

URANTIA BOOK

STUDY AIDS

by

CHRIS HALVORSON

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Etymology of Coined Words in The Urantia Book
(notes for work in progress by Chris Halvorson)

-ia = noun-forming suffix used for names < thematic vowel -i- + L. noun suffix -a (first declension, nominative)

general: urania = heavenly (uran-) one (-ia)

specific: Urania = the heavenly one (Gr. Myth., the Muse of astronomy)

-tia = noun-forming suffix < -t- of L. past participle stem + -ia
(cf., -tion and -ion)

U.B.: "-tia" is indicative of impersonal, while "-ia" is more personal

general: urantia = heavenly (uran-) place (-tia)

specific: Urantia = (y)our heavenly place (i.e., in the cosmos)

Caligastia = the one who is (-tia) entirely (as) darkness (calig-), and no longer personal

Dalamatia = the place (-tia) [to stand] together (ama) with (Dal)igastia

Daligastia = the one who is next in standing after, and who stands with, Caligastia (since "D" immediately follows "C" in the alphabet); also as a parallel to "Caligastia", "the one who consorts with Caligastia" (dali- < dally = to converse = obs., to consort); as a further illusion, "the one who is entirely deception" (dali- < dally = to trifle < O.Fr., truffe = diminutive of truffe = deception)

Edentia = the (eden)ic place (-tia)

Monmatia = the mother (ma) place of (-tia) man (mon)

morontia = that which is (-tia) akin to (on) matter (mor)

Panoptia = the all (pan-) - seeing (op-) place (-tia) (literally, the Panoptians are "those who see the big picture". They saw beyond the sophistries of the Lucifer rebellion. The name of their leader during those times, Ellanora, literally means "the light", shining in the darkness of the rebellion.)

Satania = the place of (-ia) adversity (satan), that maintains its personal character (Satan = lit., the Adversary < satan = Heb., adversary)

Solonia = the sage (solon) one (-ia)

-dek < Heb., -dheq = noun-forming suffix (cf., -ness)

lan = past tense of the obsolete verb "lin" = to cease, discontinue

Melchizedek = Heb., the king (malki) of righteousness (tsedheq) =
U.B., the primary righteous expression (of a local
universe descending Son)

Vorondadek = the very (vor-) father (da) - like (on) expression (-dek),
paralleling the designation "Constellation Father"

Lanonandek = the no-longer (lan) one (an) - like (on) expression (-dek),
referring to the diverse and nonunity nature of
Lanonandeks, in descending comparison to Vorondadeks

Norlatiadek = the northern (nor) law (la) place (-tia) with
Melchize(dek) identification, referring to the legislative
activities at the constellation level and the presence of
the special Melchizedek schools in this constellation, and
implying that this constellation is in the northern
regions of the local universe of Nebadon

chronoldek = expression (-dek) of time (chronol)

don = a distinguished man, one of position or importance, a leader and
first-class man

Amadon = the together (ama) leader (don), referring to his loyal service
at Van's side during and after the Lucifer rebellion

Andon = the first (an) true human man (don)

don < O.E., dun = n., down = upland

splan- < esplan- < L., explanare = to level

Nebadon = the nebular upland (The local universe level is the local
upland relative to the lowlands where mortals begin their
ascension careers in the Milky Way spiral nebula.)

Splandon = the level upland (The major sector level is where all of the
local differences are "leveled out" prior to the spiritual

preparatory schools at the superuniverse level.)

ens = abstract being, existence in the most general sense

fand = obs., to put to the test, to experience, to seek

Angona = the primary (an) generator (gon-) [of the solar system]

Ensa = the [level of] being (The minor sector level is where ascending mortals learn about the true foundations of "being", how reality is fundamentally grounded by the physical universe of universes.)

Fonta = the first (a) source (font) [for true human offspring]

Grandfanda = the ancestor (grand-) [of all who] seek (fand) [the Father]

Havona = the "new heaven" (Rev:21.1)

Jerusem = the "new Jerusalem" (Rev:21.2)

versa = L., focus, hub (see endnote entitled "Versa")

Uversa = the hub of the superuniverse that is the seventh expression of triune pattern ("U" is the 21st letter of the alphabet, and 21 equals 7 times 3. Hence, the headquarters worlds of the other superuniverses are Cversa, Fversa, Iversa, Lversa, Oversa, and Rversa. The "U" notation is also used in "Umajor the fifth" and "Uminor the third".)

motus = L. gerund meaning motion < moveo = to move (The suffix "-us" is masculine, so motus is motion in an overt, directed sense, like the motion of a falling rock.)

mota = [inherent] motion (Mota--the transcendent harmonization of science, philosophy, and religion--is innately dynamic, moving.)

ton < O.E., tun = town

or- = O.E., out

von < M.E., wone = dwelling, dwelling place, domain

Orvonton = the out-dwelling town (The superuniverse domain is the dwelling place for ascending mortals that is outside of the local universe domain, and the seventh Paradise satellite of the Infinite Spirit is the hometown for "the reunions of the struggles and triumphs of the ascendant career" [17:1.9].)

-ing = noun-forming suffix meaning "a person or thing of a (specified) kind or origin"

Divinington = the divine-kind town

Sonarington = the "Son agent"-kind town (-ar suffix means "an agent of")

Spiritington = the Spirit-kind town

Vicegerington = the vicegerent-kind town (the "deputy ruler"-kind town)

Solitarington = the solitary-kind town

Seraphington = the seraph-kind town (the angel-kind town)

Ascendington = the ascendant-kind town

Salvington = the saved-kind town (The local universe capital is where ascending mortals are spiritualized. That which can be spiritized is that which can be "saved" eternally.)

*** Endnotes ***

Versa

verse < L., versus = lit., a turning (vertere = to turn)

U.B.: masculine = directionlike, feminine = placelike, neuter = abstract
L. past participles: -us = masculine, -a = feminine, -um = neuter

Adverse

(ad- = to, at, toward)

adversus = facing, opposite, opposing (adverse intentions)

adversa = unfavorable (adverse effects)

adversum = adversity

Universe

(uni- < unus = one, only one, at the same time)
universus = combined in one, whole, entire (directed)
universa = entire, complete (inherent)
universum = universe, the world

Verse

masculine: metrical sequence of words (He wrote a verse.);
also, versus (plaintiff versus defendant)
feminine: poetical character (She wrote in verse.); also, vice versa
(vice = in the place of another + versa = focus, hub)

Versa is the nondirectional aspect of "a turning", that is, the hub;
while versus is the directional aspect, the rotation.

Conception and Birth of a Mortal Ascender

by

Chris M. Halvorson

The word "conception" denotes the moment in time when something becomes a *separate* actuality; the word "birth" denotes the subsequent moment in time when that something becomes an *independent* actuality. To understand how something can be separate but not independent, consider the human liver, for example. It is definitely a separate part of the body; it is individuated; it has identity. However, it is clearly not independent of the body. If the liver is removed from the body, it will not persist as living matter; it will die. For ongoing animation, the liver depends on the living vitality that is associated with the energy system of the material body; it is not self-animating. In the case of the liver, the human is also dependent on it for the vital material processes of the body. However, this reverse dependence is not a necessary consequence of separateness; the kidneys are also separate organs, but one of them can be removed without resulting in the death of the human.

The ascension career moves from matter, through mind, to spirit. Consequently, there are three pairs of conception and birth events for an ascending mortal. Material conception is the moment when an ovum from the mother merges with a spermatozoon from the father. This event marks the very beginning of a potential eternal personality; and in that potential lies the value, a value which is just as great at this initial moment of separation into a single-celled organism as it is at any subsequent moment of emerging actuality. This is the reason why children who die prior to material birth are still resurrected in the probationary nursery on the finaliter world—dependent upon the survival of at least one of their natural parents. At the moment of material conception, physical changes occur in the ovum that prevent other spermatozoa from entering, literally marking one aspect of the separateness of the new organism. These physical changes also allow the cell to augment its living vitality with the reproductive spark, making it a totipotent stem cell, a cell capable of producing the totality of a human. An isolated totipotent stem cell is indeed a separate organism, as opposed to the qualified, suborganismal nature of a pluripotent or multipotent stem cell.

Material birth marks the beginning of the material independence of the child from the human mother, the graduation from the material womb. The moment of material birth is recorded by the archangels (viz., the personality record keepers), because a truly distinct, unique personality can be actualized on such an independent foundation. After material birth, a child has separate and independent material identity; but in the eyes of the universe, the real identity of a being is spiritual, because personality is spirit pattern. Hence, true, potentially eternal identity is marked by the arrival of a Thought Adjuster—at just under six years of age, on average, on Urantia. The spirit substance of the Thought Adjuster *is* eternal identity; but until the ascender becomes a first-stage spirit, it is not the sole identity of the human personality.

At a very early age, parents will often proclaim that their child has developed a "mind of his (or her) own". In reality, a child is literally mindally joined to the parents for many years. This is why young children cannot be resurrected in the probationary nursery until (or unless) at least one of their parents is repersonalized on the mansion worlds and reacquires mind. Not until sixteen years of age—with only a few exceptions—can a child conceive of themselves as an ascender and choose the path to Paradise. Mindal conception is the moment of this decision, more than just *making up* one's mind, but actually *making* one's mind a separate activity. As a person grows through the progressively more spiritual stages of morontial identity, that being becomes less and less dependent on the presence of the local universe Mother Spirit for mind. Upon achieving the status of a first-stage spirit, a person becomes self-minded and can graduate from the mindal womb of the Universe Mother. This is the moment of mindal birth.

Spiritual conception is the moment of soul fusion with the Thought Adjuster, the moment when the immortal human self becomes a separate universe value of eternal surety. The soul and the spirit fragment are like the two gametes which fused to form the zygote at material conception. Spiritual conception finalizes the decision-making process that began at mindal conception. At this point, the choice for the eternal career is irrevocable and embraced without reservation. Spiritual birth is the moment when an ascender becomes a fourth-stage or graduate spirit, marking the personal recognition of the superuniverse Master Spirit and the ability to leave the spiritual womb and be transferred from the seventh to the sixth circle of Havona. Thus begins the independent spiritual ascension of the circles of Havona, not unlike the ascension of the psychic circles that was begun so long ago by a lowly mortal of time and space.

Extrapolating from these ideas of material, mindal, and spiritual conception and birth, one can reflect on personal conception and birth; however, such notions are of limited validity. Personality is bestowed by the Universal Father from outside of space and time; but, technically, conception and birth are temporal events. Will is individuated as personality, but the separation occurred in the eternal past; hence, that event can be only loosely called "personal conception". Mortals begin the ascension career, *in fact*, as animals, not as humans; but *in truth*, they are persons, because their personalities existed before they were even conceived. This is why children are said to be *personalized* in the probationary nursery at the time of their resurrections, even if they died at a very early stage of development. Volition is the exercise of the will. As a child develops from a single-celled organism, the seven adjutant mind-spirits constantly attempt and then successively make contact with the increasingly complex animal life form. When the seventh adjutant mind-spirit is successful, the child becomes a volitional being, the personality finally manifests itself in space and time. This finite personality carries on through time and space to supremacy and then beyond, ultimately achieving coabsoluteness with the Universal Father at the ends of eternity. However, even then there is not actual "personality birth"; the child can never be truly independent of the Father, because the personal womb, the presence of the Universal Father, has no bounds.

History of Life

by

Chris M. Halvorson

The Urantia Book gives a detailed overview of the historical geology of our planet, Urantia (see Papers 57–61). Any systematic presentation of historical geology is built upon the framework of a geologic time scale, a partitioning of the entire span of geologic time into a hierarchical set of divisions, tied to a sequence of absolute dates. The geologic time scale implied by the overview in *The Urantia Book* is shown in the chart on the next page.

Some aspects of the partitioning and nomenclature in geologic time scales do not have universal agreement among geologists. The system that is used in this paper is a harmonization of the system in *The Urantia Book*, systems in common use, and an overriding desire for consistency. The Cryptozoic Eon is often referred to as simply Precambrian Time, with the Archeozoic and Azoic Eras labeled the Archean and the Hadean, respectively. Herein, all eons and eras are referred to by those names that end in the suffix “-zoic”, meaning “life”. (The literal meanings of the eon, era, and epoch names are shown parenthetically.) This choice makes the nomenclature uniform, and it emphasizes the fact that the universe was created to be inhabited. Urantian geologic time embodies the history of life on this planet.

In common usage, the boundaries of the periods in the Cryptozoic are rather arbitrary. The overview of history in *The Urantia Book* supplies the requisite information to make these boundaries much more definitive. Consequently, the Neoproterozoic is defined to be equivalent to the Vendian, which is usually considered to be only the most recent portion of the Proterozoic. There are a few other minor boundary issues. The Mississippian and Pennsylvanian Periods of the Paleozoic are combined into one period, the Carboniferous, in *The Urantia Book*; and the Paleocene Epoch is included in the Eocene. Both of these approaches are used by some geologists, as well. In fact, there are many different sets of boundary definitions for the epochs in the Cenozoic. Most commonly, the beginning boundary of the Pliocene is chosen at a more recent date than in *The Urantia Book*, and the earlier ages are designated as the Late Miocene. The beginning dates for the Pleistocene and the Holocene reflect the clarified chronology of the ice ages that is presented in *The Urantia Book*. Usually the beginning of the Holocene Epoch is set at about 10 000 years ago, which is roughly the beginning of the Neolithic, whereas 35 000 years ago is near the beginning of the Upper Paleolithic.

The most pronounced difference between the geologic time scale of *The Urantia Book* and those in common use is the sequence of absolute dates. The dates in *The Urantia Book* are the actual recorded historical dates, but the dates in common use are radiometric dates. The rightmost column in the chart gives the approximate ratio between these two sequences of dates. The first clue to understanding why there is a difference between actual and radiometric dates is inserted into the chronological presentation in *The Urantia Book*, namely, Paper 58, section 3.

Geologic Time Scale

Eon	Era	Period	Epoch	Approximate Beginning Date [years ago]	Radiometric-to-Actual Date Ratio*	
Phanerozoic (visible life)	(recent life)	Quaternary	Holocene (wholly recent)	35 000	1.0	
			Pleistocene (most recent)	2 100 000	1.0	
		Tertiary		Pliocene (more recent)	12 000 000	1.0
				Miocene (less recent)	25 000 000	1.0
				Oligocene (scarcely recent)	35 000 000	1.0
				Eocene (early recent)	45 000 000	1.2
				Paleocene (remotely recent)	50 000 000	1.3
	Mesozoic (middle life)	Cretaceous		100 000 000	1.4	
			Jurassic	124 000 000	1.6	
			Triassic	150 000 000	1.6	
	Paleozoic (early life)		Permian	180 000 000	1.6	
			Pennsylvanian	210 000 000	1.6	
			Mississippian	226 000 000	1.6	
			Devonian	275 000 000	1.5	
			Silurian	300 000 000	1.5	
			Ordovician	350 000 000	1.4	
	Cryptozoic (hidden life)	Proterozoic (former life)		Neoproterozoic	450 000 000	1.4
				Mesoproterozoic	500 000 000	2.0
Paleoproterozoic				550 000 000	4.0	
Archeozoic (ancient life)			Late	750 000 000	4.0	
			Middle	850 000 000	4.0	
			Early	1 000 000 000	4.0	
Azoic (without life)			Late	1 500 000 000	—	
			Middle	3 000 000 000	—	
			Early	4 500 000 000	—	

* There is no single set of standardized radiometric dates, and any given set has inherent uncertainties; therefore, the date ratio compares an average radiometric date to the approximate actual date that is given in *The Urantia Book*. A precise comparison is not possible. (There are no radiometric dates corresponding to the beginnings of the Azoic periods.)

It is not a coincidence that this section is immediately prior to the overview of the Proterozoic, where the largest change in the date ratio occurs. The section is about the "spatial environment", in particular, the presence of subelectronic energy activities in the environment (cf., 42:5.5, Paper:section.paragraph), and how these energies do not directly affect the evolution of life, but are nonetheless essential to it. The usefulness of natural radioactive decay as an accurate dating method hinges on the common assumption that the rate of decay is constant over time. That assumption is incorrect. Radioactivity is a reflection of the existence of the subelectronic domain of physical reality (42:4.12); it is affected by the environment, which is a function of both space and time. An atom is not an isolated physical system; there is no vacuum (42:4.6). Radioactivity is proportional to subelectronic activity (42:4.5,7). Hence, both mutation and radiometric dating are indirectly affected by the spatial environment.

The Master Physical Controllers, specifically, the energy transformers (29:4.15–18), have regulated radioactivity (42:4.10) over the span of geologic time, according to the evolution plan of the Life Carriers. In the past, the rates of radioactive decay were greater than the present rates. Therefore, radiometric dates, which are determined by assessing the degree of decay, overestimate the crystallization age of a mineral in a rock, especially if the mineral was formed in the remote past. For the oldest rocks on the surface of the earth, the radiometric dates are about four times greater than the actual dates. The oldest rocks that have been discovered so far are the Acasta Gneisses in northwestern Canada near Great Slave Lake, with a radiometric age of 4.03 billion years. Mineral grains of zircon in sedimentary rocks in west-central Australia have a radiometric age of 4.4 billion years. The oldest dated moon rocks have an age of 4.5 billion years. (The moon reached its present size just prior to the earth.) The oldest lead deposits are dated at 4.54 billion years, and the oldest meteorites at 4.58 billion years. These oldest radiometric dates correspond to actual dates from 1.01 to 1.15 billion years ago, which agrees with the statement in *The Urantia Book*: "Urantia is more than one billion years old on its surface" (57:7.3).

The sun was born 6 billion years ago; and by 5 billion years ago, it was an isolated variable star with a period of three and one-half days. Over the course of one million years, beginning 4.5 billion years ago, the Angona system passed by the sun and initiated the formation of the solar system. This event marks the beginning of the Azoic Era. By about 3.0 billion years ago, the embryonic stage of development was completed; so the solar system was registered and given the name *Monmatia*, marking the beginning of the Middle Azoic. *Monmatia* literally means "the mother place of man", which is correlated with the name *Urantia*, "(y)our heavenly place". Over the next 1.5 billion years, meteors rained down upon the earth and the moon. The transition from the meteoric age to the volcanic age occurred 1.5 billion years ago, when the earth was two thirds its present size and the moon was nearly complete. This is the beginning of the Late Azoic.

About 1 000 000 000 years ago, having nearly reached its current size, the earth "was placed upon the physical registries of Nebadon and given its name". This is the literal beginning of *Urantia* history, the beginning of the Archeozoic Era. Approximately 950 000 000 years ago, "Urantia was assigned to the system of Satania for planetary administration and was placed on the life registry of Norlatiadek". This life registration marks the initiation of the construction of the material organizations for life by the Master Physical Controllers, specifically, the primary associators (29:4.25-27), who were the first beings to arrive on the planet. The ancient life on the planet was prokaryotic. Prokaryotes (bacteria, cyanobacteria, archaeobacteria, mitochondria, and chloroplasts) are living machines, single-celled power plants; so their association with the power beings (viz., the Master Physical Controllers) is only natural. In fact, the energy transformers and the primary associators both store and release energy, analogous to the storage and release of energy by prokaryotes via ATP (adenosine triphosphate). Also, the secondary dissociators (29:4.28) function much like the bacteria involved in the decomposition of organic matter.

When the first Life Carriers came to Urantia 900 000 000 years ago, their presence activated the lifeless material forms, of the completed original prokaryotes, with living vitality (cf., 36:6.3). Living vitality is the first phase of life animation. Prokaryotes cannot access the second phase, the reproductive spark; hence, they multiply by simple fission (DNA replication and cell division), rather than sexual reproduction, the meiosis and mitosis of eukaryotes. The oldest cyanobacteria fossils have a radiometric date of 3.5 billion years ago, corresponding to an actual date of 875 000 000 years ago. As a result of the activation of prokaryotic life: "[Urantia] was accorded full universe status. Soon thereafter it was registered in the records of the minor and the major sector headquarters planets of the superuniverse; and before this age was over, Urantia had found entry on the planetary-life registry of Uversa."

The Middle Archeozoic begins 850 000 000 years ago, with the real stabilization of a crust, global convection in the mantle, and a core of heavier elements at the center of the earth. This date is also marked by the initial functioning of the magnetic poles. The beginning of the Late Archeozoic, 750 000 000 years ago, is marked by the initiation of the north-south and east-west cracking of the single land mass, the start of continental drift. As the continents separated, large shallow seas formed in the breaks. When these seas reached the proper state of development, they harbored "the inauguration of the evolutionary cycle" (58:1.2).

Eukaryotic life is designed for evolution, and 550 000 000 years ago the Life Carriers implanted the first single-celled eukaryotes in the seas of Urantia. This eukaryotic plant life was organized *in situ* and was built upon the foundation of the prokaryotic life that had already been established on the planet; in particular, chloroplasts are prokaryotes. The establishment of eukaryotic life marks the beginning of the Proterozoic Era. The oldest fossil of a macroscopic organism is radiometrically dated to be 2.1 billion years old, corresponding to an actual date of

548 000 000 years ago. The oldest relatively clear evidence of eukaryotes is dated to be about 1.8 billion years old, implying an actual age of 540 000 000 years. Both of these dates agree nicely with the date that *The Urantia Book* gives for the beginning of the Proterozoic. In addition, geologists date the beginning of the transition to an oxygen atmosphere at 2.2 billion years ago, which is precisely an actual date of 550 000 000 years ago.

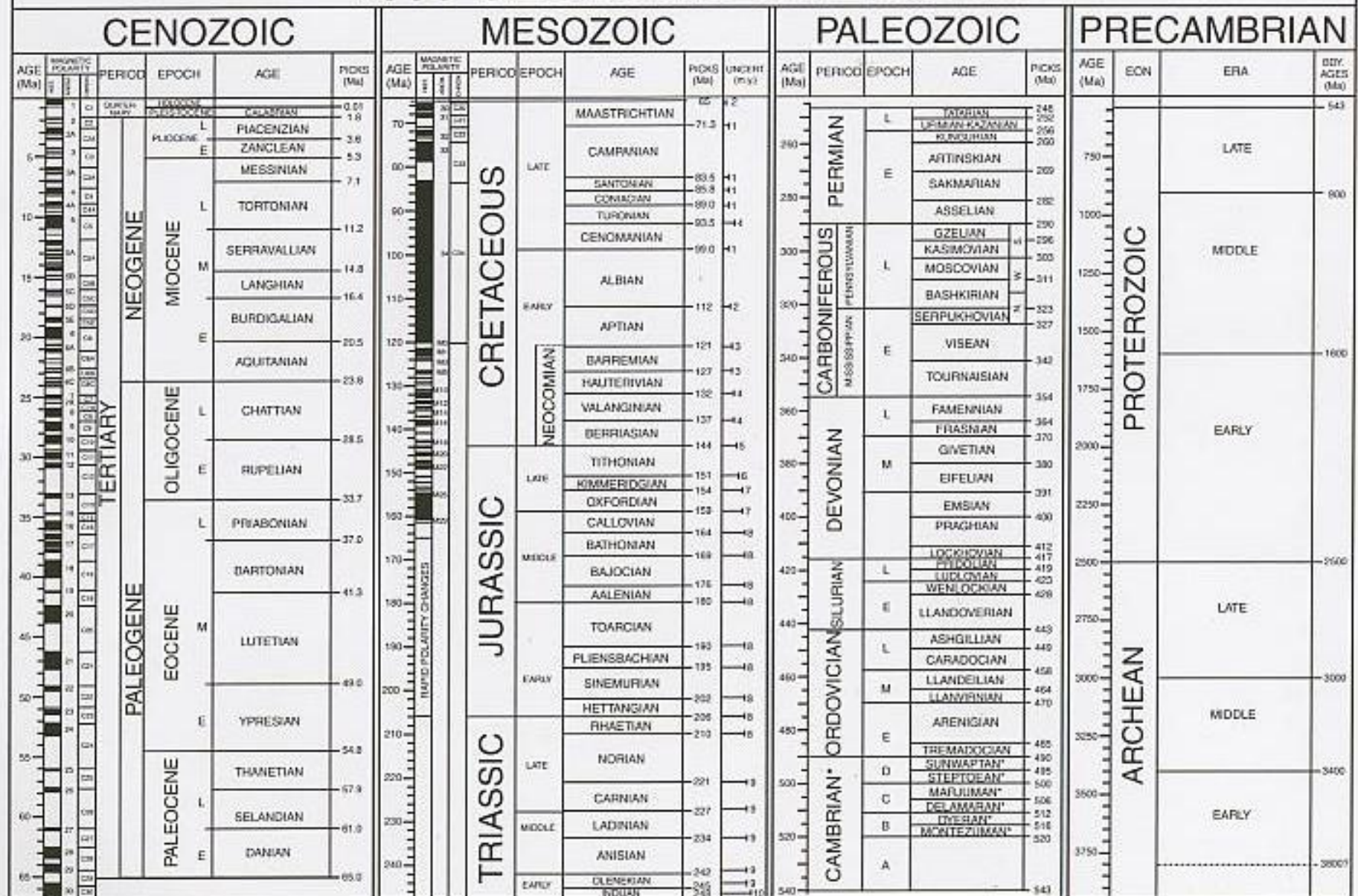
The Master Physical Controllers began to decrease radioactivity subsequent to the implantation of eukaryotic life. By 500 000 000 years ago, the corresponding radiometric date is 1.0 billion years ago, rather than 2.0 billion years ago. This is the time of the transition from the predominance of cyanobacteria to the dominance of algae and other eukaryotic plant life. This transition marks the end of the Paleoproterozoic and the beginning of the Mesoproterozoic. Radioactivity continued to be decreased until the advent of animal life 450 000 000 years ago, marking the beginning of the Neoproterozoic. There were, and continue to be, many forms of life between those that can be classified as either true plants or true animals; and these forms of life evolved *gradually* from plants. However, there was a final, *sudden* transition to a protozoan (literally, "first animal") from an animallike borderland organism (65:2.2-4).

The occurrence of "suddenlies" in evolution demonstrates that there is a purposeful force behind the evolutionary process. Consider a flexible plastic ruler held between your hands. As you slowly press your hands together, the ruler, at first, bends "plastically". This is like a *gradual* phase of evolution. Eventually, however, the ruler snaps. This is analogous to a *sudden* evolutionary transition. Such two-phase behavior is the typical response of a physical system to the slow, progressive application of an external force or influence.

Based on the date ratio in the geologic time scale, notice that the energy transformers established control over the spatial environment prior to the first sudden evolutionary transition, and then regulated that environment about a roughly uniform subelectronic activity level for many subsequent ages. Over the course of the Paleozoic and well into the Mesozoic, the date ratio shows a small, and perhaps steady, increase. Then, coincident with the first experimental mammals (60:1.11, 60:3.21), the date ratio begins to decrease. The decline continues until the date ratio reaches unity, prior to the evolution of modern types of mammals during the Oligocene Epoch of the Cenozoic. From that point on, radiometric dates are a fairly good estimate of actual dates.

As a consequence of the clarification in *The Urantia Book* of the absolute dates of the geologic time scale, the roles of the Master Physical Controllers and the Life Carriers, and the existence of the sudden transitions in evolution, the history of life on our planet can finally be contemplated from a logical framework. All that comes from the First Source and Center of all things and beings is inherently logical. God and his "hosts of hands" are behind the unfolding of life. Evolution truly is "creativity in time" (105:6.5).

1999 GEOLOGIC TIME SCALE



GEOLOGICAL SOCIETY OF AMERICA

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*International ages have not been established. These are regional (Laurentian) only. Boundary Picks were based on dating techniques and fossil records as of 1999. Paleomagnetic attributions have errors. Please ignore the paleomagnetic scale.

Sources for nomenclature and ages: Primarily from Gradstein, F., and Ogg, J., 1996, *Episodes*, v. 19, nos. 1 & 2; Gradstein, F., et al., 1995, *SEPM Special Pub. 54*, p. 95-128; Berggren, W. A., et al., 1995, *SEPM Special Pub. 54*, p. 129-212; Cambrian and basal Ordovician ages adapted from Landing, E., 1998, *Canadian Journal of Earth Sciences*, v. 35, p. 329-338; and Davidek, K., et al., 1998, *Geological Magazine*, v. 135, p. 305-309. Cambrian age names from Palmer, A. R., 1998, *Canadian Journal of Earth Sciences*, v. 35, p. 323-328.

TAKE OUR
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Introduction to Geology | **Navigating our Geology Wing**

(mya = million years ago)

Phanerozoic Eon (543 mya to present)	<u>Cenozoic Era</u> (65 mya to today)	Quaternary (1.8 mya to today) <u>Holocene</u> (10,000 years to today) <u>Pleistocene</u> (1.8 mya to 10,000 yrs) Tertiary (65 to 1.8 mya) <u>Pliocene</u> (5.3 to 1.8 mya) <u>Miocene</u> (23.8 to 5.3 mya) <u>Oligocene</u> (33.7 to 23.8 mya) <u>Eocene</u> (54.8 to 33.7 mya) <u>Paleocene</u> (65 to 54.8 mya)
	<u>Mesozoic Era</u> (248 to 65 mya)	<u>Cretaceous</u> (144 to 65 mya) <u>Jurassic</u> (206 to 144 mya) <u>Triassic</u> (248 to 206 mya)
	<u>Paleozoic Era</u> (543 to 248 mya)	<u>Permian</u> (290 to 248 mya) <u>Carboniferous</u> (354 to 290 mya) Pennsylvanian (323 to 290 mya) Mississippian (354 to 323 mya) <u>Devonian</u> (417 to 354 mya) <u>Silurian</u> (443 to 417 mya) <u>Ordovician</u> (490 to 443 mya) <u>Cambrian</u> (543 to 490 mya) <u>Tommotian</u> (530 to 527 mya)
<u>Precambrian Time</u> (4,500 to 543 mya)	<u>Proterozoic Era</u> (2500 to 543 mya)	Neoproterozoic (900 to 543 mya) <u>Vendian</u> (650 to 543 mya) Mesoproterozoic (1600 to 900 mya) Paleoproterozoic (2500 to 1600 mya)
	<u>Archaean</u> (3800 to 2500 mya)	
	<u>Hadean</u> (4500 to 3800 mya)	

A Brief Reflection on Idealism

by

Chris M. Halvorson

Forward-looking people all over the world, since the dawn of humanity, have longed for peace in place of war, wisdom in place of ignorance, goodness in place of evil, and love in place of hate. This spiritual idealism, this irrepressible reach for better things, has long supplied the energy for human progress. In modern times, many conscientious individuals have increasingly pointed to Western civilization as the embodiment of science without idealism, politics without principles, wealth without work, pleasure without restraint, knowledge without character, power without conscience, and industry without morality. Although there is much truth in these identifications, it is incorrect to conclude that Western civilization is inherently evil—or worse yet, to generally repudiate science, politics, wealth, pleasure, knowledge, power, and industry.

To avoid reaching these incorrect conclusions, one must hold on to a higher objectivity; one must differentiate the baby from the bath water; one must not become subject to the human tendency toward a quasi-religious zeal of belief. The antidote for a materialist who is devoid of spiritual outlook is not an idealist who excludes facts. Individuals who prefer optimistic illusions to reality can never become wise. Only those who face facts and adjust them to ideals can achieve wisdom. Wisdom embraces both the fact and the ideal. Avoid the temptation to label the expression of an ideologically inconvenient fact as the manifestation of a conspiracy. Beware of the historical sophistry of responding to unbridled materialism with untempered idealism.

Idealists must realize that hand in hand with their greater affinity to ideals is a lesser sense of practicality—just as materialists must recognize the reverse. Spirit and matter are not opposites or enemies, neither is one greater, or more real, than the other. Every person should strive to form a unity of ideals and facts in their consciousness; and, to the extent that this unity cannot be formed, spiritually minded and materially minded individuals must join together to complement each other. If nothing else, idealists should at least acknowledge that if it weren't for "less idealistic" people down through history, the idealists in each generation would have been exterminated by the baser orders of humanity.

The conscious or subconscious vulnerability felt by many idealists leads to fear, and fear corrupts idealism. Fear deadens the higher senses; it clouds the perception of goodness. When idealists don't rise above their fears, they progressively view the world through the eyes of fear; more and more they see only the error and the evil. Without a sure knowledge of the fact of goodness, and a certainty of the truth that goodness always surpasses evil, an idealist will feel a growing emptiness, which leads to despair and desperation. Hate will build, and violence will seem to be the only recourse against an apparently increasingly evil world. The idealist will become a nihilist, the personification of the very antithesis of spiritual ideals.

When Is Jesus' Birthday?

by

Chris M. Halvorson

The Urantia Book says that Jesus was born "at noon, August 21, 7 B.C." (122:8.1, Paper:section.paragraph) However, the authors do not say if this is a Julian Calendar date or a proleptic Gregorian Calendar date. That is, does the date refer to the calendar that was in use at that time; or does it refer to the current calendar, extended backward in time? More to the point, if Jesus' birthday is celebrated on August 21 of the current calendar, is that really the anniversary of his birth?

When the Julian Calendar was established, Julius Caesar set March 25 as the date of the vernal equinox, which was also taken by many people as the beginning of a new year. (The conception of Mithras—and subsequently, the incarnation of Jesus—was assumed to be at the start of a year, with the birth nine months later on December 25, the winter solstice.) Due to the imprecision of the Julian leap year system (viz., every fourth year, with the extra day added before February 25), the date of the vernal equinox drifted as the centuries passed. One of the goals of the calendar reform of Pope Gregory XIII was to reset the date of the vernal equinox to roughly the same date that it held at the time of the Council of Nicea in A.D. 325, when the original method for calculating the date of Easter was established. To that end, the day following Thursday, October 4, 1582 (in the Julian Calendar) was declared to be Friday, October 15, 1582, the first official date of the Gregorian Calendar.

Besides this ten-day difference between the Gregorian Calendar and the Julian Calendar, the Gregorian reform also introduced a new leap year system. A year is a leap year if it is divisible by 4, unless it is divisible by 100 but not 400; and the extra day is added after February 28. The Gregorian Calendar reform did not address the issue of when the numerical value of the year is incremented. In fact, January 1 was not universally recognized as New Year's Day until the early decades of the 20th century. It is now common practice to conceive of both the Julian Calendar and the Gregorian Calendar with January 1 as New Year's Day and the extra day in a leap year as February 29. In *The Urantia Book*, the year is incremented on January 1, rather than March 25. For example, consider the story of the beginning of the public ministry of Jesus and the twelve apostles. Paper 138 refers to the "five months of testing" for the apostles—personal work prior to the public work. This period is described as approximately the last five months of a year, namely, August to December of A.D. 26 (138:7.7, 138:8.1). Then, at the beginning of Paper 141, the public work is said to have begun on "January 19, A.D. 27". These facts definitely imply that January 1 is taken to be New Year's Day. Confirmation that the year does not increment on March 25 is given at the beginning of Paper 143. About five months after the start of the public ministry, and after spending some time in Jerusalem, Jesus and the twelve departed for Samaria "at the end of June, A.D. 27". Clearly, the year did not increment in March.

In this analysis, Julian dates will be indicated by "A.D." or "B.C." associated with the year; but Gregorian dates will use the Common Era, C.E., designation. (This is not to be confused with the C.E. and B.C.E. designations, meaning "Christian Era" and "Before Christian Era".) In the Common Era Calendar, the year number can be positive, negative, or zero (e.g., 1 B.C. is 0 C.E.). Since the Gregorian Calendar has fewer leap years, over the centuries, than the Julian Calendar, moving backward in time from October 15, 1582 C.E., the initial ten-day difference between the Julian Calendar and the proleptic Gregorian Calendar progressively decreases to zero. From March 1, A.D. 200 to February 28, A.D. 300, a given weekday has the same month and day in both calendars; and the Gregorian day is one *less* from March 1, A.D. 100 to February 29, A.D. 200.

Julius Caesar inaugurated his calendar reform in 46 B.C. However, he was killed in 44 B.C., before the occurrence of the first leap year under the new system. Those in charge of the Roman calendar misinterpreted the specification of the new leap years as being "on the fourth year", rather than "every four years". In ancient times, it was customary to count inclusively. For example, the resurrection of Jesus was "on the third day", Sunday. Friday, when he died, was counted as the first day. Although scholars agree that the first twelve leap years were every three years, they disagree about whether the first of those twelve was 43 B.C. or 42 B.C.; because 46 B.C. was an irregular year of 445 days, to transition from the previous calendar, making 45 B.C. the first regular Julian year. After the twelfth leap year (10 B.C. or 9 B.C.), Caesar Augustus clarified the counting of leap years and imposed a twelve-year moratorium on leap years (i.e., three leap years). Thus, depending on whether 10 B.C. or 9 B.C. was the last improper leap year, the first proper leap year was either A.D. 4 or A.D. 8, respectively.

Many of the dates in *The Urantia Book* include not only the month, the day, and the year, but also the weekday. For example, at the beginning of Paper 140, the ordination of the twelve is said to have occurred "on Sunday, January 12, A.D. 27". The inclusion of the weekday with the date indirectly indicates whether the date refers to the Julian Calendar or the proleptic Gregorian Calendar. It is a Julian date, because the Gregorian day of January 12 is Tuesday. Further indication that the dates in *The Urantia Book* are Julian dates, and that the authors are aware of the historical confusion about the early Julian calendar, is very ingeniously communicated by the authors, in keeping with the prohibition (in the revelatory mandate) against imparting unearned knowledge. Every B.C. date in *The Urantia Book* lacks an associated weekday; but the very first A.D. date, and almost every one after that, includes the weekday. Of particular interest, there are three A.D. dates prior to the possible leap day in A.D. 4, namely, Wednesday, March 16, A.D. 1 (123:4.9), Friday, April 14, A.D. 2 (123:6.7), and Thursday, September 13, A.D. 3 (124:1.7). The particular weekday specified with each of these dates implies that A.D. 4 was a leap year. If A.D. 4 had not been a leap year, then the weekdays would have been Thursday, Saturday, and Friday, respectively. Therefore, since A.D. 4 was a leap year, 10 B.C. was the last of the improper leap years before the hiatus.

Having cleared up the leap year uncertainties of the Julian Calendar, the precise relationship between the early Julian Calendar and the proleptic Gregorian Calendar has been established. Since 0 C.E. is a leap year, but 1 B.C. is not, from March 1, 1 B.C. to February 29, A.D. 100, the Gregorian day is two less than the Julian day. This is the relationship for most of the dates in *The Urantia Book*. For example, the resurrection was at 3:02 a.m. on Sunday, April 9, A.D. 30 (189:1.1). The anniversary of this event occurs on April 7 of the Gregorian Calendar. Continuing backward in time, the relationship between the two calendars now begins to reverse. Since -4 C.E. is a leap year, but 5 B.C. is not, the Gregorian day is only *one* less than the Julian day from March 1, 5 B.C. to February 28, 1 B.C. Likewise, since -8 C.E. is a leap year, but 9 B.C. is not, from March 1, 9 B.C. to February 28, 5 B.C., the values of the Gregorian and Julian days are again the same. *Jesus' birthday is on the same day in the two calendars.* This represents an incredible correlation of several apparently arbitrary human decisions that span more than sixteen centuries of history! Is it merely coincidence, or have some of the decisions about the calendar been guided by the hands of more objective minds?

Another benefit of ascertaining the actual leap years of the early Julian Calendar is the ability to assign weekdays to the B.C. dates in *The Urantia Book*. Jesus was born at 12:00 p.m. on *Sunday*, August 21, 7 B.C. (-6 C.E.). Curiously, the 2000th anniversary of Jesus' birth was also on a *Sunday*, August 21, 1994 C.E. There are only twelve other B.C. dates in *The Urantia Book*. Three of them are simply the three days of the journey of Joseph and Mary from Nazareth to Bethlehem, namely, Thursday to Saturday, August 18-20, 7 B.C. (122:7.4,6). The first full date that is given in *The Urantia Book* is the birth date of John the Baptist. Adding the weekday, that date is *Friday*, March 25, 7 B.C. (122:2.7). Interestingly, John was born on the day that many people considered to be New Year's Day. In that sense, his birth literally heralded the dawn of the year that Jesus was born.

Another three of the B.C. dates in *The Urantia Book* are those of the three conjunctions of Jupiter and Saturn during 7 B.C., namely, *Sunday*, May 29, Thursday, September 29, and *Monday*, December 5 (122:8.7). The next date is *Tuesday*, October 1, 4 B.C. (123:0.6), when Joseph had finally convinced everyone that it was time to return to Nazareth. Knowing that October 1 is a *Tuesday*, the trip to Nazareth most likely began on *Sunday*, October 6, 4 B.C. (123:0.6). Continuing forward in time, Jesus' brother James was born on *Wednesday*, April 2, 3 B.C. (123:1.5); Jesus received his Thought Adjuster on *Wednesday*, February 11, 2 B.C. (123:2.1); his sister Miriam was born on *Saturday*, July 11, 2 B.C. (123:2.3); and "Mary formally turned him over to Joseph for further instruction" (123:2.6) on *Friday*, August 21, 2 B.C., Jesus' fifth birthday. The next three specific dates in *The Urantia Book* are the three dates from A.D. 1, 2 and 3 that were mentioned above. They are the birth dates of Jesus' brothers Joseph and Simon and his sister Martha, respectively. Finally, the birth dates for James and Miriam have weekdays associated with them, just like the birth dates in *The Urantia Book* for all of the other six brothers and sisters of Jesus.

Why the 25th of December?

For centuries prior to Jesus' birth, people all over the world had celebrated around the time of the winter solstice. The Norse people in Northern Europe called their roughly twelve-day celebration of light and birth, yule. One of the yule traditions was to bring evergreens into the home, symbolizing life amid the darkness and cold of winter. Prefiguring Santa Claus, the god, Odin, was believed to ride the night skies, deciding who would prosper or perish in the new year.

Throughout the Roman Empire, the month-long celebration of the winter solstice by the lower classes was called Saturnalia, a time of feasting and revelry. But among the upper classes, the holiest day of the year was December 25, the birthday of Mithras, the sun god. This god of light was believed to have been born from the earth, paralleling Jesus' birth as "true man". Shepherds were said to have come to worship the young Mithras, after being told of his birth by angels.

Mithras was called the Mediator, because he was also the god of contracts and mutual obligation, again paralleling the Christian concept of Jesus as the mediator and new covenant between God and man. In addition, treaties were sanctioned by a common meal; so a common meal of bread and wine became a part of Mithraic worship services, very much like the remembrance supper. As a further parallel, at the end of his time on the earth, Mithras rode a chariot into heaven. In the Bible, Jesus' ascension is also depicted as a bodily ascent into the sky.

Early Christians did not celebrate Jesus' birth, only his resurrection; their focus was more on the Son of God, than the Son of Man. By the 4th century, many Christians believed that Jesus had been solely a spirit being; so the Church decided to begin celebrating Jesus' birth, to reinforce his humanity. However, by then, no one remembered the date of his birth. Since the birthday of Mithras was already a widely observed holy day, the Church simply declared December 25 to be the "Feast Day of the Nativity"; the feast day of the *sun* became the feast day of the *Son*. The Church also adopted and transformed many of the old winter solstice holiday traditions. For instance, to symbolize the temptation of Eve in the Garden of Eden, the indoor evergreen trees were decorated with apples, which became the Christmas tree balls of today. Decorations of holly became symbols of Jesus' crown of thorns.

Over the centuries, the celebration of Christmas has fallen in and out of favor with both the church and the state, its mixture of the sacred and the secular in constant contention with each other. Protestant churches in the United States did not begin to celebrate Christmas until the middle of the 19th century. History has shown that the need for celebration during the darkness of winter is deeply rooted in the human consciousness. Every generation gives birth to a new expression of the holiday. December 25 does not express the *fact* of Jesus' birth, but the spirit of rebirth that is the heart and history of Christmas certainly embodies the *truth* of the birth of an incarnate Son of the living God.

(prepared by Chris M. Halvorson, as a Christmastime reflection)

Threefold Actuality with Unity

by
Chris M. Halvorson

Matter

1. things	2. fact / figment	
[in the moment]	[long term]	
3a. Spirit of Intuition (Instinct)	3b. Spirit of Knowledge (Ideology)	[subjective]
4. first cosmic intuition (logical acumen) in the Holy Spirit		[objective]
5. ideas	6. science (system of ideas)	
7. admiration of beauty		

Mind

1. meanings	2. truth / error	
[in the moment]	[long term]	
3a. Spirit of Understanding (Rationalization)	3b. Spirit of Counsel (Socialization)	[subjective]
4. second cosmic intuition (moral discrimination) in the Holy Spirit		[objective]
5. associations of ideas	6. philosophy (system of associations)	
7. belief in truth		

Spirit

1. values	2. goodness / evil	
[in the moment]	[long term]	
3a. Spirit of Courage (Loyalty)	3b. Spirit of Worship (Zeal)	[subjective]
4. third cosmic intuition (spiritual insight) in the Holy Spirit		[objective]
5. ideals	6. religion (system of ideals)	
7. reverence of goodness		

Personality

1. reality	[limited] 2a. righteousness / sin	[systemic] 2b. divinity / iniquity
3. Spirit of Wisdom (Symmetry)		[subjective]
4. Spirit of Truth (Unification)		[objective]
5. harmony	6. mota (system of harmony)	
7. faith in God who is love		

Fundamental Patterns of Reality

by

Chris M. Halvorson

The easiest way to discover the fundamental patterns of reality is to deduce them from first principles.

In the conceptual beginning, there was the I AM. The I AM was the totality of reality—infinite, homogeneous, isotropic—one and all. So, if the I AM was such a perfect expression of infinity, why is there anything else? The answer is clear from the last three words of the previous statement. The I AM was not a complete expression of all potential. It was lacking one thing, true relationship. There was no “other”; it expressed only self-relationship, only the harmony of singularity.

Thus, reality as we know it exists for one purpose, to actualize true relationship; and that reality begins with unity and will end in the perfect harmony, the reunification, of an infinite set of absolutely distinct parts. The unity is conserved, but it is transformed from absolute simplicity to absolute complexity.

In the first event subsequent to the I AM, the will embodied in the whole separated itself from the nonwill. The will is that which acts; the nonwill is that which reacts. The individuated expression of will is personality, the harmonizing influence on the components of reality. The unindividuated will of the I AM is the First Source and Center of all things.

The first action of this infinite will was to infinitely separate the nonwill into two infinite halves, the Qualified (or Deity) Absolute and the Unqualified Absolute, thus establishing the primal relationship. The Deity Absolute is the reservoir of the potential for substance that is self-animating, spirit substance. The Unqualified Absolute is the reservoir of the potential for substance that is not self-animating, material substance. Reality is the simultaneous actualization of these two parallel potentials. The parallelism pattern that is founded in the Qualified and Unqualified Absolutes is expressed as pairs of spirit personalities and material powers, for example, the Eternal Son and the Isle of Paradise. It is also expressed as pairs of creator and controller personalities, for example, the Seven Master Spirits and the Seven Supreme Power Directors. This fundamental parallelism is separate from the twofold actualization of potential as existential and experiential, perfect and perfected, creator and creature, Master Son and Finaliter.

The bifurcation of the I AM introduced an infinite measure of separation into reality. Since unity must be conserved, an equally infinite reciprocal succession of events also came into existence. The Universal Absolute is the reservoir of the potential for this resolution of the disunity tension that was established by the bifurcation. The resolution takes literal form in mind, which bridges the gap between spirit and matter. The separation and succession form a reciprocal pair that constitutes the fundamental duality pattern of the evolutionary level of reality,

the local universe level. This duality is expressed as space and time, the Creative Mother Spirits and the Creator Sons, female and male, place and direction.

The fundamental parallelism combined with the literalness of the relationship between the two components points to the first consequence of true relationship, a basic triune pattern. The relationship between the First Source and Center (which acts) and the Deity Absolute (which reacts) is the Eternal Son (which results), the one absolute, pure spirit individuated personality, the Second Source and Center. The relationship between the First Source and Center and the Unqualified Absolute is the Isle of Paradise, the one absolute material actuality. The personal relationship between the Universal Father and the Eternal Son is the Conjoint Actor, the creator aspect of the Third Source and Center. The nonpersonal relationship between the Universal Father and the Isle of Paradise is the Infinite Spirit, the controller aspect of the Third Source and Center, the Mind Bestower.

Unity of nature is reestablished on the absolute level with the existence of the Third Source and Center, and unity of purpose has its focus. The absolute mind of the Infinite Spirit is the literal expression of the relationship between the absolute spirit of the Eternal Son and the absolute matter of the Isle of Paradise. At the superuniverse level, the coordination between the spiritual circuits of the Seven Master Spirits and the physical activities of the Seven Supreme Power Directors is the cosmic mind.

The triune pattern is manifold, from the infinity of the Paradise Trinity to the universality of matter, mind, and spirit. Matter, mind, and spirit encompass the unity of substance, and they also stand in sequence in the upward ascent to God. They find expression in countless ways, perhaps none more significant to the development of mortals than the three fundamental intuitions of cosmic mind—causation, duty, and worship (see Paper 16, section 6). These three insights together constitute the reality response of an individual, and they must be developed in order. No person can acquire spirit values or truly know God without first knowing cause and effect and then right and wrong. All of reality is first grounded in logic, then equilibrated with reason, and finally culminated by divinity.

Triune Pattern

by

Chris M. Halvorson

There are three general forms of triune expression of the seven absolutes: trinity (primary), triunity (secondary), and triodity (tertiary). The Paradise Trinity is the one organic, existential triune actuality. It is the literal expression of the threefold, superadditive nature of the totality of the Universal Father, Eternal Son, and Infinite Spirit. Because the Trinity is a separate entity from the Father, Son, and Spirit, its existence frees the three absolute persons to function as independent entities, in relation to each other and in relation to the other four absolutes. The triunities and triodities are the partial, threefold, superadditive, functional and relational associations of the seven absolutes.

The triunities are the threefold associations that involve the Universal Father. Consequently, they are the means by which subinfinite and subabsolute reality is actualized from the primacy of the First Source and Center of all things and beings. The Universal Father is the catalyst behind all function, because he is the Universal A Priori. There are fifteen triunities: the first seven manifest the finite, linear, evolutionary aspects of subabsolute reality, while the last eight are the absonite, nonlinear, eventual associations. The latter set build on the former, and together they culminate in the absolute functional harmony of eternity. Briefly, the triunities are constituted as follows:

The First Triunity—the personal-purposive triunity

1. The Universal Father
2. The Eternal Son
3. The Infinite Spirit

Personality is spirit pattern, and this spirit pattern is bestowed on all subabsolute beings via this association of the three absolute personalities. Together they represent the three types of spirit pattern: unindividuated will and spirit, individuated will and spirit, and conjoint will and spirit, respectively. Each subabsolute personality is absolutely unique, so the totality of absolute personality is required to express it.

The Second Triunity—the power-pattern triunity

1. The Father-Son
2. The Paradise Isle
3. The Conjoint Actor

The term "power" is used to describe this triunity because power is the evolutionary purpose of energy. Energy is actualized as primordial force, then emergent energy, and finally universe power. Energy pattern is bestowed by this triunity. The Universal Father is unindividuated energy, the Paradise Isle is individuated energy, and the Conjoint Actor is conjoint energy. As with spirit pattern, the

bestowal of energy pattern requires the combined action of all three absolute actors. Hence, the Eternal Son is joined with the Universal Father in this action as the Father-Son. The Son must associate with the Father, rather than the Spirit, because it is only within the unindividuated nature of the Father that the pure spirit of the Son can relate to the pure energy transactions of this triunity. When the Third Source and Center is associated with the combined Father-Son, or when he acts as the combined focus of spirit and energy, it is more appropriate to designate him as the Conjoint Actor, rather than as the Infinite Spirit.

The Third Triunity—the spirit-evolutional triunity

1. The Universal Father
2. The Son-Spirit
3. The Deity Absolute

This triunity actualizes unpatterned spirit. The Universal Father compels the potential for subabsolute spirit within the Deity Absolute to actualize after the model of the unpatterned spirit substance of the Eternal Son. Since all action is focused by and directed from the Third Source and Center, the Infinite Spirit participates in all of the triunities of action. In this case, the Spirit could hypothetically enter into the triunity as the Father-Spirit; but in actuality he functions via the Son-Spirit combination, because this is more direct for the expression of spirit substance modeled after the Son.

The Fourth Triunity—the triunity of energy infinity

1. The Father-Spirit
2. The Paradise Isle
3. The Unqualified Absolute

This triunity actualizes unpatterned energy and is the parallel to the previous triunity. Since the Paradise Isle is not an actor, the Infinite Spirit joins this triunity as the Father-Spirit.

The Fifth Triunity—the triunity of reactive infinity

1. The Universal Father
2. The Universal Absolute
3. The Unqualified Absolute

This is a triunity of potentiality. The Unqualified Absolute embodies the potential to be energy, the Universal Absolute embraces the potential for energy to be in cosmic action, and the Universal Father holds the potential for energy to be more than just potential.

The Sixth Triunity—the triunity of cosmic-associated Deity

1. The Universal Father
2. The Deity Absolute
3. The Universal Absolute

On the one hand, this triunity is the spirit parallel to the previous triunity. But the spirit-then-energy numbering pattern of the first four triunities has been purposively reversed for the fifth and sixth triunities, to emphasize the evolutionary character of the liberation of finite potential. First the Universal Father draws energy up into cosmic action, and then he extends spirit down to that cosmic action, giving it value and encouraging it to divinity.

The Seventh Triunity—the triunity of infinite unity

1. The Universal Father
2. The Conjoint Actor
3. The Universal Absolute

The Universal Absolute is the superadditive unity of the Deity Absolute and the Unqualified Absolute. The Conjoint Actor, in substance, is both conjoint spirit and conjoint energy. In substance, the Universal Father is unindividuated spirit-energy, the Father-I AM; and he is unindividuated personality-power, the Father-Force. Thus, this triunity is the means of the coordination between the two parallel aspects of actualization, spirit and energy. And it is also the source of the linear coordination of evolutionary unfolding from the potentialities (fifth and sixth triunities), to the actualities (third and fourth triunities), and then to the realities (first and second triunities) of finite things and beings.

The Eighth Triunity—the triunity of absonite potentiality

1. The Universal Father
2. The Deity Absolute
3. The Unqualified Absolute

At the finite level of reality, spirit substance and energy substance are quite different; at the absolute level, they are virtually the same. In between, at the absonite level, the two substances are homogeneously merged to varying degrees and in various ways (in contrast to morontia substance, which is an artificial, heterogeneous, variable mixture of spirit and energy). As the Father-I AM, the First Source and Center is the unified context from which the spirit potential of the Deity Absolute and the energy potential of the Unqualified Absolute can be directly associated as absonite spirit-energy potential. This association is fundamentally nonlinear and nonevolutional.

The Ninth Triunity—the triunity of absonite spirit unity

1. The Universal Father
2. The Conjoint Actor
3. The Deity Absolute

When spirit potential is actualized after the likeness of an energy model, the combined spirit-energy nature of the Conjoint Actor is the means of the necessary coordination for such a nonlinear action.

The Tenth Triunity—the triunity of absonite energy unity

1. The Universal Father
2. The Conjoint Actor
3. The Unqualified Absolute

This triunity is the energy parallel to the previous triunity. It coordinates the actualization of energy potential after the likeness of a spirit model.

The Eleventh Triunity—the spirit-eventuational triunity

1. The Father-Spirit
2. The Paradise Isle
3. The Deity Absolute

This triunity eventuates absonite spirit in the likeness of the energy substance of the Paradise Isle. It is the absonite analogue to the third triunity.

The Twelfth Triunity—the triunity of transcendent energy infinity

1. The Father-Spirit
2. The Eternal Son
3. The Unqualified Absolute

This triunity eventuates absonite energy in the likeness of the spirit substance of the Eternal Son. It is the absonite analogue to the fourth triunity. The Conjoint Actor enters this triunity as the Father-Spirit, rather than as the Son-Spirit, because the Eternal Son does not possess the requisite spirit-energy character for this nonlinear actualization.

The Thirteenth Triunity—the triunity of absonite spirit activation

1. The Father-Spirit
2. The Paradise Isle
3. The Universal Absolute

It is from the superadditive spirit-energy potential of the Universal Absolute that the Conjoint Actor draws the coordination to use the Paradise Isle as a model for absonite spirit, and hence to activate that spirit with experiential possibilities.

The Fourteenth Triunity—the triunity of absonite energy activation

1. The Father-Spirit
2. The Eternal Son
3. The Universal Absolute

This is the energy parallel to the previous triunity.

The Fifteenth Triunity—the absonite pattern triunity

1. The Father-Spirit
2. The Eternal Son
3. The Paradise Isle

Absonite pattern is a combined spirit-energy pattern; it is personality-power. Associated together, the Father-Spirit, Eternal Son, and Paradise Isle encompass the totality of personality-power. Such a complete harmonization of absolute patterns can endow an eternity of actualities with individuality, culminating only in the unfathomable realization of God the Absolute.

The triodities are the threefold relational associations among the six absolutes other than the Universal Father. The term “od” is “god” without the “g”. It signifies deity without personality. There are twenty triodities: the first two are linear and relate to the finite level of reality, while the others are nonlinear and relate to absonite reality. Briefly, the first two triodities are constituted as follows:

The First Triodity—the triodity of actuality

1. The Eternal Son
2. The Paradise Isle
3. The Conjoint Actor

The absolute mind of the Conjoint Actor is the superadditive actuality of the relationship between the absolute spirit substance of the Eternal Son and the absolute matter substance of the Paradise Isle. Hence, mind is the coordination between spirit and matter in the absence of the personality and innate unity of the Universal Father. This triodity is the reason for the universality of the threefold character of evolutionary reality—spiritual, material, and mindal, respectively.

The Second Triodity—the triodity of potentiality

1. The Deity Absolute
2. The Universal Absolute
3. The Unqualified Absolute

The Deity, Universal, and Unqualified Absolutes are the reservoirs of spirit, mind, and matter potentials, respectively. The order in which they are listed is indicative of the relationship of God to man: God reaches down to man, and man reaches up to God. As man actualizes, he ascends from matter, through mind, to spirit.

The eighteen nonlinear triodities, as an augmentation to the first two, embody the eventual totality of absonite spirit, mind, and matter, in their manifold merged forms. These eighteen different merged forms consist of the nine different combinations of one absolute potential with two absolute actuals (for example, spirit potential actualized in the likeness of mind-spirit), followed by the nine different combinations of two potentials with one actual (for example, matter-mind potential actualized in the likeness of spirit). Clearly, the transcendent future of things and beings is difficult to conceive, even in regard to their most basic form and function.

War and Peace

by

Chris M. Halvorson

Is matter right or wrong? Is spirit right or wrong? The answer, in both cases, is *neither*. Matter and spirit are merely the two substances of actuality. As such, they are morally neutral. What about war and peace? Clearly, the word *peace* invokes the ideal of the harmonious existence of humanity in the distant future. But what about the meaning of the word at any time prior to the settled stages of light and life, like now, for instance? As abstractions, war and peace are morally neutral. Therefore, what is the relationship of morality to war and peace? The idea of war without spiritual consciousness (militarism) is *wrong*. The idea of peace without material consciousness (pacifism) is *wrong*.

Neither the idea of war nor the idea of peace has any relationship to value—any characteristic of goodness or evil—independent of the context of a particular situation. Each choice of war or peace requires a consciousness of symmetry, an awareness of balance and proportion. Every moral decision is preceded by the utilization of the Spirit of Wisdom, the Spirit of Symmetry. Consider the mantra “peace at any cost”. This is an expression of ideological zeal. In order to put the *ideal* of peace into practice, it must be transformed into the *idea* of peace; however, it must not then be glorified into a quasi-religious ideology of peace by the improper application of the Spirit of Worship (the Spirit of Zeal) to an idea, rather than an ideal. *Peace at any cost* is the nihilistic endpoint of the spectrum of the idea of peace. For example, this ideology of peace on earth could be achieved by eliminating all humans from the planet. The other endpoint of the spectrum, *peace at no cost*, is an ideology of magic; and there is no magic in reality. The practical application of the idea of peace is *peace at some cost*. The same is true of war. *War at any cost* is nihilism, and *war at no cost* is a figment of the imagination. Divorced from the misuse of zeal, the idea of war is *war at some cost*.

The resolution of each situation of human conflict requires a choice between *war at some cost* and *peace at some cost*. This decision does not have to be arbitrary or wholly subject to human limitations, including the limitations of the Spirit of Wisdom to weigh the two against each other. The second cosmic intuition (the moral discrimination) in the Holy Spirit is the means by which the decision can be a *true* moral choice, an objective assessment of the relativity of the situation. The master universe is a cosmos, a universe of harmony. The three cosmic intuitions—logical acumen, moral discrimination, and spiritual insight—bring a consciousness of that universe harmony into the human mind and provide an objective standpoint from which to rise above the subjective ignorance and indecision of adjutant mind. The moral decisions of humans can never be absolute, but they can be objective. The so-called moral dilemma between the lesser of two evils can be overcome by drawing upon cosmic consciousness. Sometimes war is right; sometimes peace is right. Fear not the *real* insight to make a right choice, courageously and independently. A reflective person knows right from wrong.

Selfhood to Personality

Order	Illustration (28:6.8)	Level of Meaning (147:4.3-9)
6th	love [Godlikeness]	spiritual level (3rd cosmic intuition)
5th	mercy [selflessness]	moral level (2nd cosmic intuition)
4th	kindness [mutual self-sacrifice]	logical level (1st cosmic intuition)
3rd	patience [self-neutrality]	level of mind (7th adjutant)
2nd	fairness [mutual self-focus]	level of the feelings (4th, 5th, & 6th adjutants)
1st	justice [selfishness]	level of the flesh (1st, 2nd, & 3rd adjutants)
0th	law [individuality]	mechanical level (preadjutant mind)

(study notes by Chris Halvorson)

My Passion

To all who know truth,

If you know a precious daughter (or son) of God who feels anguish or despair, what can you do to help her?

Bring her close to you; tell her to look into your eyes; let her see and know the truth that is in you. Help her to see that what she is experiencing is fear, innate animal fear. She must know it for what it is, and she must see that you know, but you are not afraid. Then tell her the good news! Tell her that our Creative Mother Spirit has given her a great and divine gift. The Spirit has placed in her mind a mighty strength, an intuition, a connection to her Universe Mother, an ability to know the reality that goes beyond her humanity and all humanity. Tell her that this gift lies far beyond her fear; it lies beyond her emotions; it lies beyond her highest intellect; it even lies beyond her greatest wisdom. To reach this gift, she must let go of her fear; she must know that it is safe to do so; she must know that the Infinite Upholder will support her when she lets go. She must know that she will not fall.

If she feels that she cannot find the way to the gift by herself, tell her the good news! Tell her that our Master Son, Michael, has given her a great and divine gift. The Son has placed in her mind his Spirit of Truth, his presence. Tell her to take Michael's hand. He will lead her to the Mother's gift.

If she feels that she cannot be certain that she can recognize the Mother's gift, tell her the good news! Tell her that the Universal Father of all beings has given her a great and divine gift. The Father has placed in her mind a spirit fragment of himself, her Thought Adjuster. Through this gift the Father will assure her that she has found the Mother's gift.

Tell her to embrace the Mother's gift; tell her to become one with its strength; share with her the peace which passes all understanding. She is a cosmic citizen; she transcends her subjective human self; she is an objective rock in an infinite, loving, and eternal reality. Show her the Kingdom of Heaven.

We know these truths. Let us all obey these truths.

Peace be upon you, and upon all of God's children,

Chris Halvorson