment within the perishable values of the present moment. (p. 1295, §1) There seems to be nothing more permanent (or more perishable) than the moving moment of the present. As we progress in experience (and if we also grow in maturity, which is optional) we begin to draw more and more deeply on the past for data with which to fashion a wise decision in the present. Concurrently with this drawing on the past, we are learning to project the consequences of a decision farther and farther ahead into the future. This is the beginning of our association of the past-future in relation to action in the present. And as we grow older, we are able to grasp the meaning of longer and longer past-future time-spans.

If this is true in mortal experience, how much more true will it be in survival experience. How will we plan, when we can remember a million years into the past and hence will be able to project consequences a million years into the future? When we have lived a trillion years, we will be about as old as the Andronover nebula is now. How will we plan then? By the end of the Sixth Age, at the beginning of the post-ultimate age (if our calculations are right) we may be five trillion times as old as Andronover. How will we plan then?

The meaning and the value of all this may be doubled in the personal experience of an ascender. Among other things, fusion with an Adjuster adds past-eternity experience and memory. (p. 1237, par. 4) Since this is probably a whole lot more than we can absorb right away, it is likely that we will take it in, little by little, as we develop capacity. In other words, when we have lived a trillion years, then perhaps we can grasp another trillion years of "past-eternity experience and memory." This then adds up to two trillion years of past memory; this means that we ought to be able to look ahead with understanding for a like period — another two trillion years. We have lived only one trillion years, but we have acquired a four-trillion-year time-base with which to evaluate the present in terms of the past-future.

If our experiential penetration of time is at a rate that is four times as great as the actual passage of time, then we are bound to make progress in the *quantitative* comprehension of eternity. The *qualitative* feeling for eternity probably becomes a part of an ascender's consciousness at the time of transit from the inner circuit of Havona to Paradise. (p. 297, par. 4; p. 135, par. 4)

§5. THE POST-ULTIMATE CHANGE IN GROWTH POTENTIAL.

In Appendix VII., Mechanisms of Experiential Growth, we gave careful consideration to the growth process and to what makes it possible. It may be well to recapitulate this study from a slightly different viewpoint at this time:

- (a) *The Existential mechanism.* This mechanism operated in the First Universe Age in the "origin" of the central universe and its uncreated inhabitants. This mechanism continues to operate as, and if, the existential deities function in an existential manner.
- (b) *Experiential mechanisms.* These are the presently functioning "mechanisms of experiential growth." We believe they include the growth of the present universe age and the growth of a post-supreme nature that will characterize the outer space levels after the emergence of the Supreme Being.
- (c) *The Existential-Experiential mechanism.* This appears to be the mechanism that will operate in the post-ultimate age. There seems to be an essential difference between growth in the master universe and growth beyond the master universe. All master universe growth is associated with the growth of a subinfinite experiential deity. In the present universe age both Supreme and Ultimate transmit and organize the potentials of the Absolutes, for use by the Supreme Creators in their transformative work. In the post-supreme ages the Supreme will have emerged, but the Ultimate will still serve as a "buffer" between growth and the potentials of the Absolutes. In the post-ultimate age there will no longer be such a subinfinite buffer. The growth process will impinge directly on the infinite potentials of the Absolutes.

Growth in the post-Havona ages of the master universe takes place on two levels — finite and absonite. This is because two subabsolute levels of experiential reality were originally projected. (p. 15, par. 7) Growth in the present universe age is finite growth. It is possible only within the growing (emerging) Supreme, and it will come to an end whenever his power-personalization is completed — when he has completed his growth. (p. 1280, par. 2)

What the growth of the Supreme is to finite growth and experience, we presume the experiential growth of the Ultimate is, and will be, to absonite growth. So long as the Ultimate is engaged in power-personality synthesis, so long as he has not yet emerged, just so long will absonite growth be possible.

When the Ultimate has emerged, then absonite growth will be over and finished.

The end of relative growth. If both finite (Supreme-associated) and absonite (Ultimate-associated) types of growth are past events, then it would follow that all relative growth is also a past event. (Here we are using the word "relative" as it is used in the Foreword [p. 3, par. 6-13] in the discussion of perfection. In this usage, "relative" stands as a middle term in contrast to "imperfection" and "absolute perfection.") As the Papers note (p. 1266, par. 5), excepting the Father and his absolute co-ordinates all reality is relative — including the Supreme and the Ultimate. But at this point in our conception of experiential evolution, it is quite likely that neither the Supreme nor the Ultimate are still "relative realities." It is quite likely that they are both coabsolute in status. (Appendix XXV., §1)

We may accordingly conclude that post-ultimate growth may be absolute, coabsolute, associated-absolute, qualified-absolute — call it what we may — but it is not subabsolute, in the sense of being "relative" growth. As we have already observed (Appendix VII., §7) the nature of growth in the final age is difficult to fathom. Nevertheless, the Papers have something to say about this distant concept.

- p. 4, par. 12 Post-ultimate growth is something that must take place on levels that are beyond creative levels. (The Ultimate is presented as functioning on the final creative levels.)
- p. 4, par. 13 Post-ultimate growth is beyond the Ultimate and this means it is something that lies beyond creative levels. That which is beyond creativity is called super-creativity. Post-ultimate growth must therefore be super-creative.
- p. 4, par. 12-13 Post-supreme growth is something that has to do with superpersonal values; post-ultimate growth has to do with transcended-superpersonal values.
- p. 2, par. 13-14 Post-supreme growth takes place on the absonite level; here time and space are transcended. Beyond this, post-ultimate growth must take place on a level that is timeless and spaceless; the status is absolute.

Post-supreme (absonite) growth is hard enough to imagine; post-ultimate (absolute) growth is even more difficult. Nevertheless, we should

look at this concept because the finalizers are undoubtedly going to become involved in this type of growth. Consider the following passages:

- p. 1237, par. 4 Among other things, fusion with an Adjuster adds "a phase of qualified potential absoluteness."
- p. 1226, par. 14 Urantia mortals have a type of personality bestowed upon them that has a seventh and supreme dimension which is an "associable absolute." Although it is not infinite, it does have capacity to penetrate the absolute level in a subinfinite sense.
- p. 1169, par. 4 Mortals have a potential destiny that is absolute in value.

It appears that we mortals, even now, have the type of equipment that will enable us to stay in the evolutionary-experiential growth-stream forever. We may encounter goals that are proceeding faster than we are advancing — goals like the Universal Absolute. (p. 116, par. 9) But we are never going to come up against an eternal stalemate; we will always be able to make progress, even in the subinfinite penetration of the absolute level of meanings and values.

In the final analysis, Thought Adjusters are the gift of "the absolute God" to his children who have the potential destiny to attain "God as absolute." (p. 1178, par. 1)

APPENDIX XXI.

THE CONCEPT OF THE COSMOS INFINITE

The Validity of the Concept

The Start of the Cosmos Infinite

The Problems of Space and Infinity

Cytoplasmic Need Expands Nuclear Functions

Havona Analogies

The Papers present certain concepts with regard to the general geography of creation. They present the following cosmography: Paradise is at the center of all things. It is encircled by Havona, the central universe. Havona, in turn, is encircled by the seven superuniverses, and this entire aggregation is named the grand universe. The four outer space levels swing around the grand universe and, taken all together, these are designated the master universe. (p. 129, par. 2) We are informed that space now extends on beyond the outer limits of the master universe, but how far is not known. (p. 124, par. 6) This extension of space beyond the confines of the master universe is the conjectured geographic site of the future unending universe — the Cosmos Infinite.

Later we will study the *growth* of the Cosmos Infinite (Appendix XXVII); it is our present purpose to study the *concept* of this limitless creation. As its name might suggest, this domain is conceived as an endless creation. The First Universe, Havona, is the central creation of eternity; the Last Universe, the Cosmos Infinite, is the peripheral creation of infinity. In many respects the final universe will be an expression of the original universe. Each is a projection of God's concept of creation: Havona, the conception of existential perfection; the Cosmos Infinite, the conception of existential-experiential perfection.

§1. THE VALIDITY OF THE CONCEPT.

The concept of the Cosmos Infinite is no wild speculation; the Papers refer to it more than once. In speaking of one of the existential relationships of the First Source and Center (the Triunity of Energy Infinity, p. 1149, par. 8-14) the Papers say that this particular association holds within its

existential presence the full "... energy potential of the cosmos-infinite, of which the grand universe and the master universe are only partial manifestations." This association releases such energies to the experiential deities as they develop capacity "... to control and stabilize the metamorphosing cosmos." The emergence of the Cosmos Infinite is, then, a function of the emergence of the experiential deities. And the Papers go on to say —

- p. 1169, par. 7 The Master Architects are presumed to perceive the relationship of the master universe to something external and larger.
- p. 1168, par. 3 If a Cosmos Infinite is assumed, there is some endless cosmos external to the master universe.
- p. 1168, par. 2 The master universe provides a very suitable experiential foundation for the formation of the Second Experiential Trinity, but its function implies something much larger than this universe.
- p. 1163, par. 1 The fact of the existence of coabsolute reality implies the existence of something outside the master universe upon which experientials can be projected.
- p. 130, par. 3 The full expression of the Infinite will require an infinite arena. There must be an unlimited domain on beyond the outer margins of the master universe.
- p. 1160, par. 17 The outgoing expression of the First Source and Center may continue on forever, on outward into "absolute infinity."
- p. 1261, par. 5 It is impossible to limit the absolute cosmos in concept. Man cannot understand this, because man is a finite creature in an "infinite cosmos."

These citations reasonably validate the concept of some unending creation that will be outside of, and will completely encircle, the entire master universe. This domain would have an inner margin but hardly an outer boundary, at least no fixed boundary in eternity — although it probably would have an expanding periphery at any given moment in time. It would likely have an origin in time, but no ending (no completion) in time. It might have many concentric and ever-larger subdivisions; each of which could have a beginning, a span of growth, an attainment of destiny — but never the last one, not the Cosmos Infinite as-a-whole.

§2. THE START OF THE COSMOS INFINITE.

Since Havona appears concurrently with the Infinite Spirit (p. 91, par. 5), then, by analogy, may we conjecture that the Cosmos Infinite will make its initial appearance if and when God the Absolute is trinitized by the Supreme and the Ultimate? Such an analogy may be reasonably valid if we are careful to note that Havona makes a total appearance, while the Cosmos Infinite makes only an initial appearance — it begins. Havona is factually limited as to quantity of manifestation; the Cosmos Infinite apparently is not.

We should remember that the Supreme Being will encompass all of the evolved physical power of the Almighty, and that God the Ultimate will embrace all of the transcendental physical power of the Omnipotent. (p. 11, par. 2; p. 1297, par. 1) The union of the Supreme and the Ultimate in a trinitizing action could accordingly produce a considerable repercussion in the cosmic (material) level of potentials. Such a repercussion might possibly result in the sudden (non-sequential) materialization of the physical universes of the "inner zone" of the peripheral domain of infinity.

We picture the Cosmos Infinite as having many concentric subdivisions. Like the space levels of the master universe, these subdivisions probably grow larger and larger as we move from the inner to the outer subdivisions. We visualize the "inner zone" as being almost inconceivable in size — and, in our concept, this is the smallest of the subdivisions of the infinite universe. It is possible that this (conjectured) inner zone could be as much larger than the master universe as the master universe is larger than the grand universe. As for the eventual size of the total Cosmos Infinite, it appears to be non-static (non-finite) in dimensions; it appears to be an ever-expanding and forever-growing expression of the limitless infinity of God.

§3. THE PROBLEMS OF SPACE AND INFINITY.

How can we reconcile the concept of an outer boundary of space, with the concept of an infinite cosmos? Concerning the geography of space, we are informed:

- p. 124, par. 6 Space extends beyond the outer edge of the master universe, but how far beyond is not known.
- p. 135, par. 2 Space is not infinite, but the exact location of its outer limits is not known.
- p. 124, par. 5 Midspace (that which is not-space) eventually encapsulates all space.

These statements tell us that, at the present time, there is room for creative expansion beyond the periphery of the master universe. How much room there may be, is not known. It is known, however, that there is a distant periphery where space does come to an end, and beyond this periphery there is, at the present time, no further room for creative activities. Creative activities, presumably, cannot take place in midspace (not-space). Let us consider space in relation to midspace:

p. 133, par. 10 Space contains and conditions motion; it moves.

p. 124, par. 3 Midspace, not-space, is relatively quiet.

If we could reach the outer limits of space we would run into midspace, and this encounter would probably be perceived as an increasing resistance to motion, hence no more room for creative activities.

We have been thinking about space as a constant, as something that is neither increasing nor decreasing in volume. But, do we have to think of space in this way? This would appear to be an open question. Consider the relation of space to Paradise:

p. 124, par. 6 Paradise bestows space.

p. 120, par. 4 It seems to originate just under Nether Paradise.

This suggests a continuing process. The idea that space "originates" suggests a process that is going on and on. We therefore offer the following line of reasoning as a means of reconciling the concept of the limits of space with the concept of an infinite cosmos. There are three ways in which we can conceive of space:

- (a) *Space is constant in volume.* At no point do the Papers state that the volume of space is constant — unchanging. They do say that space is "apparently absolutely ultimate." (p. 1297, par. 7) If space had a constant volume, an unchanging outer limit, then it would be finite, it could hardly be "absolutely ultimate."
- (b) *Space is diminishing in volume.* This concept is simply incompatible with the idea of an expanding creation.
- (c) *Space is increasing in volume.* This is the only conjecture that will reconcile all given data: space that has limits in actuality and in time, and an infinite cosmos that does not have limits in potentiality and in eternity.

If space is an increasing variable, something that is always growing, then it could have an outer boundary at any given time, and could still be actually unbounded in *eternity*. Any outer boundary of ever-increasing space is located where it is located, only at a given moment of time. At any later moment, this boundary will have moved on, farther out. Such an ever-moving boundary, such an outward-moving boundary, has a geographic positional value only in time; it has no such positional value in eternity. Space, then, could have limits in time, but these same limits would be non-existent in eternity. (This may be one way of trying to understand an ultimate reality, something that is superfinite but still subinfinite.)

This concept is quite compatible with space respiration. (p. 123, §6) The incoming and the outgoing phases of space respiration could be likened to alternating waves in relation to a constantly out-flowing tide. (Note: in this Appendix, we are dealing with pervaded space only.)

So long as space increases as fast, or faster, than creation, it will never limit a potentially infinite cosmos. It accordingly appears that this concept of space as an increasing variable is the only one that will reconcile the time-fact of an outer limit to space with the eternity-fact of a future limitless universe.

§4. AGAIN: CYTOPLASMIC NEED EXPANDS NUCLEAR FUNCTIONS.

We have previously examined the effect on an "inner universe" of the needs of an "outer universe." (Appendix XI., §7. Cytoplasmic Need Expands Nuclear Functions.) Perhaps it would be well, at this point, to recapitulate this principle:

- (a) *Post-Havona needs.* In a certain sense, every creation that is subsequent to the central universe is alike; all are universes that are experiential (non-existential) in nature. Havona has something to give to each of them — the superuniverses, the outer universes, and the Cosmos Infinite. All lack the quality of inherent, existential, and divine perfection. And in this giving, Havona escapes from the limitations inherent in being a universe of original and divine perfection. We can see this most clearly in the relationship which Havona sustains to the imperfect superuniverses. And we can also see what the superuniverses do for Havona when they introduce the evolutionary-growth technique into the central creation, thus superimposing new experiential growth possibilities on existential perfection.

(b) *Post-supreme needs.* The creations that appear after the grand universe is settled in light and life are post-supreme domains. These post-supreme creations are the outer space universes and the Cosmos Infinite — everything outside of the grand universe. These realms are organized and settled after the Supreme Being has completed his growth, and after the possibility for finite experience has disappeared from the potentials of cosmic growth. As Havoners must compensate us for the lack of inherent perfection, so will the grand universers compensate the citizens of outer space for their inability to have finite experience.

(c) *Post-ultimate needs.* The potentially absolute universe that will sometime exist outside the master creation, is a post-ultimate development. We know that it is post-Havona in status and deduce that it will accordingly be an experiential domain. It is post-supreme, hence devoid of finite experience. It is also post-ultimate, and is accordingly lacking in all absonite experience. The citizens of the (completed) master universe will have to compensate these deficiencies in their service-ministry to the natives of the Cosmos Infinite. Such beings would start their existences on some coabsolute level of creature status that would be devoid of any comprehension of the finite and the absonite antecedents to the attainment of such inherent coabsolute status.

This line of reasoning uses a lot of words that really have very little meaning to us. We know nothing of absonite growth, much less about what may come after it. But we can "feel" this principle in operation when we contemplate the life of Jesus in relation to human beings. Here we have a beautiful example of the ministry of divine perfection on an evolutionary planet and to imperfect human beings. What the perfect beings from Paradise and Havona now do for us in the imperfect time-space creations, we, in turn, will do for the citizens of the outer universes. We are lacking in the perfection of divinity; the Paradise-Havoners bring it to us. The outer space citizens will be lacking in the finite experience of experiential Supremacy; we will take it to them. And some day, in the very remote future, we will join with the citizens of the outer space universes in the ministry to those beings who will be lacking in all knowledge of subabsolute growth and experience — the natives of the Cosmos Infinite.

§5. HAVONA ANALOGIES.

It may be possible to shed a little more light on the nature of the Cosmos Infinite by comparing the Last Universe with the First Universe. The First

Universe is Havona, the eternal creation. Since Havona is from the eternal past, its original design must fully anticipate the future nature and requirements of the Cosmos Infinite. Consider the following:

p. 163, par. 3 The capacity of Havona is really unlimited. It will be quite adequate to function "... as an experiential training universe for all past, present, or future types of created beings."

Deduction: Havona already anticipates the developments in the Cosmos Infinite and is prepared for the post-ultimate beings who will be native thereto.

p. 1160, par. 1 Havona is not absolute, neither is it evolutionary. It "is eternal but not changeless." Havona "... is not exactly finite nor yet absolute." It intervenes between absolute Paradise and the finite universes; this is the function of a transcendental; but the central creation "... is not a transcendental — it is Havona."

Deduction: Havona is uniquely equipped to welcome every type of being from any universe on his way to Paradise.

p. 127, par. 3 "Paradise is the absolute of pattern; Havona is an exhibit of these potentials in actuality."

Deduction: Havona is a qualitative exhibit of the Paradise pattern; the Cosmos Infinite attempts a qualitative and a quantitative portrayal of such pattern.

p. 156, par. 7-14 Life in Havona is classified as: material, morontial, spiritual, absonite, ultimate, coabsolute, and absolute.

Deduction: The natives of the Cosmos Infinite are going to find their level of function existent in the central universe.

p. 160, par. 2-5 The activities of the central universe are described as: Havonal, Paradisiacal, and Ascendant-finite — Supreme-Ultimate evolutionary.

Deduction: The present activities in Havona will not have to expand (from a qualitative standpoint) in the post-ultimate age.

- p. 160, par. 6 Much that is superfinite is going on in Havona. It may be serving many purposes that are "... beyond the comprehension of the created mind."
- Deduction: The central universe is now ready for the happenings of the most remote future.

From all of this, we gather that the Cosmos Infinite is incomprehensible from the standpoint of quality as well as quantity. This final creation must be a projection of coabsolute and associable-absolute values of an experiential nature onto a level of existential absolute value. All relativities have been left behind. But Havona is in readiness for all of these developments, even now.

The First Universe (Havona) is the best one with which to compare the Final Universe (the Cosmos Infinite). Havona is the existential thesis of absolute perfection, propounded by the Universal Father and the Eternal Son, and creatively consummated by the trinitized emergence of the Conjoint Actor. The Cosmos Infinite would appear to be the experiential thesis of coabsolute perfection, propounded by the Supreme Being and God the Ultimate, and creatively initiated by the trinitized emergence of God the Absolute.

APPENDIX XXII.

POWER - PERSONALITY SYNTHESIS

*Definition of Terms: Personality and Power**Why does it Take Place? and Why on Three Levels?**Finite and Absonite Synthesis**Problem of Absolute Experiential Synthesis*

Again and again, the Papers make reference to "power-personality synthesis," or to "power-personality unification," or to "power-personalizing." This is a process of the putting together of power and personality. It seems to be one of the basic principles that governs evolutionary and experiential growth in the master universe, and concerns the experiential deities. It is the purpose of this Appendix to examine this principle in detail.

§1. DEFINITION OF TERMS: PERSONALITY AND POWER.

Exactly what is it that is being put together in the process of power-personality synthesis? Some careful definitions are in order before we begin our examination of this subject. And here, we will get no help from the dictionary because the Papers attach their own meanings to the words "power" and "personality."

The meaning of the word "personality." The definition (or, actually, the description) of the word "personality" is suggested by the following citations:

- p. 70, par. 4 Personality is an unsolved mystery.
- p. 29, par. 3 It is much more than one of God's attributes; it "is the revelation of God."
- p. 28, par. 5 "God is personality."
- p. 58, par. 7 "God has will — he *is* will."
- p. 59, par. 1 "... infinity of will is his alone."
- p. 1153, par. 3 Personality (at least prepersonality) is one of the basic minimums that is required in connection

with the historic exploration of past eternity. Even at "... the hypothetical static moment of eternity ... we must assume the existence of the possibility of self-will."

With regard to subabsolute personality:

- p. 1227, par. 11-14 (a) Matter is subordinate, mind is co-ordinate, and spirit is directive in potential.
- p. 1225, par. 5 (b) It is relatively free from "... the fetters of antecedent causation. It is relatively creative or cocreative."
- p. 1225, par. 7 (c) It does not have identity in and of itself, but it can "... unify the identity of any living energy system."

We deduce: Personality stands in sharp contrast to the three energies — spirit, mind, and matter. The reality of these three energies can be expressed in terms of both quality and quantity. The reality of personality can be expressed in terms of quality only. This is particularly well illustrated in the estimates made concerning the four absolute gravity circuits. (p. 131, §3) The action of gravity in the domains of matter, mind, and spirit, can be computed — but the operation of the Father's personality circuit, personality gravity, "is noncomputable."

As an illustration: Think of the color "red." We can think of it as an abstract reality — red, alone, all by itself. But this is not an actual reality; it is only an abstract concept. No one has ever actually seen the color red — as such, and all by itself. We always see *something that is red*. Neither do we ever perceive personality as an isolated reality. We always know *someone who is a person*. But the color "red" will completely determine the hue of the object that it colors, and personality will likewise pervade — dominate — the whole of the being that serves as the life vehicle for the unifying personality.

The meaning of the word "power." The Papers make it clear that they are not able to follow the definitions the English language gives to the words — power, energy, and force. (p. 9, par. 5) The Papers define their usage of these words as follows:

- p. 11, par. 5 Power mobilization, in relation to the Supreme, is described as an expanding mobilization and consolidating unification of total finite reality.

- p. 505, par. 3 The expression "total finite reality," includes the three energies — physical, mindal, and spiritual. The Supreme is the experiential unification of all the divinity in the grand universe.
- p. 11, par. 4 The Supreme is the synthesis of "experiential power and spirit personality."
- p. 9, par. 5 Power also means sovereignty.

In the physical realms, the word "power" (as in the phrase, "universe power") is applied to that stage of energy evolution at which emergent energy has become subject to the intelligent control of the Sevenfold and the Supreme. (p. 470, par. 5) Concerning mind and spirit, we would accordingly reason by analogy: Emergent mind and emergent spirit (spirit emerging from the Deity Absolute) would also have their stages of matured development that would be analogous to "universe power." These three energies, when controlled by the Supreme Creators, and when integrated in the Almighty, would seem to represent power — the sovereign power of the Almighty Supreme — in the fullest sense of the word. (p. 1271, §6; p. 1273, §6)

§2. WHY DOES POWER-PERSONALITY SYNTHESIS TAKE PLACE?

Is there a basic reason, or need, for the process of power-personality unification? Is there something in the nature of God, or in the relationships which God has established, that makes this process inherently natural and divinely inevitable? With this question in mind let us examine the nature of God, review the manner in which he has expressed his nature in diversity; and then, consider how he has co-ordinated this diversity by existential techniques. To do this, it will be necessary to consider the following:

- (a) The absolute unity of God's nature
- (b) The dual expression of God's nature in actuality
- (c) The functional co-ordination of actual reality
- (d) A contrastive comparison of Actuals and Potentials

After we have studied what happened existentially, we should go on to consider the experiential repercussions and consequences of these existential transactions.

(a) The absolute unity of God's nature.

- p. 58, par. 6 God is defined as "... purposive energy (creative spirit) and absolute will ..."
- p. 638, par. 3-4 God could not possibly be dual in nature, physical and spiritual, because God "is absolutely unified." Pure energy and pure spirit both converge in his person, and there they are one.

We start out with the absoluteness of God's unity. In him there is no such thing as spirit energy and not-spirit energy. At this point we are thinking on a concept level that is prior, and ancestral, to both Paradise spirit and Paradise monota.

(b) The dual expression of God's nature in actuality.

- p. 127, par. 1 When the Father gives expression to the Original Son, the repercussion to this act is the appearance of the Isle of Paradise. God thus projects actual reality in two directions: the personal-spiritual versus the nonpersonal-non-spiritual, the Son versus Paradise.
- p. 471, par. 4-5 The energy of the Paradise Isle is called monota; it is the nonspiritual expression of the energy of the Father. The spiritual energy of the Eternal Son is the spiritual revelation of the energy of the Father. On Paradise these two energies are apparently identical in nature; they are distinguished only by name — Paradise spirit and Paradise monota.
- p. 1181, par. 7 The Eternal Son (like the Father) is preminded. Both are minded, and their mindedness is something that is the ancestor of the mind of the Infinite Spirit.
- p. 120, par. 2 Paradise is neither alive nor dead; it is composed of absolutum, and this is the primal non-spiritual expression of the nature of God.
- p. 127, par. 2 Paradise is, in some way, minded, but it is not conscious as we "could ever ... understand such a term."

- p. 328, par. 8 Living machines can have intelligence in the
 p. 329, par. 1 absence of all spirit, and though devoid of all
 powers of choice.

The identity, the absolute sameness, of monota and spirit on Paradise is a revelation of the absolute oneness, in the nature of God, of that which becomes spirit energy in the Son and nonspirit energy in the eternal Isle. There is consciousness (mindedness) prior to the appearance of the Conjoint Actor, but there is, as yet, no actual mind.

(c) *The functional co-ordination of actual reality.*

- p. 127, par. 1 Tension appears when the original unity of
 reality is projected, as actuality, in two direc-
 tions: in the Eternal Son, and as the eternal
 Isle. And then, in the presence of this tension
 the Father and the Son, jointly, will to act; this
 gives expression to the Spirit and to the central
 universe.
- p. 90, par. 7 With the appearance of the Infinite Spirit,
 "... the cycle of eternity is established. The
 p. 91, par. 1 Paradise Trinity is existent."
- p. 98, par. 4 The Conjoint Actor responds to both material
 and spiritual realities.
- p. 101, par. 7-8 He personally functions on behalf of both the
 Father and the Son. He is not genetically re-
 lated to Paradise, but he does activate the cen-
 tral Isle.
- p. 103, par. 3 The Conjoint Actor is the source of mind.
- p. 15, par. 7 It was by God's will and choice that the ma-
 terial (Paradise) and the spiritual (Son) should
 be co-ordinated by mind.
- p. 7, par. 11 Paradise is unique and isolated. "Paradise rep-
 resents nothing and nothing represents Para-
 dise."

These statements will stand some very careful analysis. This analysis should carefully consider what did *not* happen, as well as what *did* happen. Consider, then, the following:

Mind co-ordinating matter and spirit. The absolute actualities of the Son and Paradise (the personal-spiritual versus the

nonpersonal-nonspiritual) were co-ordinated by mind. Mind appeared as an absolute actuality with the appearance of the Conjoint Actor, the source of mind.

A co-ordination, but not a synthesis. The Conjoint Actor so functions as to produce a co-ordination of the Eternal Son and the Isle of Paradise; this is not a synthesis. It is a co-ordinating function of mind in relation to spirit and matter. This function is entirely unlike a synthesis — such as the complete unification of the Deity Absolute and the Unqualified Absolute by the Universal Absolute. The synthesis of the Absolutes is so complete that it is said, "in infinity they are ONE." (p. 15, par. 5)

Thesis upon thesis. God does not synthesize all actual reality. Instead of doing this, he begins to repeat the thesis of deity. (And, we submit, this action could not have been predicted at this point.) The Conjoint Actor is a new thesis, a new expression of the Father-Son partnership. Thus, in effect, God is superimposing thesis upon thesis. (And, again we submit, this is an unpredictable free will choice on the part of God.) He, himself, is the pre-thesis of deity; the Son is the unqualified thesis of deity; the Spirit is the conjoint thesis of deity; the Trinity is the undivided thesis of deity. This superimposition of thesis upon thesis does not appear to be a resolution of tension; it rather appears to be an augmentation of tension — tension between the deified and the undeified, between the personal and the nonpersonal, between matter and spirit.

The isolation of the Paradise Isle. Paradise remains isolated. This isolation of the source of all material reality thus constitutes a potential challenge to the later-appearing experiential deities, trinities, creators, and creatures.

Existential power-personality unification. The deity union of the Father-Son, in and as the Conjoint Actor, provides for the existential co-ordination of power and personality by the action of mind. The Conjoint Actor functions in all energy domains — physical, mindal, and spiritual (p. 99, par. 4), even in the bestowal of personality. (p. 106, par. 9)

To summarize: In this analysis we did *not* observe that there was a synthesis of the Eternal Son and the Isle of Paradise. Paradise remains isolated. What *did* happen was the appearance of a threefold thesis of deity, culminating in the final existential thesis of undivided deity — the Paradise Trinity. Actual Deity is united and unified; Paradise (which is nondeity) is not; it is isolated.

(d) *A contrastive comparison of Actuals and Potentials.*

- p. 13, par.6 The Father expresses himself (as an actuality) in the Son, in the Spirit, and in Paradise and Havona. But he does not thus express himself outside of Havona. His extra-Havona presence is concealed in the "potentials of infinity." He remains "... space concealed in the Unqualified Absolute and divinely enshrouded in the Deity Absolute . . ."
- p. 116, par. 5 The Deity Absolute is "... the prepersonal and existential potential of total Deity." The Deity Absolute contains the potential of the experiential realization of absolute divinity.
- p. 13, par. 4 The Deity Absolute contains the potential of the experiential realization of absolute divinity.
- p. 14, par.6 "The Unqualified Absolute is nonpersonal, extradivine, and undeified."
- Observation: So far, this is a good parallel to the story of the expression of God's nature in actuality. Again we find two primary expressions that are exact opposites: one is a deity reality, the other is a nondeity reality.
- p. 13, par. 6 The two Absolutes (deity and nondeity) become as one in the presence of the Universal Absolute, "... the unrevealed infinity-unity of the Paradise Father." "On subinfinite levels" there are three Absolutes, "but in infinity they are ONE."
- p. 15, par. 5

The two stories of the expression of God's nature — in actuality and in potentiality — run parallel at the start, but the parallel breaks down when we come to the point of the unification of the deified-spiritual expression with the opposite expression which is undeified and nonspiritual. The unification, or synthesis, is perfect and complete with respect to the three Absolutes of Potentiality; such unification is not even suggested with regard to the three Absolutes of Actuality. Paradise remains unique and isolated. What does take place is not a union of all *actual reality*, but a union of all *actual deity reality* in the Paradise Trinity. The problem of the unification of total actual reality appears to be a problem that has been projected for solution by experiential deity — God the Supreme, God the Ultimate, and God the Absolute.

We believe this is the eternity background of the post-Havona challenge of power-personality synthesis.

3. THE CHALLENGE OF POWER-PERSONALITY SYNTHESIS.

The revelation of God can never be complete. It could become final only if all extra-Havona capacity could become experientially exhausted by becoming real — only if all potentials could emerge as actuals. This would mean that three goals would have to be reached:

- (a) *God's physical manifestation* would have to become experientially infinite. This would require the final exhaustion of the capacity to give forth the "stuff of nebulae" (space potency) in the Unqualified Absolute. (p. 126, par. 4) This would mean the actual completion, the total materialization, of an infinite creation. But we have been instructed that the Unqualified Absolute is limitless. (p. 49, par. 7)
- (b) *God's personal manifestation* would have to become experientially infinite. This would require the completed experiential emergence of the Deity Absolute. The (potential and existential) Deity Absolute would have to emerge completely (actualize experientially) as God the Absolute. This would be the experiential equivalent of the existential Eternal Son. The Eternal Son is the existential absolute person; the full emergence of God the Absolute would constitute him the experiential absolute person. This would mean the experiential realization of absolute divinity. (p. 13, par. 4)
- (c) *Unification.* The Unqualified Absolute as expressed in the infinite experiential creation, and God the Absolute as an experiential and actual deity, would have to be completely and experientially unified.

The experiential exhaustion of the potentials of the three limitless Absolutes is unthinkable! But, as we look at their existential relationship we find that the three Absolutes are already one; they are unified in, and by, the Universal Absolute. God is existential in eternity, and so he has an *existential* "self consciousness of infinity." But it will require another eternity to achieve the *experiential* self-realization of what is contained in the limitless reservoirs of the three Absolutes. (The five preceding paragraphs are an analysis of page 645, paragraphs three to five, in the Papers.)

We observe, that in unifying the Absolutes (p. 15, par. 5) the Universal Absolute is doing something existentially that the Second Experiential

Trinity cannot do experientially (p. 16, par. 5); and that even the Trinity of Trinities may be unable to accomplish in the universal sense. (p. 1172, par. 2) But this threefold trinity is not wholly experiential — it is really an existential-experiential trinity because it includes the Paradise Trinity. (p. 1171, par. 5)

The experiential unification of the three Absolutes would be the final, and the universal, power-personality synthesis. This appears to be impossible on absolute levels. But it is not impossible on subabsolute levels — on finite levels of supremacy, and on absonite levels of ultimacy. On these levels it is possible to power-personalize the total finite and then to power-personalize the total absonite.

4. WHY DOES IT TAKE PLACE ON THREE LEVELS?

We have seen from the definitions of personality and power, that their synthesis takes place through the unification of organized energy (physical, mindal, and spiritual) with personality. We have noted that personality is never manifested by itself, and we will find that the nature of the deity personalizations that participate in these transactions is always spirit-personality. We will discover that this unification of power and personality is taking place on three levels — absolute, absonite, and finite.

Original Reality is eternally present on the existential and absolute level; and provision was made for "... two subabsolute and evolutionary levels of power-personality manifestations in the master universe." (p. 15, par. 7) At the same time, we should recognize that the Paradise Trinity "is existential in actuality" (p. 15, par. 8), but in function, "all potentials are experiential." (ibid) The Trinity, from the beginning, has a potential for function on three levels: (p. 1171, par. 2)

- (a) *Finite functions.* When the Trinity acts in relation to the finite level of reality, it is denominated the Trinity of Supremacy. (p. 113, par. 6)
- (b) *Absonite functions.* When the Trinity acts in relation to the absonite level of reality, it is designated the Trinity of Ultimacy. (p. 116, par. 3)
- (c) *Absolute functions.* When the Trinity functions in the absolute sense, this action is the action of Total Deity, the activation of the Deity Absolute. (p. 116, par. 4-5)

Now, we should carefully bear in mind that these actions on the part of the Paradise Trinity are experiential in potential. The Trinity is existential in

fact, but its potentials are experiential. This is why there are three potential experiential deities — Supreme, Ultimate, and Absolute.

These three experiential deities are personalizing on their respective levels because the Paradise Trinity originally functions on these levels, and because such functions are experiential in potential. We can summarize this again, from still another perspective:

- (a) *God the Supreme.* The first experiential deity is power-personalizing "... on the first ... level of unifying Deity revelation ..." (p. 4, par. 11)
- (b) *God the Ultimate.* The second experiential deity is power-personalizing on "... the second experiential level of unifying Deity manifestation." (p. 4, par. 12)
- (c) *God the Absolute.* The third experiential deity is power-personalizing on "... the third level of unifying Deity expression and expansion." (p. 4, par. 13)

Let us, for the moment, ignore God the Absolute and consider the two experiential deities that are power-personalizing on subabsolute levels — the Supreme and the Ultimate. Their appearance on these two levels makes the formation of the two experiential trinities inevitable. (p. 15, par. 7) The correlation of the sum total of all divinity activities on the finite level power-personalizes in God the Supreme and unifies impersonally in the First Experiential Trinity — the Trinity Ultimate. Likewise, the correlation of the sum total of all divinity activities on the absonite level power-personalizes in God the Ultimate and unifies impersonally in the Second Experiential Trinity — the Trinity Absolute.

We are informed that a trinity always reaches out to envelop all possible deity realities (p. 16, par. 2), and that deity realities are always seeking for the completeness of self-realization in personalization. (ibid) The experiential deities are, therefore, certain to factualize because they are potential in the Paradise Trinity (ibid); and the experiential trinities are certain to appear because of the evolution of the experiential deities. This appears to be something of a chain reaction.

The experiential deities may be potential in the Paradise Trinity, but their actual emergence on the cosmic scene of action is dependent on two things:

- (a) Their own efforts, "... their own experiential functioning in the universes of power and personality ..." (p. 16, par. 2), and

SUMMARY:

A FUNCTIONAL PRESENTATION OF GOD THE SEVENFOLD

God the Sevenfold

A Three-Level Grouping of God the Sevenfold

1. The Creator Sons
2. The Ancients of Days
3. The Master Spirits

The Supreme Creators are made up of these three groups of beings. (p. 1270, par. 2-10) They are the post-Havona creators of the universes of time and space. They collaborate with the Deities and the Trinity of Paradise (p. 11, par. 4) to evolve the power of the Almighty, the converging power-phase of the Supreme Being. (p. 12, par. 2) This is the experiential foundation for the emerging sovereignty of the Supreme Being in the seven superuniverses. (p. 1269, par. 7)

Almighty power is derived from the successful acts of the Supreme Creators in time and space. (p. 12, par. 2) It unites with the spirit person of the Supreme. (p. 11, par. 2), which is derived from the Paradise Trinity. (p. 12, par. 2) This unification takes place by virtue of the action of Supreme Mind (p. 1269, par. 1-2), which is derived from the Infinite Spirit. (p. 641, par. 4) This takes place on the pilot world of the outer Havona circuit. (ibid)

Triune Paradise Deity is the name that is sometime used to designate this group (p. 11, par. 4), and sometimes it is designated the Paradise Trinity. Quite likely the Supreme Creators work with Paradise Deity in both respects, as the Three Persons and as the Trinity. (p. 199, par. 6-7) The "... union of the creative power of the Supreme Creators with the creative potentials of the Trinity is the very source of the actuality of the Supreme Being." (ibid)

4. The Supreme Being
5. The Infinite Spirit
6. The Eternal Son
7. The Universal Father

- (b) The achievements of "the post-Havona Creators and Trinities." (ibid)

As we study the phenomena of power-personality synthesis we will find that the story is different on each of the three levels of reality — the finite, the absonite, and the absolute.

§5. FINITE POWER-PERSONALITY SYNTHESIS.

There is no experiential trinity that is pre-supreme. The first of the evolutionary deities, the Supreme Being, is to become a member of the First Experiential Trinity (p. 16, par. 4); and it can hardly form as a factual reality until he has completed his own growth. Nor could the existential trinity, the Paradise Trinity, so unify as to experientialize the Supreme. The Paradise Trinity is not an experiential trinity; it could hardly "unify" because it has always been absolutely unified. It possibly could have *existentialized* the Supreme Being, but it never could have *experientialized* him.

What the Paradise Trinity actually did was to produce the spirit person of God the Supreme (p. 11, par. 2; p. 12, par. 2), and this spirit person is the volitional focal point of all finite power-personality unification.

God the Sevenfold. The Supreme Being emerges as a result of the evolutionary achievements of God the Sevenfold, as a result of the successful collaboration between the Supreme Creators and the Deities of Paradise. (p. 11, §VIII) This relationship is emphasized in the summary appearing on the facing page. This summary stresses the three levels of the Sevenfold:

- (a) The Supreme Creators — the post-Havona creators
- (b) The Supreme Being — the first experiential deity
- (c) The Paradise Deities — Father, Son, and Spirit

The evolutionary emergence of the Supreme Being takes place in the absence of the unification of any experiential trinity; none is in existence that could unify. The growth of the Supreme is the result of the interaction of the three levels of God the Sevenfold. Internally, there is also a certain unification that takes place in the Sevenfold Deity: The Corps of the Supreme Creators does achieve an experiential unification that constitutes it (in the unified deity sense) one of the three members of the First Experiential Trinity.

Why does Almighty power converge? What is it that causes the time-space acts and efforts of the time-space creators to focalize in the converging power of the Almighty? We are informed that there are two "unities" in the time-space creations that so interact as to cause this inflowing convergence of experiential power. (p. 641, par. 3-4) These are presented as follows:

SUMMARY: A GENERAL PRESENTATION OF THE SEVENFOLD DEITY

God the Sevenfold

1. Universe Sons and Spirits
2. The Ancients of Days
3. The Seven Master Spirits
4. The Supreme Being
5. The Infinite Spirit
6. The Eternal Son
7. The Universal Father

(See p. 1270, par. 3-9)

The Sevenfold Controllers

1. The Master Physical Controllers
2. The Supreme Power Centers
3. The Supreme Power Directors
4. The Almighty Supreme
5. The God of Action
6. The Isle of Paradise
7. The Source of Paradise

(See p. 1273, par. 7-13)

A Possible Mind Aspect of the Sevenfold Deity

- | | |
|-----------------|--|
| p. 480, par. 6 | 1. The Master Physical Controllers, pre-adjutant mind |
| p. 401, §5 | 2. The Adjutant Mind-Spirits, animal and human minds |
| p. 481, par. 2 | 3. The Creative Spirits, local universe levels of mind |
| p. 191, §4 | 4. The Seven Master Spirits, the cosmic mind |
| p. 5, par. 13 | 5. Majeston, focal point of factuallizing Supreme Mind |
| p. 102, par. 2 | 6. The Conjoint Actor, the Source of Absolute Mind |
| p. 1181, par. 7 | 7. The Father-Son, dual ancestor of the Source of Mind |

(See also, Appendix XII., §1, Present Constitution of God the Sevenfold, and §2, Is there a Mind Aspect of God the Sevenfold?)

(a) *The unity of divinity.* The divinity of purpose in the Supreme Creators results in the "unifying power potential" of the Almighty. (It will be recalled that divinity is defined as "... the characteristic, unifying, and co-ordinating quality of Deity." [p. 3, par. 3])

(b) *The impersonal energy-unity of the universe.* This is the background, in relation to which the "divinity of purpose" sets up a tension; a tension that can be resolved only as the power potential of the Almighty unifies with the spirit person of the Supreme.

The personality factors of God the Supreme emanate from the Paradise Trinity and unite with the focalizing power prerogatives of the Almighty on the pilot world of the outer Havona circuit. This unification takes place through the function of Supreme Mind. (p. 641, par. 4) Triune Paradise Deity is evolving in two aspects of Supremacy, and these two aspects are unifying in power and personality as one Supreme Being. Or, from another perspective, God the Sevenfold is power-personalizing in the Supreme Being. (p. 12, par. 2) And finally, the spirit person of the Supreme is inseparable from the power of the Almighty. (p. 1167, par. 4)

An expansion of the concept of God the Sevenfold. The evolutionary growth of the Supreme, as we have considered it so far, is relatively simple. But we are carefully instructed that God the Sevenfold is not a simple association:

p. 1160, par. 16 God the Sevenfold provides a revelation of the divinity of the Father to finite creatures, "...but there are other sevenfold relationships of the First Source and Center which do not pertain to ... the God who is spirit."

p. 1164, par. 4 The personal and spiritual divinity of God the Sevenfold is what man encounters, but there are other-than-spiritual and personal phases of the Sevenfold. All of these aspects of the Sevenfold are "... destined to be unified in the Supreme."

What are these aspects of Sevenfold Deity that are other-than-spiritual and other-than-personal? (See the summary facing this page, A General Presentation of the Sevenfold Deity.) We know about the Sevenfold Controllers (p. 1273, par. 7-13), and we have speculated concerning a possible "mind aspect" of the Sevenfold Deity. (See Appendix XII., §2)

The power prerogatives of the Almighty derive from the Creator Sons via the Master Spirits, from the Physical Controllers via the Power Directors, and both converge in the spirit person of the Supreme. Perhaps they also derive from the span of ministry of creature mind in the local universes to the ministry of the cosmic mind in the superuniverses, and from the Creative Spirits via the Master Spirits to Majeston — who is the focal point of the factualizing Supreme Mind. (p. 5, par. 13) And, perhaps, there are still other aspects of the Sevenfold Deity that are beyond our conception, but which also converge in the power-personality synthesis of total finite reality. (p. 11, par. 5)

We are reminded that the Father is *actual* in the Son, Spirit, and Paradise; that he is *potential* in the three Absolutes. The Supreme is both, he is actual and potential, and is expressive of both in the total finite sense. (p. 1279, par. 8) The impersonal, and not-personal, aspects of cosmic reality are in process of being unified with the spirit and personal aspects of reality in the experiential deities. (p. 1167, par. 4)

A new relationship between Pattern and Person. The unification of the other-than-divinity aspects of the cosmos with the divinity values of deity, appears to result in the establishment of a new relationship between Pattern and Person. This is a transaction that is taking place in the unification of the experiential deities and trinities. (p. 1171, par. 3-4) Consider the following statements concerning Pattern and Person:

- p. 1303, par. 8 The Conjoint Actor correlates the Paradise mechanism with the Eternal Son.
- (ibid) The Universal Absolute similarly operates "... with respect to the theoretical mechanisms of the Unqualified and the potential person of the Deity Absolute."
- (ibid) The evolution of the Supreme (and the Ultimate) is actually uniting "... certain impersonal phases ... with their volitional counterparts ..."
- (ibid) This constitutes "... a new relationship between pattern and person."
- p. 1304, par. 5 The Supreme Being is becoming "... the personality synthesis of matter, mind, and spirit in the grand universe."
- p. 10, par. 5 "Eternal Paradise is the absolute of patterns; the Eternal Son is the pattern personality."

- p. 109, par. 6 The Eternal Son is the absolute personality.
- Observations: (a) The Paradise Isle is the absolute mechanism; the Eternal Son is the absolute person.
- (b) The Unqualified Absolute is a theoretical mechanism; the Deity Absolute is a potential (absolute) person.

Something new is evidently taking place in the evolutionary emergence of experiential deity. There appears to be a wider scope to that reality which is being power-focalized, then personality-unified. This scope appears to be total as concerns the level of reality on which power-personality unification is taking place — total finite, and total absonite. In the experiential deities everything — matter, mind, and spirit — is being unified with personality.

The divergence of the three energies. At this point in our study we would raise the question: Is there any relationship between this process of all-inclusive unification and the divergence of the three energies (material, mindal, and spiritual), as they radiate outward from Paradise to the time-space creation? Consider the following citations:

- p. 1275, par. 8 The absolute oneness of Paradise Spirit and Paradise energy (monota) on the central Isle stands in contrast to the distinguishable difference between Havona substance (triata) and Havona spirit in the central universe. The contrast is still greater in the seven superuniverses, here "... there is a great divergence ... between cosmic energy and divine spirit."
- p. 1276, par. 1
- p. 104, par. 6 The more that spirit and energy diverge "... the greater the observable function of mind ... the maximum function of the cosmic mind is in the time universes of space."
- p. 140, par. 11 The three energies are co-ordinate on Paradise, but, in the evolutionary universes "... energy-matter is dominant except in personality, where spirit, through the mediation of mind, is striving for the mastery."
- p. 484, par. 4 (This statement, as cited above and with modifications, appears many times in the Papers.)
- p. 1275, par. 2 Mind dominates matter and, in turn, can respond to spirit overcontrol.
- p. 1280, par. 1
- p. 1281, par. 5
- p. 484, par. 4

p. 484, par. 2 In time and space physical energy seems to dominate nonpersonal situations, but as "... spirit-mind ... approaches divinity of purpose and supremacy of action, the more nearly ... does ... spirit ... become dominant." Spirit increasingly dominates on the higher superfinite levels of reality.

p. 505, par. 3 The association of the function of the three energies (material, mindal, and spiritual) must take place in the Supreme. In him occurs "... the experiential unification of all grand universe divinity."

On Paradise there is neither discernable nor measurable difference between spirit and monota. In Havona there is a difference between spirit and energy (triata), but there is no functional disharmony — spirit and matter are perfectly co-ordinated. In the superuniverses there is major divergence between divine spirit and cosmic energy; this divergence produces many problems and disharmonies. These many problems offer many challenges to creatures and creators who thereby gain experience in the harmonizing of this divergence. In the Supreme all three energies are being power-personality unified by evolutionary experience. The greater the experiential challenge, the greater the possible experiential growth. (p. 1276, par. 1-2)

The personal activity of the Supreme. We know that the experiential deities grow partly as a result of their own efforts "... their own experiential functioning in the universes of power and personality ..." (p. 16, par. 2) This means that each emerging experiential deity takes an active part in the evolutionary growth process; he is "a volitional creative participant" in his own achievement of actualization. (p. 1282, par. 3)

The spirit person of the Supreme is "Trinity derived," and his almighty power is "creator evolved" (ibid), and he works personally in the "universes of power and personality." He is also growing as he is able to experientially actualize "the associative-creative potentials" of Paradise Deity. (p. 10, par. 6) We have encountered these three words before — associative, creative, and potential — words used to describe three of the seven levels of Total Deity function. (p. 2, par. 6-8) They are defined, in relation to the manifestation of Deity, as follows:

- (a) Creative level, "self-distributive and divinely revealed"
- (b) Associative level, "self-personalized and divinely fraternal"
- (c) Potential level, "self-willed and self-purposive"

The Supreme Being is engaged in making real (actualizing) certain potentials of these three levels. Paradise Deity has previously filled, and will continue to fill, these three levels existentially; it now devolves upon the Supreme (and the Ultimate) to fill them experientially.

§6. ENRICHMENT OF EXPERIENTIAL REALITY BY PARADISE DIVINITY.

Thus far in our study of power-personality unification, we have given first consideration to the evolution of experiential power in the time-space creations and to the unification of such sovereign power with the spirit person of experiential deity. But whence comes this "spirit person?" Our study of the process of power-personality unification should give some consideration to the factors of Paradise divinity that are directly introduced into the experiential realms. The Paradise Deities and the Paradise Trinity are active participants in this entire process.

The Trinity-origin of experiential deity: Supreme and Ultimate. The Supreme and the Ultimate both have historic origins, origins in time. (p. 13, par. 3) They begin their existences as spirit beings in Havona. (p. 162, par. 4) The Supreme Being is described as having "a perfect and symmetrical spirit nature" before the beginnings of the synthesis of personality and power. (p. 161, par. 11) Concerning the origin of the Supreme, we are informed:

- p. 1270, par. 12 God the Supreme is of origin in the Paradise Trinity.
- p. 162, par. 4 The personal presence of the Supreme is in Havona.
- p. 11, par. 2 Here he "... is the personal spirit reflection of the triune Paradise Deity."
- p. 12, par. 2 He "derives his personality and spirit attributes" from the Paradise Trinity.

The original projection of the Supreme is as a spirit person, and this spirit personality is created by the Paradise Trinity. This is the factor of Paradise divinity that is evermore present in the nature of the Supreme. This is the spirit-and-personality focal point for finite power-personality synthesis. And what is true of the Supreme, would appear to be true (in principle) of the Ultimate:

- p. 12, par. 6 "The Ultimate is a supersupreme eventuation of Deity."
- p. 1166, par. 7 The Ultimate is now present in Havona — present "in the absonite and superpersonal sense."

We deduce: what the Paradise Trinity is to the Supreme on the finite level, so also is it to the Ultimate on the absonite level. In other words, the Paradise Trinity is also the source of the absonite superpersonality of the Ultimate, and this must be the focal point for absonite power-personality synthesis. With both experiential deities, the Paradise Trinity is the source of their original being as well as the entity of absolute stability that supports their evolutionary growth.

A different concept of the Sevenfold. We have all along considered the Sevenfold Deity as it functions in the association of God the Sevenfold (and the Sevenfold Controllers). But there is another way of looking at "the Sevenfold," and this concept is one of lateral diversification, rather than one of descending ministry. This concept of "lateral diversification," is one that considers the Seven Master Spirits as the sevenfold diversification of the unity of triune Paradise Deity. Consider the following citations:

- p. 11, par. 3 God personally escapes from the limitations of infinity and eternity by trinitization — by simultaneous duality (Father-Son) and trinity (Father-Son-Spirit) personalization.
- p. 110, par. 6 This triune expression of deity is existential and it completes the expression of existential deity. The next expression of deity is sevenfold, and is experiential in nature.
- p. 189, par. 4 This sevenfold expression of deity (the Seven Master Spirits) is subabsolute in nature and function.
- p. 186, par. 5 Each of the Master Spirits is diverse in nature and is the personification of one "... of the seven possible associations of triune Deity ..."
- p. 184, par. 11 The Master Spirits, accordingly, present seven different aspects of Paradise Deity to the post-Havona creations.
- p. 11, par. 3 The Supreme Being is evolving as the (finite) "... personality unification of the sevenfold manifestation of Deity ..." in time and space.

We have previously noted this Principle of Divergence-Convergence. Appendix XIV., §1) It involves the diverse distribution of Original Unity by divergence, and then the reassembly of the divergent factors, by convergence, to produce a new and different kind of Unity. In this instance the

Original Unity is existential Deity; this is the Unity that diverges. The resulting unity, the unity that is produced by convergence, is Supreme Unity — experiential deity. And there is a further difference:

- p. 11, par. 4 When the Supreme has completed his growth, he will personify "... the eternal fusion of the finite and the infinite ..."
- p. 13, par. 3 The Supreme and the Ultimate embody certain eternal and infinite potentials of deity, but they, themselves, are neither infinite nor (past) eternal.
- p. 15, par. 9 They are derived deities "... created or eventuated by the existential Paradise Trinity" — hence subinfinite.

The power-personalization of the Supreme thus incorporates certain Paradise values of divinity, and projects the diversification of the Original Unity of Deity (the Trinity) onto the finite level of reality by the technique of converging unification. Similarly, the Ultimate actualizes certain absonite values of Paradise (p. 12, par. 5), and projects the divergence of the Original Unity of Deity onto the absonite level of reality by converging unification.

- p. 1279, par. 4 When time-space experience is united with Paradise perfection, the net result is something new in the meanings and values of the levels concerned.

Neither the Supreme nor the Ultimate is the undivided deity of the Paradise Trinity, but each is a reflection of this unified deity — the Supreme Being, a reflection on the finite level — God the Ultimate, a reflection on the absonite level. This is probably what the Papers mean when they state: "The Supreme is the [Paradise] Trinity unification comprehended by finite beings; the Ultimate is the unification of the Paradise Trinity comprehended by absonite beings." (p. 12, par. 6)

The infusion of Paradise divinity into the experiential domains. The entire process of power-personality unification, on all levels, is being continually enriched by the steady infusion of Paradise divinity into the time-space (and the time-space-transcended) creations. This takes place because it is God's will that Paradise divinity be so attenuated and diluted as to be functionally effective and creature-comprehensible on relative (subabsolute) levels of existence. Basically, this must be the reason for the appearance of the Supreme Creators and for the formation of the deity association of God the Sevenfold. (p. 1269, par. 8)

The whole of the creature-creation is being constantly enriched by the ceaseless outpouring of mind, spirit, and personality, by the eternal Deities of Paradise. (p. 102, par. 7; p. 100, par. 8; p. 70, par. 3) This constant infusion of Paradise divinity, this continual enrichment of experiential reality, is described in the Papers as follows:

- p. 1270, par. 14 Mind, emanating from the Conjoint Actor provides the "arena of creature choice" that is indispensable to evolutionary progression. Mind is the factor that unifies all functional reality. It is Supreme Mind (bestowed by the Conjoint Actor) that unifies converging almighty power with the spirit person of the Supreme.
- p. 1271, par. 1
- p. 1271, par. 2 The experiential unification of the creator and the creature is the result of the creature bestowals of the Creator Sons. This is the sub-supreme unification of the Paradise divinity of a creator, with the experiential nature of an evolutionary time-space and imperfect creature. And, if divinity can partake of human nature, then it follows that humanity can partake of the divine nature. On the level of finite deity, the Supreme is evolving as both creator and creature.
- p. 1271, par. 3 The unification (fusion) of existential divinity and experiential humanity is the indwelling function of the Father-fragments — in mortal man, the Adjusters. The Adjuster is to the ascending mortal, "... what the Paradise Trinity is to the Supreme Being." The Adjuster is a pre-personal entity of absolute stability that serves as an eternal foundation for the evolutionary construction (by free will creature choice) of the future-eternal nature of a finaliter. The Paradise Trinity is the impersonal entity of absolute stability that serves as the absolute foundation for the evolutionary construction (by free will deity choice) of the future-eternal natures of the Supreme and of the Ultimate.
- p. 70, par. 3-6 And all of this free will choice is the result of the bestowal of personality by the Universal Father, or by the Conjoint Creator, acting for himself or for the Father.
- p. 106, par. 9

These, then, are some of the elements of Paradise divinity which are constantly enriching the entire process of power-personality unification, and which are being incorporated on all levels: on creature levels, as when man fuses with an Adjuster; on creator levels, as when a Creator Son becomes like one of his creatures; on deity levels, as in the power-personalizations of the Supreme and the Ultimate.

§7. THE ABSONITE LEVEL: PRE-SUPREME STATUS.

When we undertake the study of power-personality unification on the absonite level, we are considering something that is inseparable from the development of the whole master universe. If we limit our consideration of this subject to the post-Havona ages of master-universe growth, then it breaks down into two major divisions:

- (a) *Pre-supreme status* — the state of affairs prior to the emergence of the Supreme Being, and all that is associated therewith, and —
- (b) *Post-supreme status* — the state of affairs in the master universe subsequent to the full emergence of the Supreme Being, and all that is associated with his completed evolution.

In this section we propose to examine the control, and the overcontrol, that is now being exercised in relation to the master universe, as it presently exists, prior to the emergence of the Supreme Being.

The master universe is controlled, existentially, by the Trinity of Ultimacy — by the Paradise Trinity functioning in relation to the absonite. (p. 136, par. 6; p. 113, par. 7) From the experiential standpoint, the control of the total master universe is the function of:

- (a) In potential — by the three Absolutes
- (b) In direction — by the emerging Ultimate
- (c) In evolutionary co-ordination — by the emerging Supreme
- (d) In pre-administration — by the Master Architects
(p. 136, par. 7-8; p. 137, par. 1-2)

In this relationship, the Supreme and the Ultimate are functioning as potentials (like the Absolutes), rather than as actuals. They are modifying and conditioning the unconditioned potentials of the Absolutes. They are maturing these potentials for utilization on the absonite, and on the finite levels of creative-evolutional activity. (See Appendix IX., §2, The Maturation of Potentials.)

Prepersonal status of experiential deity. The status of experiential deity, before full emergence, is designated "prepersonal." (p. 113, par. 7) Stated otherwise, this is the status of evolving (and eventuating) experiential deity before the full completion of "experiential power development." (ibid) During this period, such "prepersonal experiential deity" is a qualified representation of the Paradise Trinity to the level of reality concerned — finite reality, in the case of the Supreme — absonite reality, in the case of the Ultimate. During this prepersonal stage of development the personal Deities of Paradise do not work personally with the experiential deities — only through the Paradise Trinity (p. 115, par. 5), just as they work with the (prepersonal) Deity Absolute. (p. 116, par. 4-5) This relationship, presumably, will change whenever the experiential deities emerge as completed power-personalizations. (p. 115, par. 5) Perhaps the personal Deities of Paradise (Father, Son, and Spirit) will then collaborate personally with God the Supreme and God the Ultimate. And, perhaps the Supreme and the Ultimate will then sustain a new and different relationship to the Paradise Trinity.

The Architects of the Master Universe. The eventuated Master Architects are the one experiential group that began their function in relation to the growth of the master universe as a fully developed corps. They are designated "eventuated beings" and apparently were all in existence in the First Universe Age — perhaps even in the hypothetical Zero Age. (Appendix I., §1, §3) At any rate, these Architects do provide for a uniform and unified pre-administration of the entire master universe. They function as full administrators prior to the assignment of "specific rulers" to the various realms of the master creation. (p. 137, par. 2)

This, then, is the picture of the co-ordination of the affairs of the master universe prior to the evolutionary emergence of the Supreme Being.

§8. THE ABSONITE LEVEL: POST-SUPREME STATUS.

The final evolutionary emergence of the Supreme Being introduces four new elements into the absonite level of reality:

- (a) *The First Experiential Trinity.* With the emergence of the Supreme Being, the Trinity Ultimate can form as a factual reality. He is a member of this trinity, together with the Supreme Creators and the Master Architects. (p. 16, par. 4)
- (b) *The Supreme Being.* The Supreme Being will have a future function in the outer space universes as a postfinite (absonite) experiential deity. This is his tertiary function, and it stands in contrast to his primary function (in Havona as a spirit person), and to his secondary function (in the superuniverses as a personality of power). (p. 1268, par. 5) Among other things, this tertiary function in the master universe is visualized as

the activity of a superalmighty (ibid), and as the expression of some unknown aspect of mind. (p. 1269, par. 5)

- (c) *The Corps of Supreme Creators.* The finished evolution of the Almighty Supreme (in time and space) is to the Corps of the Supreme Creators what the appearance of the Infinite Spirit (in eternity and on Paradise) is to the partnership of the Father and the Son. (p. 1270, par. 12) We deduce that the completed evolution of the Almighty Supreme experientially qualifies the emerged and unified Deity of the Corps of the Supreme Creators to function as a member of the First Experiential Trinity. (Appendix X., §3) At the same time, this development may release the superfinite potentials of the Creator Sons for absonite function. (p. 1318, par. 6) We are informed that the Ancients of Days (among the Stationary Sons of the Trinity) are not "finite limited." (p. 218, par. 7; p. 219, par. 1-2) And we are also informed that the Master Spirits have attributes that are superfinite. (p. 185, par. 3-4)
- (d) *Postfinite creatures.* These are all the creatures, perfect and perfected, who have participated in the evolutionary growth of the Supreme, and in association with him escape previous (finite) limitations, and begin the new adventure toward a new goal of creature existence on new levels of ultimate reality. (p. 11, par. 5; p. 1287, par. 6) This emergence of ex-finite creatures on the absonite level is a direct result of the divinity success of God the Sevenfold in the time-space creations — the seven superuniverses.

These, then, are some of the new elements that will appear on the absonite level of reality in the Third Universe Age, and will function throughout each of the post-supreme ages (Third, Fourth, Fifth, and Sixth) of the outer space levels. They will add to the forces, personalities, and influences, that previously operated in the outer space levels of the master universe, and on the absonite level of reality — the Architects of the Master Universe and the Trinity of Ultimacy (the Paradise Trinity functioning in relation to the absonite).

How will the emerging Ultimate be related to these new factors that are making their appearance on the absonite level? We will reserve the consideration of his relationship to the two trinities (Paradise Trinity and Trinity Ultimate) for the next section, and will discuss his other relationships in this section.

Relationship of the Ultimate to the Sevenfold (or Tenfold?) We are informed that God the Sevenfold began to function when the seven superuniverses were organized, and that this function "will probably expand"

SUMMARY: THE PRESENT STRUCTURE OF SEVENFOLD DEITY AND ITS EXPANSION TO THE POSSIBLE STRUCTURE OF TENFOLD DEITY

God the Sevenfold

The Sevenfold Controllers

- | | |
|--|------------------------------------|
| 1. Universe Sons and Spirits | 1. The Master Physical Controllers |
| 2. The Ancients of Days | 2. The Supreme Power Centers |
| 3. The Seven Master Spirits | 3. The Supreme Power Directors |
| 4. The Supreme Being | 4. The Almighty Supreme |
| 5. The Infinite Spirit — The God of Action | |
| 6. The Eternal Son | 6. The Isle of Paradise |
| 7. The Universal Father — The Source of Paradise | |

(See p. 1270, par. 3-9)

(See p. 1273, par. 7-13)

God the Tenfold

The Tenfold Controllers

- | | |
|---|------------------------------------|
| Third-Age Sons and Spirits | 1. The Master Physical Controllers |
| Mixed-Age Sons and Spirits | 2. The Supreme Power Centers |
| Son-Spirit Creative Trios | 3. The Supreme Power Directors |
| The Ancients of Days | 4. The Associate Force Organizers |
| The Seven Master Spirits | 5. The Primary Force Organizers |
| 6. The Completed Supreme Being | |
| The Eventuating Ultimate | 7. The Ultimate as Omnipotent |
| 8. The Infinite Spirit — The God of Action | |
| The Eternal Son | 9. The Isle of Paradise |
| 10. The Universal Father — The Source of Paradise | |

See Appendix XIII., §3-§5, for a discussion of the first three members of God the Tenfold; and Appendix II., §4, Will the Sevenfold become Tenfold in Outer Space?

with the opening up of the outer space levels. (p. 12, par. 4) We have considered the possible expansion of ministry into the outer space universes by the Sevenfold Deity, and the possible internal expansion of the Sevenfold Deity into a Tenfold Deity. On the summary facing this page we have attempted to suggest how the structure of Sevenfold Deity might possibly expand into a Tenfold structure. We have the opinion that this deity association (Sevenfold-becoming-Tenfold) will continue to function on the creative frontier when this frontier moves from the superuniverses outward into the Primary Space Level; and have the opinion that its additional experiential development will repercuss in the Deity of the Corps of the Supreme Creators in the First Experiential Trinity, thus contributing to the absonite expansion of this Deity Member of the Trinity Ultimate, and to the absonite unification of this experiential trinity.

There is one important difference between the Sevenfold Deity and the (possible) Tenfold Deity: The Sevenfold is co-ordinated only by existential Paradise Deity; both the Infinite Spirit and the Universal Father are functional members of God the Sevenfold and of the Sevenfold Controllers (p. 1270, par. 3-9; p. 1273, par. 7-13), and this is also the case with the Tenfold Deity. But, in addition, the Tenfold will enjoy the experiential co-ordination of the *completed* Supreme Being.

The Ultimate in relation to the Supreme. Our attempts to visualize the techniques of power-personality synthesis on the absonite level are complicated by the fact that God the Ultimate is the second of the experiential deities — God the Supreme is the first. There is no total experiential deity prior to the Supreme (except for the intermittent collective function of the Seven Master Spirits) but the entire growth process of the Ultimate (in the post-supreme ages) is dependent on the prior presence of the actualized Supreme. We see four relationships emerging between the actualizing Ultimate and the completed Supreme:

- Through the First Experiential Trinity.* The Trinity Ultimate is in process of unifying in the post-supreme ages. The Supreme Being is a member of this trinity. (p. 16, par. 4; p. 1166, par. 1)
- Within the (emerging) Second Experiential Trinity.* Both the Supreme and the Ultimate are members of this trinity (p. 16, par. 5), and the Trinity Absolute exists only as a qualified reality in the post-supreme ages. (p. 1291, par. 8) This trinity cannot factually form until the close of the Sixth Universe Age and the completion of the master universe. (p. 1167, par. 3)
- Within God the Tenfold.* The Supreme will again be present in this relationship of the Tenfold Deity along with the Ultimate. (Appendix XII., §4) Presumably God the Tenfold (an

expansion of God the Sevenfold) will be operative in the outer space universes.

- (d) *Directly, as between two experiential deities.* It seems likely that the Supreme and the Ultimate have (or will have) a direct relationship. Their relationship is the fundamental association of subabsolute deity; together they correlate all master-universe growth — creation, evolution, and eventuation — all progressive change. (p. 1294, par. 9) It appears likely that this relationship foreshadows their future function as the Supreme-Ultimate. (Appendix XXV) The relationship may also possibly involve the Trinity of Trinities. (Appendix XXIII., §4, §6) In any event, the relationship appears to be a part of the tertiary function of the Supreme Being in the master universe. (Appendix XI., §3)

The Supreme Being appears to be the connecting link between all of the experiential relationships of the emerging deity of God the Ultimate.

§9. THE ABSONITE LEVEL: POWER-PERSONALITY SYNTHESIS.

The actual power-personality synthesis of God the Ultimate is a function of the First Experiential Trinity. This means that all of the activities of the absonite level must register in, and be co-ordinated by, this trinity.

The First Experiential Trinity. The emergence of the Supreme Being, and the unification of the Deity of the Corps of the Supreme Creators, makes possible the factual formation of the Trinity Ultimate. (Appendix X., §3) The third member of this trinity is the Deity of the Corps of the Master Architects, and they have existed from the dawn of eternity. (p. 351, §9) The Trinity Ultimate has, for a long time, been a *qualified reality* (p. 1291, par. 8), and now it becomes a *factual reality* and begins its long evolutionary growth toward the status of a *unified reality*. (See Appendix XIX., §5, The Evolutions of Experiential Trinities.)

The two trinities, existential and experiential. The Ultimate derives his personality (or superpersonality?) from the Paradise Trinity. (p. 16, par. 2) This existential trinity participates in the growth of the Supreme as the Trinity of Supremacy (p. 113, par. 6), and it will undoubtedly function in conjunction with the emergence of the Ultimate as the Trinity of Ultimacy. (p. 113, par. 7) This means that two trinities (Paradise, and First Experiential) may possibly be collaborating, and we know nothing about the possible implications of such a dual-trinity relationship. We have the opinion, however, that the Paradise Trinity will withdraw in existential function just as fast as the Trinity Ultimate is able experientially to replace such functions.

How does the Trinity Ultimate unify to factualize God the Ultimate?
Here again, we encounter something new, an experiential deity will power-personalize as the result of the unification of an experiential trinity — the first trinity of its kind. Consider the following citations:

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|-----------------|---|
| p. 16, par. 6 | The Trinity Ultimate can experientially unify in completion. |
| p. 12, par. 5 | God the Ultimate will finally emerge as a result of the complete unification of this trinity. |
| p. 1166, par. 6 | The Trinity Ultimate will co-ordinate the whole of the master universe. |
| (ibid) | God the Ultimate is the power-personalization of the completed master universe. |

In our study of the evolution of the Supreme we observed there was no pre-existent experiential trinity; at least none had achieved factual formation. It would appear that the Corps of the Supreme Creators acted in the absence of an experiential trinity. But the Supreme Creators are not trinity. It must therefore follow that the emergence of the Ultimate will be something different from the evolution of the Supreme. Nevertheless, we can probably make some cautious comparisons between the Sevenfold (in relation to the Supreme) and the First Experiential Trinity (in relation to the Ultimate):

- | | |
|------------------|---|
| p. 1160, par. 16 | We cited certain passages (above) in considering those phases of Sevenfold Deity that are not spiritual or personal but are all "... destined to be unified in the Supreme." |
| p. 1164, par. 4 | |
| p. 1303, par. 8 | We observed that the inclusion of these not-spiritual-or-personal realities constitutes the development of "... a new relationship between pattern and person." |
| p. 1171, par. 3 | The membership of the Trinity Ultimate, as presented, is an adequate portraiture of its divinity phases, but there are other aspects of this trinity which are perfectly unifying with the divinity phases. |
| p. 1167, par. 4 | We cannot consider the personal aspects of God the Ultimate "... apart from the other-than-personal aspects of Ultimate Deity." |

What is true of the power-personalization of the Supreme appears to be true — at least in principle — of the power-personalization of the Ultimate, only on a vaster scale. The Ultimate is going to take into his personalization of power a larger segment of Total Reality than did the Supreme. But this encompassment of Reality (things, meanings, and values of the master universe) will be similar to the power-personalization of the Supreme in that it will include that which is personal and spiritual and also that which is other-than-personal and other-than-spiritual. (p. 1167, par. 4) This seems to be a valid point of comparison between the Supreme and the Ultimate. But we are also instructed that, in terms of both quality and quantity, the emergence of the Ultimate is a more complex process than is the actualization of the Supreme. (p. 1171, par. 8) The Ultimate is more than an amplification of the Supreme. (ibid)

§10 POWER-PERSONALITY SYNTHESIS ON THE ABSOLUTE LEVEL.

If the completed evolution of the Supreme enables creatures to rise above the finite level and attain the absonite level of super-creature destiny (p. 11, par. 5), then will a similar development in God the Ultimate result in the opening up of a new creature destiny beyond the absonite level? This would appear to be a very likely prospect. (p. 1169, par. 4)

The Second Experiential Trinity. The completion of the power-personalization of the Ultimate makes possible the factual formation of the Trinity Absolute. (p. 1167, par. 3) The Supreme Being, God the Ultimate, and the Consummator of Universe Destiny constitute the membership of this trinity. (ibid) Even now, this trinity probably exists as a *qualified reality*; with the emergence of the Ultimate it can form as a *factual reality*, and can begin the effort to attain the status of a *unified reality*. Total unification appears to be very doubtful, even impossible. (See Appendix XIX., §5, The Evolution of Experiential Trinities, and §6, The Non-Unification of the Trinity Absolute.)

The expanding scope of power-personalization. In our study we have been slowly moving from the finite, through the absonite, toward the absolute level of reality. In this expanding progression the power-personalizations of experiential deity have been taking in more and more of Total Reality — personal and spiritual, together with other-than-personal and other-than-spiritual. Consider these citations:

p. 1303, par. 8 The evolution of the Supreme (and the Ultimate) is actually uniting "... certain impersonal phases . . . with their volitional counterparts . . ."

p. 1167, par. 4 The person of the Ultimate cannot be separated

from those aspects of Ultimate Deity that are other-than-personal.

p. 1171, par. 4 The Second Experiential Trinity also has its "other-than-divinity values" which are being unified with the divinity phases, just as in the case of the power-personality synthesis of experiential deity.

With each step (from finite, through absonite, to absolute) more and more of Total Reality is being encompassed: the Supreme Being embraces the total finite of the grand universe in his power-personality synthesis; the Ultimate takes in the whole absonite potential of the entire master universe in his unification of power and personality; and, if the Second Experiential Trinity could completely unify, this would power-personalize God the Absolute out of the absolute-divinity and prepersonal potentials of the Deity Absolute. But, God the Absolute is also inseparable from the "other-than-personal" and the "other-than-divinity" values that are present on the absolute level of reality. This points directly to the Unqualified Absolute.

p. 1167, par. 4 "... on the absolute level the Deity and the Unqualified Absolutes are inseparable . . . in the presence of the Universal Absolute."

In other words, what we have been discussing is the final power-personality synthesis. This is the attempt to bring about an experiential unification of the Absolutes; an attempt to do, by experiential techniques, what actually is done in eternity, by existential techniques. This is an infinite project; it has no end, no limit, no outside, no beyond! Existentially, and in eternity, the Absolute of potential power and the Absolute of potential personality are perfectly unified. The Universal Absolute perfectly unifies the Unqualified Absolute and the Deity Absolute. (p. 15, par. 5) But this is an existential unification; it is not an experiential unification.

This brings us back to a statement that was made earlier, in the third section of this Appendix. Let us repeat:

God is existential in eternity; thus, he has an *existential* "self-consciousness of infinity." But it will require all future eternity to achieve the *experiential* self-realization of what is contained in the limitless reservoirs of the three Absolutes.

We have come around the circle and are approaching the full cycle of eternity, but in order to exhaust infinity, we must reach the end of eternity. However, eternity is infinite just as infinity is eternal. Of one thing we may

be sure: the eternal growth process will never be terminated by an *end*. And this raises the question — is there such a thing as an "end?" Or, is the concept of an "end" merely a foible of thought resulting from the time-space limitations of human thinking?

Even the Paradise Trinity cannot "do the nondoable." (p. 1299, par. 1) It cannot experientialize the Deity Absolute. The Original Trinity is infinite, it has the power, but it could only experientialize God the Absolute out of the potentials of the Deity Absolute if it were, itself, an experiential trinity.

APPENDIX XXIII.

THE TRINITY OF TRINITIES

The Eternal Cycle of Deity

The Inventory of Three Trinities

The State of Incompletion

Supreme-Ultimate Trinitization

Stages of Growth; Hypothetical Completion

In the far, far distant epochs of the post-ultimate age the sometime emergence of the Trinity of Trinities will begin the final reunification of all actual (and actualizing) deity — existential and experiential. In relation to deity, this multiple-trinity appears to be the total of totals. As we contemplate the past-eternity origin of the Paradise Trinity, then ponder the eventual appearance of this threefold trinity in the utter remoteness of the almost-eternal future, the feeling of the cyclical nature of deity personalization and trinity formation is likely to grow upon us. The Papers comment on this:

Human beings can best conceive of all that is Real, of Total Reality, by picturing "... an almost limitless ellipse which is produced by one absolute cause ..." which, after great diversification converges in reunification, "... ever seeking some absolute and infinite potential of destiny." (p. 1152, par. 1)

The cycle of deity starts in past eternity. It passes through many stages and many ages and is finally lost to concept beyond the distant horizon of future eternity. It all seems to start with the Infinite. And our final concept of the final quest is the search for the Infinite.

§1. THE ETERNAL CYCLE OF DEITY.

Deity seeks expression in personalization (p. 16, par. 2), and the Infinite achieves the original threefold personalization of deity, in the face of the inherent indivisibility of deity, by eternalizing the Paradise Trinity. (p. 15, par. 7; p. 108, par. 3) Since the potentials of this Original Trinity are experiential (p. 15, par. 8) it follows, that when Reality is projected on two sub-absolute levels, this act predetermines the sometime appearance of two additional trinities of experiential nature. (p. 15, par. 8)

The functions of trinity encompass the realities of deity. (p. 16, par. 2) And, as we have already observed (Appendix X., §7), the apparent prerequisites for the eventuation of trinity seem to be three deities functioning in relationship to each other, hence operating on the same level of Reality. Two such deities could have a "relationship," but three would eventuate a "system" (p. 1227, par. 7), and it would seem that the appearance of trinity is inherent in the eventuation of such a system. In fact, trinity appears to be that very system.

The three deity presences of the eternal and existential Father, Son, and Spirit, eventuate the Paradise Trinity which is also eternal and existential. The Trinity Ultimate, of subinfinite and experiential status, seems to eventuate because of the emergence of three new deity presences: the deity presences of the Supreme Being, the Architect-Corps, and the Supreme-Creator-Corps. These three deity presences seem to be functioning in relation to each other on the same level of reality — a level that is subinfinite and experiential.

Since trinity is also deity, it also seeks for new and further expression in the form of new deity personalization. (p. 16, par. 2) Such trinity projection of new deity personalization will give rise to new relationships of deity. If such deity "relationships" evolve from twofold to threefold, then a new "system" is going to appear. This will result in the further unification of deity through the eventuation of a new trinity-encompassment of Total Deity in the reality-level concerned. (ibid) This must be what takes place when the emergence of Ultimate Deity encounters the presences of Supreme Deity and the Destiny Consummator on a post-ultimate (coabsolute) level of function. The result is the eventuation (formation) of the Second Experiential Trinity, the Trinity Absolute.

Prior to the appearance of the Trinity Absolute, the Paradise Trinity and the Trinity Ultimate could maintain a two-way "relationship." It would seem that this relationship becomes forever modified with the appearance of the third trinity. Three trinities in functional relationship must eventuate a new "system," even a "system of systems." The appearance of this new threefold system must thereupon eventuate in the trinity-totaling of three trinity-totals — the appearance of the Trinity of Trinities. This threefold trinity eventuates as the unification, the totaling, of all actual (and actualizing) deity — existential and experiential — and provides the foundation whereon trinity may seek for the final projection of deity personalization, the attempt to experientialize the existential Infinite. (p. 1171, par. 1-5)

§2. THE INVENTORY OF THREE TRINITIES.

The Papers inform us that the Trinity of Trinities is "an existential-experiential Trinity Infinite." (p. 16, par. 7) If this is the case, then it should

exhibit some of the characteristics of an experiential trinity. We have observed that experiential trinities seem to pass through three stages of growth: qualified reality, factual reality, and unified reality. (Appendix XIX., §4) We suspect that the threefold trinity is now a qualified reality of some degree, and there is some indication in the Papers that this is the case. (p. 1172, par. 5) We are more interested, however, as to when this multiple-trinity can actually form as a factual reality. We do not believe that this can take place until the three constituent trinities have also formed as factual and actual trinities. This being the case, let us take a quantitative inventory of these trinities and follow this by making a qualitative inventory of these same trinities.

A quantitative inventory of trinities. When is it that each of these three trinities achieves the status of a factual reality? We can tabulate the data concerned:

- (a) *The Paradise Trinity.* This is the trinity of the deity-union of the Universal Father, the Eternal Son, and the Infinite Spirit. It has always existed as a factual reality; it is eternal and existential. (p. 91, par. 1)
- (b) *The Ultimate Trinity.* This is the trinity of the deity-union of the Supreme Being, the Supreme-Creator-Corps, and the Architect-Corps. (p. 16, par. 4) It cannot actually form as a factual reality until Supreme Deity has emerged (p. 1291, par. 8), and until the deity of the Supreme-Creator-Corps has evolved. (Appendix X., §3) Presumably, both events will take place at the end of the Second Universe Age, the present age, with the perfecting of the superuniverses. (Here we are assuming that the deity-presence of the Architect-Corps is a completed deity-entity, hence already available for trinity membership.)
- (c) *The Absolute Trinity.* This is the trinity comprised of Supreme Deity, Ultimate Deity, and the Unrevealed Consummator of Universe Destiny. (p. 16, par. 5) It could hardly form as a factual reality until the Ultimate has fully emerged at the end of the Sixth Age, with the final completion of the master universe — from the seven superuniverses to the Quatern Space Level. (p. 1167, par. 3)

From this data we may conclude that the Trinity of Trinities cannot form as an actual fact — as a factual reality — until after the Sixth Universe Age (the completion of the master universe) and the emergence of the Ultimate. Any functions of this multiple-trinity prior to that time would have to be as a qualified reality.

A qualitative inventory of trinities. What kinds of trinities are we studying? Are they all alike? Each one of them is a trinity, but otherwise they appear to be quite different. The Paradise Trinity is existential and infinite (p. 16, par. 7); it is also absolute. (p. 113, par. 8) The two post-Havona trinities are not existential; they are experiential (p. 15, par. 7), and they are not infinite. (p. 15, par. 9) These two post-Havona trinities are both experiential and subinfinite in status, but otherwise they are not alike. The Ultimate Trinity is subabsolute as well as subinfinite. This is the trinity that fosters the evolutionary co-ordination of the master universe (p. 1166, par. 1), and the master universe is neither absolute nor infinite. (p. 1167, par. 7) The full unification of the Trinity Ultimate will cause the final emergence of God the Ultimate (p. 16, par. 4) and, while the Ultimate is absolute and transcendental (p. 1171, par. 8), he is not an absolute deity. (p. 1167, par. 2) In contrast to all this, the Trinity Absolute (as might be deduced from its name) is "absolute in total function" (p. 1168, par. 4), and its objectives are qualitatively absolute and quantitatively infinite. (p. 1168, par. 3)

There is another difference between the two post-Havona trinities; this is a difference in unification. Trinities can form and become factual realities, but experiential trinities still have to earn a unified status before they can become undivided deity — Deity Unity. (p. 641, par. 2) The Ultimate Trinity is subinfinite and is able to unify completely (p. 16, par. 6) because its objectives are also subinfinite. The Absolute Trinity is subinfinite and is not able to unify completely (ibid) because its objectives are not subinfinite (p. 1168, par. 5), and the final quantitative realization of these objectives would imply the exhaustion of infinity. (p. 1169, par. 3-4; Appendix XIX., §6)

We are now in position to summarize the qualitative inventory of the three trinities that constitute the Trinity of Trinities. They seem to have the following characteristics:

- (a) *The Paradise Trinity.* The Original Trinity is existential, absolute, infinite, and unified.
- (b) *The Trinity Ultimate.* The First Experiential Trinity is experiential, subabsolute, subinfinite, and unified.
- (c) *The Trinity Absolute.* The Second Experiential Trinity is experiential, absolute, subinfinite, and not unified.

At the close of the Sixth Universe Age, the Paradise Trinity is, as always, a factual reality and perfectly unified. The Trinity Ultimate is also a finished entity — completely unified. But the Trinity Absolute is apparently caught in a stalemate: its full unification is involved in a growth

process, the completion of which seems to require the reaching of the ends of eternity and the exhausting of the potentials of infinity!

§3. THE STAGE OF INCOMPLETION: STAGE ONE.

Since each of the three component trinities is in existence as a factual reality, there is no reason why the Trinity of Trinities cannot also form as a factual entity. The First Level of this multiple-trinity consists of three trinities. This we can visualize without difficulty because each of these three trinities is present as a factual entity.

(In the analysis of the Trinity of Trinities in this Appendix, we are following the structure of the threefold trinity as it is presented in the Papers on page 1170, §8., "The Trinity of Trinities.")

We encounter problems on the Second Level. This level is supposed to be made up of the union of three deities: Supreme Deity, Ultimate Deity, and "the Absolute." The first two members are factually present; they have fully emerged as deities of experiential nature. The third member is completely missing; God the Absolute has not emerged as an experiential actuality. There may be some sort of *qualified* pre-presence of God the Absolute, because the Second Experiential Trinity is a factual reality and is trying to unify; but there is no *factual* presence of "the Absolute" because the Second Experiential Trinity is not able to unify, and the unification of this trinity is necessary to "experientialize Absolute Deity." (p. 16, par. 5)

(The Deity Absolute is present, but the Deity Absolute is existential [p. 4, par. 13] and potential [p. 14, par. 5] hence would appear to be non-functional in a trinity union with experiential and actual deity. This Absolute would have to undergo some degree of "experiential personalization" [p. 645, par. 1] before becoming functional [in that same degree] with experiential deity on the Second Level of the Trinity of Trinities.)

Incomplete status. We are blocked at this point in the effort to visualize the structure of the threefold trinity. We cannot even complete the Second Level — much less try to go on to the Third (and final) Level. We would designate this situation as Stage One in the formation of the Trinity of Trinities — the Stage of Incompletion.

Compensated incompleteness. The Trinity of Trinities could still function despite the fact that it is incomplete. One of its constituent members is the Paradise Trinity, and this trinity (being infinite) could compensate any deficiencies in the multiple-trinity. Such compensated function would not, however, be the mature function of the Trinity of Trinities because such a compensating action by the Paradise Trinity would be purely existential and, in a sense, superimposed on the existential-experiential function of the threefold trinity. (As we contemplate the future growth of the Trinity of

Trinities, it would appear that its full function will always require compensatory support from the Paradise Trinity. Such compensatory action may progressively diminish as the Trinity of Trinities progressively grows in unification, but we do not believe it will ever entirely stop because it is not likely that the threefold trinity will ever achieve final and complete unification.)

§4. SUPREME-ULTIMATE TRINITIZATION.

We have reached an impasse, a stalemate, in the study of the factual formation of the Trinity of Trinities. The First Level of this trinity can form in fact; apparently the Second Level cannot! The deity presence of God the Absolute is lacking on the Second Level, and it is lacking because he cannot emerge. He is unable to emerge because the Trinity Absolute (that should experientialize him) is unable to unify, and this trinity cannot unify because it is impossible to encompass infinity.

We do not see how this stalemate can be broken except through the trinitization of God the Absolute by the two experiential deities who have emerged and who are factually present on the cosmic stage of action. This line of reasoning is derived from a passage in the Papers:

"... the eternal Paradise Trinity is an ever-present reminder that Deity trinitization may accomplish what is otherwise non-attainable; hence do we postulate the sometime appearance of the *Supreme-Ultimate* and the possible trinitization-factualization of God the Absolute." (p. 16, par. 6)

The Paradise Trinity becomes existent when the Universal Father and the Eternal Son unite in the unlimited act of the deity trinitization of the Conjoint Actor, their infinite co-ordinate. (p. 90, par. 4; p. 91, par. 1) What would happen if the Supreme and the Ultimate should engage in a similar deity-trinitizing action?

The Supreme and the Ultimate are subinfinite but (probably) coabsolute beings. (Appendix XIX., §3) The results of a trinitizing action on their part would also be subinfinite, but probably not subabsolute. We believe that their trinitized expression of God the Absolute will be limited in universality (infinity) of reality but not limited in (absolute) quality of being. We have chosen to designate this being as the "trinitized expression of God the Absolute" or, as the "Limited-Absolute." (Appendix XXV., The Trinitized Nature of God the Absolute.)

§5. THE STAGE OF INITIAL FACTUAL REALITY: STAGE TWO.

Given the appearance of God the Absolute, do we now have a completed Trinity of Trinities? We think not. This trinity can now form as a

factual reality on two levels; the Second Level can be factually completed, but it can be completed only in an initial sense, not in a final sense.

The trinitized expression of God the Absolute represents the maximum effort of the Supreme-Ultimate to mobilize the prepersonal potentials of the Deity Absolute and to personify them, to experientialize them in actuality. But neither the Supreme nor the Ultimate is infinite. (p. 13, par. 3) We believe that the resulting personalization of deity will be absolute in *quality* of divinity, but subinfinite in *quantity* or universality of Reality encompassed in the trinitizing episode. In other words, the Supreme-Ultimate will be able to mobilize some significant part of the existential potential of the Deity Absolute (and the other Absolutes?) but not, by any means, all of this potential. (p. 1172, par. 5)

And, if the trinitized expression of God the Absolute is qualified and incomplete, then it is reasonable that the deity presence of this Limited-Absolute on the Second Level will also be qualified and incomplete. The one is different from the other, but we do not see how the one can be more than the other — in quantity or universality of reality.

What may we say about the Third Level? At this stage of development, the Universal Absolute would seem to represent the best concept of the Third Level. (p. 645, par. 1) At this stage of development, the Trinity of Trinities is by no means completely unified:

- (a) The Trinity Absolute, one of the constituent trinities, is still pre-unified.
- (b) The Limited-Absolute on the Second Level falls far short of encompassing the whole of the Deity Absolute — much less of all three Absolutes. It has achieved a limited experiential absoluteness of being and function — but not in the universal sense.
- (c) The Second Level is pre-unified. We should remember that this level is also the corporative union of three experiential deities, hence trinity. (Appendix XXIV., The Third Experiential Trinity)

It would still require the independent action of the Paradise Trinity to activate those boundless and untouched potentials of the Deity Absolute that would still be external to the Limited-Absolute, hence also external to the Trinity of Trinities. A beachhead has indeed been established on the shores of infinity, but the establishment of this initial beachhead falls far short of the encompassment of infinity.

§6. THE STAGE OF GROWING UNIFICATION: STAGE THREE.

If we may assume the trinitized appearance of God the Absolute and the factual formation of the First and the Second Level of the Trinities of Trinities, then we may continue our study of the further growth of this multiple-trinity. We do have a factual minimum of all requisite members on the first two levels — although hardly a maximum. Further growth toward trinity unification might include:

- (a) *The Trinity Absolute.* The Second Experiential Trinity is still far from completely unified; it falls very short of any sort of universal function; it is a growing reality, always taking in more and more — but never all. As it continues to grow in unification, this augments the experiential "personality focalization" and "power mobilization" of God the Absolute. (p. 13, par. 1)
- (b) *God the Absolute* is incomplete, hence can grow. He is factually present and can "personally" participate in the furtherance of his growth. (We have used the term "personally" to distinguish such participation from the "prepersonal" growth of the two earlier appearing experiential deities [p. 113, par. 7] prior to their emergence.) (Appendix XXV., §3-4)
- (c) *A unique relationship* will likely exist between the Trinity Absolute (whose non-unification makes it impossible for God the Absolute to emerge) and the emerged factual presence of the same God the Absolute (as a result of the trinitized expression of the Supreme-Ultimate.)
- (d) *The Second Level* of the Trinity of Trinities consists of Supreme Deity, Ultimate Deity, and the Limited-Absolute. It appears to have all the characteristics of trinity and undoubtedly seeks for unification. (Appendix XXIV)
- (e) *Total unification.* The whole Trinity of Trinities appears to have the characteristics of trinity, hence (as total entity) it, too, will be growing towards unification.

If these are some of the activities that may characterize the eternal stages of growing unification, then to what do they point on the Third Level of the threefold trinity? We postulate that so long as any part of the residual potential of the Deity Absolute (and the other Absolutes) remains external to the Limited-Absolute, hence external to the Trinity of Trinities, it will be impossible for this trinity to achieve finality of unification and universality of function. During the eternal ages of growing unification the three

Absolutes will still be almost totally external to the multiple-trinity. And no matter how much growth or unification takes place, these three Absolutes will still be almost totally external to this trinity. These Absolutes are inexhaustible — infinite in potential. It accordingly appears that the best conception of the Third Level of the Trinity of Trinities is still the presence of the Universal Absolute. (p. 645, par. 1) We should take note of the opinion of a Universal Censor (p. 116, par. 9; p. 117, par. 1) who believes that the complexity and unfathomability of the Universal Absolute may be growing in direct proportion to the growth of the cosmos — and we are here considering a Cosmos Infinite.

This is not, however, a stalemate; this is a dynamic situation of unending growth.

We are instructed that the Paradise Trinity, when viewed from the finite perspective, is not concerned with anything except the total of a given situation, be it planet, universe, or grand universe. (p. 115, par. 4) We may ask the question: Will the threefold trinity, as it pursues its eternal goal of unification, disclose a concern for only the total of totals?

§7. THE HYPOTHETICAL STAGE OF COMPLETION.

Suppose, just suppose, that the Trinity of Trinities could actually unify in the total sense. On the First Level there would be three perfectly unified trinities, the existential trinity and the two experiential trinities. On the Second Level there would be the union of Supreme Deity, Ultimate Deity, and Absolute Deity — and this would be *the* Absolute, with no qualifications or limitations. Given such conditions, what would be present on the Third Level?

Within such a philosophic *concept*, which will never become a *reality*, we have probably come close to visualizing the destiny-end of eternity. Just for comparison, let us review the picture that the Papers present of the causal-end of eternity. They describe "the hypothetical static moment of eternity" when the Infinite fills all things. (p. 1153, par. 3) This must be the closest approach we can make to a pre-existential concept (p. 1163, par. 3, par. 11); we are visualizing, or trying to visualize, pure and undiluted infinity in past-eternity.

Now that we have examined the *causal-end* of eternity, let us go forward again in concept to view the *destiny-end* of eternity — to view the concept of the final unification of the Trinity of Trinities. In the writer's belief, this is the "other hypothetical static moment of eternity." But there is a great difference: This would not be the "hypothetical static moment;" this visualization of the future would be better designated as the "hypothetical *static-dynamic* moment of eternity." This must be about as close as we can come to a post-experiential concept. (ibid)

In the theoretical static moment of past eternity, "... actuals are still contained within their potentials and potentials have not yet appeared . . ." (p. 1153, par. 3)

In the theoretical static-dynamic moment of future eternity, all potentials would have been actualized; they would have been completely exhausted by having become infinitely experientialized. Hence the designation, "static-dynamic." This is the theoretical moment when the dynamics of pre-creativity, creativity, evolution, eventuation, and super-creativity would finally become static because there would be nothing left to actualize; there would be nothing more to do. It would be finished; all potentials would have become actual.

At this hypothetical static-dynamic moment in future eternity, the Universal Absolute no longer serves as an adequate concept for the presence on the Third Level of the Trinity of Trinities. This has to be true, because in this theoretical situation *the* Absolute would occupy the Second Level of this multiple-trinity in union with Supreme Deity and Ultimate Deity. And when we say *the* Absolute, we refer to the infinite unification of all three — "in infinity there are ONE." (p. 15, par. 5) And if they ever could become experientially unified (as they are existentially so unified) then all three Absolutes — Deity, Universal, and Unqualified — would be united in and as one presence on the Second Level of the Trinity of Trinities.

At the destiny-end of eternity, we would expect to find the Infinite at the Third Level of the Trinity of Trinities. We encounter the Infinite (in concept) at the causal-end of eternity; we again encounter him (in concept) at the destiny-end. But this theoretical situation is valid only as a *concept*; as a *reality* it is eternally remote.

Again to cite the opinion of the Universal Censor: "Only infinity can disclose the Father-Infinite." (p. 117, par. 2)

APPENDIX XXIV.

THE THIRD EXPERIENTIAL TRINITY

The First and the Last Trinity

Second Level of the Trinity of Trinities

Members of the Final Trinity

Functions of the Final Trinity

The Last Approach to Experiential Deity-Unification

In our study of the events of the remote future, it has often proven helpful to turn to the events of the remote past as an aid to comprehension. The study of absolute causes may offer clues as to the nature of those events that draw near to absolute destinies. We may evoke this approach once more as we seek to gain a better understanding of the nature of the Trinity of Trinities — especially the Second Level thereof. This level of the multiple-trinity seems to have the characteristics of an "internal trinity," a trinity that is inside of the larger, threefold trinity.

§1. THE FIRST AND THE LAST TRINITY.

Let us compare the origin of the Paradise Trinity, the First Trinity, with what we have deduced concerning the origin of the deity-union on the Second Level of the Trinity of Trinities. We suspect that this Second Level is really the Third Experiential Trinity. If it is, then it must be the Last Trinity — the final union of deity.

In the eternity of the past the Universal Father joins with the Eternal Son (in the presence of Paradise) to trinitize the Infinite Spirit (p. 98, par. 1) and to eternalize the central universe. (p. 91, par. 7) And the appearance of the Third Person of (existential) Deity completes "the existential cycle of Deity personalization" (p. 110, par. 6), with ensuing "critical trinitarian interdependence" of the three persons of existential deity (p. 111, par. 6), and the consequent deity-union of these three beings in the existential trinity — the Paradise Trinity.

In the remoteness of the future, we believe that God the Supreme will join with God the Ultimate (in the presence of the completed master universe) to trinitize God the Absolute and to inaugurate the inner zone of the Cosmos Infinite. This appearance of the Third Person of (experiential)

Deity, even though it is a limited and qualified appearance, could inaugurate the cycle of experiential deity personalization; with ensuing critical trinitarian interdependence of the three persons of experiential deity, and the consequent deity-union of these three persons in the final experiential trinity — the Third Experiential Trinity.

In certain respects the trinitized expression of God the Absolute sustains a relationship to the ancestral Supreme-Ultimate that is analogous to the relationship between God the Spirit and the ancestral Father-Son. Of course, the Father and the Son are operating on the level of the existential and the infinite, whereas the Supreme and the Ultimate are operating on the level of the experiential and subinfinite, and are trying to project toward the level of the infinite. In the first instance there appears to be a descending "intensifying" relationship: from Father; to Father and Son; to Father, Son, and Spirit. In the second instance, it appears (at least on the surface) to be more like an ascending "extensifying" relationship: from Supreme; to Supreme and Ultimate; to Supreme, Ultimate, and Absolute-within-limits — "Limited-Absolute." (There is, of course, one basic difference in the two situations: the Son is of origin in the Father but the Ultimate is not of direct origin in the Supreme.)

This series of comparisons really oversimplifies the relationships. In the original situation on Paradise, the relationships are more like the following: from Father, to Father and Son, to Father-Son and Spirit, to the Paradise Trinity plus the Three Persons of Existential Deity. Is there a parallel in the second instance? Could it be expressed as follows: from Supreme, to Supreme and Ultimate, to Supreme-Ultimate and Limited-Absolute, to the Final Trinity plus the Three Persons of Experiential Deity?

§2. THE SECOND LEVEL OF THE TRINITY OF TRINITIES.

It will be recalled that the First Level of the Trinity of Trinities is comprised of three trinities: the Paradise Trinity, the Trinity Ultimate, and the Trinity Absolute. (p. 1171, par. 1-4) On the Second Level are Supreme Deity, Ultimate Deity, and the Limited-Absolute — the deity presence of the sometime-trinitized expression of God the Absolute. (Appendix XXIII., §4) When this Second Level is thus occupied by three deities of experiential nature, it would appear to eventuate a "system" (p. 1227, par. 7), resulting in the appearance of trinity. We believe this constitutes the "factual formation" of the Third Experiential Trinity. (The Papers infer that this Second Level is trinity when they comment [p. 1173, par. 1] "If the second level . . . could ever achieve trinity unity . . .")

We believe that the Second Level of the threefold trinity is, itself, a real trinity. It starts out as a qualified (becoming) reality, achieves factual formation, and ever afterward seeks for trinity unification with the resulting expression of some form of deity personalization.

As we have previously observed, all experiential trinities seem to pass through three characteristic stages of growth. (Appendix XIX., §5) Let us examine this (presumed) trinity in terms of these stages of development — qualified reality, factual formation, and unified reality:

- (a) *Qualified reality.* This Second Level of the Trinity of Trinities has been a qualified reality since the beginning of the Second Universe Age. It was involved in the origin of Majeston ". . . who was actualized on this second level . . ." (p. 1172, par. 5) "in the dawn of time." (p. 199, par. 7) And, if this level has long been a qualified reality, then the whole Trinity of Trinities has, also.
- (b) *Factual formation.* This Second Level can form in fact as a (presumed) trinity at any time after God the Absolute has been trinitized. God the Absolute (as a person, a superperson, or a transcended-superperson) is not a member of this trinity, but he is deity present therein. And until such Limited-Absolute Deity has been trinitized from the existential potential of the Deity Absolute (and the other Absolutes?) the Second Level could hardly achieve factual formation.
- (c) *Non-unification.* Like the Trinity Absolute, this Third Experiential Trinity cannot unify. (Appendix XIX., §6) The Papers speculate as to what would happen if it "could ever achieve trinity unity," and go on to wonder ". . . what then would transpire as a consequence of such deity unity?" (p. 1173, par. 1) But it will never fully unify because its Limited-Absolute member cannot exhaust infinity. Quantitative infinity can never be exhausted. (p. 1168, par. 7)

As we have already observed no two trinities are alike (Appendix XXIII., §2), and the Third Experiential Trinity is no exception to this rule. It has a certain resemblance to the Paradise Trinity because its factual formation comes about as the result of deity trinitization. It bears a certain similarity to the Trinity Absolute for neither trinity is able to achieve complete unification. But in one particular respect this Final Trinity is quite unique: it is the only "internal trinity." It is the only trinity that is internal to an encompassing trinity; it is the Second Level of the Trinity of Trinities. On this Second Level, and within the threefold trinity, we believe that this Final Trinity functions as a real trinity.

§3. MEMBERS OF THE FINAL TRINITY.

Let us look rather carefully at the membership of the Third Experiential Trinity. Apparently it will comprise:

- (a) Supreme Deity, functioning as coabsolute (or, coinfinite?)
- (b) Ultimate Deity, functioning as coabsolute (or, coinfinite?)
- (c) A Supreme-Ultimate-trinitized-presence of Limited-Absolute Deity

It is hard to find a proper name for the third member of this trinity. God the Absolute suggests personality. The Deity Absolute is *not* this member; the Deity Absolute is purely existential, an existential potential. This member is actual and is existential-experiential. If the Absolute (the three Absolutes as one) is the Absolute-without-limits, then we would designate this member as "the Absolute-within-limits," or, to use a less cumbersome name, "the Limited-Absolute."

Concerning the members of the Third Experiential Trinity, the Final Trinity, what do we know? what can be deduce? what can we say? We are dependent on just a few statements in the Papers, on our own efforts at logical interpolation and extrapolation, and on common sense. Let us marshal the data:

Supreme Deity. In the study of the Trinity Absolute we observed that Supreme Deity is a member of three trinities. (Appendix XIX., §2-3) The study of these relationships led to the conclusion that the Supreme Being continues to grow after his emergence. This is post-personal growth; not growth that is *beyond* personality, but growth that is *after* the completion of power-personalization.

In the First Experiential Trinity, Supreme Deity engages in "absonite collaboration;" in the Second, enters into "coabsolute relationships;" and now in the Third, engages in "coinfinite participation." (p. 1292, par. 3-6)

We advance the opinion that as a member of the Final Trinity, Supreme Deity is coabsolute in status. (Appendix XIX., §3) Apparently this onetime Finite Deity has evolved to the point of identification with, and participation in, "... the projection of experientials upon a supermaster universe field of creative expression." (p. 1163, par. 1) The status of that which is so involved is defined as "coabsolute." (ibid) And if Supreme Deity is not coabsolute in status, then how can such Deity engage in "coinfinite participation" in the affairs of the Second Level of the Trinity of Trinities? which trinity is defined (p. 16, par. 7) as an "existential-experiential Trinity Infinite.

Ultimate Deity. This is the second trinity presence of Ultimate Deity; the first such presence is as a member of the Second Experiential Trinity. In this trinity, we presume that Ultimate Deity (like Supreme Deity) entered into "coabsolute relationships." In the Third Experiential Trinity, we again assume that the deity-presence of the Ultimate (like that of the Supreme) will engage in "coinfinite participation" in its affairs. This, then, appears to

be a "post-ultimate" presence of Ultimate Deity. Once more we advance the opinion that experiential deity continues to grow after the completion of power-personalization. Like the Supreme, the Ultimate has apparently become coabsolute in status, and for the same reasons. Both experiential deities seem to be participating in "... the projection of experientials upon a supermaster universe field of creative expression." (ibid) As participants in this projection of experientials, both appear to have become coabsolute in status.

Limited-Absolute Deity. When we examine the third member of the Final Trinity, we encounter certain complications. The deity-presence of the Limited-Absolute seems to be a factual and actual presence, but not a finished or final presence. Such deity would appear to be expanding and would enjoy membership in this trinity as a growing presence. We would suggest that this Limited-Absolute Deity discloses an initial presence, manifests a growing presence, and exhibits a third stage of hypothetical completion. Consider these three possible steps:

- (a) *Initial presence.* The initial presence of this deity member could embrace no more than that which was trinitized by the Supreme-Ultimate in their projection of God the Absolute. God the Absolute appears as a trinitized-personalization and does not emerge as an actualization of deity through the completion of power-personality synthesis. The reality of God the Absolute is only an indirect expression of power-personality unification, being expressive of the power-personality unification that has been achieved by the Supreme and the Ultimate and which both projected in the act of trinitization. God the Absolute is an unfinished actualization of experiential deity, and his deity-presence in the Final Trinity must be equally unfinished — and being unfinished, capable of growth.
- (b) *Augmenting presence.* Given the trinitized-deity-presence of the Limited-Absolute as a beginning, then we believe that the age-long (in this case, eternal) process of power-personality synthesis will commence and will continue. The initial presence of Limited-Absolute Deity will likely grow as the increasing unification of the Trinity Absolute, the personal efforts of God the Absolute, and the unifying efforts of the Final Trinity, all contribute to such growth.
- (c) *Hypothetical final presence.* Could all these processes reach completion, then this presence of Limited-Absolute Deity would become "unlimited," and the Final Trinity would achieve unification. This presence would then be that of The

Absolute — the experiential unification of the Deity Absolute, the Universal Absolute, and the Unqualified Absolute. This will never happen because the infinite potential of these Absolutes will never be exhausted.

We offer these ideas as not unreasonable conceptions of the membership of the Second Level of the Trinity of Trinities. They present a conception of the three experiential deities as they approach the eternity-goals of all their striving as persons, as superpersons, and as transcended-superpersons.

§4. FUNCTIONS OF THE FINAL TRINITY.

If there is a Third Experiential Trinity, what significance attaches to it? Let us look back into past-eternity for parallel illustrations: The union of the Father-Son did not engulf the separate identities of the First Two Persons of Deity, even though they "became as one." (p. 250, par. 3) Neither does the Paradise Trinity in any way obscure the clear-cut identity, individuality, and contactability, of the Three Persons of Paradise Deity. (p. 32, par. 2; p. 80, par. 6; p. 96, par. 4-5) But such trinity-union does modify the deity functions of these three existential persons: it does produce the "... critical trinitarian interdependence of the three divine personalities with regard to the totality of Deity function..." (p. 111, par. 6) For example: In the post-Havona creations, "... the Father is not discernibly absolute as total Deity except in the Paradise Trinity." (p. 111, par. 7)

We would deduce that the trinity-union of Supreme and Ultimate Deity with the deity-presence of the Limited-Absolute would in no manner subtract from the individuality and the contactability of God the Supreme, God the Ultimate, and God the Absolute — as persons, or superpersons, or as transcended-superpersons. But such trinity-union would modify their collective and corporative deity-functions in relation to the total cosmos — central universe, grand universe, master universe, and Cosmos Infinite. As total (though incomplete) experiential deity, they would not operate individually apart from their trinity-union.

We have the belief that the trinity of the experiential deities will, in principle, duplicate the relationship and function of the trinity of the existential deities — "... three as one and in one, and one as two and acting for two." (p. 112, par. 8)

The functions of the Third Experiential Trinity would appear to be conceptually inseparable from the functions of the Trinity of Trinities. After all, this Final Trinity is internal to the threefold trinity. We believe that both are concerned with the total cosmos, and with the penetration, development, and expansion of the Cosmos Infinite. If Dual-Deity continues to pioneer, then perhaps trinity will continue to consolidate — in the outward

expansion of the Cosmos Infinite, as in the inner and settled creations. (Appendix VI, Appendix XXVII)

We have the belief that the inner zone of the Cosmos Infinite is "Trinity-origin" in relation to the Final Trinity, in much the same sense that Havona is "Trinity-origin" in relation to the Original Trinity. Both the central universe of eternity and the beginnings of the final universe of infinity appear to be of Trinity-origin; the one appears in connection with the formation of the First Trinity, the other will possibly appear in conjunction with the formation of the Last Trinity.

Like all trinities, we believe the Third Experiential Trinity seeks unification. This Final Trinity appears to constitute the initial (and doubtless final) union of all experiential deity. It is a pre-unified trinity, and, as with all post-Havona trinities "Deity unity is an achievement." (p. 641, par. 2) This trinity associates *finite-absolute* values, and its corporative members are properly described as *time-eternity* beings. Since the deity-presence of the Limited-Absolute is present, this trinity may also be described as including *existential-experiential* reality. It is an ever-growing trinity, an ever-unifying trinity, a never-finished trinity. The incomplete status of its absolute member insures that the growth process will be unending and that the universes and the citizens of the universes will never encounter a final barrier to the progressing adventure.

(Given this concept of such a trinity on the Second Level of the threefold trinity, then it is not too difficult to visualize the presence of the Universal Absolute on the Third Level. As the Papers state [p. 15, par. 4], it is possible to make an "experiential-existential approach" to the Universal Absolute, but this approach must be made on "time-eternity levels" and it must seek "finite-absolute values." We would comment, however, that "approaching" the Universal Absolute and "attaining" this Absolute are two entirely different propositions. Were this Absolute non-growing, then [in eternity] such an approach could be consummated, sooner or later. But, the Papers tell us that the Universal Absolute is growing and expanding [p. 117, par. 1], and perchance the rate of expansion may be greater than the maximum possible velocity of approach.)

§5. THE LAST APPROACH TO EXPERIENTIAL DEITY-UNIFICATION.

As we have already observed (Appendix XIX., §5), in the Paradise-Havona system the unity of deity is a fact; in the outlying universes it is an achievement. (p. 641, par. 2) We have the belief that the emergence and the factual formation of the Third Experiential Trinity constitutes the final attempt to unify experiential deity.

Existential deity is eternally unified in the existential trinity, the Paradise Trinity. Experiential deity is not thus inherently unified; its unification

is dependent on all of the efforts of all the post-Havona creators, deities, and trinities. The progressing unification of experiential deity seems to take place in several broad steps.

The first level of experiential deity-unification. This level seems to embrace the grand universe and the events of the present age. This is the finite level, the first of the projected subabsolute levels on which experiential deity can unify by power-personality synthesis. (p. 15, par. 7) From the completed activities of this level, the Supreme Being (p. 4, par. 10) and the First Experiential Trinity emerge. (p. 1166, par. 1) This emerged deity and this emerged trinity do not appear to be static, both would appear to continue to grow; the Supreme, by transcendental growth toward ultimate status; the trinity toward completed unification and deity unity. Both achieve their goals at the end of the Sixth Age and the completion of the master universe.

The second level of experiential deity-unification. This level seems to embrace the master universe and the events of all the post-Havona ages — from the Second Universe Age to the close of the Sixth. This is the absonite, the transcendental level, the second of the projected subabsolute levels on which experiential deity can unify by power-personality synthesis. (p. 15, par. 7) From the completed activities of this level, the Ultimate (p. 4, par. 12) and the Second Experiential Trinity emerge. (p. 1167, par. 3) This emerged deity and this emerged trinity do not appear to be static, both appear to grow; the Ultimate towards post-ultimate and coabsolute status, and eventual coinfinite functions; the trinity toward the endless goal of unification. The Ultimate may possibly achieve his goal of coinfinite function; the trinity cannot possibly achieve its goal of complete unification, it cannot attain to deity unity because it cannot exhaust infinity.

The third level of (attempted) experiential deity-unification. This level seems to embrace a space-stage that is outside the master universe and appears to be without end — the Cosmos Infinite. It seems to embrace a time-span that begins after the close of the Sixth Universe Age and is also without end — a future-eternal universe age. It is *not* one of the "... two subabsolute and evolutionary levels of power-personality manifestation ..." that were originally projected. (p. 15, par. 7) This third level is not subabsolute; it is the original absolute level from which the two subabsolute levels (finite and absonite) were projected.

From the completed activities of this third level no deity or trinity emerges, because the activities of this third level are not going to be completed — neither infinity nor eternity is going to be exhausted. It is at the commencement of the activities of this level that new deity and new trinity emerge. And in this respect, these events of the remote future are

similar to the events of the dawn of the First Universe Age. Deity personalizes and trinity forms at the beginning (not at the end) of the First Age. And so again, deity personalizes and trinity forms at the beginning (not the end) of the Final Age.

Let us again examine the events that inaugurate the Final Age and launch the final attempt to experientialize Total Deity. New experiential deity personalizes in the trinitized appearance of God the Absolute. The Second Experiential Trinity, though not unified, is still present as a factual reality. This makes it possible for the Trinity of Trinities to form as a factual entity.

First Level of the threefold Trinity. There is nothing to prevent the factual formation of the First Level of the Trinity of Trinities. This level unites three trinities: the Paradise Trinity, the Trinity Ultimate, and the Trinity Absolute. This level can form as a factual reality and it can function absolutely, but not in the universal or infinite sense, except as its experiential limitations might be compensated by the existential action of the (infinite) Paradise Trinity.

Second Level of the threefold Trinity. There are two (emerged) experiential deities present on this level of the Trinity of Trinities — the Supreme and the Ultimate. Associated with them on this level is the deity-presence of the Limited-Absolute; and this presence is a growing presence, a power-personality-synthesizing presence. We have deduced that it is subinfinite in the limited quantity of the encompassment of the Absolutes, but it is not subabsolute in quality as concerns this limited encompassment of these Absolutes. This Second Level of the Trinity of Trinities constitutes the unifying (but not unified) entity of total experiential deity:

- (1) Evolutional-experiential deity — Supreme Deity
- (2) Transcendental-experiential deity — Ultimate Deity
- (3) Existential-experiential deity — Limited-Absolute Deity

This unifying trinity appears to constitute the final effort to bring together, by experiential means, that which the Infinite (in eternity) distributed by existential methods. (p. 1172, par. 7) In the Third Experiential Trinity we have the beginning (but never the completion) of the experiential unification of the constituent manifestations of the Infinite.

Third Level of the threefold Trinity. We know that trinity functions always encompass deity realities and that deity realities always tend to personalize. Because of this, the end results of trinity unification give rise to new personalizations of deity. (p. 16, par. 2) We offer the opinion that the

Third Experiential Trinity is no exception to this general rule and that its efforts to unify also constitute a trinity attempt to personalize deity. But, in the case of the Final Trinity it is not *new* deity — it is *original* deity. These efforts point toward the experiential attempt to penetrate the Infinite. (p. 1173, par. 1)

APPENDIX XXV.

THE TRINITIZED NATURE OF GOD THE ABSOLUTE

The Trinitization of the Absolute

The Nature of God the Absolute

Growth of the Limited-Absolute

The sometime-trinitization of God the Absolute may be an event constituting the greatest eruption of creative power since the dawn of eternity and the personalization of the Infinite Spirit. The appearance of the Infinite Spirit is associated with the birth of the central universe of eternity and the beginning of the First Universe Age. The appearance of God the Absolute may be associated with the beginning of the peripheral universe of infinity and the dawn of the Final Universe Age.

§1. THE TRINITIZATION OF THE ABSOLUTE.

Back in "the dawn of eternity," when the Universal Father and the Eternal Son joined together in the original act of trinitization, the personality-product of their action was the Infinite Spirit, the co-ordinate and equal of the Father-Son. When the Father joined with the Son in this action they seem to have functioned in a total and unlimited manner, and the Spirit appeared as an infinite being — the deity equal of the two infinite trinitizing partners. (p. 90, par. 6)

The Papers inform us that the results of trinitization will depend on the extent to which the trinitizing partners are able to mobilize the potentials that are concerned (p. 146, par. 2); in other words, what is the scope, the limit, of their outreach?

We know that neither the Supreme nor the Ultimate are infinite, both are "derived deities." (p. 15, par. 9) They are nonetheless almighty and omnipotent deities. They have power-personalized in their emergent natures all of the total experiential potential of the finite and the absonite levels of reality in the entire master universe. And this means everything: personal and other-than-personal, spiritual and other-than-spiritual — all master-universe values and meanings are encompassed in power-personality synthesis. (p. 1303, par. 8; p. 1171, par. 3-4; p. 1167, par. 4; Appendix

XXII., §5) These two experiential deities have incorporated (unified) all of this earned experiential power with the original endowment of spirit and personality which was originally bestowed upon them by the Paradise Trinity. (p. 1264, par. 2)

We are informed that these two experiential deities are subinfinite (p. 13, par. 3), but we have deduced that, at this projected future time, both of them will be post-ultimate in status and will probably have experienced even further growth, which will enable them to enter into "coabsolute relationships" in the Second Experiential Trinity. (p. 1292, par. 5; Appendix XIX., §3) We know that the consequences of their trinitizing union would have to be subinfinite, but it would seem that such consequences would certainly be more than post-ultimate and would probably be more than coabsolute. Not more than coabsolute in the sense of being absolute-without-limits, but more than coabsolute in the sense of being undiminished in quality of reality. The limitations would probably be quantitative rather than qualitative. We might designate such a concept by the name "Absolute-within-limits." An easier name to handle would be "Limited-Absolute."

We know that the Infinite Spirit is regarded as the "super-additive consequence" of the Father-Son union. (p. 110, par. 4) It is therefore likely that the trinitization of God the Absolute would result in the appearance of a being whose status would be super-additive to the computable sum of the attributes of both the Supreme and the Ultimate — even of the Supreme-Ultimate.

In comparing the two great episodes of the trinitization of deity, we should take care to note that they are *analogous* but not *homologous*. Supreme-Ultimate trinitization is not so much a parallel of Father-Son trinitization as a mirror image of this original action. The Father-Son appear to be making the effort to *intensify* the expression of deity; the Supreme-Ultimate seem to be making the effort to *extensify* the expression of deity. The Father-Son seem to be trying to "break out of infinity;" the Supreme-Ultimate seem to be trying to "break in."

§2. THE NATURE OF GOD THE ABSOLUTE.

As concerns his origin, the trinitized expression of God the Absolute sustains a relationship to the Supreme-Ultimate that is similar to that sustained by God the Spirit to the Father-Son. God the Son is the existential-absolute personality, in the unqualified sense (p. 79, par. 2; p. 1201, par. 6); God the Absolute would appear to be the experiential-absolute personality, but only in a qualified sense — in a sense that is limited. God the Spirit is the super-additive consequence of the trinitizing union of the Father-Son (p. 110, par. 4); God the Absolute would appear to be the super-additive result of the trinitizing union of the Supreme-Ultimate. In nature, God the

Absolute is something like the Son; in trinity-relationship, he seems more like the Infinite Spirit. Being existential, he is like both; being experiential, he is like neither. Like each of the deities — existential or experiential — God the Absolute is uniquely himself.

In our consideration of the Limited-Absolute, we should recognize that the statements in the Papers relative to God the Absolute (as on page 13, §X) have to do with a completed and unlimited experiential unification and power-personalization of all three Absolutes — Deity Absolute, Universal Absolute, and Unqualified Absolute. As we are now considering God the Absolute, we are studying him as a subinfinite unification of these three Absolutes. There is a very great difference between these two concepts: the one is universal and unlimited, infinite; the other is neither universal nor unlimited, and is subinfinite. Nevertheless, in the quality of divinity and the quality of nature, the trinitized personalization of God the Absolute need not be qualified — diluted.

Regardless of quantitative limitations, we can still think of God the Absolute as being undiminished in quality of expression. If this is the case, then we may learn something about his nature by examining what the Papers have to say about him, were he to appear as an unlimited unification of the Absolutes. (p. 4, par. 13; p. 13, §X)

- (a) *Transcended-superpersonal deity.* God the Supreme emerges as a personal deity; God the Ultimate emerges as a superpersonal deity; God the Absolute makes his (trinitized) appearance as a deity who is more than superpersonal. His nature transcends the superpersonal just as much as the superpersonal transcends the personal. He expresses in his nature those values that lie beyond the values of the superpersonal.
- (b) *Super-creative.* He would be super-creative in function. The Ultimate operates on final creative levels; any being that functions on a post-ultimate level would have to be post-creative, or super-creative in action.
- (c) *Unification of meanings and values.* The completed (not limited) expression of God the Absolute would equal the "experiential realization of absolute divinity." This means that meanings would have to be finally unified, in the absolute sense of that word. There is, however, a question concerning the unification of absolute values. To do this the Limited-Absolute would have to become the "Unlimited-Absolute," and even then there is a question, since "... we have at no time been informed that the Qualified Absolute is the equivalent of the Infinite." (p. 13, par. 4)

- (d) *Final deity expression.* The Limited-Absolute is unifying (is attempting to unify) on the third level of deity expression — the absolute level. The Ultimate unifies on the second (the absolute) level (p. 2, par. 11), and the Supreme unifies on the first (the finite) level. (p. 2, par. 10) The functions of the Limited-Absolute pass from the personal, through the super-personal, to the borders of the non-personal. Deity can achieve no personalization beyond God the Absolute; beyond him lies the Unqualified Absolute — non-personal, extra-divine, and undeified. (p. 4, par. 13)

As the Papers put it (p. 13, par. 5), these realities are "far removed from experiential actualization." The quest for God the Absolute is the goal of all beings who are more than absolute. (ibid) And regardless of how long it is going to take, sometime we will embark upon this quest because finalizers have the endowment of personality-and-Adjuster which qualifies them for post-ultimate growth. (Appendix XX., §5) Mortals have a potential of destiny that is absolute in value. (p. 1169, par. 4)

§3. THE PERSONAL GROWTH OF THE LIMITED-ABSOLUTE.

God the Absolute (as we have visualized him) emerges as the trinitized expression of the united will and purpose of the Supreme-Ultimate. He appears as the Limited-Absolute, a deity of undiluted-absolute-nature of being, but of incomplete-absolute-function in universality. He is, by trinitized origin, an experiential actualization of existential potentials. But at the time of trinitized emergence, he has had no opportunity to function in an experiential manner; he has not yet personally participated in power-personality synthesis. It is after his emergence that he can personally take the initiative in furthering his own experiential growth.

(We are well aware that God the Absolute is a transcended-super-person. But this is an awkward phrase to use and we will often refer to him as a "person" with the understanding that this meaning should be expanded.)

Let us first consider his "personal" growth; this concept is easier to cope with than is the conception of his "deity" growth. At this point in our visualization of these remote-future events, we may picture God the Absolute as a subinfinite, actualized being who sustains some direct relationship to the Deity Absolute; to the virtually untouched residual and unactualized potentials of the Deity Absolute — potentials that were beyond the trinitizing-reach of the Supreme-Ultimate. Such untouched potentials could be thought of as being external to God the Absolute, and it is in relation to these (unactualized) potentials that God the Absolute could begin,

and continue, his experiential growth. This growth would likely consist in the attempt to encompass more and more of the external potential of the Deity Absolute. We do not believe that this growth could ever end; because we cannot conceive that it could ever encompass the whole of the infinity-potential of the Deity Absolute.

We know that the Paradise Trinity existentially activates the potential of the Deity Absolute. (p. 116, par. 4-5) We visualize that God the Absolute, at this stage of limited but growing development, would have a definite (though limited) ability to activate the Deity Absolute. We believe he will do this experientially, both as a person and in the deity sense, as a part of the Second Level of the Trinity of Trinities. This ability to activate certain of the unemerged potentials of the Deity Absolute is something that could grow eternally without ever achieving completion. This does constitute the function of an experiential trinity and of an experiential (-existential) deity working as (limited) co-ordinates of the original and existential Paradise Trinity.

§4. DEITY GROWTH OF THE LIMITED-ABSOLUTE.

The concept of the personal growth of God the Absolute is a simple one compared with the concept of his deity growth. The concept of his deity growth involves all three of the Absolutes.

We are informed that the emergence of the experiential deities involves a unification of the impersonal and the not-personal aspects of universe reality with the personal and spiritual aspects of the natures of these deities. (p. 1167, par. 4) This unification becomes complete on the finite level with the power-personalization (the emergence) of the Supreme Being. (Appendix XXII., §5) Such unification becomes complete on the transcendental level with the power-personalization (the emergence) of the Ultimate. (Appendix XXII., §9) Such power-personality unification will probably continue in the experiential growth of God the Absolute, despite the fact that we visualize him (at this point in our thinking) as an "emerged" deity. God the Absolute emerges as a trinitized personalization; this is something quite different from the emergence of experiential deity as the result of power-personalization.

The post-emerged growth of the Limited-Absolute would appear to involve the final stage of power-personality synthesis. (Appendix XXII., §10) This is power-personality synthesis on the absolute level. Such synthesis constitutes the attempt to unify the three Absolutes experientially. This is the same objective as that of the Second Experiential Trinity, and this trinity cannot achieve unification. (Appendix XIX., §6) Likewise, the Third Experiential Trinity has the same objective, and this internal trinity cannot achieve unification. (Appendix XXIV., §2) The Trinity of Trinities has the

identical objective, and even this threefold trinity cannot achieve final unification. (Appendix XXIII., §6) It simply is not possible to exhaust quantitative infinity. (p. 1168, par. 7) Here again, we encounter The Barrier of Infinity and the Impasse of the Absolutes.

The Limited-Absolute will continue to grow, on and on. There will be cooperation with the Trinity Absolute, the very trinity that cannot unify and cannot power-personalize this same God the Absolute that is cooperating with this non-unified "ancestral trinity." There will be endless growth in trinity-unification on the Second Level of the Trinity of Trinities. There will be adventures of cooperation between God the Absolute and the Supreme, and the Ultimate, and the Supreme-Ultimate, out in the unthinkable vastness of the Cosmos Infinite: Adventures into regions so remote that the whole master universe will be so shrunk in perspective that it will be considered as *the* nuclear universe, the "core creation," and beings from the Quartan Space Level will be viewed with Havoners as "people from the 'inner universes'."

This is not, however, a stalemate. This is a dynamic situation of unending growth! The growing reality of God the Absolute is experiential, therefore it can be experienced. A subinfinite (incomplete) personalization of God the Absolute will still provide an avenue of experiential approach to a knowledge of the Father-as-absolute. We do believe that actual qualitative knowledge of the Father-as-absolute will be experientially attainable. But not universal quantitative knowledge, only an ever-growing expansion of ever-limited knowledge. And, if that limitation should ever cease, then the expansion (the growth) would also cease.

APPENDIX XXVI.

FUNCTIONS OF THE SUPREME - ULTIMATE

What is the Supreme-Ultimate?

Supreme-Ultimate Mind

Functions in the Master Universe

Functions in the Cosmos Infinite

In our opinion, the Dual-Deity association of Supreme-Ultimate constitutes a functional bridge linking the master universe (as nucleus) with the Cosmos Infinite (as cytoplasm). The Supreme is sovereign of the core universes, the Ultimate is the co-ordinator of the master universe, the Supreme-Ultimate constitutes the zenith of experiential deity in the master universe and probably functions as a "... projection of experientials upon a super-master universe field of creative expression." (p. 1163, par. 1) As such a projection, the Supreme-Ultimate must be coabsolute in function. We also have the belief that this projection into the Cosmos Infinite may be reflected back upon the master universe from these peripheral realms.

§1. WHAT IS THE SUPREME-ULTIMATE?

The Papers often speak of the Supreme-Ultimate. Frequently it is as the third member of a series — Supreme, Ultimate, and Supreme-Ultimate. (p. 146, par. 8, and there are other references.) We conceive of this term as one that is something similar to the designation "Father-Son." It is a name given to an association of Dual-Deity that has come into existence as the result of the adventure of trinitization. But the functional reality of the Father-Son does not prevent our finding both the Father and the Son as separate personalities; and we believe that the (sometime) existence of the association of Supreme-Ultimate will not prevent either the Supreme or the Ultimate from working separately as individualized persons. They will be functionally united, but only in certain respects.

When the Father unites with the Son (in the trinitization of the Spirit) he limits himself in only one respect: "As the *absolute and unqualified personality*," God can no longer work alone, only in conjunction with the

Son. (p. 109, par. 6) In other respects the Universal Father can and does act quite apart from the Eternal Son. Some such limitations will doubtless characterize the union of the Supreme-Ultimate; they will become inseparable with regard to some phase or phases of operations, but will otherwise be contactable as separate personalities and will act as individual beings.

The Supreme-Ultimate is not a person. It appears to be:

- (a) *A sometime-appearing Dual-Deity partnership.* As such a partnership, it differs from all other Dual-Deity associations except the partnership of Father-Son. These are the only two such associations that are initiated by the act of deity-trinitization.
- (b) *A level of function.* The Supreme-Ultimate partnership is a Dual-Deity association that is going to factualize in the very remote future. The functional level of the Supreme-Ultimate is a present reality and has probably existed since the "dawn of time" at the beginning of the present universe age.
- (c) *An experiential limit.* The supreme-ultimate level is probably a limit of some kind as concerns experiential reality. It probably represents the farthest outreach of experientials toward the absolute level. Beyond the supreme-ultimate level of function, experientials would seem to become associated with existentials — as in God the Absolute, who is designated as existential-experiential deity.

It seems reasonable that we should attach different connotations to the designations "Supreme-Ultimate," and "supreme-ultimate." The first would appear to be used as a noun, the second, as an adjective.

§2. SUPREME-ULTIMATE MIND.

The Papers speak of the mindedness of the Father-Son, but they do not refer to the "mind of the Son-Spirit," or the "mind of the Spirit-Supreme," but they do speak of the "Supreme-Ultimate Mind." Consider the following:

- p. 262, par. 3 It is believed that the creation of the Solitary Messengers "... is in some manner related to the Conjoint Actor's bestowal of Supreme-Ultimate Mind."

- p. 256, par. 2 The Solitary Messengers were all created at the same time; their numbers are stationary. They are very old; they have functioned from "near-eternity." They are the first of the children of the Infinite Spirit to be conscious of time.
- p. 256, par. 3-4

We deduce that the Infinite Spirit bestowed the Supreme-Ultimate Mind in the dawn of time. But, if there is no Dual-Deity association of the Supreme-Ultimate until after the close of the Sixth Universe Age and the completion of the entire master universe, on whom did he bestow such Supreme-Ultimate Mind? We suggest that the interim repository of this level of mind rests with the Master Spirits. We can reason by analogy based on what we are told about Supreme Mind:

- p. 641, par. 4 When the evolving power of the Almighty began to converge from the time-space creations, it was unified with the spirit person of the Supreme in Havona by the Supreme Mind, which was segregated from the infinite potential of mind in the Infinite Spirit and became "... the active functional mind of the Supreme Being."
- p. 1269, par. 3 During the evolutionary emergence of the Supreme, his "... mind potential reposes in the Seven Master Spirits."
- p. 186, par. 3 Collectively, the Master Spirits possess "the supreme-ultimate attributes" of the Infinite Spirit.

We deduce that the Seven Master Spirits could act as the custodian-repositories of not only Supreme Mind, but also of Ultimate Mind and of Supreme-Ultimate Mind.

We believe that it is significant that these same Master Spirits are the source of authority for the mixed trinitizing unions of two creatures. (p. 250, par. 5) The trinitized offspring of such mixed unions (a finaliter and some citizen of the Paradise-Havona system) are known as Trinitized Sons of Destiny. Concerning these sons of destiny the Papers say:

- p. 251, par. 4 The trinitizing effort that results in the production of these sons "... repercusses in certain phases of the Supreme-Ultimate Mind."

- p. 251, par. 4 Trinitized Sons of Destiny "... are super-creational; they represent actualities of Supreme-Ultimate Deity . . . [and] embody certain aspects of the unrevealed master universe function of the Supreme-Ultimate."
- p. 262, par. 4 Each one of these Trinitized Sons of Destiny has a Solitary Messenger assigned to him.
- p. 250, par. 5 Such pairs, Sons of Destiny and Solitary Messengers, are withdrawn from universe service and are domiciled on Vicegerington in "... the secret colleges of the Corps of the Creator Sons."

Mixed trinitization — the union of a Paradise-Havoner with an ascendant being from the superuniverses — is a union of an existential with an experiential. Apparently this is what causes the "repercussion" in certain phases of Supreme-Ultimate Mind. If Supreme-Ultimate Mind is involved, then these beings are post-ultimate. Since these beings are described as "super-creational" then they are surely post-ultimate, for the ultimate level is the final creative level. (p. 4, par. 12)

Solitary Messengers are associated with the origin of Supreme-Ultimate Mind; the Sons of Destiny are personality repercussions of phases of this mind; the two orders of beings are associated. This is more than chance and coincidence. And where are these unique pairs of personalities domiciled? On Vicegerington, in "... the secret colleges of . . . the Creator Sons." But Sonarington is the status sphere "... for all Sons of the Eternal Son . . ." (p. 145, par. 2) The Papers point out (p. 148, par. 5) that we would expect the Creator Sons to have Vicegerington as their domicile since they are of origin in the Father-Son, "... but such is not the case in this universe age of the function of God the Sevenfold." Still, these Creator Sons have their "secret colleges" on Vicegerington. This all suggests a preparation for the post-supreme (or post-ultimate) ages of the master universe — ages in which the status of Creator Sons will change, ages in which these Sons of Destiny will become functional, ages in which the unrevealed master universe function of the Supreme-Ultimate will become actual.

§3. FUNCTIONS IN THE MASTER UNIVERSE.

There is good evidence for the belief that both the Supreme and the Ultimate are now present in Havona, but there is a question concerning a like functional-presence of the Supreme-Ultimate:

- p. 162, par. 4 "... the personal presence of . . . the Supreme and of the Ultimate is in Havona."
- p. 149, par. 3 The text speaks of "The Supreme . . . the Ultimate . . . and the future Supreme-Ultimate."

Apparently both the Supreme and the Ultimate are present in the central universe in a qualified (personal and superpersonal) sense, but the function of the Supreme-Ultimate seems to be wholly a future reality. As related to these two experiential deities, this function seems to be a pure potential. Nevertheless:

- p. 188, par. 5 The Seventh Master Spirit can portray the attitudes of the Supreme, of the Ultimate, and of the Supreme-Ultimate.

As we noted earlier, the Supreme-Ultimate must be more than a functional presence, it seems also to be a level of function. This level of function appears to be a present reality regardless of the fact that the Dual-Deity association of Supreme and Ultimate is projected for the remote future. Consider the following:

- p. 186, par. 3-4 Collectively, the Master Spirits are possessed of the "... supreme-ultimate attributes of the Third Source and Center." Collectively they are one with the Third Source and Center on all subabsolute levels.
- p. 185, par. 3-4 The collective and sevenfold deity-union of the Seven Master Spirits expresses Paradise Deity in Supremacy and Ultimacy, and does encompass "... the functional domain of the Supreme-Ultimate to and in the master universe." This expression is not absolute.

We deduce from these citations initially, that the supreme-ultimate level of function impinges on the absolute and includes everything that is subabsolute. Secondly, this functional level is active at the present time in the deity-union of the Seven Master Spirits. Thirdly, the functions of the Master Spirits on the supreme-ultimate level are in relation to the master universe and do not involve the Cosmos Infinite.

The domain of the Supreme-Ultimate appears to include all that is possible of growth and development in the master universe — from an internal standpoint. This is suggested by the passages:

- p. 144, par. 1 The Secrets of Supremacy rule the seven worlds of the Father in the near-regions of Paradise. The potentials of the function of the entire master universe is embraced in these seven worlds and the associated spheres of the Son and the Spirit.
- p. 149, par. 3 In speaking of the Trinitized Secrets of Supremacy, it is pointed out that they "... are the secrets of the Supreme ... of the Ultimate, even ... of the Supreme-Ultimate."

These citations seem to indicate that the Supreme-Ultimate is the final expression of the full potential of the master universe, and these potentials are presently locked up in the 21 sacred spheres of Paradise. And also, with the central universe:

- p. 160, par. 5 Certain of the activities of Havona are designated "Ascendant-finite — Supreme-Ultimate evolutionary."

The eternal design of the central universe evidently anticipates the sometime future activities of the supreme-ultimate level and provides for these needs. But, Havona also contains "basic life groups" that include levels designated as ultimate, coabsolute, and absolute. (p. 156, par. 7, par. 12-14) The central creation is anticipatory of the supreme-ultimate level of activity and of functions that would appear to lie beyond this level.

§4. FUNCTIONS IN THE COSMOS INFINITE.

The Seven Master Spirits in deity-union may "... encompass the functional domain of the Supreme-Ultimate to and in the master universe." (p. 185, par. 3-4) But we doubt that these high Spirits encompass such a domain in the Cosmos Infinite. The level of the function of the Supreme-Ultimate appears to be the final level to which the master universe can evolve as an isolated universe. The Supreme-Ultimate would appear to represent a maximum, a limit, a ceiling, of growth.

But this Dual-Deity association also seems to have an extra-master universe scope. The Papers speak of a projection of experiential reality outside

of the master creation into a new and larger field of super-creative expression, and they suggest that this "equivalates" to coabsolute function and status. This is not absolute reality in the existential sense, but it is "associable absolute" in the experiential sense. (p. 1163, par. 1-2) In final function, it would appear that the Supreme-Ultimate will be coabsolute. (This term "coabsolute" appears in the inventory of basic life groups in Havona [p. 156, par. 13], it is number six in a list of seven, and "absolute" is the seventh in the list.)

We believe that the Dual-Deity association of the Supreme-Ultimate will form sometime after the close of the Sixth Universe Age. We submit that the Papers offer ample evidence for the function of this Dual-Deity throughout the completed master universe. We submit that Dual-Deity will also function in the Cosmos Infinite and this will constitute the initial linkage between the nuclear master creation and the cytoplasmic peripheral universe of infinity. We have the further belief that the Supreme-Ultimate will be the first of the Dual-Deity partnerships to be active in the Cosmos Infinite, much as the Father-Son partnership took the initiative in the production of the original universe, the central creation.

We are informed that the Personalized Adjusters are destined to minister in the realms "... of the Ultimate, the Supreme-Ultimate, even to the levels of the Ultimate-Absolute." (p. 1201, par. 6) Here we encounter something that lies, unexpectedly, beyond the Supreme-Ultimate. Is the Ultimate-Absolute a new Dual-Deity association that will develop somewhere in the far distant reaches of the Cosmos Infinite? (Appendix V., §6)

APPENDIX XXVII.

GROWTH OF THE COSMOS INFINITE

*Repercussions to Supreme-Ultimate Trinitization**A Concept Matrix for the Cosmos Infinite**Existential-Experiential Mechanism of Deity Functions**The Final Associations of Dual-Deity*

In Appendix XXI, we studied the concept of the universe of infinity and especially considered its relationship to the nuclear master universe. It is the purpose of this Appendix to examine the growth of the Cosmos Infinite and to see how far we can penetrate (in concept) this unending domain.

§1. REPERCUSSIONS TO SUPREME-ULTIMATE TRINITIZATION.

The trinitized appearance of God the Absolute enables the Trinity of Trinities to form as a factual reality; this appearance of God the Absolute enables the Second Level of this multiple-trinity to complete its membership. (Appendix XXIII., §5) We have the opinion that the trinitized appearance of God the Absolute also has an effect on the growth of the Cosmos Infinite and that such appearance initiates the like appearance of the beginnings of this universe of infinity.

The Supreme and the Ultimate seem to be the final expressions of the full potential of the entire master universe — finite and absonite. As the Supreme-Ultimate they totalize this potential. God the Absolute seems to be a trinitized projection of this total potential beyond the value levels and the confines of the master creation. We believe that this projection outward from the master universe is the equivalent of the establishment of a beachhead on the shores of infinity.

A beachhead in infinity. We speak of "a beachhead on the shores of infinity." This is not necessarily a figure of speech; it is quite possible that such may be very literally the case. Just as Havona eternalized concurrently with the appearance of the Infinite Spirit, so is it possible that a beachhead in infinity may come into being concurrently with the trinitized appearance of God the Absolute. This could be the beginning of the Cosmos Infinite.

Consider the natures of the Supreme and the Ultimate at this concept-point in our study. They have fully emerged. They encompass all finite

values and all absonite values. This means all subabsolute energy — material, mindal, and spiritual — has been unified in their deity-personalities by power-personality synthesis. (Appendix XXII., §5, §9) When the Supreme and the Ultimate act jointly as the Supreme-Ultimate, when they act without limit as in the total and unlimited act of deity-trinitization, such a transaction is probably going to reverberate even in the potentials of the Absolutes. These reverberations would likely involve all of the energies — material, mindal, and spiritual — everything! And this is not a subabsolute action on the part of these two experiential deities. They are engaging in "... the projection of experientials upon a supermaster universe field of creative expression." This is designated a coabsolute action. (p. 1163, par. 1)

We offer the concept that this almighty-omnipotent act of trinitization will repercuss in the sudden crystalization of the "inner zone" of the Cosmos Infinite, much as the central universe of eternity "suddenly" appeared. (p. 91, par. 2) This new beachhead on the shores of infinity would appear to be a materialization, a mindalization, and a spiritualization — an experientialization — of a part of the infinity of the three Absolutes of Potentiality. We visualize this as the sudden (non-sequential) actualization — the sudden "making real" of the inner zone of the endless universe. (Appendix XXI., §2)

The concept of two eternities. In the original act of existential trinitization, "the cycle of eternity is established." (p. 90, par. 7) This could be designated the dawn of *existential eternity*, the unbeginning First Age, the age of Havona. Could it be that the experiential union of the Supreme-Ultimate in trinitizing God the Absolute would establish another cycle of eternity? the beginning of the cycle of *existential-experiential eternity*? This could be the dawn of the never-ending Final Age, the age of the Cosmos Infinite. Like the First Age, the Final Age is eternal. The First Age is inaugurated by the trinitization of existential deity, God the Spirit; the Final Age may be inaugurated by the trinitization of deity of existential-experiential nature, God the Absolute.

The "dawn" of each is startlingly alike: In the first instance, there are two existential deities (the Father and the Son) and an existential (nuclear) power base, the Isle of Paradise. In the second instance, there are two experiential deities (the Supreme and the Ultimate) and an experiential (nuclear) powerbase, the completed master universe.

§2. A CONCEPT MATRIX FOR THE COSMOS INFINITE.

If we are going to attempt any kind of logical thinking about the peripheral universe of infinity, then we must organize our thinking along the simplest possible lines. Otherwise we will find ourselves embarking upon an "infinite series," or some equally absurd train of thought. We advance the

proposition that a three-level concept of the Cosmos Infinite is about the simplest one that will fit our logic and we propose to adopt such a matrix for our deductions concerning this domain:

- (a) *The inner zone.* This is the zone that we visualize as suddenly making its appearance concurrently with the trinitized appearance of God the Absolute. We have some speculative thoughts about the magnitude of this inner zone; we believe it will be very, very, large. It is not unbelievable that it might be so large that it will completely dwarf the master universe in magnitude. It may be, in size, to the master universe as that creation is to the grand universe. (And this is the last reasonable estimate that we can make about magnitudes; from here on out, any such estimations would be absurd.) We associate the inner zone of the endless universe with the sometime activity of the Dual-Deity partnership of the Supreme-Ultimate.
- (b) *The intermediate zone(s).* The concept of the next-outer zone (or zones) is designed to represent the intermediate stages of the development of the Cosmos Infinite. Since it would appear that these would be developments that would be characterized by sequence, we have no way of bounding them or limiting them in concept. They may be endless, for all that we can foresee. We associate the activity of the Dual-Deity partnership of the Ultimate-Absolute with these intermediate zones.
- (c) *The outer zone(s).* This concept seems to require one more zone (or zones) in the Cosmos Infinite. The concept of these outer zones may be pure conjecture; the expanding Cosmos Infinite may actually never be able to reach them. But they still seem to constitute a valid concept. We associate these zones with the function of the final Dual-Deity association — the association of Absolute and Father-Infinite, "... the completion of the cycle of reality." (p. 1171, par. 5)

About the only concept that seems reasonably certain is that of the inner zone. If this appears as a sudden, non-sequential happening, then it could actually appear as a finished existence. The intermediate zone(s) and the outer zone(s) offer no such assurance; they probably would expand by sequential steps, and when we try to equate sequence to a Final Age that is eternal, we come up with nothing that is at all satisfactory. In eternity, sequence could be endless.

§3. EXISTENTIAL-EXPERIENTIAL MECHANISM OF DEITY FUNCTIONS.

In Appendix VI., Total Deity in the Universe Ages, we studied the seven levels of Total Deity function, first in terms of past-eternity, then as Existential Mechanism, and then as Experiential Mechanisms of the post-Havona ages of the growth and development of the master universe. We are now interested in going forward in concept, to attempt to project these levels out beyond the confines of the master universe, out into the post-ultimate ages of the expanding Cosmos Infinite. On the surface this might appear to be a flight of speculative logic that is characterized more by audacity than by common sense, but there is considerable warrant in the Papers for some such course of reasoning.

It will be recalled that the seven levels of Total Deity function are identified (p. 2, par. 4-11) as follows: static, potential, associative, creative, evolutionary, supreme, and ultimate. The "absolute" level is not included in this inventory, although it is mentioned later. (p. 2, par. 14) And a little further along in the text (p. 4, par. 13) reference is made to God the Absolute and his functions. The seven levels include neither the absolute level nor the (future) function of God the Absolute. And the Papers further state (p. 2, par 14) that this absolute level is existentially attained by the Paradise Deities in and as the Paradise Trinity. This seems to indicate that there is at least one level of Total Deity function that is not included in the seven that are enumerated. We accordingly believe that there is reasonable warrant for the belief that Total Deity either does (or will) function on one or more levels that are post-ultimate.

Are there ten levels of Total Deity function? The first study of the possible extensions of the levels of Total Deity function led to the consideration of a possible ten-level concept in which the seven levels would be supplemented by three super-creative levels that would be the mirror images of the first three:

- | | |
|---------------------------|-------------------------------------|
| (3) The Associative Level | (8) The Reassociative Level |
| (2) The Potential Level | (9) The Actualizing-Potential Level |
| (1) The Static Level | (10) The Static-Dynamic Level |

But we have encountered difficulty before (Appendix VI., §3-4) when we misapplied yardsticks of measurement. When we applied the Experiential Mechanisms of Growth to Havona we encountered nothing but paradoxes. The central creation, however, ceases to generate paradoxes when it is viewed in the light of the Existential Mechanism of Total Deity action.

We do not believe that there will be ten levels of Total Deity function in the post-ultimate ages of the Cosmos Infinite. We do not believe that deity will be then functioning on the last four levels as they are presented on page two in the Papers. Let us pass over the first three levels — (1) static, (2) potential, and (3) associative — and specifically consider these next four levels:

- (4) *The Creative Level.* We submit that this level will become in-operative with the completion of the master universe. God the Ultimate operates on "final creative" levels. (p. 4, par. 12) We are now dealing with post-ultimate transactions in a post-ultimate universe and in a post-ultimate age.
- (5) *The Evolutional Level.* There is some question as to whether this level will not change in character in the post-supreme ages of transcendental growth. Certainly the completed emergence of both the Supreme and the Ultimate will terminate the operation of deity on this level. In the post-ultimate age, growth is both post-finite and post-absonite.
- (6) *The Supreme Level.* The Supreme has grown beyond this level. There is no more finite level of active experience, only memory thereof; all finites have progressed beyond their level of origin. (Appendix XIX., §3)
- (7) *The Ultimate Level.* The Ultimate appears to be functioning on a post-ultimate level. We have the belief that the ultimate level has become dormant.

If these levels of Total Deity function that are related to the Experiential Mechanisms of Growth have become dormant, then how shall we regard the levels of the function of Total Deity? We noted (Appendix VI., §4) that the Existential Mechanism differed from the Experiential Mechanisms. We might well suspect that the Existential-Experiential Mechanism will be different from all that has gone before.

§3-A. SEVEN EXISTENTIAL-EXPERIENTIAL LEVELS OF TOTAL DEITY FUNCTION.

We offer the following concept of the possible seven levels of the function of Total Deity in the post-ultimate age:

- | | |
|---------------------------|-------------------------------------|
| (1) The Static Level | (5) The Reassociative Level |
| (2) The Potential Level | (6) The Actualizing-Potential Level |
| (3) The Associative Level | (7) The Static-Dynamic Level |
| (4) The Coabsolute Level | |

In our opinion, the first three levels are existential; they persist in the consideration of Experiential Mechanisms, and they will still persist in our examination of the Final Mechanism. As the fourth level, we have listed "co-absolute" because it appears that coabsolutes will be functioning in the post-ultimate age. (p. 1163, par. 1; p. 1292, par. 5; p. 1226, par. 14) The last three levels will bear a more detailed examination.

If the associative level provides for the initial grouping of personalities and deities, then the reassociative level may provide for the formation of the final trinity — the Trinity of Trinities. The potential level is the storehouse for all that deity has purposed, but which has not yet been made real. The actualizing-potential level is the level on which such potentials are becoming actualities, and if this could ever be brought to completion we could denominate this level, "the actualized-potential level." The static level is "self-contained and self-existent" (p. 2, par. 5); the static-dynamic level might be self-expressed and self-revealed. The term, "static-dynamic" is a peculiar one, but the Papers use this very term in the discussion of the functions of the Universal Absolute. (p. 15, par. 4)

When the Supreme and the Ultimate unite as the Supreme-Ultimate in trinitizing God the Absolute (thus factualizing the Trinity of Trinities) this is something other than, and more than, the return to the associative level of the function of Total Deity. This constitutes the experiential going forward onto a new level of the function of Total Deity — a new existential-experiential level. That which lies beyond the reassociative level is not just the level of potentials. It is the level on which potentials are being actualized *directly*. There is no maturation of potentials (Appendix VII., §2), there is no downstepping of the potentials of the Absolutes; in the Final Age the super-creative forces and agencies are, at last, working directly on and with these absolute potentials. The transformative process has reached associate-absolute, coabsolute, and absolute levels of operation. And finally, the partial attainment by existential-experiential deity (of some function on some phase of this final level) is not a return to the static level. It is, rather, the intrusion into this level of the dynamics of experiential growth. The static level, the level that is "self-contained and self-existent" will, in some degree, in some measure, become dynamic. To the extent that this level is unpenetrated, it remains static and is still the first level of the function of Total Deity. To the extent that this level is penetrated by the dynamics of change, it becomes the static-dynamic level — the seventh and final level of the function of Total Existential-Experiential Deity.

§3-B. THE REASSOCIATIVE LEVEL OF TOTAL DEITY FUNCTION.

When we read (p. 2, par. 14) that the absolute level lies beyond the ultimate, and that it is "not fully attained experientially," but that it is attained by the Paradise Deities (existentially, and in the Paradise Trinity),

we should recognize the operation of the Existential Mechanism of Total Deity function. (Appendix VI., §4) But these are the functions of an Existential Mechanism; such functions are not characteristic of Experiential Mechanisms, neither would they appear to apply with respect to the operations of an Existential-Experiential Mechanism. Existential deity does function associatively (trinity-wise) on post-ultimate (absolute) levels. We believe that experiential deity will also do the same: first, in the formation of the Trinity Absolute, then in the trinitization of God the Absolute, and finally (in association with existentials) in the reassociation of Total Deity through the formation of the Trinity of Trinities.

On the associative level, existential deity consummates the union of deity in the existential (Paradise) Trinity. On the reassociative level, all deity — existential and experiential — consummates reunion in the Trinity of Trinities.

The Paradise Trinity "... is existential in actuality, but all potentials are experiential." (p. 15, par. 8) The provision for "two subabsolute. . . levels" of reality makes the appearance of the two experiential trinities inescapable. (p. 15, par. 7) Out of the first level emerges the First Experiential Trinity, functioning on the absonite levels of ultimacy; out of the second level emerges the Second Experiential Trinity functioning on the experiential levels of absoluteness — quality-wise, if not quantity-wise. The First Level of the Trinity of Trinities provides for the total reassociation of all deity that is actual, factual, and trinity.

Besides the emergence of the experiential trinities, we observe the emergence of the experiential deities: two of them by power-personalization and the third by trinitized-personalization. When these three deities — Supreme, Ultimate, and Limited-Absolute — are united on the Second Level of the threefold trinity, this constitutes the reassociation of all actual and factual deity and is super-summative in the production of the "internal trinity," the Third Experiential Trinity. The total threefold trinity can actualize and function; but, can neither unify nor function universally. Experiential penetration of the absolute level will always be qualitatively factual but quantitatively incomplete.

§3-C. THE ACTUALIZING-POTENTIAL LEVEL.

We do not believe that experiential deity (or even existential-experiential deity) can begin to function on the actualizing-potential level until (at least) two prior conditions have been attained:

- (a) *Exhaustion of subabsolute growth potential.* This means, first, that the potential for finite growth has been all used up. This happens, at the end of the Second Age, when the

Supreme emerges and the grand universe has completed its growth. This means, next, that the potential for absonite growth has been all used up. This takes place at the close of the Sixth Age, when the First Experiential Trinity unifies, the Ultimate emerges, and the master universe has completed its growth. With the exhaustion of all finite growth potential and all absonite growth potential, it would appear that all subabsolute growth potential has been used up. Any further experiential growth must, therefore, take place on levels that are superfinite and superabsonite. Such levels would have to be absolute, and growth on these levels would mean that absolute potentials were being actualized by the direct action of experiential super-creative forces and agencies.

- (b) *Experiential penetration of the absolute level.* We believe that this takes place in the dawn of the post-ultimate age with the formation of the Second Experiential Trinity; in the factual formation of the Trinity of Trinities; with the union of the Supreme and the Ultimate in the trinitization of God the Absolute; and, in the formation of the Third Experiential Trinity on the Second Level of the threefold trinity. This constitutes an experiential penetration of the absolute level and brings the experiential deities and trinities, and the existential-experiential deities and trinities, into direct contact with the Absolutes of Potentiality.

[Author's Note: The concepts of this section are not completed.]

§3-D. THE STATIC-DYNAMIC LEVEL OF TOTAL DEITY FUNCTION.

We have every reason to believe that this level will be penetrated by experiential deity — at least by existential-experiential deity. We repeat the word, "penetrated." It is one thing to "penetrate" this level; it would be something else again to "exhaust" it.

If we look once more at the designation chosen for this level, it will become apparent that it implies a continuation of growth. It is a dynamic activation of that which is originally static, and if the dynamics of growth should ever exhaust total potentiality, then the static-dynamic level would again become "static."

But: "Statics in growth can never appear in the total cosmos . . ." because the Absolute Actuals are unqualified and the Absolute Potentials are unlimited. There is no such thing as an *end*. (p. 1263, par. 5) The lack of an ending, however, does not imply the corresponding lack of a beginning — and a continuing.

[Author's Note: The concepts of this section are not completed.]

§4. THE FINAL ASSOCIATIONS OF DUAL-DEITY.

If the master-universe relationships between Total Deity (trinity) and Dual-Deity continue in the post-ultimate ages of the Cosmos Infinite, then we may seek again to apply a principle that has been useful before: Dual-Deity pioneers, Trinity consolidates. (Appendix V., §1) If this principle continues to apply in the growth cycles of the universe of infinity, then we would expect that the associative-partnerships of Dual-Deity would precede the consolidating functions of Total Deity — the Trinity of Trinities.

Let us recapitulate what we know about the associations of Dual-Deity. They begin in past-eternity and seem to continue into future-eternity. Consider the following:

The Father-Son partnership trinitizes the Infinite Spirit and eternalizes the central universe of eternity.

The Son-Spirit partnership contributes to the emergence of the Supreme Being and perfects 700,000 local universes.

The Spirit-Supreme partnership contributes to the emergence of the Ultimate and progressively diversifies the master universe.

The Supreme-Ultimate trinitizes God the Absolute and (probably) inaugurates the inner zone of the Cosmos Infinite.

The Ultimate-Absolute would appear to sustain a relationship to the Supreme-Ultimate that is analogous to that sustained by the Son-Spirit to the Father-Son.

The Absolute and Father-Infinite is the final association of Dual-Deity and completes the cycle of reality.

The first three associations of Dual-Deity appear to be related to the origin and perfection of the master universe, including Havona. The associations of Father-Son, Son-Spirit, and Spirit-Supreme, appear to initiate the beginnings, to sustain the growth, and to bring about the completion of the entire master creation. The last three associations of Dual-Deity seem to be extra-master-universe in function.

At this point we would like to go back to Appendix VI., §2, to borrow, and to adapt, a concept. In that discussion of the functions of Total Deity, we took three conceptual steps behind the First Universe Age. These we designated:

- (a) The Zero Age — the first pre-universe age
- (b) The Pre-Zero Concept — the second pre-universe age
- (c) Behind Pre-Zero — the third pre-universe age

In our attempts to think our way into the post-ultimate age of the Cosmos Infinite, it will be helpful to adapt this terminology. In this instance, however, we are conceptually moving forward into future-eternity — not conceptually emerging out of past-eternity. We are trying to visualize ages that come after the master universe — subdivisions of the post-ultimate age — so let us designate them: the first, the second, and the third, post-universe ages. We have the opinion that these three ages are related to our "concept matrix" for the Cosmos Infinite and that each age relates to one of the three zones that we have provided in this matrix. We also believe that one of the associations of Dual-Deity will be particularly functional in each such age and in the related zone.

§4-A. THE FIRST POST-UNIVERSE AGE: THE SUPREME-ULTIMATE.

As we conjectured earlier in this Appendix, it is likely that the trinitization of God the Absolute by the Supreme-Ultimate will cause a considerable repercussion in absolute potentials. It is likely that the first stage, the inner zone, of the Cosmos Infinite will appear simultaneously with this event. This inner zone is the super-creation of the first post-universe age. This is the age of the Supreme-Ultimate, the age in which they project beyond the master universe their total summation of the total experiential content of this master creation.

Let us go back to the beginning of all things for those analogies that will provide guidance for our thinking. In the beginning, the Father and the Son become conscious of their complete oneness, of their eternal interdependence, hence do they enter into the existential partnership of eternity. (p. 90, par. 2) At the ending (of all subabsolute growth), we believe that the Supreme and the Ultimate will also become aware of their complete oneness, of their future-eternal interdependence, hence will they also enter into the experiential partnership of future eternity.

§4-B. THE SECOND POST-UNIVERSE AGE: THE ULTIMATE-ABSOLUTE.

The Papers tell us (p. 1171, par. 5) that the Dual-Deity partnership of the Supreme-Ultimate will give rise to a new partnership of the Ultimate-Absolute. If we again go back to the beginning of things, we will find a parallel development. We are informed that the Spirit has the same relationship to the Son in later creations, that the Son has to the Father in the original (Havona) creation. (p. 93, par. 5) If this is the case, then we may

reasonably deduce that the Dual-Deity partnership of the Supreme-Ultimate will inaugurate the (non-sequential) appearance of the inner zone of the Cosmos Infinite in the first post-universe age. We may further deduce that a new partnership of God the Ultimate and God the Absolute will begin to function sometime thereafter — whenever the second post-universe age begins.

We advance the opinion that the Ultimate-Absolute will begin to operate in the Cosmos Infinite at any point after the appearance of the inner zone of this endless universe. This appears to be a Dual-Deity partnership that begins operating in the second stage of development — in the intermediate zone(s) — and will continue on into the depths of the Final Age, and into the remote regions of the peripheral universe of infinity.

We are informed that the Personalized Adjusters serve in the domains "... of the Ultimate, the Supreme-Ultimate, even to the levels of the Ultimate-Absolute." (p. 1201, par. 6) If the Personalized Adjusters are serving (or will serve) on these levels and in these domains, then we believe the finalizers will also be there, because the eternity-potential of the personal endowments of the finalizers is rather like the present actuality of the personal endowments of the Personalized Adjusters.

§4-C. THE THIRD POST-UNIVERSE AGE: THE ABSOLUTE AND THE FATHER-INFINITE.

We are informed (p. 1171, par. 5) that the transition of the Dual-Deity association of Ultimate-Absolute to that of Absolute and Father-Infinite is tantamount to "... the completion of the cycle of reality." This, then, is evidently the final out-reach of God the Absolute in the experiential penetration of the infinite cosmos.

This statement suggests some manner of contact and functional relationship between God the Absolute and the Father as Infinite. What this relationship might be, we can only conjecture. But, we have the belief, that in concept we are drawing very near to post-experiential realities.