

THE BOULDER SCHOOL
for
Students of The URANTIA Book

STUDY AID SERIES

Trimester I -- Spring 1982

THE FORWARD

Introduction:

The first and most important thing to remember in dealing with the Forward, is that it is primarily a "definitive guide" -- its purpose is simply to define certain words and concepts that may prove troublesome when encountered in the main text. In the earlier stages of our study of the Book, it is perhaps more important to know what is in the Forward -- so that we may refer to it when questions arise -- than to worry about understanding it all.

Bear in mind the difficulties that they have with our language. (See for example pp. 33C, 1261C, and the challenge on p. 908)

I. Deity and Divinity

The seven levels of Deity function:

The purpose of this section is to define static, potential, associative, etc., so that when we see these terms we will know what they mean. It is not necessary to imagine the Deity functions on these levels, such as: "I wonder what a static manifestation of Deity is." (Though if you can, great!) Rather we need simply to know what "static" means when they use it to describe Deity function.

Some references:

1) Static

It is actually rather difficult to find references to Deity being static except insofar as the deified reality of the First Source and Center is related to the Unqualified Absolute, which is many times spoken of as static, but which is not Deity. (p. 5, #5; p. 1155, #1, #6; p. 1156, #6) Note also that the I AM (a good first guess for be-

(THE FORWARD)

- ing static Deity) is neither static nor Deity. (p. 1153A)
- 2) Potential -- p. 5, paragraph 3; p. 7, #1; p. 200B
 - 3) Associative -- p. 112, #4; p. 8, #5; p. 11, #8
 - 4) Creative -- pp. 58D - 59A; Paper 21, passim
 - 5) Evolutional -- p. 11B; Paper 117, passim; p. 353C & D
- [For a use of 1 -- 5, see p. 15, Paragraph 4]
- 6) and 7) Supreme and Ultimate -- numerous references. It may be helpful to note that the words supreme and ultimate are often used in contexts not referring directly to Deity; at those times as well, these definitions should probably be applied, rather than imagining these words to be mere superlatives. (p. 25, paragraph 5)

Finite, Absonite and Absolute:

The differentiation of Absonite from the other two levels of reality may be thus suggested:

- 1) Time and space are real and limiting to finite beings and existences. Not only are such beings time and space conscious, but to them time and space are nearly inseparable. (See p. 134, #5 for some more insights)
- 2) For absonite realities, time and space are real, but they can be transcended. The Oxford English Dictionary (OED) defines "transcend" in the following manner: 1) To pass over or go beyond (a physical obstacle or limit); 2) To pass or extend beyond or above (a non-physical limit); to go beyond the limits of (something immaterial), to exceed; Theol: To be above and independent of: esp. said of the Deity in relation to the universe. " (p. 332, #4; p. 346, #2)

This transcendency of time and space may indicate the existence of other timelike and spacelike phenomena on this level, i. e. "supertime" (Though space is an absonite reality). (p. 1160, #10)

Absonite is also used to refer to that type of "personalization" which is bestowed upon beings functioning on the absonite level. (p. 334B)

The term "eventuate" is used to give some indication of the nature of the origin of absonite beings. (p. 350D) The OED definition does not give much in-

(THE FORWARD)

sight into their intent: "To be the issue; to result, come about." This idea may, however, be further clarified by the following conjectures: In their speculations as to the future destiny of the finaliters, the authors of the papers refer many times to a possible attempt to comprehend God the Ultimate (see for ex. p. 305B and p. 352-4, #10). "[T]he Ultimate is the unification of the Paradise Trinity comprehended by absonite beings." (p. 12, #9) If it follows that we are therefore to approach absonite levels of existence, perhaps this is the manner in which we "eventuate": Upon resurrection on the Mansion worlds, our being is of a twofold nature: 1) the soul -- a finite reality which had a definite beginning in time, though it may exist for all future eternity; and 2) the Thought Adjuster -- which is not a created being but a fragment of Deity (p. 1177, #1, para. 2), and the Thought Adjusters "are probably true absolutes within the potentialities of their fragmented nature . . . in intensiveness of meaning, value, and fact they are absolute." (p. 1180, #4, para. 2) Fusion signifies the eternal oneness of will of these two components, but does not bestow all of the qualities of the one upon the other: "Always will the Adjuster be revealing to the mortal personality the wonder of God, and never can this supernal revelation come to an end, for the Adjuster is of God and as God to mortal man." (p. 1181B)

It may be that upon the attainment of 7th stage spirit status, that the finaliters will reach that level of Adjuster/soul oneness that will enable this being to find God the Ultimate. Such a being would have been "eventuated" in that it would not be a created finite existence, nor would it be an absolute eternal, but a unique blending of components of each of these natures -- the soul and the Thought Adjuster. It could be then, that this new achievement may constitute the eventuation of our absonite natures. (As to the ability of absonites to transcend time and space, the Thought Adjuster already has prerogatives on this order, and it may be that the relationship of the finaliters with the Gravity Messengers will in the future compensate for any deficiencies of the Thought Adjuster in this respect. (p. 346, #2))

On the absolute level, time and space do not exist -- they do not constitute barriers which must be transcended. Time and space exist in relation to the absonite and finite realities, but not on the absolute level.

Divinity:

Divinity characterizes those qualities which constitute the nature of God in contradistinction to those traits which are classified as attributes of God, and which may or may not characterize divine beings. (See Papers 2 and 3)

Perfection:

Relative perfection apparently refers to a class of perfection exemplified by the two complementary phases of Havona creature life: the Havona Natives and the ascendent Pilgrims -- inherent existential perfection and attained experiential

(THE FORWARD)

perfection. Neither of these phases is absolute and each requires the other for full realization of their perfect natures. (p. 361D - 362B) These two examples of relative perfection are undoubtedly not the only such instances, as all perfection exhibited on sub-absolute levels must be relative.

II. God

#5: God the Sevenfold (See section VII, p. 11)

#7: God the Absolute

The relationship expressed here between the Deity Absolute and the Unqualified Absolute may be clarified by recalling that the Deity Absolute embraces personalizable realities (including those classified as pre- and super- personal) which constitute the active or motivating potentials of reality, whereas in the Unqualified Absolute reside all of the potentials for infinite and eternal response. Hence, when God the Absolute personalizes, all of the potentials inherent in the Deity Absolute will have experientially found expression, thus "consuming", or experiencing identity with, the formerly differentiated Unqualified Absolute: probably thereby also eliminating the "need" for the Universal Absolute, as all three would transmute into the actuality of God the Absolute -- the experiential personality of absolute Deity.

III. The First Source and Center

(For a further elaboration of the seven Absolutes, see p. 1155, Section 3)

Reality:

Even though the major philosophic proposition of the master universe is this: Did the Absolute (the three Absolutes as one in infinity) exist before the Trinity? and is the Absolute ancestral to the Trinity? or is the Trinity ancestral to the Absolute?" (p. 644, #9, paragraph 2), some clarification of their relationship as indicated in this section may be attempted:

From a sub-absolute perspective, it would appear that in response to the infinite will of the theoretical I AM, reality is constituted in two phases: 1) existential potential reality -- the Absolutes; and 2) existential actual reality -- the personalities of the Trinity and the Isle of Paradise. Within their respective spheres of existence, these two phases may have analagous functions:

Source	Father - I AM	Father - I AM
Personality/ Personalizable Reality	Deity Absolute	Eternal Son

(THE FORWARD)

Non-personal/Non-personalizable Reality

Unqualified Absolute

Paradise

Unifier

Universal Absolute

Infinite Spirit

This scheme should not be taken too literally, but it may help to shed some light on these relationships. (See also p. 1151, #5 -- The Triodities) The perception of Reality in this way does seem to indicate that the concept inherent in "the major philosophical proposition of the master universe" is faulty as neither the Trinity nor the Absolute could exist the one before the other, because the existence of each presupposes and is dependent on the differentiation of the other from the I AM. (See p. 644-5)

IV. Universe Reality

Note that the four further divisions of reality on p. 7 are as viewed from time and space. On Ultimate and Absolute levels such divisions would likely be differently manifest and classified, and would perhaps be non-existent. Note, for instance, that as one approaches the absolute Isle of Paradise, the three energies -- mind, spirit and material -- become indistinguishable (104C, 1275B, 25-5, 47-3).

Paradise :

and Space, see p. 124, #7.

V. Personality Realities

Might the first sentence of this section indicate that personality does not function in humans until the 6th and 7th adjutant mind spirits begin to function?

The potential of the prepersonal and the personal for "coordinate attainment, progressive achievement, and cocreational capacity" is well exemplified by the relationship of the mortal and the Thought Adjuster who together create the soul; the potential for personalities to co-create (on non-material levels) is illustrated by the phenomenon of creature-trinitization. Does it seem likely that the future may hold for us the potential of such an association with the superpersonalities of the universe during the next universe age?

Soul :

The "substance of [the soul] . . . is morontial". The soul has actual, literal existence, even now. (See p. 1218, #3)

VI. Energy and Pattern

Energy:

(THE FORWARD)

The three stages of energy evolution are further explained on p. 126; their relationships to power control personalities are summarized on p. 329, #5.

Pattern:

Pattern and Gravity: While the realities which embody a pattern (energies . . . mind, spirit, or material components) are, as realities, subject to the appropriate gravities, the configuration of those realities which constitutes them pattern already reflects, or has taken into account the effects of gravity, so that when copies are made from the pattern, these pre-existent configurations as they are manifest in the copies are not again subjected to the effects of gravity -- gravity does not twice affect the configuration [of patterns].

For example, the various personalities of Havona are the patterns for all the types of personality to be found in the Superuniverses. (p. 157D) As beings, these Havona personalities are subject to the gravities, so they reflect those actions of gravity, but as used by the Supreme Creators their configurations are not further subject to gravity.

VII. The Supreme Being

In this section and the next are differentiated the Supreme Being, God the Supreme, and the Almighty Supreme. Though we often use these terms interchangeably, they do represent different aspects of the power and personality of the Supreme. The Almighty Supreme is the evolving non-personal power of supremacy; God the Supreme is the spirit person of Supreme Deity; The Supreme Being synthesizes the power of the Almighty and the spirit person of God the Supreme ("Power personalizes") These three are in reality one, but from time and space they appear to be different (as with so many of these realities!).

The Trinity of Supremacy refers to the Paradise Trinity as functioning and as revealed in the time-space creations which personalizes as God the Supreme. (p. 113, #1)

VIII. God the Absolute, the Deity Absolute, and the Infinite

"The Deity Absolute is that potential . . . within which all divinity activities -- existential and experiential -- take place." (p. 14B)

"God the Absolute . . . would constitute the experiential realization of absolute divinity, the unification of absolute meanings on absolute levels . . ." (p. 13B)

". . . the Infinite is an actual value-level representing the eternity-intension of the true infinity of the absolute and unfettered free will of the Universal Father." (p. 6C)

(THE FORWARD)

The actualization of God the Absolute would experientialize all of the potentials inherent in the Deity Absolute, but apparently, while all divinity potential is existential within the Deity Absolute, this potential does not reveal the infinite purpose(s) of the First Source and Center -- that purpose which is the will of the unfettered volition of that First Source, and which has been designated the Infinite.

Thus, while the actualization of God the Absolute would constitute "The unification of absolute meanings on absolute levels," the value level of the purpose, the goal of the infinite, is not necessarily thereby revealed. It is purpose which evaluates (determines the relative values of) those things which have or which are meaning.

IX. The Three Absolutes

1. An example of a reaction by the Deity Absolute is the creation of Majesty.

2. Apparently, the Unqualified Absolute is the potential of all that could be (that is, outside the realms of Deified reality); hence it is the potential of all that will be, and that awaits activation by a reality contained within the Deified Absolute to become manifest. The Unqualified Absolute is that from which all undeified reality springs. Creation is not (whether of forces, things or beings) out of nothing (*ex nihilo*), but is a transmutation of the potentials of the several Absolutes into actuals. God creates not from nothing, but from the potentials within himself.

3. As the Conjoint Actor mediates the spirit person of the Eternal Son and the energy-pattern of the Isle of Paradise through the ministry of mind, so the Universal Absolute mediates the personalizable potentials of the Deity Absolute and the non-personalizable potentials of the Unqualified Absolute through its "mindlike potential". It is this "mindlike" potential which makes possible the derivation of non-absolute realities from pre-existent absolutes. The Universal Absolute makes non-absolute reality possible.

Non-eternal time, non-infinite space and non-absolute personality are only possible because the Universal Absolute so "tempers" the relationship of the Qualified and Unqualified Absolutes as to make possible the "slowing down" of instantaneous eternity (the absolute of time) by the creation of the timelike (time, supertime . . .) category of relationships between actors and reactors: thus making possible the non-absolute types of "personalization" who can experience those types of timelike phenomena in non-absolute space (space, transcended space. . .) and who can function in relation to non-absolute force (matter, energy . . .). ---- In this explanation, the "slowing" of the eternal present has been used as the primal function with the other manifestations flowing from that, but in reality all of these actions are undoubtedly coordinate. [Though all of the interpretations expressed in these study aids are admittedly fallible (human!), this section is particularly tenuous. Hopefully, it will be of some value as a thinking tool even though it is inescapably wrong.]

(THE FORWARD)

X. The Trinities

On the inevitability of the Paradise Trinity, see p. 108, paragraph 3.

The Paradise Trinity embraces infinity "since the Universal Father actually is infinite" (p. 16D) -- and therefore contains all actuals and potentials despite the supposed separate existence of the Deity Absolute which points to the truth that on the absolute level all of the Absolutes are one Absolute.

Because potentials are experiential, experiential Deities will actualize as deified potentials are actualized, for "Deity realities always seek realization and manifestation in personalization." (p. 16A) And these personalizations are God the Supreme, God the Ultimate, and God the Absolute.

1. Note that the Ultimate Trinity is not the same as the Trinity of Ultimacy, which is the Paradise Trinity as revealed on Ultimate levels (p. 113, #2), though God the Ultimate is the personalization of both.

2. The actualization of the Absolute Trinity would personalize God the Absolute, but as noted above in VIII., this personalization would not necessarily equvalate to the personalization of the Infinite. Apparently, however, the personalization of the Trinity of Trinities would so personalize (if it were to actualize) and "possibly it would equvalate to the person of the Universal Father on the conceptual level of the I AM." (p. 16D)

It should be remembered that the association of the actualized members of these trinities does not necessarily constitute them trinities, hence the revelators' uncertainty as to the possibility of trinitization even after these Deities are actualized. (See pp. 1146-7, on Trinities and Triunities)

If you've gotten to this point and are still sane, congratulations: Don't be concerned if you're still missing most of the meaning of this paper; just remember that progress, however slow, is real.

The Foreward will reward you greatly for any effort you put into studying it. So just keep at it, one sentence or one word at a time until you tame this wild beast.

(THE FORWARD)

Questions:

- 1) What are some a) Personalizable values?
b) Non-personalizable values?

(See p. 14, #3 for use)

- 2) What is the relationship between the Ultimate Trinity and the Trinity of Ultimacy?

(p. 16, #1; 113, #2; 11, #1)

Is there a Supreme Trinity? Or is this identical with the Trinity of Supremacy?

Is there a Trinity of Absolutness? (The Paradise Trinity on the level of the Absolute?)