



BILL SADLER'S TALKS

Transcripts of talks given at study groups
during 1958 and 1959

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William Sadler, Jr., better known as Bill, was a gifted student of The Urantia Book who also had a talent for distilling its most complex teachings into conversational language. Some of his informal talks were recorded and the following topical subjects were developed from transcripts of such presentations to a study group sometime in 1958 or 1959. He also authored A Study of the Master Universe and its Appendices. The following texts, as they were transcribed, may occasionally contain feedback from the audience. While they may not be exhaustive of their original content, some Urantia Book quotes or references to such have been added for deeper study purposes.

Upon presenting this document, the Urantia Foundation wishes to express sincere thankfulness in regard to all whom, by near or afar, have contributed to its realization. It is made available to all and is particularly intended to further stimulate the minds of all students of 'The Urantia Book' teachings.



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Some Comments on the Foreword to the Urantia Book

The Foreword discusses just five topics. It discusses number one, Deity, in three sections, one two, three. Second, it discusses reality. What is real? Again, in three sections, four, five, and six. It discusses, third, experiential Deity, in four sections, seven, eight, nine, and ten. Gosh, I can't count in these Roman numerals. Fourth, it discusses the three absolutes, in section eleven. And fifth, the Trinities, in section twelve. And of course you have the Acknowledgment. When you come right down to it, that isn't a whole lot of material. The catch is, it's rather complex. Deity, reality, experiential Deity—which is really a subdivision of the discussion of Deity, the three Absolutes—which is an extension of the discussion of reality, and the Trinities—which is a summation of the discussion of Deity. Really, all they're talking about here is Deity and reality, in one form or another. Just two things.

I want to tell you something. This is, in my life, a very historic occasion, and one of very deep gratification because in my entire experience with this blue book, this is the first time any group of human beings has ever asked to have the Forward discussed. I have taught the Foreword under various stages of compression. I've used a kind of intellectual alamite gun to force it down people. I've done a strip-tease with the Foreword. I've made it ridiculously simple. And I've always had a captive audience. But you folks actually asked to talk about the Foreword. Well, all I can say is—in terms of the Bible: "This hour has come." I'd like to do this, if I may. Would you let me try to give you a feeling for the Foreword first, and would you hold detailed questions until we've just taken an overview of the Foreword? I would like to try to communicate to you my feeling for the intent which is behind the Foreword.

The Foreword starts out with an apology. It says that our language isn't very good. And indeed, it isn't. It says we want to help you understand. You see, the secondary purpose of the *Urantia Book* is the illumination of the human mind. It's primary purpose is the salvation of human souls. The book makes an intellectual appeal, because the book is in English. Therefore, it's got to enter our consciousness through mind. The Foreword tips its hat in two paragraphs to the human desire to start from man and proceed to God. You'll recall in one of the papers where they first talk about Trinity Teacher Sons, they tell why they wrote the book the way they did, starting from God and proceeding outward and downward to man.

They point out that if you start from man and go to God, this might be a certain way of grasping facts, but the truth would elude you. You don't start with consequences, you start with causes, you start with sources. So they start this book talking about God—but there are two paragraphs here (that start on Page 1 at the bottom) in which very quickly they accede to the human yearning to start from the simple and proceed to the complex. In the last two paragraphs on Page 1, they very quickly start with our world and go right into Paradise. Then they add a few comments: *"Your world, Urantia, is one of many similar inhabited planets which comprise the local universe of Nebadon. This universe, together with similar creations, makes up the superuniverse of*

Orvonton, from whose capital, Uversa, our commission hails. Orvonton is one of the seven evolutionary superuniverses of time and space which circle the never-beginning, never-ending creation of divine perfection—the central universe of Havona. At the heart of this eternal and central universe is the stationary Isle of Paradise, the geographic center of infinity and the dwelling place of the eternal God." [P. 1 - §5]

Now, I submit that's quite a paragraph, isn't it? In just eight or nine lines of type, they start here and take you swiftly into the center of all things. This is their concession to the human desire to start from the simple and go into the complex. I think it's very significant that the Foreword starts with a discussion of Deity and divinity. Deity they define as a word which is larger than the word God, because God means a personal aspect of Deity. Deity can be other than personal as well as personal. The first half of Section 1 in the Foreword is nothing more nor less than a discussion of how Deity functions. They give us seven levels on which Deity functions. These levels vary from the quiet to the active. They encompass all of the known, comprehensible functions of Deity: Deity can be very quiet. Deity can also plan, and that means that there is a potential, a plan which will be fulfilled, a plan that will be consummated. Deity can be fraternal, as in the case of Father, Son, and Spirit. Deity creates and spreads itself out over creation. Deity engages in creativity in time as well as instantaneous creativity—because evolution is simply creativity in time.

Evolution simply means that creatures go in partnership with Deity. When a Seraphim is created, she has nothing to say about her status. She simply is born as a full-grown Seraphim. But human beings have everything to say about their status as Finaliters. The evolutionary process is no different from the creative process except the act of creation is slowed down, broken into many stages and steps, and the creature has the possibility of going into partnership with the Creator, of being a co-creator of himself as he is to be. I think of the creative and the evolutionary aspects of Deity as the outgoing aspects of Deity. I think of the Supreme and the Ultimate aspects of Deity as the ingathering of the consequences of creation and evolution. When all finite creativity—when all finite evolution is summed up—it consolidates in Supreme Deity.

This is a concept that's quite new in The Urantia Book. It's quite foreign to orthodox Christian theology. This concept is not wholly foreign to Western philosophy. The concept of a finite God is encountered in Western philosophy. But usually, when you encounter that concept, it is to the exclusion of an Infinite God. Only in this book do I find the two concepts associated. In the evolutionary Supreme Being, the Universal Father who inhabits eternity and pervades infinity is escaping from the terrible limitation of absoluteness. Through the Supreme Being, the Universal Father vicariously can have the experience of having an origin, of having a time of growth, of knowing what it is to struggle. How could an infinite God know struggle except through a finite expression of that infinite God? You see God's love—his purpose, his energies—broadside throughout the finite level in creation and evolution. Then consider a bringing back together of all those things--and that is the Supreme function of Deity. In the same sense, on the superfinite levels, we have the Ultimate function of Deity, because what the Supreme is to the finite, the Ultimate is to the superfinite, to the absonite. (Not absolute, but more than finite.)

This section goes on to discuss briefly what is finite, what is absonite, what is absolute. I think the simplest way of looking at it is to consider time and space. If we're in

time and space, we're finite. Those beings who are above time and space, but understand time and space—deal with it—are absonite. An absolute being is timeless and spaceless. I can think of a practical illustration there. Jesus' personalized Thought Adjuster is a timeless being, a timeless entity. You'll recall that when the Master put the command of all celestial forces into the keeping of his personalized Adjuster, this Adjuster warned him. He said, "Now, I'll make sure you don't move about the planet, I understand space, but I want to warn you, if you want to do something that merely means an abridgement of time, I can't help you there, because I'm not conscious of time." This Thought Adjuster does not transcend time, this Thought Adjuster is timeless. Time has no meaning to the Thought Adjuster.

This section goes on to discuss divinity. It points out that there are many different kinds of divinity, qualities of divinity, but that the one thing which is characteristic of divinity is that it is the cement that holds all the acts of Deity together. If something is related to Deity in any way, shape, or form, it manifests qualities of divinity. Elsewhere in the papers the comprehensible elements of divinity are defined as truth, beauty, goodness. We are told that these are unified in living personalities as love, mercy, ministry. Elsewhere, we're told that God is love. We're told that mercy is love applied, and that ministry is mercy in action. An effort is made in the second half of this first section to open up our thinking in terms of the quality of divinity, and for the first time you encounter the permutation of three.

There's seven different aspects of divinity portrayed here, and if you'll stop and consider, this is the same pattern you encounter in the Seven Master Spirits. They point out that divinity may be perfect, relative, or imperfect. Then they let these associate, and you wind up with seven different possible combinations. I think if you think of three in relation to seven, you'll find this pattern more than once:

1. Perfect in all respects, imperfect in none.
2. Perfect in some respects, relative in other respects, imperfect in none
3. Perfect, relative, and imperfect all in association.
4. Absolute perfection in some respects, imperfection in all others.
5. Relative perfection in all aspects, imperfect in none.
6. Relative and imperfect in association, imperfection in all aspects.
7. I would say in human beings, you have an association of the perfect and the imperfect.

The Thought Adjuster would disclose perfection of divinity, and a human being would be a rather completely imperfect entity, wouldn't he? You would have Alpha and Omega associated in man. Having discussed Deity and divinity, this Foreword then goes on to talk about God. When we consider God, we are considering an aspect of Deity, the personal qualities of Deity. How can we best understand that Deity can be other than personal? Well, the Universal Father is the Lord of gravity as well as the source of love. To use the word God loosely now, God has a different attitude toward the physical universe as compared with his sons and daughters in time and space. God could hardly love a spiral nebula, could he?

A spiral nebula is not a person. God's laws of gravity, of motion, of mass would apply to the spiral nebula. God's attitude of love would characterize his relationship to

man. When I think of Deity and I want to name the Deity of God, I use the term the First Source and Center. I do not worship the First Source and Center. I worship that facet of the First Source and Center which is turned toward me, and this is God—more particularly, the Universal Father. I cannot worship that which I cannot comprehend or love. I cannot love the source of gravity. I can well love the Father of personality.

Even God, though, has its aspects. God functions on more than one level. We are not told how God functions in terms of absolute perfection, but we are told how he functions in terms of relative divinity expression. We're told that he functions prepersonally, personally, and superpersonally. When he acts in these three relationships, he acts in a different way. Pre-personally, he fragments. He produces Father fragments. Our relationship to these Father fragments has to do with just one class of them. They're called Thought Adjusters. They live in us as potential partners for the eternal journey. When he creates, he produces Sons, even as Jesus. Then he functions superpersonally. This is beyond personality. The prepersonal would be before personality.

The personal we understand. But then he also functions beyond personality. Here he neither fragments nor creates, he eventuates. The best thinking I can offer you on the word eventuate is this: An eventuated being, to me, is a being whose existence is inherently a consequence of a plan. I can illustrate this very simply. The Universal Father does not create the brotherhood of creatures. He eventuates it, in a sense. Simply by being the Father of each creature, brotherhood is inherent in the relationship of all creatures. I think we're stretching the word eventuate, but it's a good illustration. God does not create universal brotherhood. Universal brotherhood eventuates out of the fact of God's universal Fatherhood. You cannot have one without the other. (Don't make that go on all fours!) The word God has more than one meaning in these papers. The word God is used with seven different meanings. We are familiar with the first three—God the Father, God the Son, and God the Spirit. We're not familiar with God the Supreme. This is the emerging Deity of the finite level of existence. This is evolutionary Deity. This is God in time, not God in eternity. This is God in space, not God in infinity.

God the Supreme is not an infinite Deity. God the Supreme is a consequence of the acts of infinite Deity. God the Sevenfold is an association of Deity. Our encounter with God the Sevenfold is in the bestowal of Jesus—a very real encounter! When Jesus said, "He who has seen me has seen the Father," he spoke as God and for God, and this is the truest illustration that we can apprehend concerning the function of God the Sevenfold. God the Sevenfold is God anywhere in time and space. God in action, in the imperfect, evolutionary domains.

To us, the only God that we can comprehend is in the human bestowal of Jesus, and this is God the Sevenfold in action. God reaching out from Paradise to fellowship any creature at any level of existence— even mortal creatures at the lowest level of existence. What God the Supreme is to the finite level, God the Ultimate is to the superfinite, the absonite, level—that level which is like the ham in a sandwich. If the lower piece of bread is finite, and the upper piece of bread is absolute and infinite, then the ham would be absonite, transcendental, separating the finite from the absolute. God the Absolute would be the final expression of Deity. God the Absolute would be the final experiential, or comprehensible expression of the Father, as the Eternal Son is the existential expression of the Father. Existential, meaning, "that which comes into being by the inherent acts of

God." Experiential, meaning, "that which creatures have had a hand in, hence could understand."

If God the Absolute could ever, ever appear in fact and in completion, then through God the Absolute we might understand God the Father as infinite. This tells me that God the Absolute will never complete his growth, because we will never understand. The Father is infinite. We'll merely grow in that understanding. The third section deals with the First Source and Center. I'm intrigued with the fact that they speak of the First, Second, and Third Sources and Centers, but there are only two sections in these papers which use those captions. They discuss the First Source and Center, and then I believe over in Paper 8, they discuss the Third Source and Center. You see, God the Father and God the Spirit are quite alike, and they're both quite different from God the Son. The Father and the Spirit are personal, as is the Son, but they're also everything else besides being personal. They have many other-than-personal characteristics. The Son is personal and only personal. That's why the Son can't fragment himself, as both the Father and the Spirit can.

You can't fragment a personality, and the Son can find nothing in his Deity to fragment, because there's nothing in his Deity which is not personal. He is the full, personal expression of God. The Father and the Spirit are also personal, but they are also much that is other than personal, hence they can fragment themselves. You have Father fragments, and you have Spirit fragments. Son fragments, you will recall, come from the Creator Sons, not from the Eternal Son. Son-fused mortals derive their spirit endowment not from the Eternal Son, but from the Creator Son of their local universe. In this third section, we are for the first time introduced to the Seven Absolutes of Infinity. We're told about the relationship which the First Source and Center has to these seven Absolutes. I think the easiest way to think about these seven Absolutes is to think of them in terms of matter, mind, and spirit.

The Second Source and Center is the source of spirit. The Third Source and Center is the source of mind--not that there's not also spiritual ministry there. The Paradise Source and Center, the Eternal Isle, is the source of all things material, and the controller of all things material. The easiest way to think of these three Absolutes is as the reservoirs out of which the matter, the mind, and the spirit of the evolving present and the unexpressed future are coming. From the Unqualified Absolute come the evolving universes. From the Deity Absolute come the spirit beings which are being created and will be created. From the Universal Absolute perchance they draw upon for mind. I'm not so sure about the last one, but I'm pretty sure about the first two.

But I think it's a good convenient way of looking at this. Example: When a Local Universe Mother Spirit creates Seraphim, they appear in--what is it?--unit formation, a hundred and some odd thousand of them? It's a large number of Seraphim. They don't come from nothing. They come from something. When a cloud appears in the sky, that cloud does not come from nothing; that cloud was there in the form of invisible water vapor before a change in temperature made it visible. These Seraphim that were created were potential in the universe before the Creative Spirit, by her creative action, transformed them from a potential to an actual. The unborn of the next generation are potential in the germ plasm of the present generation of living human beings. If they weren't potential, they jolly well couldn't ever become actual could they? This section makes an unqualified statement: There are seven Absolutes of infinity, but the First

Source and Center is primal in relation to total reality. This is not polytheism we're studying; this is monotheism.

There's only one Infinite Being. Others share his infinity and his absoluteness, but none takes precedence over the First Source and Center. God, the Universal Father, is the personality of the First Source and Center. Then they discuss how God is related to the universe, and we see that God is not directly related to the universe, except in one aspect: God is related to creation, to the universes, through his six associated Absolutes, except in one particular: He is the direct Father of every personality in existence. All personalities derive that quality of being from the Universal Father, and they are linked to the Father by the personality circuit. The other six Absolutes do not participate with the Father in this bestowal of personality, with one minor exception: The Infinite Spirit, the Third Source and Center, has the Father's proxy. He's the Father's attorney, in fact, and he can act for the Father. But again, this is the delegation of creative power.

This section goes on to talk about reality. They point out the maximum reality which we can understand is a finite God. Let's face it. We want God to have a beginning, don't we? A beginningless God is really beyond our comprehension. The only reason we accept an unbeginning God is because it's ridiculous to have a beginning—because if he has a beginning, who's his Father, who's his grandfather, who's his great-grandfather? We have the choice between an uncaused cause or an endless series. Do you see that? And the endless series of course is ridiculous. The Greeks tried it. Back of Zeus they had Cronus, and back of him they had someone else; but eventually, you give up, and you simply start with the uncaused cause. This section goes on to point out that conceptually we need a beginning, and though there never was a beginning, they're going to give us one in concept.

They warn us this is not a reality. To God, to Deity, prior to any self-distribution, they give the name the I AM. And, they say, this is a philosophic concept. This is not a reality. The most helpful thing I can suggest to you to deal with this is this: We use the number zero in all of our mathematics, but you have never seen nothing, have you? You can see one of nothing, or one and a half, or two, but you've never seen a zero of anything, have you? Yet, we think in terms of zero. It's a most convenient concept in mathematics. Zero is a valid concept, but zero is not a factual reality, only a concept of reality. Are you with me?

The term I AM is just as valuable a thinking tool as the term zero. But neither are factual. Nevertheless, they qualify. They say, "Now, look. The I AM may be a theoretical concept and a philosophical concession, but the Infinite is not. The Universal Father is the Infinite." I think of the term First Source and Center as this: When you get down to the level of the Seven Absolutes, and you want to isolate out the Infinite, it is the First Source and Center. This is the Infinite as manifest on the level of the Seven Absolutes. Just as when you want to say, "What is the personality of the First Source and Center?" the answer is, "God." What name do we give to that personality, the Universal Father? That is the name of our choosing. How could he have a name?

He's nameless. In shorthand here, they tell you how the I AM distributed himself. They simply tell you—and these are valid concepts, but these are not factual realities—they simply say, I'm going to use the word God to describe pre-God, because it's a simpler way of telling the story. They simply say that God separated himself from total reality, and if he hadn't done that, there would have been no room in which anything could take

place, because how could you squeeze something in where God filled all things? God, as it were, contracted himself—and he can do this because he has will—what he contracted himself into is the essence of Deity, at the heart of which is will. What he left behind is the essence of non-Deity, non-will.

One of the greatest criticisms I ever read of the book of Genesis was written by a Zoroastrian theologian about 250 A.D. It's in the Pehlevi texts. This Zoroastrian, in criticizing Genesis, says, "God was not alone, because when God commanded, 'Let there be light,' in order for that command to have effect, there must also have been present an obeyer of commands." I borrow that term from the old Zoroastrian theologian. The Unqualified Absolute is the "obeyer of commands." When Deity takes snuff, the Unqualified Absolute sneezes. Now, when God separates himself from that which is not Deity, he still links himself to that which is not Deity. This linkage is the function of the Universal Absolute, the conjoiner of the Deity Absolute from the non-Deity Absolute. And I think three links linked together is an excellent symbol for that relationship.

God still fills all Deity. I think of God as contracting within Deity, while at the same time he expands to continue to fill all Deity. I think of God as separating himself from the Son, of conjoining himself with the Son, of constituting the Trinity, as a thing that happens simultaneously. So that instead of one of these circles—you know, the three circles—just being full of God, this circle is now a triconcentric circle. It is full of the Trinity. In so doing, God achieves companionship. He separates himself from absolute personality, and in so doing, he becomes the Father of the absolute person, who thereby becomes his Son. And if he can become Father of the absolute person, he can become Father of any person. He ceases to be the absolute person, but becomes the Universal Father of the absolute person and of all other persons.

At the same time that he does this—when he expresses himself absolutely as a person—he expresses himself absolutely as a non-person, and this is the origin of the Isle of Paradise. Or, to anthropomorphize it, Paradise is the absolute machine which God built for the same reason that men build machines—to perform repetitive acts. The physical governing of the physical universes is a repetitive act, and God devised a flawless machine to do this job for him. Why should he personally attend to it when a machine, an absolute machine, can do the job? They tell us, in Section IV, that reality is not all spirit. These papers make some startling statements! They say, for example, that God is spirit, but Paradise is not. They point out that our direction Godward is spiritward, so that as we consider matter, mind, and spirit, the spiritual is the more real to us because our growth towards reality follows a spiritual route.

This is truth. This is not, however, fact. Energy, physical energy, is just as real as spiritual energy, but it doesn't have as much meaning or as much value to human beings. They point out here that reality can be Deified or not Deified. This planet is hardly Deified reality, is it? But Finaliters have partaken of divinity and are a creature part of Deified reality. They go on to point out that things may be either actual or potential. We are actual people. Children yet unborn are potential people, are they not? Of course, you can have something in between. A good illustration of something that is neither actual nor potential: the brotherhood of man. Is it unreal? No. No, you can't say that. Is it real? Well, read any newspaper and you can determine that it's not really here, is it? It is a becoming reality, isn't it? It's in the grey area, the zone of becoming. Are human beings real? Yes and no. Until they've fused with their Thought Adjusters, they are not truly real

in the universe, are they? We're simply becoming citizens of the universe. Is a child an adult? Well, no. And yet he's not not an adult, is he? He's a becoming adult, isn't he? Or have you coped with teenagers?

This section closes with a discussion of not spirit reality. It discusses the Isle of Paradise, where they point out that Paradise is an absolute reality derived from Deity, but it is not Deity. I think the best way of looking at Paradise is: it is the absolute machine which God built. We can understand that, because we build machines to do jobs. Somewhere in here—it's not in this particular context—it says Paradise is not conscious as man could ever understand the meaning of such a term. Paradise, in some way, is a knowing reality. Paradise is not mindless, but it does not have mind as we could ever understand the meaning of that word.

You should think of Paradise in two ways:

1. Paradise is a place, the dwelling place of God at the center of all things. It is our final destination in our quest for God. On Paradise, we will find God, and—figuratively speaking—we shall stand before him, face to face.
2. Paradise also has a function in the universe. As the Son draws all things spiritual, as the Third Person draws all things intellectual, so Paradise draws all things material. Paradise is the central governing power of the material universe of universes.

Section 5 talks about personality reality, and it points out that personality comes from God, and that all reality that is linked with personality is associable. Prepersonal fragments, superpersonal beings are all contactable and associable with personality and personal beings. This is a part of Deity reality in contrast to the not personal which can never be associated with the personal. Man has no fellowship with a rock, but man can have fellowship with an Adjuster, a Seraphim, or a Transcendentaler—given enough time to have contact with Transcendentals. (They would be super personal beings). They sum up, at the end of this section, the functioning entity of a human being: body, mind, spirit, and soul.

The body, our life mechanism. The mind which we think with and confuse ourselves with. The spirit which invades the mind, just as the sperm invades the womb. The soul is the embryo that comes into origin as a result of that cosmic conception. The human mind is the material womb of the soul. The spirit that comes from the Father is the invader, and when that invasion takes place—in about the fifth year of mortal life—something new begins to grow. This is the embryonic soul that evolves within the womb of the mind. This is the soul that has the capacity to survive death.

They point out that personality is none of these things. That personality is not matter, not mind, not spirit. Personality is a fourth reality in the cosmos. Personality is that which comes from God the Father—not the Son, not the Spirit (unless the Spirit acts for the Father). Then they define morontia, because the soul is morontia. The soul is neither matter nor spirit. The best definition I know of morontia is: it is a fabric the warp of which is physical, the woof of which is spiritual. One goes one way and one the other.

Audience: The warp goes lengthwise; the woof crosses the warp. I'm looking at it—I wouldn't be that smart. Or you might say that matter and spirit will not mix.

They don't ordinarily, any more than oil and water will mix. But in the presence of soap, oil and water will emulsify. Morontia is an emulsification of the oil of matter and the water of spirit. Section VI deals with—in a sense is a continuation of their discussion of—Paradise. As they have talked about personality realities in Section V, they talk about nonpersonal realities in Section VI. They try to define some terms that they're going to use in talking about the physical—the material—level of cosmic reality. They talk about force, energy, and power. These are stages in the emergence of what we would recognize as physical reality. Force is the beginning. Energy is a stage of emerging. Power is a stage of having emerged. This ties in with their later discussion starting with space potency, going on down through primordial force, puissant energy, gravity energy, and universe power.

In terms of liquid water—this is good symbolization!—when you look up into the sky, and you don't see the water vapor up there at all—all you see is the blue sky and the sun shining—you might say that this would be like force. When it turns cold, and you see the clouds form—this would be like emergent energy. When it starts to rain—you've got universe power. You can feel the wetness. Does that help? Force would be intangible. Energy, you know—you'd sense it, but you wouldn't get your hands on it until it rained, and then you could feel it.

They point out that mind always means somebody is doing something. There's administration if there's mind. Mind never is generated out of matter. Mind is put into matter. They talk about pattern, which is a very interesting bit of discussion here. They point out that pattern is a very real thing, but it's hard to put your hands on. We're very unhappy if we have unfortunate patterns. We call that being homely, being ugly. The whole beauty industry is built up around the improvement of the human pattern. Our forms are patterns. The spiral nebula is a pattern. A triangle is a pattern. The reason that these patterns appear is because the universe is full of energy—material, spiritual, mindal. And the universe has personality in it, and personalities are always trying to order the manifestation of energy.

So patterns are always appearing. Elsewhere in the papers they speak of the forms of ascenders as being patterns which become increasingly responsive to the purpose and action of the inner personality. I've long suspected that one of the main reasons we'll have for trying to grow in grace on the mansion worlds is, if we are ugly on the inside, we will jolly well look ugly on the outside—and the only Helena Rubenstein you can visit is the housecleaning of your own soul. When you begin to be good on the inside, you will begin to look beautiful on the outside. This is even true on earth. As the hand of experience writes on your face, the blank pages take on the aspect of your personality. I put it in my words: "We can't avoid wrinkles, but we have a choice as to which kind—the frowning kind or the smiling kind." You can choose which kind of wrinkles that you want to wind up with. The next four sections of the Foreword are a discussion of experiential Deity, and here they use the word experiential in contrast to the word existential.

Let's see what the word experience means. It means something that you learn by living through, and because of this, you grow in wisdom, you grow in judgement, you grow in capacity. This is utterly foreign to the nature of God, isn't it? How could God grow by any technique? God is infinite. How could God learn anything? God foresees. How could anything take the Father by surprise? Nothing could. God is beyond

experience, isn't he? His nature shuts him off from all things experiential directly. He might experience vicariously, in Thought Adjusters, but never directly. And as it is with the Father, so it is with the Son, and the Spirit. These beings are existential Deities. They are beyond experience. They are without beginning or ending of days.

The Father's infinity could hardly increase, could it? If he starts out as infinite, what can be added to him? Now, the Supreme Being, the Sevenfold, the Ultimate, and God the Absolute are experiential Deities. Leave God the Sevenfold for the moment. The Universal Father is engaged in augmenting Deity. Having started with three, he is adding three. All of these expressions of Deity are experiential. They have origin, historic origins. They have beginnings. They know growth. They know setbacks, if you please. As the Supreme Being is growing in time and space, I would say the Lucifer rebellion is like a cancer taking place within the Supreme. If you'll recall, they isolated the System of Satania, much as white leukocytes would wall off an infection in the human body. The Supreme Being is finite Deity, is growing Deity.

The Supreme Being compensates God for the lack of the experience of never having been finite. Through the Supreme, God can know what it would be like to have an origin and to grow. The Supreme Being compensates man for his inability really ever to understand an infinite God. We're told that God is the first truth and the last fact. We first feel God's love, and then we seek to understand him. That quest will never end. There are only two beings who understand God, and that's the Eternal Son and the Infinite Spirit. They can because they have infinite comprehension capacity. We will never understand God, but we will someday understand the Supreme Being, because he has an origin, he has a growth, he has a destiny, he can achieve completion—even as man has an origin, a growth, and can achieve the fulfillment of destiny in the Corps of the Finality. The Supreme Being is God as he can be understood by finite creatures.

The Supreme Being is not the personalization of the Universal Father, but the Supreme Being is the finite equivalent of the personalization of the Paradise Trinity. The Trinity is not a person. When we want to say what would the Trinity be like if the Trinity were a person and were finite, this is the Supreme Being. He who has seen the Supreme has seen the equivalent of the finite personalization of the Paradise Trinity. What we say about the Supreme Being in relation to the finite universe, we could say about God the Ultimate in relation to the Master Universe. This is the personification of the Trinity in relation to the Master Universe and as comprehensible by beings that are more than finite; and someday that will include us. The papers make this comparison between Jesus and the Supreme Being. As Jesus is the bridge over which man moves from the human level to the finding of God, so the Supreme Being someday will be the bridge over which finite creatures will move to those levels that lie beyond the finite of creature experience—the Absonite level. God the Absolute—they don't say much about God the Absolute.

I once paraphrased those two short paragraphs and it took, as I recall, six typewritten pages to paraphrase them and break them down into what these compact words mean. These statements about God the Absolute are like anchovies—the flavor is packed in very tight. You don't eat anchovies in large quantities. You can dilute these paragraphs with much, much English, and you still have intriguing concepts. The trouble with God the Absolute is that God the Absolute is both experiential and existential. The chances are that our dealings with God the Absolute lie on beyond the whole Master Universe. I can see an end to the Supreme; I can see destiny. I can see an end and destiny

in the Ultimate, although it's almost incomprehensible. I can see only a beginning to God the Absolute. I can see no end.

Going back to God the Sevenfold and to the present days, if you look on page 11, you'll see that this is a Deity association. This is seven levels of Deity in action, and in time and space. I strongly suspect that God the Sevenfold will go on functioning after the present universe age in outer space—perhaps in slightly modified association, but in principle, this is God in action in time and space. These are the beings that we encounter on the Paradise Ascent, starting with Jesus, going up through the rulers of Orvonton, the Master Spirit of our superuniverse, and then successively the Spirit, the Son, and the Father. God the Sevenfold breaks down into three levels.

I would think of the Sevenfold in three principle subdivisions. One, two, and three are the Supreme Creators; they're so defined in the papers. They are not infinite, they're subinfinite. They're subabsolute. They're the folks who are out here working in time and space. These three Absolutes are, in a sense, the potentials out of which future things are drawn. But that's an oversimplification. These three Absolutes also function throughout all time and space, transcended time and space, et cetera.

Now, here's what makes their function very difficult to comprehend. Let's consider a child in a given situation. He looks at a green apple, he has hunger, and so he eats, without any thought of the consequences, of the bellyache. This is a stimulus and a response and a consequence without judgement, without foresight, without anything. An adult looks at the green apple. It looks succulent. The adult forecasts the consequences of eating green apples, and decides to pass it up, because the adult does not want the bellyache. The adult is not reacting to the stimulus of the present, is he? Yes, his salivary glands may react, and his mouth may water, but his reaction has to do with future time, does it not, and with the consequence of his act.

Michael, when he was here on earth as Jesus, lived a life from day to day, he looked ahead, he exhibited rare foresight. When he was pressed to do something prematurely, he said, "But this hour has not yet come." No one ever stampeded him. He was always looking ahead. He was reacting to consequences and to effects, just as the adult looks ahead, as compared with the child. These Absolutes react in a timeless fashion. When any Absolute reacts, this Absolute reacts in terms of the eternal past, the eternal present, and the eternal future.

Therefore, the reaction of an Absolute can never be understood within any frame this side of infinity. Does this make sense? The child couldn't understand why the adult wouldn't eat the green apple. The twelve did not understand why Jesus did not do certain things. The universe administrators are just as mystified by the actions and transactions of the three Absolutes. Nobody, this side of the Paradise Deities, I think, comprehends what these Absolutes are doing, because one of them mechanizes everything, another one activates everything, and a third one unifies mechanization and activation. They say, don't look upon these Absolutes as antecedent to God. They're not. Don't look upon these Absolutes as being independent of the Trinity.

They're not—although the Trinity deals with some of them only indirectly, and deals with one of them directly. When the Paradise Trinity functions, in a total sense, this is the function of the Deity Absolute, and through the Universal Absolute this causes responses in the Unqualified Absolute. The Unqualified Absolute mechanizes, the Deity Absolute activates, the Universal Absolute correlates these two, unifies these two. This Foreword

closes with a discussion of the Trinities. There are three of them. They point out that the Paradise Trinity is the existential Trinity. The other two are experiential Trinities. The Paradise Trinity has no origin. The other two Trinities have an historic origin, a time of coming into being, a time of coming into full function. The Trinities happen, I think, because of divinity. When God separates things, they've got to reunite in some way.

When he achieved threefold personalization as Father, Son, and Spirit, the Trinity became inevitable. This separation could exist only if there were a unification, because Deity is one. There could be a threefold personalization only if the three Deities were unified in some fashion. This sets a pattern which is followed as reality is expressed on the finite level. All those who participate in this finite expression and perfecting of the finite find themselves in essence reunified as a Trinity—as the First Experiential Trinity, the Trinity Ultimate.

Many beings are involved, but I visualize this as the union of the Deity of three groups of beings—the Supreme Creators, the Architects of the Master Universe, and the Supreme Being. This is not the union of over a million personalities, this is a union, again, of three Deities. All of the Supreme Creators add up to some form of Deity manifestation. This is a consequence of their success. It's not difficult for me to visualize the Deity expression of the Corps of the Architects of the Master Universe. And the union of these two with the Supreme Being—not as a person, but as Deity—constitutes the First Experiential Trinity, the Trinity Ultimate.

This is the Trinity which will supplement the acts of the Paradise Trinity in the exploration of the Master Universe. The consequence of the full development of the Master Universe is the formation of the Second Experiential Trinity, the Trinity Absolute. And the union of all three constitutes the Trinity of Trinities.

And that's what the Foreword means to me. ■

Questions and Answers to Comments on the Foreword

Audience: That's a wonderful explanation! Thank you, Bill. The question put is: How can the Universal Absolute be Deity?

Well, first of all, we know that it's defined as Deity. On page 15, paragraph 4, the Universal Absolute is spoken of as, "the potential of the static-dynamic Deity functionally realizable," et cetera. "This incomprehensible aspect of Deity may be static, potential, and associative—" Now those are the first three levels of Deity function. I want to go elsewhere for help, because this is a rough one to try to answer.

Over on page 1154, we can get a little help. On 1154, they expand their discussion in the Foreword on the subject of reality when they're talking about the metamorphosis of the I AM, self-distribution of the I AM.

Audience: Is that "Deity and Reality"?

Yes. Page 1154, paragraph 2: It says, *"In following the chronological portrayal of the origins of reality, there must be a postulated theoretical moment of 'first' volitional expression and 'first' repercussional reaction within the I AM." In other words, this is before the circle starts to separate. "In our attempts to portray the genesis and generation of reality, this stage may be conceived as the self-differentiation of The Infinite One from The Infinitude—" The Infinite One being pre-God, The Infinitude being pre-Unqualified Absolute. We've got The Infinite One and The Infinitude, but, "the postulation of this dual relationship must always be expanded to a triune conception by the recognition of the eternal continuum of The Infinity, the I AM."* To me, the Universal Absolute is a kind of a functional symbolization of the continuation of the Infinite. And when you start with that single circle of reality—this is Deity, this is not non-Deity—Deity takes precedence over non-Deity. Non-Deity comes into existence only because Deity has withdrawn itself. That's the best explanation I can give you. When you think of the three circles linked together, that middle circle symbolizes the original circle, and as such would be Deity. The original circle is not non-Deity.

Well, that's understandable. You get non-Deity because of the removal of something. This produces non-Deity by subtraction. But they're still united. Now, you can express this in two ways. Let me draw you another concept-symbol. Here I've got three circles linked, and I've got all my three links in the chain surrounded by one circle. We can't find the large circle, but we can symbolize it by considering the middle circle of the three chain link. That's the best explanation I can offer you. I think this. I think that if you could ever finalize God the Absolute, I think you'd have one Absolute. Then I think the Universal Absolute would become revealed as the Concealed Infinite. But I don't think the Universal Absolute will ever cease to exist, because this would mean we would have reached the end of eternity and the outer edge of infinity, and those are self-contradictory statements. Visualize the Trinity of Trinities. You've got three Trinities on

the bottom level. You've got three experiential Deities on the next level, but one of them is not complete. And as long as God the Absolute is incomplete, the third level is the Universal Absolute. But if you could ever complete God the Absolute, this would absorb all three Absolutes and would experientialize all three. And then, I think, on the third level, you'd have the Infinite.

Audience: You've confused me on a higher plane than the one—

Audience: But at least you're going up!

Audience: I'm still confused.

Well, I offer this with great humility, but if this is not the explanation, then I have none to offer. This is the best I can do. That's a rough question.

Audience: Have you ever described the separation of the circles as, "One And Two?"

Yes. The "And" itself is a reality. Or I've used the expression, "One And Another." The "And" itself is a reality, yes. See, you didn't ask, "Why is the Universal Absolute Deity?"

Audience: I can understand the association and the unification factor, but I "can't hardly conceive" how it can be Deity.

This Universal Absolute is pretty mysterious. I'll have my ignorance better unified when I do my thirtieth Appendix to the story. I haven't done it yet.

Audience: Bill, I do have a question. You said a while ago—it has to do with the first separation of Absolute Deity—which separated from the other? That seems awfully important to me.

All right. The question is, which moved away from what? Deity moved.

Audience: Not the Unqualified?

The Unqualified Absolute was left behind, because the principle, the potential for volition is the essence of the concept of Deity.

Audience: Deity had to move, the other one couldn't move.

The Unqualified Absolute is a reactor, not an initiator. The Unqualified Absolute is the sneezer, not the taker of snuff.

Audience: It's awfully important, I don't know why. I think it is important.

The Unqualified Absolute is what was left behind when Deity moved. Now please remember: all of this is symbolization. You can argue that this is simultaneous. You can argue it for sequence. And it makes just as much sense to say it's happening today as that it ever did happen, or that it will happen, or—better still—it isn't always happening. You see, we're using time language in eternity. Here. In reading these papers, make allowance

for the "by-and-large." Now, a statement like this might be made in the papers: "The experience of human beings is characterized by birth and death." That's a pretty reasonable statement, isn't it? But it's not 100% true, because fusion might take the place of death. But it's so nearly 100% true, that it might be made in the papers as virtually an absolute statement. It's near absolute. We know of two people who've probably fused, and there are undoubtedly more, because in the papers on Thought Adjusters it says most of the Adjusters who have taken their subjects to fusion were experienced on your world. That suggests to me more than two. The only two I can put my finger on would be Enoch and Elijah. Talking about Absonites—they're beginningless and endless. But God the Ultimate has a beginning. It doesn't say, though, all Absonites are beginningless or endless. It says the Absonite level is characterized by this, just as mortal life is characterized by birth and death. Had Jesus been an ordinary person, he would never have died. He'd have fused about the time he was baptized in the Jordan. They had to take his Adjuster away from him to stop fusion.

Audience: I'm glad you said that. I've never been able to understand why his Adjuster stood away from him.

Same reason on a planet settled in light and life, when a human being is scheduled for fusion—you know, they warn them ahead of time—he can plea for a stay of execution. He's about half way through an important job. They grant him this privilege, but then they detach the Adjuster. He works just as Jesus did. You see, Jesus' life has certain parallels in worlds settled in light and life. A human being might go on and function five years as a post-fusion human being, and then report to the Morontia temple. All his friends would be there like a commencement exercise. The Adjuster would enter the soul and whambo! The pyrotechnics take place and off he is. And what a nice way to go.

Audience: We have some questions on extradivine, and explain your symbol of the two inches and the miles.

All right. The term "extradivine" would refer, I suspect, to the Unqualified Absolute. Is that correct? Let me check this usage. Page 14, paragraph 6: "The Unqualified Absolute is nonpersonal, extradivine, and undeified." Divinity is the characteristic unifying quality of Deity. This is not Deity, hence the Unqualified Absolute discloses no aspects of divinity.

Audience: "Extra" there does not mean "greater than?"

No. "Outside of divinity." It sounds better to say "extradivine" than "undivine." "Undivine" has a connotation of evil. The Unqualified Absolute is not evil, but is not in any way related to divinity per se. Now, the function of the three Absolutes is related to divinity, because the mechanizing function of the Unqualified is unified by the Universal Absolute with the activating function of the Deity Absolute. So the total Absolute is not extradivine, only this aspect of the Absolute. That would be my interpretation of the word "extradivine." A much better choice than the word "undivine."

Audience: It's not antagonistic to divinity— It's outside of— Obviously it does not connote "greater than."

Yes. See, this Absolute is not personal, has no divinity, is not a creator. And you can't understand it. You can't use fact, truth, experience, revelation, philosophy, or superphilosophy, absonity, to understand it. And that's why I shudder when I glibly explain it.

Audience: Laughter.

There's a question here about two inches versus miles. Where we're talking about—that must be the firehouse, is that right?

Audience: Yes.

That's the first floor. I'm using space to symbolize time. And since our time calculations are even looser than our space calculations—because we have to assume a constant rate—it doesn't mean much. What I'm saying here is this. In considering our firehouse—remember? We built a three story firehouse. We put a centerpole down the middle where the firemen slide down, and the purpose of that centerpole is to symbolize God, who is contactable on any level of the firehouse. It's the same God. The only thing that's changed is you. We said, if the first story is two inches high, then the second story is miles high, and the third story has no roof. Which is to say, if creative expansion through two inches produces the Supreme Being, it takes miles to produce God the Ultimate. And you can start God the Absolute, but there is no roof. You can't finish God the Absolute. This would require an exhaustion of infinity, and a completion of eternity.



Comments on the Nature of Personality

What do you say we have a little full-dress discussion on personality? And see a bit about what the book says about it. Let's start out with page 1225.

Somewhere in these papers it says personality is one of the unsolved mysteries of the universe of universes. So I think appropriately they say it would be presumptuous to attempt a definition of personality. But still, we can describe what personality does. We can tell what we know about it. I looked up personality in Webster. It's defined as, "the quality or state of being personal." It's a beautiful definition, isn't it?

It starts out by saying: [P. 1225 - §3] "*Personality is that quality in reality which is bestowed by the Universal Father himself or by the Conjoint Actor, acting for the Father.*" Well, let's explore now and see what that means. Let's look over on page 106, just below the middle of the page. It says, [P.106 - §8] "*The Father bestows personality by his personal free will.*"

Why he does so we can only conjecture; how he does so we do not know. "*Neither do we know why the Third Source bestows non-Father personality, but this the Infinite Spirit does in his own behalf, in creative conjunction with the Eternal Son and in numerous ways unknown to you. The Infinite Spirit can also act for the Father in the bestowal of First Source personality.*" So that a being, who is in the Father's personality circuit, may have received this personality by the act of the Universal Father, or he may have received this personality by the act of the Infinite Spirit acting as attorney-in-fact for the Universal Father. That's what that statement means. Now let's take a little excursion. We hit something here that's intriguing.

There are two kinds of personalities. If it's a Father bestowed personality, it's called First Source personality. But there are Third Source personalities, beings who have free will, but are not in the Father's personality circuit. You see, the Infinite Spirit cannot only draw sight (can't understand word) drafts on the Father's account, but he can issue checks in his own name and right. And then these are Third Source personalities. And they're defined in here. They have subjective self-consciousness, but they do not objectively respond to the Father's personality circuit.

They may not be unqualifiedly personal to creature beings. But they are contactable. "All personality is contactable." "There are numerous types of Third Source personalities. The Infinite Spirit bestows Third Source personality upon numerous groups who are not included in the Father's personality circuit, such as certain of the power directors." I'm sure these power centers are volitionally intelligent beings. I know that the Associate Power Directors are personal beings in the Third Source sense.

Now, below that level, I don't think they have free will, in the Third Source sense.

1. "*Personality is that quality in reality which is bestowed by the Universal Father himself or by the Conjoint Actor, acting for the Father.*" This discussion has to do with First Source personality. They're ignoring Third Source personality, because they're talking about us.

2. It may be bestowed upon any living energy system which includes mind or spirit." Now, let's think about that. The use of the word "or" means it could be bestowed upon a living energy system which was wholly non-spiritual. Well, let's see what the papers say about that.

In the second full paragraph on page 334, it says, "*We may however state that there are no personalities of 'pure mind'; no entity has personality unless he is endowed with it by God who is spirit. Any mind entity that is not associated with either spiritual or physical energy is not a personality.*" That's either, or. And then down at the bottom of the paragraph, "*Certain other unrevealed creatures are what might be termed mindal- and physical-energy personalities. This type of being is nonresponsive to spirit gravity but is nonetheless a true personality—is within the Father's circuit.*" We know nothing of such beings. These beings could be moral beings, because morality's an attribute of personality. So we can say item 2 means you could have a being whose constituent components were physical and mindal. That could be a personal being.

You could have a being whose constituents were physical, mindal, and spiritual—as us—who could be a personal being. You could have a being consisting of an association of mind and spirit in varying percentages. Some, more mindal, with spirit. Others more spiritual, with mind. And these could be personal. Or you could have a being who was wholly spiritual, and this could be a personal being. Can we think of any being who is wholly spiritual and who is a personality? Yes. The Eternal Son. Stop and think. Neither the Father nor the Son have mind. Because there is no mind until you get to the Third Source and Center. No being antecedent to the Third Source and Center is minded, has mind as we understand mind. We'll come to this in a second.

Audience: Bill, can I interrupt you a second? The Father does not have mind?

Yes.

Audience: On page 365, there's a statement, "There is in the mind of God—"

They're using that figuratively.

Audience: Just using it figuratively? Ok.

Yes. A Thought Adjuster doesn't have mind, but a Thought Adjuster is minded. We'll come to this in just a minute.

3. Personality is "*not wholly subject to the fetters of antecedent causation. It is relatively creative or cocreative.*"

Audience: That cocreative is so marvelous, I think.

Yes. With the Adjuster.

Page 70 (par.4) is what I was looking for: "*Personality is one of the unsolved mysteries of the universes. We are able to form adequate concepts of the factors entering into the make-up of various orders and levels of personality, but we do not fully*

comprehend the real nature of the personality itself." [P. 71 - § 1] "Capacity for the divine personality is inherent in the pre-personal Adjuster. Capacity for human personality is potential in the cosmic mind endowment of the human being. But the experiential personality of the mortal man is not observable as an active and functional reality until after the material life vehicle of the mortal creature has been touched by the liberating divinity of the Universal Father. Being thus launched upon the seas of experience as a self-conscious and a relatively self-determinative and relatively self-creative personality. The material self is truly unqualifiedly personal."

It's that creativity that constitutes free will. Because out of this series of events a personality may, at any decision juncture, create something that is not wholly predictable by antecedent causation. He may react in some new way. Some non-predictable way. Or some only partially predictable way. Determinism is in the keyboard of the piano. The free will is exhibited when the musician, with those keys, produces the melodies which come from somewhere. That's creativity. And that's free will.

The musician cannot transcend the keyboard, but within the limits of that keyboard, what can't he do? We have twenty-six letters in the alphabet, and consider what William Shakespeare did with those twenty-six letters. That's creativity. And creativity—the very word creativity—implies freedom of action. Some degree of freedom from antecedent causation.

Audience: Within the limits of.

Yes. Right. Our good friend had only seven colors in a chromatic scale to work with, and what he could see. But there's creativity in that picture.

Within the limits of the canvas and the color, he had freedom to record his impressions. And no two artists would make the same recording. But two color cameras would take identical photographs. And there's the difference. Bud and I could set up two color cameras, take the picture, and the difference would be predictable in the nature of the camera and the nature of the film. But if he and I could both paint, we'd sit down, and we'd come out with two different pictures. And there's the difference. The camera has no freedom of choice.

4. [P.1225 - § 6] *"When bestowed upon evolutionary material creatures, it causes spirit to strive for the mastery of energy-matter through the mediation of mind."* And here we've come to one of the great fundamentals in these papers. In the time-space universes, energy-matter is dominant, save in personality, where spirit, through the mediation of mind is striving for the mastery. And I think that that principle explains a whole heck of a lot of what's going on out here in time and space. This is a reflection of the whole evolution of the Supreme Being on the Deity level, and of human progression—of the Paradise ascension on the human level.

Spirit can't touch matter. Mind can. And a personality can subordinate that mind which dominates matter to that spirit which must stabilize mind. That the personality can do by free will choice.

5. [P.1225 - § 7] *"Personality, while devoid of identity, can unify the identity of any living energy system."*

It dominates the system. It is the yellow of the material object we were talking about. It pervades the whole of that system. It's dependent on the living mechanism for expression, but it expresses itself by dominating the entire system. And again I would go back to the string and the beads. Personality takes an agglomeration of beads and produces a necklace. Personality patternizes such a system.

6. [P.1225 - §8] Personality *"discloses only qualitative response to the personality circuit in contradistinction to the three energies which show both qualitative and quantitative response to gravity."* And that's why the personality circuit is non-computable, as we observed in the paper over in the Universe of Universes. It's on page 133, paragraph 3: *"Personality gravity is non-computable. We recognize the circuit, but we cannot measure either qualitative or quantitative realities responsive thereto."* There is no mass to personality. But there is mass to mind. There's mass in matter. There's spiritual mass.

The drawing power of the Eternal Son apparently grows greater as we near Paradise, because we are becoming more spiritual, hence more massive at the spiritual level, and our mass is more responsive to spiritual gravity. But the Father's drawing power in the personality circuit is just as strong out here as it is anywhere. It's independent of distance, and there is no mass to vary."

7. [P.1225 - §9] *"Personality is changeless in the presence of change."* It points out that the personality never does change, and if it did, it wouldn't be you anymore. And the thing that does change is your growing soul.

8. Personality *"can make a gift to God—dedication of the free will to the doing of the will of God."* [1225 § 10] And I think it's the only thing we can give God. The only possible gift. And actually, this is an expression of love, in the final analysis. If you really love God, holy Toledo, you want to do what he wants.

Audience: What wouldn't you do for him.

Why, sure. You want to do what he wants. This is no chore. This is a delightful and romantic adventure in living in an exciting way. This is no hair shirt that you wear, you know, in self-ostentatious righteousness. This is no manifestation of piosity. This may result in unconscious piety. Gee, whiz. Just imagine Jesus saying, when they called him good, "Why do you call me good?" This is real piety. He wasn't thinking about being good. He wasn't standing in front of the mirror of his mind, in self-admiration, saying, "Hmm. I'm really good!" You know?

9. Personality *"is characterized by morality—awareness of relativity of relationship with other persons. It discerns conduct levels and choosingly discriminates between them."* [1225 § 11] We can find something in the papers on that. Are you making notes of these? All right, start with page 191. And just put down ff, meaning the following pages—the whole rest of the paper.

This paper in here is the third full-dress discussion of personality in the papers. [P.192 - §8] *"Intelligence alone cannot explain the moral nature. Morality, virtue, is indigenous to human personality. Moral intuition, the realization of duty, is a component*

of human mind endowment and is associated with the other inalienable of human nature; scientific curiosity and spiritual insight. Man's mentality far transcends that of his animal cousins, but it is his moral and religious natures that especially distinguish him from the animal world."

And then they point out the true nature of morality: that an animal discriminates, but he discriminates only means, whereas man can discriminate ends. And this moral capacity in human nature enables man to have prophetic vision. He can examine an end of a course of conduct, and he can respond to the stimulus of potential evil. He can choosingly discriminate a better course of conduct without actually involving himself in the evil of a less desirable course of conduct. It is because of this that actual evil does not have to appear in time and space. Potential evil must appear, but we can respond, we can take a look at a situation and say, "Not for me." We make our decision not based on traversing the route, but based on a prior examination of that route. We say, "too many detours."

Animals learn, ordinarily, only from leaping. Humans can learn from looking as well as from leaping. I'll cheerfully concede, most of us learn like the animals do—from leaping. But we could learn from looking. This paper goes on. It discusses Urantia personality.

Audience: Are you back on 1225?

No, I'm sticking on 194. This is a gold mine in here. On 194, we tie in to statement 10. *"Personality is unique, absolutely unique: It is unique in time and space; it is unique in eternity and on Paradise; it is unique when bestowed—there are no duplicates; it is unique during every moment of existence; it is unique in relation to God—he is no respecter of persons, but neither does he add them together, for they are nonaddable—they are associable but non totalable."*

Audience: Denying quantity but verifying quality?

Yes. That's right. Let's read over on page 194 what it says about that. Starting with paragraph 3, *"Personality is a unique endowment of original nature whose existence is independent of, and antecedent to, to bestowal of the Thought Adjuster. Nevertheless, the presence of the Adjuster does augment the qualitative manifestation of personality. Thought Adjusters, when they come forth from the Father, are identical in nature, but personality is diverse, original, and exclusive; and the manifestation of personality is further conditioned and qualified by the nature and qualities of the associated energies of a material, mindal, and spiritual nature which constitute the organismal vehicle for personality manifestation."*

"Personalities may be similar, but they are never the same. Persons of a given series, type, order, or pattern may and do resemble one another, but they are never identical. Personality is that feature of an individual which we know, and which enables us to identify such a being at some future time regardless of the nature and extent of changes in form, mind, or spirit status. Personality is that part of any individual which enables us to recognize and positively identify that person as the one we have previously

known, no matter how much he may have changed because of the modification of the vehicle of expression and manifestation of his personality."

Yellow is yellow. And no matter how he changes in shape, he's still the same hue. And it's the hue that we recognize as him. [P.1284 - §6] *"The great challenge that has been given to mortal man is this—"*

Audience: What page, Bill?

1284. [P.1284 - §6] *"The great challenge that has been given to mortal man is this: Will you decide to personalize the experiencible value meanings of the cosmos into your own evolving selfhood? or by rejecting survival, will you allow these secrets of Supremacy to lie dormant, awaiting the action of another creature at some other time who will in his way attempt a creature contribution to the evolution of the finite God? But that will be his contribution to the Supreme, not yours."*

[P. 1284 - §7] *"The great struggle of this universe age is between the potential and the actual—the seeking for actualization by all that is as yet unexpressed. If mortal man proceeds upon the Paradise adventure, he is following the motions of time, which flow as currents within the stream of eternity; if mortal man rejects the eternal career, he is moving counter to the stream of events in the finite universes. The mechanical creation moves on inexorably in accordance with the unfolding purpose of the Paradise Father, but the volitional creation has the choice of accepting or of rejecting the role of personality participation in the adventure of eternity. Mortal man cannot destroy the supreme values of human existence, but he can very definitely prevent the evolution of these values in his own personal experience. To the extent that the human self thus refuses to take part in the Paradise ascent, to just that extent is the Supreme delayed in achieving divinity expression in the grand universe."*

[P.1285 - §1] *"Into the keeping of mortal man has been given not only the Adjuster presence of the Paradise Father but also control over the destiny of an infinitesimal fraction of the future of the Supreme. For as man attains human destiny, so does the Supreme achieve destiny on deity levels."*

[P.1285 - §2] *"And so the decision awaits each of you as it once awaited each of us: Will you fail the God of time who is so dependent upon the decisions of the finite mind?" This is cosmic morality. "Will you fail the Supreme personality of the universes by the slothfulness of animalistic retrogression? Will you fail the great brother of all creatures, who is so dependent on each creature? Can you allow yourself to pass into the realm of the unrealized when before you lies the enchanting vista of the universe career—the divine discovery of the Paradise Father and the divine participation in the search for, and the evolution of, the God of Supremacy?"*

[P. 1285 - §3] *"God's gifts—his bestowal of reality—are not divorcements from himself; he does not alienate creation from himself, but he has set up tensions in the creations circling Paradise. God first loves man and confers upon him the potential of immortality—eternal reality. And as man loves God, so does man become eternal in actuality. And here is mystery: The more closely man approaches God through love, the greater the reality—actuality—of that man. The more man withdraws from God, the more nearly he approaches nonreality—cessation of existence. When man consecrates his will*

to the doing of the Father's will, when man gives God all that he has, then does God make that man more than he is."

Audience: That's when he gets the spiritual strength to grow?

That's when you grow. Your soul grows. Then you become a little less animal, a little more human, and in time a little more spiritual. This is how man becomes a finaliter.

Audience: Isn't it the simple thesis of just how could anyone choose cessation?

I don't know.

Audience: I can't comprehend that at all. That seems– I don't know. It's evidently possible.

Audience: There's evidently two choices, cessation or God's way. How in the world could anyone choose ?

I'll tell you Julia, how it could be done. The thing can happen because of the slothfulness of animalistic retrogression. I don't think any human being ever would choose not to survive. But I think a human being might start a series of choices.

Audience: Just being slothful–

In each instance, choosing the easy way, the lower way, and eventually the cumulative effect of those choices would make it impossible for him to stop the momentum of choice.

Audience: Bill, in your early life, you were raised out of any church, right?

Yes.

Audience: Without any religious training whatsoever?

No. I had religious training. I got it from my mother. I know the sheiks of Israel.

Audience: OK.

The judges, pardon me. But there were sheiks.

Audience: I was going to say that if someone was raised without any religious training whatsoever, without any concept of a First Cause, or God, then they couldn't really make a choice, until they had the concept to choose– I don't know.

They've got a Thought Adjuster.

Audience: How about moral–?

I'll tell you this. The training which I had was Bible training, and it was at a very childish level. We never got into the Bible, per se. I had something called "Child's Book of the Bible." With wood cuts in it. And when I was 17, I was in the service, and I woke up to the fact that I was a real agnostic. The anthropomorphic picture I had of God was a quite (can't understand tape) version of my old man, king size, and just like the proofs that you get from a photographer, you know, the red ones? This thing had faded out imperceptibly so when I got the old picture out, it was blank. I never had any struggle.

My anthropomorphic God just faded on me. It was gone. I got interested in the whole idea listening to a debate in the barracks between a real sharp atheistic friend of mine and a fairly dumb Catholic. And the atheist won the debate. But I was very conscious of the fact that he won it because he was far more clever. He could twist the Catholic in knots. And my Catholic buddy blew his stack, and in a profane and vulgar way said that the priest could prove there was a God, and my atheist friend with equal profanity said he couldn't. And my Catholic friend, with still more profanity, allowed as how this could be arranged, and my atheist friend took him up, and I spoke for the first time. I said, "I want to come along."

Because it suddenly hit me that it was very important to listen to this debate. And that, of course, was a draw. I was very impressed with the fact that Jerry couldn't prove there wasn't a God. And old Father Murdock couldn't prove that there was. And I set about thinking. I used to have a girl in Georgetown. When I took her home, I had a lot of time to kill, because by that time I'd missed all the trains for Quantico. The next one was at 3:15 in the morning, and I used to go to a place which I now think of as my church. My church is the steps of the Lincoln Memorial in Washington. And I'd roll Bull Durham cigarettes.

I've sat there during cherry blossoms, and I've sat there when it was snowing, and I've sat there when it was darn hot, and darn cold. And I would meditate, looking at the Washington Monument, and the dome of the Capitol, and the moon, and the stars, and old Abe sitting up there in the shadow. And, somewhere along at that time, I came to the realization that there was a God.

I symbolized him in my thinking with a rather peculiar name. I called him the Great Source and Center. I put that in writing, so that I know I'm not reading that back into the thing. And I became just as certain about him as I am today. And that's before I read any of this blue book business. And this became a settled thing, like dried apples and rainwater, and you use bricks for construction on some buildings, and gravity, and two and two is four. I mean, this didn't strike me as being any particular unusual discovery. It was like suddenly realizing that you're breathing, you know? A very common thing; and a very finally settled thing.

You know, I've learned a lot about God since, but I've never been more certain about God since that time. I put it to you this way: If every human being I met told me this is wrong, I would suspect my sanity, but I would not doubt God. I would simply say, I guess I'm paranoid on this subject. But as I check over with my fellow men, I discover that there's a lot of people know God, in that sense. When God sends personality out here, he doesn't kick it out, he encircuits it. He encircuits it. I think this. When man worships God, when man worships God—and let's say that in a simpler, more understandable way—

when man discovers his love for God— worship, to me, is synonymous with love. It is a special word which we use to express the love which a creature would have for a Creator.

If it isn't love, then I don't know anything about worship. This love seeks nothing, asks for nothing, simply is an outpouring of attitude. I think that goes over the personality circuit. I think this is how God knows his creatures love him. And this would apply to creatures who were not indwelt by Thought Adjusters, like an Adam, for example, or a seraphim, who are in the personality circuit centering in the Father. All moral creatures are in that circuit. Well, shall we go on with our inventory? "Personality responds directly to other-personality presence."

We were discussing that the other day when we hypothesized Bud and Betty up on the second mansion world. He's strolling down Glory and Hallelujah Blvd, and she's fishing in one of the streams, and all of a sudden he stops, and Betty looks up from her fishing. I'm sure that happens. I've got another theory. Have you ever been working all alone, in your study, perhaps, and suddenly the hairs get stiff on the back of your neck, and you have a feeling that you're not alone. And you look around and laugh, because you are alone? But then you weren't. Only maybe your personality is registering the presence of another personality, only that other personality doesn't have skin on him, see?

Now, I don't want to make a "thing" out of this, but I have a feeling that sometimes this feeling we get is for real. A personality did come near us, and the only equipment we've got that would register that is our own personality, and I think it registers. I think we tend to inhibit this. Let's say we know we're alone. This feeling tends to rise, and good common sense tells us there isn't anybody in the house, so we stifle it. That's a sophisticated response to that feeling. And we might as well be sophisticated, because if we get up and look, we aren't going to find anything. You know? I think this is how we know up on the mansion worlds. This is a sense which is attached to personality when it is operating a life vehicle.

Audience: Bill, they state in the papers that many, many people have made the third circle. When I first read it, I thought, nobody makes it, hardly, and then I went on and found out that many make it. And they have a guardian seraphim.

True.

Audience: There's personality.

True. But if it was there all the time, I don't think they would sense the arrival.

Audience: Is it there all the time?

I don't know. Oh, yes, I think so. There's two of them are there all the time. Because they've got two cherubim associated with them who can stand in when one of the seraphim has to—you know—stop to gas up. Well, we'll read on.

12. [1226 § 2] Personality *"is the one thing which can be added to spirit, thus illustrating the primacy of the Father in relation to the Son. (Mind does not have to be added to spirit.)"* And I'll add, thus illustrating the primacy of the Son in relation to the Conjoint

Actor. Spirit is always conscious, minded in some way. Because God, who is spirit, is always minded. But spirit is not necessarily personal, unless the Father bestows personality upon such a spirit. In other words, this goes back to our sequence story, the origin of Deity.

13. Here's the quote I was looking for and couldn't find. It's right here. [P.1226 - §3] *"Personality may survive mortal death with identity in the surviving soul. The Adjuster and the personality are changeless; the relationship between them (in the soul) is nothing but change, continuing evolution; and if this change (growth) ceased, the soul would cease."* The divinity of the Adjuster is changeless. The identity of the personality is changeless. And the relationship between them is nothing but change.

And then number 14 intrigues me very much. *"Personality is uniquely conscious of time, and this is something other than the time perception of mind or spirit."* Want to note down page 135? About the middle of the page, the text reads: *"There are three different levels of time cognizance:"*

1. [P.135 - §6] *"Mind-perceived time—consciousness of sequence, motion, and a sense of duration."* Now, I think that's what we talk about when we speak of time-consciousness. Number 1.

2. [P.135 - § 7] *"Spirit-perceived time—insight into motion Godward and the awareness of the motion of ascent to levels of increasing divinity."* I think an Adjuster has that kind of time-consciousness. But that's not what we call time-consciousness.

3. [P.135 - §8] *"Personality creates a unique time sense out of insight into Reality plus a consciousness of presence and an awareness of duration." "Unspiritual animals know only the past and live in the present. Spirit-indwelt man has powers of pre-vision (insight); he may visualize the future. Only forward-looking and progressive attitudes are personally real. Static ethics and traditional morality are just slightly superanimal. Nor is stoicism a high order of self-realization. Ethics and morals become truly human when they are dynamic and progressive, alive with universe reality."*

Let's take another quote here. They're discussing, *"Time and Eternity."* *"In the evolutionary universes, eternity is temporal everlastingness—the everlasting now."* [P.1295 - §2] *"The personality of the mortal creature may eternalize by self-identification with the indwelling spirit." "Such a consecration of will is tantamount to the realization of eternity-reality of purpose. This means that the purpose of the creature has become fixed with regard to the succession of moments." Or the passage of time. "Stated otherwise, that the succession of moments will witness no change in creature purpose. A million or a billion moments makes no difference."*

[1295 § 2] *"Number has ceased to have meaning with regard to the creature's purpose. Thus does creature choice plus God's choice eventuate in the eternal realities of the never-ending union of the spirit of God and the nature of man in the everlasting service of the children of God and of their Paradise Father."* What they're saying there is this: If you make a final choice for God, that choice transcends time, because no amount of time will witness any change in your choice. This is an eternal choice. Number doesn't have any meaning any more as concerns that purpose. This is going to be true a billion years from now, a trillion years from now, a gazillion years from now. Time makes no difference.

[1295 § 3] *"There's a direct relationship between maturity and the unit of time consciousness in any given intellect. The time unit may be a day, a year, or a longer period, but inevitably it is the criterion by which the conscious self evaluates the circumstances of life, and by which the conceiving intellect measures and evaluates the facts of temporal existence."* I think personality's involved in this. *"Experience, wisdom, and judgment are the concomitants of the lengthening of the time unit in mortal experience."*

[1295 § 4] *"As the human mind reckons backward into the past, it is evaluating past experience for the purpose of bringing it to bear on a present situation. As mind reaches out into the future, it is attempting to evaluate the future significance of possible action. And having thus reckoned with both experience and wisdom, the human will exercises judgment-decision in the present, and the plan of action thus born of the past and the future becomes existent."*

Do you see how you're gradually rising above time in your thinking? *"In the maturity of the developing self, the past and future are brought together to illuminate the true meaning of the present. As the self matures, it reaches further and further back into the past for experience, while its wisdom forecasts seek to penetrate deeper and deeper into the unknown future. And as the conceiving self extends this reach ever further into both past and future, so does judgment become less and less dependent on the momentary present. In this way does decision-action begin to escape from the fetters of the moving present, while it begins to take on the aspects of past-future significance."*

And then that wonderful statement: [1295 § 6] *"Patience is exercised by those mortals whose time units are short; true maturity transcends patience by a forbearance born of real understanding."* [1295 § 7] *"To become mature is to live more intensely in the present, at the same time escaping from the limitations of the present. The plans of maturity, founded on past experience, are coming into being in the present in such manner as to enhance the values of the future."* [1295 § 8] *"The time unit of immaturity concentrates meaning-value into the present moment in such a way as to divorce the present of its true relationship to the not-present—the past-future. The time unit of maturity is proportioned so to reveal the co-ordinate relationship of past-present-future that the self begins to gain insight into the wholeness of events, begins to view the landscape of time from the panoramic perspective of broadened horizons, begins perhaps to suspect the nonbeginning, nonending eternal continuum, the fragments of which are called time."*

Audience: I think that is so clarifying.

This is writing. This is writing.

Audience: It's thinking, too.

[1296 § 1] *"On the levels of the infinite and the absolute the moment of the present contains all of the past as well as all of the future. I AM signifies also I WAS and I WILL BE. And this represents our best concept of eternity and the eternal."* [1296 - §2] *"On the absolute and eternal level, potential reality is just as meaningful as actual reality. Only on the finite level and to time-bound creatures does there appear to be such a vast*

difference. To God, as absolute, an ascending mortal who has made the eternal decision is already a Paradise finaliter. But the Universal Father, through the indwelling Thought Adjuster, is not thus limited in awareness but can also know of, and participate in, every temporal struggle with the problems of the creature ascent from animallike to Godlike levels of existence."

You know, real English moves the heck out of me. And they have come awfully close to saying something that couldn't be said there. You see, this is what it means when it says personality creates a unique time sense out of insight into reality plus a consciousness of presence and an awareness of duration. Now, confound it, as we experience this process, and it's begun in life, and each of us has lived long enough to be aware of it. We do reach back in the past for experience. We do think ahead into the future. And it is the past-future which conditions our present judgments.

Now you let that process begin to involve a very large number of years—something more than many—you know? When you can think back a billion years, and think ahead a billion years, you are beginning to react to things which are not but will be. And as your wisdom becomes accurate, you're beginning to live outside of the present moment. And this is a kind of intellectual transcendence of time. I get a little feeling of what an absonite would be. ■

Discussion of the Absolutes

Part I

You'll recall, over on page 2, it talks about total Deity. It gives the seven levels on which total Deity is functional. Then it suggests an eighth level on which total Deity is functional but only in a certain sense. What we're doing when we talk about page 2—we start out talking about the section entitled, "Deity and Divinity." Levels of functioning and levels of reality. That section describes the beginning of all things—how would it have been if it ever had actually started in sequence. Now, when you go back of the fourth level here, when you deal with statics, potentials, and associatives apart from the creative function of Deity, you are going back of reality. In other words, you are going back of Havona in the Central Universe. We all want to do this, because we all want to get a start. But when we attempt this start, we should understand that—like Alice—we are going through the looking glass.

There really isn't any room there. It just seems to be a room. We are conceptually violating reality. We are saying, "What was it like before there was an Infinite Spirit and a Central Universe?" All right, let's go through the looking glass. This is what time sequence thinkers want to do. They want to go back to number one. And actually, we start with seven. We don't start with one. I visualize the static function of Deity as a condition in which we are looking at infinity as a unity. There aren't any actuals or potentials yet. All actuals are, as yet, unexpressed. Potentials are something pre-potential, because a real potential exists as a potential only in relation to some actuality.

I visualize the picture of infinity at this point as a nothingness. What I am looking at is a fried egg against a cosmic backdrop. I like the concept "fried egg" because you can't be afraid of a fried egg. If I talk about the totality of absoluteness, this is a frightening term. But a fried egg—what's with a fried egg? Well, what's with a fried egg is that there's a nucleus and a cytoplasm. There's a yolk and a white. And the papers say you never can go back to the place where there was just a oneness— even in your thinking. You must assume a possible two-ness. In other words, the yolk of the fried egg symbolizes a possibility for self-will. The white of the fried egg symbolizes the possibility for a reaction to some volitional act. This fried egg doesn't stay together. As long as it's together quietly, then we have the static function of total Deity. Now, please remember, as we develop each of these succeeding functions, the earlier functions are still continuous. Deity still functions in a static, self-contained sense. None of these terminate. They all go on, to further differentiations.

Well, the next step is the appearance of something potential. I visualize that by watching the yolk of my egg move out away from the white, and the white flows together. So now I've got two kinds of circles. I've got a yellow circle and I've got a white circle. The yellow circle is the volitional part, which is separating itself from the unvolitional part. This is total Absoluteness now, but it's separated. The yolk moved. The white didn't. The white couldn't move. No self will. The yolk could move. It had self will. Since this yolk moved, it qualified itself in some way. It separated itself. This is the Qualified Absolute. That which did not move is the Unqualified Absolute.

But you don't stop with a two-way relationship, because if you say one plus one, you have three factors there—you have a plus sign. The white and the yolk are still related, and the name which the papers give to the relationship between the Deified and the Undeified, between the Qualified Absolute—the yolk--and the Unqualified Absolute—the white—the name which the papers give to that relationship is the Universal Absolute, the unifier of that which has differentiated, or separated. In the presence of the Universal Absolute, in a sense, the egg is still united, functionally united. Now, we have an actuality, the Qualified Absolute. We now have the potentiality of the Unqualified Absolute. And we have the unity between them. This is the appearance of potentials.

This is the beginning of the jailbreak of the Universal Father, as he continues to be Absolute, but one by one he strikes off the shackles of Absoluteness so that he is not imprisoned in the awful prison of Absoluteness. What the Father is doing at this point is what the Trinity dreamt of in Syracuse long ago when he said, "Give me a place to stand, and I'll move the earth." The Universal Father is getting a place to stand on. He is creating room for creatures like us to appear in. If he filled all things totally, there is no room for anything else, is there? He is producing a void, because a void has a virtue. It can be filled. We were quoting Lao-Tze.

Audience: Yes.

And when you realize you don't know nothing, this is when you can start learning something. As Lao-Tze said in 600 BC in the Tao te Ching: "The virtue of an empty vessel is that it can be filled."

Emptiness as a virtue. Ruth?

Audience: Is there any other religion that gives a name to relationship comparable to the Absolutes?

No, no. None that I know of.

Audience: That seems to me an original idea.

These relationships personalize. Here. When a human mind is impregnated by the invasion of a Spirit Adjuster, the relationship between the mind and the Adjuster is the soul, a living reality. All these relationships tend to personalize. Conceptual relationships are personalized. When the Father and the Son jointly entertain an identical concept, they personalize that concept as a Creator Son. Such was the origin of Michael of Nebadon, who once lived on earth as a carpenter. Divinity always seeks expression in personalization. These papers are unique in that they will not validate a monad. A monad is what we would have if we took our original egg in the raw state and scrambled it. That would be a monad, a homogeneous oneness.

The papers will validate only a non-homogeneous oneness, because the minute you start with a monad, you can't get off first base. What breaks the deadlock? You follow me? Over on page 1154 they say—I'll paraphrase it: "When we violate reality and give you chronology for events in eternity, (which is to say we describe them as though they'd happened in time), then we have to say that there was a time at which the yolk separated

from the white." In other words, this is a separation of the Infinite One from the Infinitude. The Infinite One is the Qualified Absolute, or the yolk of the egg. The Infinitude—this name suggests no personality—is the Unqualified Absolute. Then they say, please remember the Infinity still continues. Which is to say, the union of the two still continues. The yolk has moved out away from the white. Yet, on another level and in another sense, the yolk is still in the white. Do you follow?

These things happen on many levels. Then they say, you can look at it from this standpoint: The union is achieved by the function of the Universal Absolute, who makes it as though it had never separated. You have three concepts there: It's still the way it was. It's separated, but is united as though it had not separated. Yet it's separated. Now look, if your thinking is troubled by things of this sort, I don't think I'd let it worry you, because we are engaged in unscrewing the inscrutable. You will recall our discussion about the Bantu. We asked everyone to consider the problem of executing an assignment for the State Department.

The assignment is, you go to Africa, and you write a series of papers—about a two thousand page dissertation—describing the American way of life. You've got a good interpreter. You are now writing paper number 112, entitled, "The Functions of the New York Stock Exchange." This is part of the American way of life. Or, "The Financial Functions of Wall Street," a broader title. You start dictating, and pretty soon you get a feedback from the translator: "No word in Bantu for common stock. No word for cumulative preferred. No word for convertible debentures. No word for debentures versus securities, borrowings. No word for growth equities." So little by little, you start in paraphrasing your presentation.

At one point, you consider eliminating this paper entirely, because little by little, as you perceive the limitations of Bantu, it dawns on you that you're going to describe a State Fair with barter and exchange of produce and animals. And either you make that compromise, or you omit the chapter. Now, we are much closer to the Bantu than the Divine Counselor is to the English language. The problem of translating from English to Bantu is simple compared to his problem. What is the tribe in Africa that has, "One, two, three, and many?" That's the numerical system. One, two, three, many. That's their counting. How're you going to differentiate between a large many and a small many? You know? Between a hundred and a million. They're still many. Little many, big many, so on.

At any rate, now potentials have developed. I think at the third level, I visualize something taking place within the yolk. I think of the essence of the Father within the yolk as the "eternalist" reality we know. But there are realities which I conceptualize as being "eternal" than other realities. In this sense, the Eternal Son is "eternal" than the Infinite Spirit, who is eternal, and the Father, who is "eternalist." It's ridiculous, isn't it? But we're working in Bantu now. We're discussing common stocks. One, two, three, many. You know? At the associative level, I see it beginning when God divests himself of absolute personality. Here again, he is escaping the limitations of absolute personality. In this transaction, he constitutes himself Father of the absolute personality, who is the Son. The Universal Father is not the absolute personality. That is the Eternal Son.

The Eternal Son is the pattern personality. All personality is fashioned after the similitude of this absolute pattern in varying degrees. The Father simply steps aside from the absolute personality. In so doing, he possesses himself of Father personality. I can

best understand that by thinking, "If he can be father of the absolute person, he can be father of any person." At the same time, he builds the absolute machine. He builds it for the same reason that men build machines: to act as a material governor, to perform repetitive acts. This absolute machine is the Isle of Paradise. It's the only machine which the Father ever built personally. It is just as much a revelation of the Father, or of God, as is the Eternal Son. The Father is the source of Paradise as he is Father of the Eternal Son. The Eternal Son, then, is the Universal Father minus everything which is non-deity, extra-divine, and other-than-spiritual.

This is why the Son remains as the everlasting revelation of the Father, because when we want to know the Father, we want to know that aspect of the First Source and Center which is divine, which is deity, which is spiritual. In the Son, we see this, and this only. This is concentrated in the Son. If you want to be puzzled by the First Source and Center, consider Paradise. This also is a revelation of the First Source and Center. The first association, the original association, is between the Qualified and Unqualified Absolute, and between the Father and the Eternal Son. This is not a completed association. You see what's happening over here in the yolk? The Father is beginning to fix it so that he no longer pervades the wholeness of the yolk. He no longer fills the Qualified Absolute. First he separated himself from the Unqualified Absolute. Now he is differentiating himself within the Qualified Absolute.

This differentiation is completed at the fourth level of total Deity function when, standing on Paradise—which is their actual power platform for operations—the Father and the Son unite in the first act of creation. This results in the appearance of their infinite associate, the third person of Deity, and the Central Universe of eternity. This creative act completes existential associations, because at this point the three Deities—not as persons, but as a corporation, as the Paradise Trinity—now fill the yolk of the egg. Now we should change the name of the yolk. We should no longer call it the Qualified Absolute. We should use its currently functional name.

This is the Deity Absolute referred to in the papers. And now, the Father has completed his jailbreak. He not only has separated himself from being diffused as a pantheistic Deity throughout the totality of infinity, he first concentrates free will and sets up in opposition to it capacity to react. Then, within the area of free will—within the area of total Deity function—he further segregates himself so that now he's got a place to stand on, he's got associates he can work with, and the show can hit the road. This is the beginning of reality. At the fourth level, we hit reality. We're back through the looking-glass, into a real room. This is an imaginary exploration. The mere fact that you can't get the square root of a minus one doesn't mean that the symbol small i doesn't perform a valuable function in mathematics.

These are imaginary things we've been dealing with. From here on out, it's real, because reality starts with seven absolute beings in existence:

The Unqualified Absolute,
The Universal Absolute,
The Deity Absolute,
The First Source and Center,
The Second Source and Center,
Paradise Source and Center, and

Third Source and Center.

And one functioning universe, consisting of the twenty one satellites of Paradise, one billion perfect worlds, and the dark space bodies encircling Havona. This is the beginning of eternity. We have now reached the dawn of eternity. We have now reached the unbeginning start of the first universe age, the universe age which has an end in time, but has no beginning in time. We've been using such silly words as eternal, eternaler, and eternalist.

But this is the way it would have happened had it happened in time. Since we think in terms of time, we cannot understand sequence apart from time. The papers admonish us that mind of the Paradise level is perfectly aware of non-temporal sequence just as much as they understand non-spatial area. But to us, sequence and time are inseparable. We're talking about source relationships here. There's no question about it: The Son came from the Father. There's equally no question: There never was a time when God was not Father of the Eternal Son. This is a relationship in eternity which we are most crudely symbolizing by analogous relationships in time. But from here on out, we have time. The sequence is a temporal sequence. Almost. Not quite entirely. We'll discuss that. It's funny.

The associated level is consummated in the Paradise Trinity. It goes on in other experiential Trinities. The creative function of total Deity inaugurates the Paradise Trinity, and it still goes on. Creation is the characteristic earmark of the birth of Havona, and creation is going on right out here in time and space, isn't it? The Seven Master Spirits are of origin on the fourth level. They were created by the Infinite Spirit as the active agency.

I think of this: the Infinite Spirit sat down and painted seven pictures. He painted the Father. That's Master Spirit Number One. He painted the Son. Master Spirit Number Two. He stood in front of a mirror and painted himself. That's Master Spirit Number Three. Then he sat down and pictured the Father and Son. What would it be like if they were one? He painted a composite portrait. That's Master Spirit Number Four. He said, "Well, what would it be like if the Father and I were merged?" He painted a fifth portrait. This is Master Spirit Number Five. "Well," he said, "there's one I haven't tried. What if the Son and I were alike—what would it be like if the third and second person of deity were one being?" He painted the sixth portrait. This is Master Spirit Number Six.

Then he said, "What would it be like if all three of us were merged as persons?" This is not the Trinity, now. This is a personal portraiture. These are not the three deities sitting down as the "Board of Directors of Undivided Deity, Incorporated." These are three people. They're not in the boardroom. They're down on the street. They're having lunch. Fried eggs they're eating, no doubt. This is Master Spirit Number Seven.

Audience: Laughter.

Creation goes right on, and there comes a time when the creative act of the Paradise Deities brings to a close the first universe age. In my own thinking, I date this from the creation of the twenty one Ancients of Days. They tell us this is the technical beginning of the time universes. They tell us that when we go up on Paradise, when we want to look up history—recorded history—this is the first historic event that's of record.

Prior to this statement of fact of the creation of the twenty one Ancients of Days, it's prehistory.

The Eternals of Days, as their name suggests, started with Havona. Havona started with the Infinite Spirit. The Infinite Spirit—in testifying that Havona is as old as he is—simply says, "We're both eternal." There was no point in time when they started. The second universe age—the one we're in now—is the age of the evolutionary seven superuniverses. Now we hit the fifth level of total Deity function, but there's an overlap. Creation still operates in the present universe age, but something new is added: evolution. What is evolution? It is creativity in time, that's all. How does it differ from pre-evolutionary techniques of transferring potentials into actuals? It differs in a very simple way. Creatures can go into partnership with the Creators now. If this thing is going to happen by fiat, how can you understand it as a creature? If it happens slowly, then you can participate in the evolutionary process.

No Havona native ever went into partnership with God to evolve, to become a Havona native, did he? He was born a Havona native. Critters like us can go into partnership with God in the evolution of ourselves as we are to be. This is a partnership arrangement. It produces that tremendous difference between the evolutionary and the created types which is outlined in one of the papers on the Universal Father. On page 51, they take inventory of what I've come to call, "the inevitabilities." They point out that much of that which harasses us is inevitable. It's inherent in our status. You want courage, altruism, hope, faith, love, truth, idealism, loyalty, unselfishness, pleasure. In order to have these things, you must be confronted with the alternatives. You must make a choice.

If you could know everything, you couldn't have faith. This is knowledge. If there were no fear, how could there be any hope? If you couldn't be an S.O.B., then how could you be loyal? At our level, if there weren't any pain, would we comprehend pleasure? This is inevitable if you're going to have an evolutionary technique, and you can't have creature partnership with deity by any other method than to slow down this creative process and keep it from being instantaneous, so that creatures can understand what's happening. These things then become inevitable. On the next page, they further discuss why these are inevitable. If you're going to have a creature and not a robot, then you must endow that creature with free will. And if you endow unwise, immature creatures with free will, tragedy becomes inescapable.

Then they discuss why isn't this true in the central universe, in the second paragraph. Then in the third paragraph, they make this marvelous contrast between the hopefulness of a Havona native and the exquisite trust of an ascending mortal. The calm expectancy of a pleasant future on the part of a Havona native, who knows absolutely nothing about the precarious hope that we hang onto, living down here on this uncertain ball of mud. They point out that this Havona native is just naturally kind, but he never rawhided a belligerent self to get himself into this frame of mind. He never let altruism triumph over unmitigated selfishness. He points out that the Havona natives—sure they're loyal to the Trinity—but they've never really known what it was like to hang on by the skin of your teeth and be loyal. In other words, the Havona natives would have held Thermopylae as a matter of course, but the Spartans knew they could be killed. It's a difference in degree.

Are we better than they are? No; we're different. Without them as a pattern, how the dickens would we get to Paradise?

Audience: Is not also free will a difference of degree? Would you elaborate just a bit on free will?

Yes. I think free will is proportional to the choice possibility of the creature. I think each person has as much free will—can activate as much free will—as he needs to. I think this grows. For example, I think the range of choice of a Creator Son is colossal. Utterly colossal. Not absolute. Because he, too, must choose within the framework of that which is choosable by a sub-paradise Deity. I think the range of the Father's free will is the greatest of all. It's limited only by his nature.

He could not choose an ungodlike thing. He could not choose an evil thing. I think his Sons could. But they don't. This loyalty business is beginning to appear on all subabsolute levels. I think we have as much free will as we can use. I think this. Let's set up a sliding scale. At one end let's put "outward things" at the material level. At the other end of the scale, let's put "inward things," culminating in the spiritual level. Does that scale make sense? In other words, we have all kinds of choices, some of which have to do with things outside of us, and things. If super things are involved—more than things—then I think we have a greater range of choice, even on the outside reality.

But then I want to come from the outside, starting with material things, moving still outside towards supermaterial things—like people, who are more than just matter—coming little by little inward. Once we get on the inside, moving upward towards spiritual things, at the outer extreme of the scale, I have least choice. My choices are extremely constricted. I can't choose to be other than my present age. I can't choose to be other than a male of the species, which means I will never know what life looks like to the other half of the human race, the female.

I have some choice out there. I cannot avoid the appearance of wrinkles in my face, but I do have a choice as to which kind. If I frown all my life, I'll get one kind. If I grin most of the time, I'll get another. The wrinkles are beyond my choice, but the type of wrinkles I can choose. Are you with me?

Audience: Oh, yes!

Now, as I come inwardly, my choice range is freer. As I move on the inside of me upward, from material problems to philosophic, psychological, sociological problems, I have a greater range of choice. As I move up to the moral level, the ethical level, my choice range becomes even greater. As I move spiritward, this range of choice becomes greater and greater until I reach the question of God. At that point, I have absolute liberty. It would have to be that way.

At that point, my choice range is absolute. It is totally unfettered. It is that way because God has willed it to be that way. Where he is concerned, I can tell him to go to hell, or I can try to serve him all the days of my life. And if it's anything less than that, the whole damn thing is phony. I've got to have that range of choice, or I'm a robot, and he's up there with strings. And I know I'm not. I'm a son.

Audience: Thank you, that's a wonderful definition.

"Having thus provided for the growth of the immortal soul, and having liberated man's inner self from the fetters of absolute dependence on antecedent causation, the Father stands aside. Now, man having thus been liberated from the fetters of causation response, at least as pertains to eternal destiny, and provision having been made for the growth of the immortal self, the soul, it remains for man himself to will the creation or to inhibit the creation of this surviving and eternal self which is his for the choosing. No other being, force, creator, or agency, in all the wide universe of universes can interfere to any degree with the absolute sovereignty of the mortal free will, as it operates within the realms of choice, regarding the eternal destiny of the personality of the choosing mortal. As pertains to eternal survival, God has decreed the sovereignty of the material and mortal will, and that decree is absolute."

Audience: What page is that on?

Page 71. At the bottom of that page, it says: the portal of survival *"opens only in response to the freewill choice of the freewill sons of the God of free will."* It's a charter of liberty. At the same time, quite the damndest challenge that could be issued to queer, graduate mammals like us. We're pretty mammalian, you know. We're not quite completely human. It's in this sense that we're made in the image of God. It's in this sense that he can call us sons. God, to me, is an affectionate being, very adventurous, very exploratory. People are this way. This is a kinship which we share with the Father of all. He likes to go adventuring.

Otherwise, why didn't he leave the fried egg alone? He didn't have to. We like to adventure. We sometimes get our fingers burned and pull back a little bit. But basically, in every normal human heart is a craving for growth and adventure. Let's consider a firehouse. I want a firehouse because I want that pole that the firemen slide down. That's the dotted line. A three-story firehouse. When we talked about everything on the other side of the looking-glass, we were discussing the third floor, strictly—nothing but the third floor. The minute creation started, we're dealing with the next two floors. Because at the creative level God projected two levels which were to stand in contrast to the absolute level. First he projected the finite level. And the finite level is characterized by time, space, and experience.

Now, the absolute level is timeless, spaceless, and existential. And the finite level has no more contact with the absolute level than does the first floor with the third floor. They don't touch at any point. (A sentence I don't understand). So this requires the projection of an intermediate level, the absonite level. In these papers the absonite level is defined as a pre-echo of a finite level. In other words, it's just as logical to think of it as coming after as coming before. The absonite level is not timeless. It transcends time. A timeless being has no time consciousness.

The best illustration I can think of is Jesus' Thought Adjuster, who's timeless. He warned the Master. He said, "Now, look, you don't want to get involved in any abrogation of natural law. Now, as concerns space, I'm in perfect command of the situation. If you idly wish you're in Rome, it won't happen. I'm space conscious." An Adjuster would have

to be, otherwise, how would he find it? He said, "I'm not time conscious. Time, to me, has absolutely no meaning. So if you want to do something that merely involves the shortening of time, I can't help you. I don't work on that wavelength." A Thought Adjuster, in terms of time relationships, is up on the third floor.

Now, a Transcendentaler, an absonite being—like an Architect of the Master Universe, or a Force Organizer—they know all about time and space. They're perfectly conscious of time and space and transcend time and space. They're not timeless. They're not spaceless. They are time transcendents. They are space transcendents. When we go to Paradise, we're going to find the Father. We're going to be working at the bottom of the finite level. We're going to get into the center pole, and this is the Universal Father. It's a genuine, legitimate finding of the Father on the most limited basis possible. It is the minimum finding of the Universal Father. As Finaliters, we go out and successively serve in superuniverses other than Orvonton. Each time we come back to Paradise, we find the same Universal Father, but we're up a little bit on the center pole.

You know, it's a long way between the floor and ceiling on the finite level. Believe me, the Finaliters are not at the ceiling, although they're a decent ways up. When we want to see what is total Deity on a finite level, well what we're asking to see is, "How is the Trinity personified on the finite level?" We want to meet Mr. Trinity. There is no Mr. Trinity. The trinity is a corporation. You don't meet a corporation. It's a legal person, but not a person person. We'll be shown the Seventh Master Spirit. This is the nearest thing—this is the Infinite Spirit's concept of what the Father-Son-Spirit would be like if they were alive. That's fine. But someday, if we can find the Supreme Being, then they can say to us, "This is the Paradise Trinity as the Paradise Trinity is comprehensible to finite creatures." But we'll have to reach the ceiling of the first floor to do that, because that's the age of light and life: The ceiling of the first floor.

The Supreme Being will mean to us then in our effort to understand total Deity—that's what we're studying here, the function of total Deity—just what the personality of Jesus means to us right here and now in our effort to comprehend personal Deity. I don't understand the Universal Father. I don't understand the divinity of Jesus, but I jolly well do understand the humanity of Jesus. I understand the Son of Man. I'm intrigued by the Son of God. But they're the same person. That helps me live with my failure to understand his divinity. I do understand one pole of him. The other pole is still shrouded in some mystery. But I know it's the same person. I know I like him. I know I'm going to like his divinity, because I do like his humanity. The Supreme Being is going to do something else for us. He's going to help us break through into the second floor.

Incidentally, there's where we'll start in equipping all that roughed out plumbing, you know. We have capacity to do this. The papers tell us this. The Supreme Being will help us break out of the finite level just as Jesus helps us break out of the material level. He's a living bridge. Like God, he's no respecter of persons. Only, he works with totals, because he's a total Deity. The Father deals with each of us as individuals. The Supreme Being will not deal with any of us until he can deal with all of us. The Father emphasizes the "each" relationship. The Supreme Being emphasizes the "all" relationship. You believe. The Father welcomes you into the family. Jesus' story of the prodigal son well illustrates the attitude of the Universal Father where love is paramount. But this isn't enough for the Supreme Being. You've got to produce. He needs us. Therefore, he awards those of us who are productive. You can get rank with the Universal Father, but you can

get campaign ribbons with battle stars only from the Supreme Being. This means you have to be there and do something.

Now, we're going to consider the third universe age. Because the minute we deal with the seventh level of the function of total Deity, we've got to break out of the present age. We've got to consider the wide-spreading areas of the outer space levels. Because up there, a second experiential Deity is in the process of growth, just as the Supreme Being is growing in the present age. There are four outer space levels. Last year we worked out—we did some arithmetic, and let's just take it for granted this year. We based our arithmetic on clues given in the papers. We had to make some assumptions. Wherever there were two possible assumptions, we chose the more conservative of the two. Here are the rough magnitudes we worked out. This whole book is mostly about the seven superuniverses and Havona, right? And we said, "Let's get some sizes to think about." If we think of the seven superuniverses and Havona as being roughly like a tennis ball, what would that be in relationship to the first outer space level?

Well, it adds up to a very small bedroom or a very large closet. Think of a room which is eight cubic feet. Eight by eight by eight. Bud, what's this room?

Audience: 19 by 22.

19 by 22. So if we cut—if we figured about a third of this room, it wouldn't be too bad, would it? In other words, if I got up and stood about here, this wouldn't be too far off 8 cubic feet, would it? Can you see a tennis ball hanging in the middle? It's pretty small in relation to the room, isn't it? That's the first outer space level. Now, to visualize that in relation to the second outer space level, we should get a city block. Visualize a city block with eight building sites on it. These are generous lots, one hundred feet. Picture blocks squared off on all sides. It's a square block. Then go up eight hundred feet. Put our small room in the middle of that city block. You've got it. That's the second outer space level. I picked cubic Chicago for the third outer space level. I want a sixteen mile cube. Toss this city block in the cubic city. You have the third outer space level. For the fourth outer space level, I picked the moon, even though it's somewhat undersized. I'm about thirty per cent shy of my volume. This book is written about the tennis ball. When we move from the first floor to the second floor, we've now got to think in terms of the magnitude of the moon. This is too big. All you can do is feel it. But we are going out there, so they tell us. This is what we're in training for. Now look. When God really pervades a human life, you get a flavor such as you find in the life of Jesus. If that seems too tough to look at, consider the impact Jesus had on the lives of the twelve apostles. And you can see what even a secondary impact does.

We're talking about spiritual growth now. You know the long story of the ascent to Paradise. You know. That it's tough. It's not easy. You're not a milk-toaster when you get up there. What is it? Long since you've learned to *"feast upon uncertainty, to fatten upon disappointment"* . . . to show *"indomitable courage when confronted by immensities"* . . . *"... Long since, your battle cry has become, "In liaison with God, nothing—absolutely nothing—is impossible."* These are tough, salty veterans as well as sweet people. Consider the training a Finaliter gets. Consider the tremendous training that lies ahead for the Finaliters because these seven superuniverses are going to be around for a long time, and they're still growing. Gee, whiz, our local universe isn't anywhere near settled in light and

life. Michael's only got life planted on about one third of the projected worlds. This universe is two thirds unstarted! We haven't even got the subdivisions opened up yet, much less the sewage in. This is still inside the tennis ball.

What's a seventh stage finaliter going to be like? As they say, they think that when we enter the seventh stage of spirit existence, this will be the last of the jubilees of time and will inaugurate the first of the jubilees of eternity. What are finaliters going to be like in the fourth outer space level? Have you any way even faintly to grasp the time involved, fellow Bantus? We are up against one, two, three, and now we've hit many. And one, two, three represents our limit of time comprehension. This is many. Many, many. We're going out there. This whole development involves uncoupling three new levels of human personality. We're told that we have seven dimensions of personality expression. I think Bud made a pretty good explanation of that when he said it's like building a house. You know you're going to grow, and you only want to pour these foundations once.

You're going to provide for seven bathrooms, but you're only going to have use for three of them--which are the three we're using now. So what do you do? You rough in the plumbing for the other four. Now we're going to start equipping three out of these four to operate. These have been lying here dormant all this time. Now we're going to open up a new annex, a new wing.

Audience: I have a question here about these absonites that I wrote quite some time ago when I first read it. Is our mortal goal to reach absonite levels of supercreature attainment? Is that our mortal limitation?

That's our post-universe age goal. We can't do it in this age. We can fumble with it. We can fumble with it. Here. Here's what we'll encounter. We're told that differences of attitude, feeling, and response persist forever.

For example, males and females are still going to exhibit characteristic non-sexual qualities of maleness and femaleness in the Corps of Finality. We'll intrigue each other. We'll think a little differently. Thank heaven. Was it the Frenchman who said, "Vive la difference!"

Audience: Laughter.

Intellectually, we even off at the end of the Morontia career. That is to say, we have equivalent horse power of brains, mind. This doesn't mean that the artist will be adept as a physicist. We'll still have our specialties, you know? We'll still be highly individualized, but we will have equal basic brain power. We will encounter spiritual differentials. These won't even out until we enter the Corps of the Finality. Then we will have equal spiritual capacities, responsiveness, or quality. When we even out spiritually, then we discover a new differential. Absonite differentials. We become conscious of this.

So we're working at it. I think at the upper limits of the first floor, we begin to get repercussions from the second floor, even though we aren't there yet. You know, you get to Uversa, who do you find there? Havona Servitals working down there. They're getting you ready for Havona. You aren't at the Havona level yet, but you're dealing with Havoners up on the superuniverse capitol. There's an overlap thing. The word absonite is

used in this sense. The Architects of the Master Universe are referred to as having wonderful minds, "*superb spirits, and supernal absonites.*" This is a quality of being analogous to mind and spirit. We know nothing about this. The word absonite is a word which is used as an adjective to designate the second floor of the firehouse.

Audience: They utilize part of absolute.

It seems to be a mix. It's a good word.

Audience: I just noticed that. It's very obvious. They also use the word transcendental to apply to the second floor and speak of Absoniters or Transcendentalers as living on that floor.

That's a good word. They transcend time and space. They define the attributes of Deity as they appear on the second floor as omnipotence, omnipresence, and omniscience. These are not absolute attributes of Deity. They are ultimate attributes of Deity. The Supreme Being, for example, is not omnipresent. He is ubiquitous, which means "many presences," but not omnipresent. He's not limited to one presence, but he's not everywhere. The Infinite Spirit, through his creative daughters, is ubiquitous in the seven superuniverses.

Each local universe Mother Spirit pervades her local universe and nowhere else. See, she's a space-conscious being. And if she weren't space conscious, she wouldn't know where to stop being, and you'd get conflict between two local universes. Where she is, that is Nebadon. When you go outside of her, you've gone outside of Nebadon. When you get up to the absolute level, you have presence, which is beyond omnipresence. This is a presence quite apart from space. On this absonite level—I like that word, it's handy, short—we're going adventuring. We're being commissioned to work out in these outer space levels. Why? All right. Why do the Counselors come down? Why do the Paradise Sons come down? Come out, I should say, into time and space, to work with us? We need them. We're imperfect. We need a lot of help from beings who have more of perfection, even much of perfection.

They've got to be a ladder that we've got to climb. How could you explain God, except by living him, as Jesus did? I mean, you look at his life, and if the papers are right, his life is greater than his teachings. That's the same reason we're going out there. They need us. Why do they need us? They're being deprived of something. Well, what is it? The Supreme Being has finished his growth, and the kind of growth that we know about will then be a permanently past event in all creation. We can grow as we grow because we are plugged into the Supreme Being. We share in his growth. This whole experiential evolutionary process requires the growing presence of the Supreme Being.

When he's finished his growth, it's over. No beings will ever again grow as we are growing today. These beings out in outer space will benefit from his presence. We suffer from his absence. They'll benefit from his presence, but they can't have his presence and also participate in his growth. We've hit another inevitability here, haven't we? You can't make square circles. You can't be part of something incomplete and enjoy it as a completion. They are going to be lacking the very thing which we are, which is experiential, evolutionary beings.

It's up to us to compensate them for this deprivation, just as the beings of the central creation try to atone to us what we lack because we are starting in imperfection. We've got a mission out there. Our goal out there is to go in quest of the Father all over again. You see, if we can go through this tremendously long period of growth, going from the tennis ball to the moon, I can't grasp that. I can say it, but it doesn't really mean anything to me, except that I can feel that I'm trying to cope with something that is— I'm a Bantu trying to visualize a thousand.

And beyond three I've got the word "many," that's all. In fact, I'm worse off. I think I'm trying to visualize a trillion as a Bantu. We're in quest of the Father. We're in quest of God the Ultimate, who is on the second floor what God the Supreme is on the first floor. And if we can ever graduate from the second floor, we're going to know God the Ultimate. And this is probably possible. This merely requires an unbelievably long stretch of time. We're told that we have three unexpressed dimensions of personality which can be expressed on the absonite level. So I think we've got the equipment to work up there. You see, when the Father gives us a Thought Adjuster and gives us personality, he's given us a tremendous lot of equipment. This is good for the whole race! This is good for the whole race.

All during this time, we are exploring two ways. We are exploring the reality of the Universal Father on superfinite levels, and at the same time, we are exploring the reality of this Thought Adjuster within us. Example: They tell us when we fuse with our Thought Adjuster that one of the things which the Adjuster contributes to the combined nature of the fused being is past-eternal memory. But I don't think we can cope. I think we have to live forward long enough to be able to think equally far backward. So that if we lived a million years forward, I think we can cope with what the Thought Adjuster's trying to give us. We can think a million years backward. And if it's ten trillion years, then we can go that much farther back. Someday we will look back on units of ten trillion years and understand what they mean. They will then become as days are today on our planet. And we can each know the truth of this, because we feel it in our own lives.

A week is not a long time to an adult. A week is a very long time to a little child. This is the best way I can understand time transcendence. Someday we will get to the end of the absonite road. Someday, the whole Master Universe will be finished. It'll be done. And God the Ultimate will be a finished being. This will mean the complete function of deity on this seventh level. Well, is it all over then? No. It's not all over, because things can happen. Let's go back to the beginning now. Consider what things were like just before the creative level was reached. At the beginning of all things—at what I call the zero universe age, or just before the first universe age—we have two existential Deities, right? The Father and the Son. And they have a power platform for operations, the Isle of Paradise. And what do they do? They produce a being equal to themselves, achieve the union of the Trinity, the first Trinity, and produce a universe which is limited as to quantity, but unlimited as to quality.

I'm sure they could have filled all infinity with Havona, but they chose not to. They limited their creative act, didn't they, to one billion worlds. But they didn't limit it as to the quality of divinity expressed in that perfect creation. This creation is undilutedly divine, but it's not infinite. It's important that we realize something can be perfect without filling everything. Do you follow me? Now, Havona serves as a nucleus of the seven superuniverses, right? One of the characteristics of a nucleus is that it exists in relation to

a cytoplasm—the white of the egg. Go back to eggs again. I love eggs. I love to use them as an illustration.

Audience: They repel me, but that's all right. You only have to visualize them, you don't have to eat them.

Havona characteristics are transmitted out here as beings come out here. And when this universe is finished, when the seven superuniverses are finished, I think we're going to have another nucleus, the second nucleus. The appearance of the first nucleus is associated with the appearance of the Paradise Trinity. The development of the second nucleus which is the Grand Universe—meaning the seven superuniverses as dependent on the Central Universe—the appearance of this second nucleus is also associated with the formation of a trinity, the first experiential trinity. This is the trinity made up of the Supreme Being, the Supreme Creators, the Architects of the Master Universe.

I don't think that there will be any nucleus formed when the first outer space level is perfected. I think the four outer space levels are successive cytoplasmic areas in relation to this continuing nucleus. Because not until all four outer space levels have been completed do we again witness the formation of a Trinity. It takes the appearance, the emergence, of God the Ultimate to produce the second experiential Trinity, made up of the Supreme Being, the Ultimate, and this mysterious, Unrevealed Consummator of Universe Destiny. Now, is this the end? Well, I don't think so. You see, there's still the Deity Absolute. We've come back now to the yolk of the egg. Could the Deity Absolute ever be experientialized? The answer is no. You'd have to exhaust infinity to do that. What's going to happen, then? Are we at a deadlock? Are we at an impasse?

This second experiential Trinity has a function which suggests something larger than the Master Universe. What is this Master Universe? Is it an end? I submit that the Master Universe is the third nucleus, the final nucleus, and that it exists in relation to some outer cytoplasmic universe which is infinite, which has no end.

Audience: There won't be any nuclear fusion, then, with the 3?

No. It's a triple nucleus. I visualize this: At the beginning of all things, we had two existential Deities and a power base for operations. They trinitized an equal being, the Infinite Spirit, and produced an omelet. At the final Master Universe age, the age of the fourth outer space level, I can see harmony, a theme reappearing.

Once again, we have two unique Deities. Experiential Deities, this time. Once again, we have a power base for operations—the perfected Master Universe. I would suggest, and the papers will support this, that the Supreme Being and the Ultimate will in some unimaginable way trinitize God the Absolute and begin the invasion of the cosmos infinite. They will establish a beachhead on the shores of infinity. Now, God the Absolute so trinitized is subinfinite, because neither the Supreme Being nor the Ultimate nor the combination of the two is an infinite Deity. But how vast are the resources on which they draw! And, remember, they can mobilize all of the experiential potential from the tennis ball, the bedroom, the city block, the cubic city, and the moon. This is vast. This is less than infinite, but nonetheless tremendous.

What they can mobilize will not represent an unworthy effort. And God the Absolute, I think, is going to appear. And since he's subinfinite, he can grow. I think this is the final adventure—the post-Ultimate adventure—and I think we'll be there because the papers instruct us that the last adventure that the human personality is competent to attempt is subinfinite penetration of the absolute level of reality. We can get up onto the third floor, and we can grow and grow and grow. The reason that we can't ever finish is because—I drew this a little wrong—this building happens to be open to the skies. There's no roof on the third floor. We can go, and we are never going to hit the top. There is no roof on the third floor. Again, as I consider this, the first universe age had no beginning in time. It had an end in time.

The last universe age will be the mirror image of the first. It will have a beginning in time. It will have no end in time.

Audience: Could you tell me the difference between the absonite and the Ultimate?

The absonite and God the Ultimate? They're related.

Audience: I know they're not the same, but does one make use of the other?

The word absonite is to God the Ultimate as the word finite is to God the Supreme. The absonite is a stage of action on which the Ultimate is eventuating. The finite level is a stage of action on which the Supreme Being is evolving. One refers to a level. The other refers to a person.

Audience: Would you do that again?

Yes. Go back to our firehouse which you can still dimly see. To the second floor of the firehouse I would give the name absonite. In this sense I would use it as synonymous with transcendental. This is the level on which the Ultimate—God the Ultimate—is eventuating by experiential techniques. The word ultimate also applies to the values on that level. The word ultimate also applies to the function of the Paradise Trinity on that level, the Trinity of Ultimacy.

The Ultimate also applies to the function of the First Experiential Trinity, denoted the Trinity Ultimate—made up of the Supreme, the Supreme Creators, and the Architects of the Master Universe. Those are the uses of the word ultimate. Ultimate all by itself capitalized would mean God the Ultimate. Ultimate un-capitalized would refer to the level of values on that second floor. As the word Supreme capitalized or un-capitalized would similarly refer to Deity or to a level of quality on the first floor of the finite level. Finite is to Supreme, roughly, as absonite is to Ultimate. On page 3 they talk about levels of divinity. They talk about absolute perfection, relative perfection, and imperfection. Now, don't make this one go on all fours, but roughly, very roughly, I would think of the absonite level as being relatively perfect. Now, I don't think that's what this is intended to illustrate. That would come nearer to fitting this pattern than any other pattern presented here. Again, when they talked about Havona. Havona is not absolute. Havona is not not-absolute. Havona is not really finite. It is not not-finite. The papers say Havona is nearer the absonite than any other concept revealed to us.

Audience: That is a hint.

Yes. It's not really absonite. But then again, the Univitatia exist in a level midway between matter and spirit, but they're not morontians.

Audience: Bill, could you say this: Man would be finite, God would be infinite, Power Controllers and Power Centers would be absonite?

No. The Universe Power Directors are finite, but the Force Organizers are transcendental, absonite beings.

Audience: The Force Organizers. Then man is finite, God is infinite, and Force Organizers are absonite?

And Architects of the Master Universe are absonite.

Audience: OK.

But a better illustration would be to say a Havona native is finite. Now you're dealing with a perfect being. Man is not only finite, he's a pretty lousy finite. He's an imperfect finite.

Audience: Well, I don't understand why the Havona natives are marked as finite, like mortal man, how they could be finite?

They're finite in the perfect sense of the word.

Audience: (Can't understand tape).

Well, why shouldn't there be finites in Havona? The pattern creatures for human beings are found on the outer circuits of Havona. Something of everything that's going to appear in the Master Universe.

Audience: But Havona natives were created.

Yes, right. They're finite, but they're perfect finite beings.

Audience: Bill?

Yes.

Audience: There's finites on Paradise.

Audience: Who?

Audience: Finaliters are really finites—they've had beginnings, they are time-space conscious—

Oh, yes. I don't know about the status of the Paradise citizen. The book tells us nothing.

Audience: But a finaliter resides on Paradise as a finite.

Oh, sure. I think of a Primary Supernaphim as a finite being. And they're born on Paradise. They're angels. Paradise angels.

Audience: But they're perfect!

Of course. Now, look, let's go back to the concept of maximums. I'm quoting the book: "This universe at the present time contains primary finite maximums." Now, let's analyze that. The word primary suggests there is something other than primary, namely secondaries, which is dissimilar. These beings are finite. These beings are also maximum. This means in terms of the finite level, they can't do much growing. They've had it. They're full-blown beings. They're at the finite ceiling. Are you with me? When a finaliter—let's take a finaliter—let's forget about the seventh stage of spirit. Let's say that the sixth stage is his limit—which indeed, it is, in the present universe age. He is a finite maximum. He's gone as far as he can go in status. He's not a primary finite maximum. He's a secondary finite maximum, as the book describes him. He has become the peer, the co-ordinate, of a Havona native, not by origin, but by achievement.

When you want to compare humans and Havoners, you must compare not humans with Havoners, you must compare finaliters with Havoners. Now you're comparing two maximums.

Audience: When do we start the absonite?

Not until the next universe age comes.

Every now and then, I get a real chilled feeling about all of this. To each finaliter company of a thousand there's attached a thousand gravity messengers, and they just are not baffled by immense distances, because they move instantaneously. So whether or not we can do it, we've got assistants who can.

The growth of the Supreme is by a technique of experiential evolution. The growth of the Ultimate is by a technique of experiential eventuation. The growth of God the Absolute is by a technique of experiential existentials. The word experiential runs through all three levels. But as you go from the first to the second level, you substitute eventuation, and then you get into experiential existentials on the third level.

Audience: These are imaginary numbers again—the square root of a minus one.

Yes.

Audience: It'll be a mystery until we get there.

We haven't got enough words in Bantu. I'm sure that our concepts are getting very shaky as we leave the finite level. We're playing with some awfully big things.

We went out to the end of space and beyond. And this (can't understand tape) of space is catching up with us. This morning. That takes a lot of nerve to speculate along those lines. And we know that we're distorting the devil out of the concept. We're speculating. But let's do it. The authors of these papers speculate. They say, "We don't know, but we think." Julia?

Audience: Bill, would you please explain eventuation?

Yes, it's very simple. It's a superfinite thing. God the Father functions in three ways below the third floor. This is his sub-infinite, sub-absolute function. He functions in a great big, pre-personal sense. And when he functions in that way to produce something, he fragments, and what you get is an Adjuster. He also functions personally.

And when he functions personally, he creates, as when he collaborates in the production of a Creator Son. He also functions superpersonally. And when he functions superpersonally, he eventuates—something. Eventuation does not involve creation in the same sense that fragmentation is not an act of creation. When he fragments, I think of God the Father as a big newspaper. He tears off a piece of this newspaper. That's a Thought Adjuster. Or some other Father Fragment, like a Gravity Messenger.

When he creates—this, of course, is the most comprehensible thing. Now what he does when he eventuates, I can't visualize. Except I can feel the difference between fragmentation and creation. So I now can set up a third member of the series, and say that eventuation is as much different from creation as creation is different from fragmentation. Now I've got a little feeling up here. The Architects of the Master Universe never were created, neither are they creators. They're spoken of as these uncreated non-creators. They are eventuators. And what the authors of the papers have done—and they so state—they've simply said, "To avoid introducing an arbitrary term, we've taken an English term and attached special meanings to it." They could just as well say, "God glooped them."

Then we'd have to figure out what the word glooped means. As you get near the ceiling of the first floor, you're getting up to the place where time conjoins transcended time. In just one reference here, they call the Supreme Being the eminence of the projected incomplete. I think that term was put in here to stimulate our thinking. And here's what it means to me: Something which has eminence is the opposite of something which has transcendence. It is a presence rather than an aboveness. Do you follow me? It's God in the universe. Emerson presented transcendentalism as a contrast to eminincism—if I can coin such a word. The projected incomplete.

The Supreme Being is incomplete. Someday he will enjoy an eminence in the grand universe. I think in certain ways, he can project this eminence. And, let's say, shine a colored slide on the ceiling of the first floor, where time conjoins transcended time. And that juncture there might have reflective properties, just like a literal ceiling. And then he can reflect back onto the first floor level a part of the image of what he is to be in the future. We're monkeying with our sequence concept here, and it's dangerous. At any rate, he isn't here. And if he isn't here, how in the devil do you explain the presence of the unqualified supervisors of the Supreme who represent him in universes settled in light and life? He shouldn't be able to do this until he's a completed being.

Three infinite persons seem to be the minimum number of beings required to activate the prepersonal and existential potential of total Deity—the Deity Absolute. "We know the Universal Father, the Eternal Son, and the Infinite Spirit as persons, but I do not personally know the Deity Absolute. I love and worship God the Father; I respect and honor the Deity Absolute." A nice distinction. "I once sojourned in a universe where a certain group of beings taught that the finaliters, in eternity, were eventually to become the children of the Deity Absolute. But I am unwilling to accept this solution of the mystery which enshrouds the future of the finaliters."

"The Corps of the Finality embrace, among others, those mortals of time and space who have attained perfection in all that pertains to the will of God. As creatures and within the limits of creature capacity they fully and truly know God. Having thus found God as the Father of all creatures, these finaliters must sometime begin the quest for the superfinite Father. But this quest involves a grasp of the absonite nature of the ultimate attributes and character of the Paradise Father." Second floor of the firehouse. "Eternity will disclose whether such an attainment is possible, but we are convinced, even if the finaliters do grasp this ultimate of divinity, they will probably be unable to attain the superultimate levels of absolute Deity."

That's the third floor of the firehouse. And then he hedges: *"It may be possible that the finaliters will partially attain the Deity Absolute. . ."* Sub-infinite penetration. ". . .but even if they should, still in the eternity of eternities the problem of the Universal Absolute will continue to intrigue, mystify, baffle, and challenge the ascending and progressing finaliters, for we perceive that the unfathomability of the cosmic relationships of the Universal Absolute will tend to grow in proportions as the material universes and their spiritual administration continue to expand."

He's growing faster than the finaliters are growing. That's what that sub-infinite penetration means, I think.

Audience: You mean the universe is growing faster?

Yes. We'll never make it. We'll never get there.

Audience: He's got a motor boat and we've got a row boat.

That's right. I think we'll attain the Deity Absolute as God the Absolute, in some sense. But I don't think we'll ever comprehend the Deity Absolute. As we someday will understand the Supreme Being. And at some immeasurably more remote day, we will understand the ultimate of Deity. ■

Discussion of the Absolutes

Part II

Let's start out with the hypothetical static moment of eternity, before any actuals have come from potentials, and before even potentials have differentiated from the continuum of infinity. Whatever those words mean. Let's think about this as an egg.

Here we pull the yolk out of the white, keeping the white shaded for identification. This is the segregation of all that which is free will from all that which is not free will. And Betty, this is not un-fettered free will. Even here, there is some restriction, because it would be constitutionally impossible for God to do the ungodlike thing.

Audience: I'm glad to hear that.

The rules of compossibility—from the paper on the Supreme and the Ultimate—would also govern. They say that *"even the infinite God cannot create square circles, or produce evil that is inherently good."*

The word "compossibility" there means that when he creates a circle, that determines circularity in contrast to squareness. Even then, it's not a magical universe.

The introduction of the intermediate circle producing the linked circles is in realization that there is still a relationship between the white and the yolk, and that middle circle symbolizes the Universal Absolute.

I always use linked circles to portray the three Absolutes in contrast to concentric circles for the Trinity. For me, this is the picture of the Absolutes. We put an "A" out there which is not germane to the story at all, but it is from this level, I think, that the Father fragments—and that "A" stands for Thought Adjusters—because, you'll recall, this is still true, it never changed. This is still true, it never changed. This is still true, it never changed.

These frames, which we think of as a sequence, I think we should think of as pancakes piled one on top of one another. This happens to be the bottom pancake or the top one. It doesn't make any difference which is at one end of the series. This is a simultaneous sequential series. That's almost as good as the papers: "simultaneous sequential." Here we start with our three circles linked. Now we have differentiation taking place within the yolk. Here we have the Father moving away from the Son. Yet at the same time, giving expression to Paradise. I put Paradise outside of the yolk, because the yolk is total Deity. Paradise emerged from there, but Paradise is not Deity. Paradise has Deity as its source, but it itself is not divine.

I think this is the personal level of creation. This, being the prepersonal, which is why I think Adjusters are fragmented at this point.

In our last frame, it gets all complicated. We have the Father, we have the Son, we have Paradise, and we have now the Spirit emerging from the Father-Son union and activating Paradise to cause Paradise to do two things. First, to produce Havona, immediately. Second, to disgorge space potency, which is the stuff of the then uncreated universes—everything outside of Havona.

This space potency moves over to the white of the egg, which is the Unqualified Absolute, which in the papers is defined as, *"the revealer, regulator, and repository of that which has Paradise as its source and origin."*

Paradise bestowed matter, or the potential for matter, and this bestowal took place just once in eternity. It's not a continuing thing. So all of the potential for all universes did come from Paradise at this time. Up until about here, I would call the yolk the Qualified Absolute. Certainly up to this point. Here we're in transition. I don't have a good name for it here. But here, it's the Deity Absolute.

If you asked me to be very technical, I'd call it the Transitional Absolute, at this point. The papers use the term Qualified Absolute and Deity Absolute.

Now, in terms of sequence, this picture is eternal. We have the Infinite Spirit and Havona. This is eternal. This is eternaler. This is eternalist. I have no name for this.

Audience: Most eternaler, most eternalist.

One, two, three, many.

Audience: Laughter.

In your thinking, the Infinite Spirit and Havona are coordinately eternal. The Eternal Son and Paradise are coordinately prior eternal. There had to be Paradise before the Infinite Spirit could function. There had to be an Eternal Son to collaborate with the Universal Father in the production of the Infinite Spirit. And the Father is most eternal.

Had this happened in time, this would be a proper sequential portraiture. It didn't happen in time. This is the dawn of the first universe age. This picture here I conceive as the zero universe age. This would mark the universe age before the first universe age. These are negative numbers, so to speak. And there are no such things in natural reality. Here, God is the Absolute person. God has yet to divest himself of Absolute personality, which he does in the next frame, and that divestment is the Eternal Son. *"We have at no time been informed that the Qualified Absolute is the equivalent of the Infinite."*

Audience: Are Infinite and Unqualified used in the same way?

No. Except I think the Unqualified Absolute does have infinity of capacity to respond. In a sense, the Deity Absolute has infinity of capacity to respond along certain lines. As for example, when the Supreme Being for the first and only time, willed to the act of creation and Majeston was produced.

Let's read this section on God the Absolute: *"There are many features of the eternal reality of the Deity Absolute which cannot be fully explained to the time-space finite mind, but the actualization of God the Absolute would be in consequence of the unification of the second experiential Trinity, the Absolute Trinity."*

Which is made up of the Supreme Being, God the Ultimate, and the Unrevealed Consummator of Universe Destiny. And of course this Trinity cannot appear until God the Ultimate has appeared. And God the Ultimate cannot appear until the whole Master Universe, including the fourth and outermost space level, has achieved perfection.

"This would constitute the experiential realization of Absolute divinity."

And this means, *"the unification of absolute meanings on absolute levels; but we are not certain regarding the encompassment of all absolute values."*

The suggestion here is that meanings could be achieved, but not all values might be achieved. Why? Because, *"we have at no time been informed that the Qualified Absolute is the equivalent of the Infinite."*

That's pretty obvious. As we look at our third frame it's only one of the three circles there. It's linked with everything, but it's not in itself everything.

"Super-Ultimate destinies are involved in absolute meanings and infinite spirituality, and without both of these unachieved realities we cannot establish absolute values."

"God the Absolute is the realization-attainment goal of all superabsonite beings."

Absonite is the second floor of our firehouse. Superabsonite would be the third floor.

"But the power and personality potential of the Deity Absolute transcends our concept, and we hesitate to discuss those realities which are so far removed from experiential actualization."

Audience: I don't understand superultimate destinies. Could you repeat that?

Yes. Our finite destiny is the quest for God the Father, and the sometime knowing of God the Supreme. Our ultimate destiny is the quest for God the Father on another level, on the absonite level. And the sometime knowing of God the Ultimate. When we seek God the Father on Paradise now, we are seeking God as subomnipotent, subomniscient, and subomnipresent. The ultimate quest for the absonite Father is an attempt to understand God as omniscient, omnipotent, and omnipresent.

The superultimate quest for the Father is an endless quest. This we will not achieve. And here we're seeking him as superomnipotent, superomnipresent, and superomniscient. The subs have meanings the supers don't. These are just words. This is just saying, "many, many." God the Ultimate and God the Absolute are both superfinite. But only God the Absolute is superultimate as experiential Deity. Now, of course the Father, the Son, and the Spirit are on all three of these levels. The Master Spirits are not superultimate. They run on the first two levels of the firehouse. They run on the two inch scale and the 1600 mile scale, but not on the infinite scale.

"When the combined thought of the Universal Father and the Eternal Son, functioning in the God of Action, constituted the creation of the divine and central universe, the Father followed the expression of his thought into the word of his Son and the act of their Conjoint Executive by differentiating his Havona presence from the potentials of infinity. And these undisclosed infinity potentials remain space concealed in the Unqualified Absolute and divinely enshrouded in the Deity Absolute, while these two become one in the functioning of the Universal Absolute, the unrevealed infinity-unity of the Paradise Father."

In other words, what they're saying here is that these three Absolutes constitute the bottomless wells which the Creators are pumping to produce new things.

When a Creative Spirit produces a group of Seraphim, these Seraphim come from somewhere; they don't come from nothing. When Master Force Organizers come out into apparently open space and initiate those doings which eventually give rise to a whirling

nebula, this nebula comes from something, not from nothing. And it's on these great reservoirs that they're drawing.

If you will conceive of the three Absolutes as the essence, as the reservoirs of potentiality, then you can think of three Absolutes of actuality—the Son, Paradise, and the Spirit. You have three energies. The Son is the absolute of Spirit. Paradise is the absolute of energy-matter. And the Conjoint Actor is the absolute of mind.

Now we're thinking of two associations, aren't we? We can call one the Triodity of Potentiality, made up of the three Absolutes. The other we can call the Triodity of Actuality, the Son, the Spirit, and Paradise.

The First Source and Center we can't classify as either actual or potential. We can call him original. He balances these two Triodities. And governs, in the largest sense of that word, the transfer of reality from potential to actual. And this is how God the Supreme grows, and all finite growth takes place. And this is how God the Ultimate grows, and all absolute growth takes place.

This is the mass movement of the universe, which involves survival, and which is distinguished from the minor retrograde motions in the universe, which are non-survival, or the reverse transfer of actuals back into potentials.

The universe is just like our solar system. Almost everything that swings around the sun moves in one direction. But there are a few moons on the nature planets—there's at least two, there may be more, I've forgotten—they move in the reverse direction. Hence the term retrograde motion. Non-survival is retrograde motion in the cosmic sense.

You were going to add something here?

Audience: I am searching for clarification in the way the papers use the term infinity. And their use of superlatives. They have special meanings. What is the meaning of infinity?

Infinity's used in several ways.

Audience: The I AM?

The I AM.

Audience: The First Source and Center—

The First Source and Center does not imply infinity as generally used because God is functional on all levels. But the Father Infinite implies that. The largest use of the First Source and Center implies infinity.

You see, they use it in this way, too. It is used as finality of meaning-value.

Audience: Of meaning-value—

Maybe thing, too, would be infinity.

Infinity would encompass all of any one of these frames. In fact, infinity would encompass all of these frames. Infinity can never be expressed in time, only in eternity.

Audience: Does this become reality?

Ruth, I believe it is real in eternity. But it can never be actual in time; it can be real in time, but much of it must continue to be potential, because if you're in time, then there is a future, and the future implies further growth. If you are in eternity, there is no past-future, and then infinity can be. But not in time.

Audience: I get dizzy with it—

Isn't it though? Korvitsky should be here. I mean, I've got a feeling for the nontemporal. I don't say that I have a feeling for eternity, but I do have a feeling for that which lies beyond time.

Again, it goes back to a survival decision. When a human being—probably an ascending morontian would be a better way of putting it—makes a final choice to do the Father's will, that final choice represents the total consecration of that personality. It is an irrevocable choice. That's an eternal choice, because no quantity of time will alter the basic principles and purposes embodied in that choice. Time will only change technique of execution, but not principle.

Now, I understand an eternal choice. This is impervious to the passage of time. This is for keeps.

Audience: (Can't understand comment).

Sure it is. Sure it is. Such a creature has made an eternal choice. He made it in time, but he's done something that is absolutely impervious to any possible corrosive effect of any quantity of future time. He just ain't gonna change his mind. Now, I understand eternity as concerns that choice.

You can take numbers to help you. You can pick a large number. The choice still stands. You can double that number. The choice stands. You can square it, cube it, take it to the fourth power. The choice is unchanged. You can take a number tremendously larger than this number we've been working with. There's no change in the choice. Time has no effect on that choice. That's an eternal choice.

The choice was made in time. It had an origin in time. But it has no ending in time.

This last picture here is the picture of the first universe age. This is the age of Havona. And this universe age had an end in time.

"Both potency of cosmic force and potency of spirit force are in process of progressive revelation-realization as the enrichment of all reality is effected by experiential growth and through the correlation of the experiential with the existential by the Universal Absolute."

In other words, they're drawing—everyone's drawing drafts against this tremendous bank of infinity. Force Organizers draw a draft. They get a nebula, a physical universe. Creator Sons, Creative Spirits draw, write drafts. They people this universe. The Life Carriers function as channels, and life appears on the planets. Evolution takes place.

This life comes from somewhere, you know. It doesn't just happen. The Father enriches this creation with a bestowal of personality and relative free will. The Son pours out new spirit. Where was that spirit before it got poured out? The ability of the Infinite

Spirit and his creative daughters to bestow mind, of the Master Spirits to bestow cosmic mind—there's no limit to this. Where does it come from?

There's a tremendous artesian outpouring of new actualities. No change in reality, merely a transfer of that which is real from the potential to the actual stage. And, of course, this involves going through a very interesting gray area, which I have christened, the Zone of Becoming.

Audience: Would that be the Universal Absolute, the Zone of Becoming?

No, no—that's not on the level of actuality. That's us. We are not real actuals, are we? Finaliters are, but humans aren't. We are not either the good guys or the bad guys. We're wearing grey hats. Neither white nor black. We are in the Zone of Becoming.

Audience: Your Zone of Becoming includes all evolutionary beings?

Of course. Of course.

Audience: Absonite, too.

Yes. I think so. I think so. We're in the Zone of Becoming; we can go either way. We can go positively, or we can move retrograde, because we have—as Betty so stoutly defends—that power of choice.

There is a correlation here of the experiential with the existential by the Universal Absolute. He affects the linkage not only of the two Absolutes—that's his horizontal linkage function—but he also has a vertical linkage operation, which we haven't attempted to portray here. You see, this is all the third story of the firehouse up here. Underneath this are two more stories. It is the Universal Absolute that constitutes the steel structure of the firehouse and keeps these stories from collapsing, one into the other.

Audience: Not the center pole though?

No, that's the Universal Father. These are the walls I think are in there—and "him" is the right word to use. For the Unqualified Absolute the word "it" is very proper. *"By virtue of the equipoising presence of the Universal Absolute—"*

Now what is an equipoising presence? Well, I think the best illustration is the counterweight to an elevator. How 'bout that? How many of you have ever seen a counterweight to an elevator? In a modern elevator that isn't a squirrel cage.

Audience: (Can't understand comment).

You know it's there, but you don't see it. It's what makes it easy to move that elevator. The Universal Absolute is the counterweight to all subabsolute reality. He makes weight for it.

Or—better still—did you ever stop and think of the tremendous down pressure of the second floor of the firehouse on the first floor? The first floor is only two inches high. The second floor is 1600 miles high. It must contain an awful lot, you know? Why

doesn't the bloody thing collapse? The Universal Absolute acts as a kind of a hydraulic jack reinforcing that ceiling and keeping the absonite from crushing the finite.

Now, listen, if we've got troubles between the first floor and the second floor, how much more trouble do we encounter when we hit the third floor? Because that isn't a 1600 mile thing—that's infinity. So he's really got a job to keep the firehouse from collapsing, right? All right. That's what "equiposising presence" means to me.

Audience: That's your vertical, now?

Yes. *"By virtue of the equiposising presence of the Universal Absolute, the First Source and Center realizes extension of experiential power, enjoys identification with his evolutionary creatures, and achieves expansion of experiential Deity on the levels of Supremacy, Ultimacy, and Absoluteness."*

Now we can better understand what the Universal Censor was saying when he said, *"we perceive that the unfathomability of the cosmic relationships of the Universal Absolute will tend to grow in proportion, as the material universes and their spiritual administration continue to expand."*

The more stuff you load on these floors, the bigger the counterweight has to become. There's more equiposising to do, hence more presence of an equiposising nature.

Audience: (Can't understand comments).

"When it is not possible fully to distinguish the Deity Absolute from the Unqualified Absolute, their supposedly combined function or co-ordinated presence is designated the action of the Universal Absolute."

Remember that the Universal Absolute is Deity. But unfathomable Deity.

"The Deity Absolute seems to be the all-powerful activator, while the Unqualified Absolute appears to be the all-efficient mechanizer"—activator versus mechanizer. What of? *"Of the supremely unified and ultimately co-ordinated universe of universes, even universes upon universes, made, making, and yet to be made."* Making is its own becoming.

"The Deity Absolute cannot, or at least does not, react to any universe situation in a subabsolute manner." Now, they're trying to describe the habit patterns on the third floor. *"Every response of this Absolute to any given situation appears to be made in terms of the welfare of the whole creation of things and beings, not only in its present state of existence, but also in view of the infinite possibilities of all future eternity."*

This Deity Absolute is going to react to the problems of Urantia in terms of unimagined creations a tremendous distance beyond the outer perimeter of the Master Universe. Because the Deity Absolute is living in the everlasting now in eternity. The Deity Absolute is blind to time.

The Architects of the Master Universe see the end from the beginning as concerns the Master Universe. I don't think they see too much beyond that. They may speculate beyond it, but within that domain, they pretty well know, because they are the blueprint. And they interfere with things, they make them come out right.

"Personalized Thought Adjusters are the untrammelled, unassigned, and sovereign stabilizers and compensators of the far-flung universe of universes. They combine the

Creator and creature experience—existential and experiential. They are conjoint time and eternity beings. They associate the prepersonal and the personal in universe administration."

"Personalized Adjusters are the all-wise and powerful executives of the Architects of the Master Universe. They are the personal agents of the full ministry of the Universal Father—personal, prepersonal, and superpersonal. They are the personal ministers of the extraordinary, the unusual, and the unexpected throughout all the realms of the transcendental absonite spheres of the domain of God the Ultimate, even to the level of God the Absolute."

Then they make this very real. *"When a planetary Vorondadek observer of Urantia—the Most High custodian who not long since assumed an emergency regency of your world—asserted his authority in the presence of the resident governor general—" I visualize him just walking in and saying, I'm taking over. "—he began his emergency administration of Urantia with a full staff of his own choosing. He immediately assigned to all his associates and assistants their planetary duties. But he did not choose the three Personalized Adjusters who appeared in his presence the instant he assumed the regency. He did not even know they would thus appear, for they did not so manifest their divine presence at the time of a previous regency. And the Most High regent did not assign service or designate duties for these volunteer Personalized Adjusters. Nevertheless, these three omnipersonal beings were among the most active of the numerous orders of celestial beings then serving on Urantia."* Now look, this Vorondadek, who I assume is still resident on our planet—or, if he's not, I assume his successor is resident—he's pretty far above us. When he assumes a regency, he's taking things over because of problems down here. I can't visualize his purpose and intent. But you know something? I think I'm a lot closer to him than he is to these Personalized Adjusters. I think the Architects of the Master Universe are more mysterious to him than he is to us, and farther away.

Audience: (Can't understand comment).

I don't think so. I think this is the Architects of the Master Universe. They're seeing to it that the blueprints worked out.

Audience: And Deity is so far beyond that, that he can't see any of this.

Yes. He isn't conscious of time. He just reacts. But the Architects of the Master Universe are purposeful in relation to time. The Deity Absolute is blind in relation to time. The Deity Absolute cannot deviate from the eternity pattern of reaction. Nothing else has any meaning to the Deity Absolute.

The Universal Father escapes all limitations. He's the center pole in the firehouse. He understands timelessness, he understands transcended time, and he understands time. He's conscious on all three levels. The Deity Absolute is conscious on only one level.

The Architects of the Master Universe, I think, are functional on the absonite level, and they're perfectly aware of, and can interact with the other two levels. This is reasonable; they occupy a mid-point, don't they?

"The Deity Absolute is that potential which was segregated from total, infinite reality by the freewill choice of the Universal Father, and within which all divinity activities—existential and experiential—take place."

Please note, frame two on the blackboard, that's what this is talking about. Within the Deity Absolute, *"all divinity activities—existential and experiential—take place."*

"This is the Qualified Absolute in contradistinction to the Unqualified Absolute; but the Universal Absolute is superadditive to both in the encompassment of all absolute potential."

That's the third center, yes.

Our cartoons on the blackboard are reasonably accurate. They're good symbols.

Audience: In the second frame, which is which?

The Unqualified Absolute has got white etchings on it throughout. I identified one circle.

Audience: (Can't understand comment).

Right. The Universal Absolute is the middle circle, starting with the third frame.

Audience: And would you call that the Deity, the second frame, right there in the middle by the yolk?

This is the Qualified Absolute.

Audience: Oh, yes, that's right.

And the Deity Absolute is a semi-synonym for the Qualified Absolute. Prior to this situation, I like to use the term Qualified Absolute. From this situation on, I think the term Deity Absolute is best. The term Qualified Absolute, in my mind, signifies the Father fulfilling the potential of Absolute Deity. The term Deity Absolute, in my mind, signifies the situation in which the Father—as a person, no longer does this—does this only as the Trinity. It is the Trinity which fills this potential. At this level. At this concept level it's not the Father, it's God. The term Father isn't really appropriate, because we're thinking of a pre-Son situation. Always remember, the looking glass is here. Any attempt to go back of this, we're going through the looking glass, like Alice.

The Unqualified Absolute—this is the second most difficult concept in the papers—the Unqualified Absolute. You know what the most difficult concept is? The First Source and Center. We don't think of it that way because the Father concept is very easy. But that's only one facet of the First Source and Center.

Don't kid yourself—the First Source and Center is the most difficult thing of all.

Audience: Are we going to take that up later?

Yes, we will. We'll talk about all the Absolutes.

"The Unqualified Absolute is nonpersonal, extradivine, and undeified." Why? Because in our second frame, all that which could be personal, divine, and deified was removed. This is the residue. The Father fractionally distilled infinity, and he fractionated out the personal—which includes the prepersonal and the superpersonal—the divine, and Deity. The Unqualified—I think of it as the residual sludge.

"The Unqualified Absolute is therefore devoid of personality, divinity, and all creator prerogatives. Neither fact nor truth, experience nor revelation, philosophy nor absonity" – that's a peculiar use of the word absonity, absonite – "are able to penetrate the nature and character of this Absolute without universe qualification"—hence, unqualified.

They're telling us we aren't going to know anything about him. You'll notice when the Universal Censor in Paper 10 debates, *"Will we get to the Deity Absolute?"* he hedges. But then he says flatly, *"We'll never get up to the Universal Absolute."* The question of the Unqualified Absolute just doesn't even come up.

These two Absolutes remove from that which is debatable.

"Let it be made clear that the Unqualified Absolute is a positive reality pervading the grand universe and, apparently, extending with equal space presence on out into the force activities and prematerial evolutions of the staggering stretches of the space regions beyond the seven superuniverses."

In Paper 12, they speak of the four outer space levels as the domains of the Unqualified Absolute.

"The Unqualified Absolute is not a mere negativism of philosophic concept predicated on the assumptions of metaphysical sophistries concerning the universality, dominance, and primacy of the unconditioned and the unqualified. The Unqualified Absolute is a positive universe overcontrol in infinity; this overcontrol is space-force unlimited but is definitely conditioned by the presence of life, mind, spirit, and personality, and is further conditioned by the will-reactions and purposeful mandates of the Paradise Trinity."

Yes?

Audience: That space force—

That's that space potency, I think.

Audience: (Can't understand tape).

Yes. There's no limit to the ability of the Unqualified Absolute to release this grasp of space potency.

Audience: Would that domain go beyond the borders of the fourth outer space level?

I'm sure it does. Because it's unlimited, and that is a limit.

Audience: Yes.

We hit the foundation for the cosmos infinite here. Yes, it's quite large.

Audience: I've always wondered how large. I mean—how large is infinity?

Many.

Audience: Laughter.

Many, many. There's many to the second power.

Audience: In other words, how many acres is the original I on the contract for, before they started all this?

You've got an open-ended count. That's the best way I can express it. You've got an open-ended count.

Audience: What is the I AM?

I AM is not a reality. The I AM is the concept back in the first frame. And remember, we entered the looking-glass in the last frame. Everything on the blackboard is behind the looking glass, save only the last picture.

The I AM is a conceptual concession which they make to our thinking. We want a starting point, and so they give it to us. Now, the Infinite, maybe, is a better concept. The Father Infinite is maybe still better.

"We are convinced that the Unqualified Absolute is not an undifferentiated and all-pervading influence comparable either to the pantheistic concepts of metaphysics or to the sometime ether hypothesis of science."

Pantheism assumes that there is a God and he's everywhere. In other words, we are God, Bud's house is God, Tiglath is God, and so on. This takes God and so atomizes him, that it is equivalent to no God.

The ether hypothesis of science assumes that space is a very fine-grained reality, called ether. And, of course, space is not a fine-grained reality. Space is emptiness, from the finite standpoint.

"The Unqualified Absolute is force unlimited—" No end to space potency. We aren't going to run out. Every time they drill for a nebula, they're going to hit a gusher.

The Unqualified Absolute is "Deity conditioned." Well, that's that linkage up there. When total Deity acts—well, let's start it off better. When the Paradise Trinity acts in the final sense, this activates the Deity Absolute. This activation of the Deity Absolute is transmitted through the Universal Absolute to the Unqualified Absolute. In this way, the Unqualified Absolute is Deity conditioned. *"We do not fully perceive the relation of this Absolute to the spirit realities of the universes."* I don't think there's any direct relation, except through the unifying and equipoising presence of the Universal Absolute, but there is not perceivable relationship directly.

"The Universal Absolute, we logically deduce, was inevitable in the Universal Father's absolute freewill act of differentiating universe realities into deified and undeified—personalizable and nonpersonalizable—values." See frame 2 on the blackboard.

You can't stop with frame two—you've got instantly to go on to frame three. This relationship is a reality, and it deitizes. I don't say personalizes, it deitizes.

"The Universal Absolute is the Deity phenomenon indicative of the resolution of the tension created by the freewill act of thus differentiating universe reality—"

Frame two sets up an intolerable stress in infinity. When you break the balance in frame one, you set up a chain reaction in frame two, and a stress situation is created which must be resolved. Hence you must go forward to frame three which now resolves the stress.

You see what God's doing? He's setting out not devils and hells and threats, he's setting up stresses. And then resolving those stresses in one way or another.

He sets up a stress in a human being when he puts an Adjuster in that human being. That stress to me could be symbolized by saying that there's a rubber band stretching all the way back to Divinington where the Adjuster came from—from Paradise, to all practical intents and purposes. This Adjuster wants to cohere with the Father. And this Adjuster is attached to us. Unless we actually snap that rubber band, the tension of that rubber band will draw us into Paradise. But we can cut the rubber band.

When the Father sets up the situation in time and space where energy matter is dominant, and then puts people and mind and spirit out here, he challenges them. He challenges these people. Can you take over now? You've got the mind to do it. Can you affiliate mind with spirit so that your take over is stable and progressive? Or, when you fail to affiliate mind with spirit, in which event, your successes will be everlastingly ephemeral. They'll be here today and gone tomorrow.

That is a temporal victory, in contrast to an eternal victory. Temporal victories are undone. Eternal victories stand forever.

The Universal Absolute resolves *"the tension created by the freewill act of thus differentiating universe reality"* into two phases, personalizable and nonpersonalizable. The Universal Absolute *"functions as the associative co-ordinator of these sum totals of existential potentialities."* Frame three.

Does the Universal Absolute remind you of anything else in reality?

Audience: A long time ago I couldn't get away from the Universal Absolute being in a sense a tool of the Deity. But that does away with the idea of co-ordinator.

It is a tool.

Audience: Does it work automatically in response, or does—

I think the Universal Absolute is intelligent and purposeful in all—both things. The Universal Absolute, to me, is most like the Conjoint Actor. And those two are most like the First Source and Center. Extending across the board, dealing with the personal and the impersonal. Much as the Universal Absolute unifies the nonpersonal unqualified with the personalizable Deity Absolute.

Audience: You've got to draw a line, though, between the Conjoint Actor and the Universal Absolute.

But consider the relationship of the Conjoint Actor to the spiritual domains of the Eternal Son and to the physical domains of the Isle of Paradise. Here on the level of actuality we see a functional coordination which is analogous to this unification taking place on the level of potentiality. I see a greater kinship between the Conjoint Actor and the Universal Absolute than between any other two of the seven original realities.

Audience: But they are separate?

Of course they are, entirely. I see a greater functional relationship between Paradise and the Unqualified Absolute. If I want to get any feeling for the Unqualified Absolute, I'm going to study Paradise. This is nonpersonal, extradivine, and undeified—and it's actual, not just potential. And it's infinite in potential. No matter how much mass appears in space, Paradise will generate enough gravity to hold us very effectively in leash. The gravity potential of Paradise is unlimited.

When I think of the Deity Absolute I see in some way the greater kinship with the Eternal Son. The Deity Absolute is personalizable, deified, divine, and nothing but that. And that is true of the Son. Well, why don't you compare it with the Father? Because the Father is all things which the Son are, and everything which the Son is not.

The Father is the source of Paradise as well as Father of the Eternal Son. (Can't understand tape) the First Source and Center, I should say. That's even larger than the concept of the First Person of Deity. Now we're thinking of the deified aspect of the Universal Father. He's also everything else.

I think of these steps as representing the only steps which God could take at that time. If you start from the first frame, he's only got two choices, as I see it. Leave it alone, or separate. Or scramble it. In the second frame, he has only two choices. Go back where we came from, or set up a tension resolver so that we stay where we are by adding a third thing.

In the fourth frame, it would occur to me he has only one choice, or two. Leave it the way it is, in which event I now fill the total of Deity, and I can do nothing except fill it. Or, I will now step away from myself.

I will now produce a power platform, so that I can go into action. The fourth frame is God winding up in the bull pen, and in the fifth frame, he pitches.

Audience: Bill, the last frame is a mathematical exhaustion of absolutes, really. You couldn't do any more than that—except function.

That's right. And you produce your first sub-absolute. In Havona, you set up in principle, everything. Because as you take inventory of what is in Havona—and let me inventory it to refresh your memory:

The creatures of the Central Universe are: "Material, Morontial, Spiritual, Absonite, Ultimate, Co-Absolute, and Absolute."

When the Eternal Son bestowed himself in Havona, I don't think the Havona natives knew anything about it, neither did Grandfanda and his associates. This bestowal of the Eternal Son was something on the Absolute-Coabsolute level. And that's why the first-born Michael bestowed himself in Havona, and his bestowal was an interpretation of

the bestowal of the Eternal Son's for the edification of these material, morontial, spiritual, and maybe absonite beings in Havona.

Did you ever stop and think that there's going to be a heck of a lot going on in Havona that will be just as invisible to us as Seraphim are now?

Havona represents the full expression of God's intent on all levels of the firehouse and in perfection. The finites in Havona are true finites, but not imperfect finites. They're primary finite maximums.

Audience: Finaliters?

No, Havona natives. In eternity, the Father portrayed the firehouse in utter perfection—all three floors. Then he commissioned his Sons to go out here in time and space—and ten million worlds is one per cent the size of Havona. Each Creator Son is taking on one per cent of the load which the Trinity took on when they produced Havona. *"The tension presence of the Universal Absolute signifies the adjustment of differential between deity reality and undeified reality inherent in the separation of the dynamics of freewill divinity from the statics of unqualified infinity."* Frame three.

No, he isn't in two. The tension is in two, but it's resolved in three. *"Always remember: Potential infinity is absolute and inseparable from eternity."*

What do they mean by that? Well, at any moment in time, there is a future. If there's a future there's growth. And if there's growth, you can't express everything. *"Actual infinity in time can never be anything but partial"—that's what we just said—"and must therefore be nonabsolute"—if there is a future, we can't have it finished—"neither can infinity of actual personality be absolute except in unqualified Deity. And it is the differential of infinity potential in the Unqualified Absolute and the Deity Absolute that eternalizes the Universal Absolute"—this explains the origin of the Universal Absolute.*

Both of these circles in the second frame are infinite, but they're infinite in different ways. One is infinite static, and the other is infinite dynamic. One is infinite causation, the other is infinite response.

"And it is the differential of infinity potential in the Unqualified Absolute and the Deity Absolute that eternalizes the Universal Absolute, thereby making it cosmically possible to have material universes in space and spiritually possible to have finite personalities in time."

The firehouse is not going to cave in. There is Labensrelm for imperfect beings; we are not going to be crushed by the higher specific gravity of perfection. We're sort of like—

Audience: We might be crushed by (can't understand tape).

Oh, yes.

Audience: Laughter.

"The finite can coexist in the cosmos along with the Infinite . . ."

Now we're talking about the construction, the steel lattice reinforcing construction of the lower floors of the firehouse which keeps the uppermost floor from crushing the lower floors, and especially protects the lowest floor.

". . . only because the associative presence of the Universal Absolute so perfectly equalizes the tensions."

Equalizes a lot of tensions.

Then they take inventory. What are these tensions? Time versus eternity, finity versus infinity, the potential of reality versus the actuality of reality, Paradise versus space, man versus God.

If you have a glass full of water, and you pour from another beaker quicksilver into that glass of water, what will happen? The quicksilver will displace the water. In this sense, perfection has a much higher specific gravity than imperfection. And how are we going to keep enough emptiness around here for imperfection to grow with a lower specific gravity in the presence of things which have a higher specific gravity?

It's the Universal Absolute that keeps the quicksilver out of the glass of water, thus keeping us from being displaced in reality. The function of the Universal Absolute is going to grow and grow and grow because there's going to be more and more and more of us.

"It may be possible that the finaliters will partially attain the Deity Absolute, but even if they should, still in the eternity of eternities"—he's saying "many, many" now—"the problem of the Universal Absolute will continue to intrigue, mystify, baffle, and challenge the ascending and progressing finaliters, for we perceive that the unfathomability of the cosmic relationships of the Universal Absolute will tend to grow in proportions as the material universes and their spiritual administration continue to expand." Doesn't that sentence now have a lot more meaning for you? You see, what we're engaged in is operation bootstrap. We will take one part of the book to help us understand another part of the book.

They don't write any sections on the limitations of the Universal Father, or the limitations of the Infinite Spirit, but they do write a section on the limitations of the Eternal Son.

He has the most; therefore, he is the most limited. He has the most perfect relationship with the three Deities. He knows the Father, and he also knows an offspring who is equal. The Father knows the experience of both being a father and a grandfather. But he has no father. The Infinite Spirit has the unique experience of double Deity ancestry. But he knows no offspring who is his equal. His offspring are multiple and are subabsolute. They are the Seven Master Spirits. Each Deity has such a unique relationship. They're not just three carbon copies up there. There is no greater possible difference between three people than exists between the three persons of Deity. They are utterly dissimilar, and yet equally divine. And perfectly unified.

Audience: Is there more to the Eternal Son than personality and spirit?

No, that's it. He is unqualifiedly personal; he is unqualifiedly spirit.

The Conjoint Actor? He's the source of mind. We think of him as mind, but he's also spirit. Like the Son. And it is this pre-mind spirit which he can fragment. He gives origin not only to the primary Supernaphim of Paradise, but he gives origin to beings who

in turn give origin to the physical control creatures. There's versatility. He can play on all the pianos there are. He can even draw checks against the Universal Father's bank account, because he's got an attorney-in-fact in the Father.

In terms of beings, nothing escapes relationship to the Universal Father. In terms of function, nothing escapes relationship to the Third Source and Center.

Now, this is not true of the Eternal Son. Material reality has no relationship to the Eternal Son, as such. Spiritual reality has no relationship to Paradise as the absolute machine. But both the First and Third Source and Center cut right across the whole gamut of reality.

Spiritual reality has no relationship to the Unqualified Absolute. And I don't think material reality has any relationship to the Deity Absolute. But all reality has relationship to the Universal Absolute.

Let's look at the Seventh Triunity. We have been discussing the Seventh Triunity. This is the relationship between the Universal Father, the Conjoint Actor, and the Universal Absolute—the three realities that cut across everything. *"This is the unity of infinity functionally manifest in time and eternity, the co-ordinate unification of actuals and potentials. This group consists of: the Universal Father, the Conjoint Actor, the Universal Absolute."*

"The Conjoint Actor universally integrates the varying functional aspects of all actualized reality on all levels of manifestation, from finites through transcendentals and on to absolutes."

He's dealing with actuals. He's not the source of all reality, but he integrates—functionally integrates—all actuality.

"The Universal Absolute perfectly compensates the differentials inherent in the varying aspects of all incomplete reality"— potential reality—"from the limitless potentialities of active-volitional and causative Deity reality to the boundless possibilities of static, reactive, nondeity reality in the incomprehensible domains of the Unqualified Absolute."

"As they function in this triunity, the Conjoint Actor and the Universal Absolute are alike responsive to Deity and to nondeity presences, as also is the First Source and Center, who in this relationship is to all intents and purposes conceptually indistinguishable from the I AM."

Audience: He's got the whole universe.

This is the master-linkage, here, of everything functional. There are four kinds of motion.

Primary motion is the motion of space itself, space respiration. It's an absolute motion, because it's motion in relation to something non-moving—Paradise.

Secondary motion is also absolute motion. It's the clockwise, counter-clockwise processional of the space levels.

Tertiary motion is relative. It is all other motion, other than the two that are inventoried—except for the fourth kind of motion, which is compensatory motion, motion initiated by the Universal Absolute, designed to compensate the balance of the universe of universes.

Associatively—now remember, every time you get something new, the Universal Absolute has got to take on more load—are you with this? Do you see this now? This is Atlas, holding up the earth.

Associatively, the Universal Absolute constitutes the identification of the zone of progressing evolutionary reality. This reality exists on two levels of the firehouse. The time-space level, and in the transcendent time-space level, the second floor.

These two floors together are universes of sub-infinite Deity manifestation. They're less than infinite.

So here. You know, down in Washington, they've got this census meter I'm told—I've never seen it. And you can see births and deaths clicking an accumulative net total of the pluses and the minuses. And up on Paradise, we might paraphrase this. They've got an Universal Absolute meter, and you can see the load building up every time a new person's born, a new world comes into being. You see, as long as there's space potency, he doesn't have anything to compensate, because that's the cure in the grasp of his associate, the Unqualified Absolute.

But the minute the Force Organizers start monkeying around with that, it becomes subabsolute, and it clicks again, the load goes up. And this is why we're never going to catch him. He's growing in proportion to total cosmic growth, and we're growing only as one creature can grow, and we ourselves contribute to the addition of this load.

Audience: Is potentiality weightless?

To him, yes.

It is actual potentiality. But subabsolute potentiality would increase his load. All potentiality, I don't think, is absolute. I think you have the potentials of the Ultimate derived from up here, and I think you also have the potentialities of the Supreme derived from up here, possibly through the Ultimate.

When a Creative Spirit produces Seraphim, in the final analysis, I think she drafts on the Deity Absolute, but to all practical intents and purposes, I think the branch bank that cashes her check is the potentialities of the Supreme, which is the local finite branch of the bank of the Deity Absolute.

Audience: He gets the power draw?

Yes. She's drafting on finite potentials, not absolute potentials. You see, Seraphim are not absolute, they're finite. I think the potentials of the Supreme add to the load of the Universal Absolute. I think the potentials of the Ultimate add to the load of the Universal Absolute. I do not think potentials on the Absolute level add anything to his load. But all subabsolute potentials, all subabsolute actuals add to this load.

"The Universal Absolute is the potential of the static-dynamic Deity functionally realizable on time-eternity levels as finite- absolute values and as possible of experiential-existential approach. This incomprehensible aspect of Deity may be static, potential, and associative but is not experientially creative or evolutionary as concerns the intelligent personalities now functioning in the master universe."

Now, really, that isn't hard.

Audience: Laughter. I just can't go that fast.

They're talking now about the Universal Absolute not as an associative presence, but what is the Universal Absolute as such?

Audience: The association.

Apart from the association. They're now considering this Absolute as an Absolute, not as a steel structure. As a third Absolute. We've been talking about the Unqualified Absolute. We've been talking about the Deity Absolute. Up until this time we've been talking about the Universal Absolute pretty much as just an associative presence. But is there any meaning or value to the Universal Absolute apart from the fact of association?

Yes, there is. This is an inventory of the Universal Absolute all alone, apart from the Deity and Unqualified Absolutes. He is the potential—which means, he is an emptiness in which action can take place.

I quote again from Lao-Tze: "The virtue of an empty vessel is that it can be filled."

The emptiness inherent in the Universal Absolute has the virtue of providing an arena in which action can take place and in which transactions can be consummated.

The Universal Absolute is an emptiness. And what is this emptiness, this room for action? In this emptiness static-dynamic Deity can do something. What in the dickens is static-dynamic Deity? It's the relationship between the Deity Absolute and the Unqualified Absolute. It can perform some functions. These functions are going to result in the realization of some things. And the things are going to take place—grow, evolve, be created, fragmentized, eventuated—on time-eternity levels. This is a conjoining of time and eternity.

Is such a thing comprehensible? Why, certainly. An Adjuster is an eternity entity, and we're time creatures. This is taking place right in our own experience. These things are going to be realized as finite-absolute values.

Well, the Adjuster is Qualified Absolute, and if anything's finite, we are. If the Supreme Being can ever associate with God the Ultimate, this is the same type of association taking place on a Deity level, isn't it?

And in the Trinity of Trinities it's projected that finites and absolutes will be associated on the second level of the Trinity of Trinities, which would be made up of God the Supreme, God the Ultimate, and God the Absolute.

And these goals are goals which are possible to an experiential- existential approach. Experiential-existential Deity would be God the Absolute, which would represent the experientialization of the existential Deity Absolute. Any time you use the term God the Absolute, you are assuming that the Deity Absolute has become experientially personified. The Deity Absolute is a pre-personal Deity, not the other person.

It says—again, my old pal the grizzled Censor—I always think of him as growling. Says this Universal Censor, "*We know the Universal Father, the Eternal Son, and the Infinite Spirit as persons, but I do not personally know the Deity Absolute. I love and worship God the Father; I respect and honor the Deity Absolute.*"

Those words give me some feeling for his feeling.

Audience: The Deity Absolute isn't personalized, so he says—

No, no. The Deity Absolute is a pre-personal Deity. God the Absolute is our conception of the personalization of that Deity. The pre-personal Deity Absolute is an existential reality. The personalization of this Deity Absolute would be by experiential techniques.

So, they're talking about the union of the existential and the experiential. If our conjecture about Thought Adjusters is correct, did they have an origin in time? I don't think so. Even if the Father should fragment an Adjuster now, I think that transaction would take place above the stream of time. A Thought Adjuster is something like an existential reality, certainly an eternal reality. We are experiential realities. Here is another type of union taking place. You see, they're talking about us in here, as well as Deity.

So, the Universal Absolute marks out a zone in which statics and dynamics can be associated. They can be associated on time-eternity levels. They can be associated as finite-absolute values. And they can be approached by experiential-existential techniques.

*"This incomprehensible aspect of Deity may be static, potential, and associative"—*those are the first three levels of the function of total Deity—*"but is not experientially creative"* (fourth level) *"or evolutionary"* (fifth level) *"as concerns the intelligent personalities now functioning in the master universe."*

This is Deity. This is not non-Deity. But it's limited as to function. Whereas the Father is unlimited.

Let's consider the First Source and Center. Let's go back to Page 4. This is the only discussion in the papers of the First Source and Center as such. They are not talking about the Universal Father.

Here we take inventory for the first time in these papers of the seven Absolutes of Infinity: Father, Son, Spirit, Paradise, Deity, Universal, and Unqualified Absolute.

The First Source and Center is original reality. The next three are actual reality. The last three are potential reality.

"God—the Universal Father—is the personality of the First Source and Center." Now, he's had the experience, in one level of our stack of pancakes, of being just like the Deity Absolute—pre-personal. He is pre-personal. He is never not personal. The least you can say about God is, that in a certain sense he is pre-personal—but then you must quickly add, he is also personal. And then you should add, he is also super-personal. These are the subabsolute manifestations of God.

He is to all functional intents and purposes still pre-personal because he still sends out Thought Adjusters, fragments of his pre-personal nature. He's personal, because he creates. This very day on Paradise he may be creating a Creator Son in conjunction with the Eternal Son. He is a continuing creator. He eventually—how, I don't know, except he's not creating now—but he's doing something that brings something into existence. And this adds to the personnel of the Absonite level. He's both actual and potential. He's both Deity, and he is not Deity. *"God—the Universal Father—is the personality of the First Source and Center and as such maintains personal relations of infinite control over all co-ordinate and subordinate sources and centers. Such control is personal and infinite in potential, even though it may never actually function owing to the perfection of the function of co-ordinate and subordinate sources and centers and personalities."*

The chap that takes over the administration of spiritual gravities— why should he perform such a needless and redundant act? The Father himself could not improve on the function of the Eternal Son in that domain because the Eternal Son is the perfect and final expression of the Father's creative purpose as concerns that domain.

In other words, the Father doesn't actually interfere with anything, because everything is working perfectly at this level.

Even if it doesn't work quite perfectly, I don't think he interferes. Let's take a Michael Son. He's not absolutely perfect. And what's more, he's coping with reactions that are beyond his control—the freewill actions of really imperfect beings. But the Father doesn't interfere. He lets this Creator Michael work it out.

At least he doesn't interfere on the finite level. What he is doing on upper levels, I don't know. But they do say that blind and unforeseen accidents do not happen in the cosmos.

But on the finite level, and working with my time units, which are pretty short, I've got to use the word chance, even though I am told in the papers that chance is a word which signifies that man is either too lazy or too ignorant to find out. If I knew enough, I would eliminate the word chance from my vocabulary. But, practically speaking, I can't live without it, and neither can you folks.

"The First Source and Center is, therefore, primal in all domains: deified or undeified, personal or impersonal, actual or potential, finite or infinite. No thing or being, no relativity or finality, exists except in direct or indirect relation to, and dependence on, the primacy of the First Source and Center."

Ever remember that man's comprehension of the Universal Father is a personal experience. God, as your spiritual Father is comprehensible to you and to all other mortals, but your experiential, worshipful concept of the Universal Father must always be less than your philosophic postulate of the infinity of the First Source and Center, the I AM. ■

Discussion of the Absolutes

Part III

The Father is the Personality of the First Source and Center.

Any of us can sense the personality of any of us, because we are persons.

But this does not mean that we necessarily comprehend the physiology of that person, the anatomy of that person, the endocrinology of that person, the cortex of that person, or any other aspect of that person, except his contactable personality, and that which goes with it.

The term First Source and Center is a larger term than Universal Father, but not a more meaningful term to human beings. The meaning is inversely proportional to the size of the concept. It is the smallest concept of the First Source and Center that has meaning to us. The Deity of the First Source and Center is a larger concept than the word God, because the word God implies personality, and Deity may be larger than personality.

The Deity of the First Source and Center would encompass his prepersonal and superpersonal functions. The word God implies only his personal functions and relationships. And the word Father is the smallest word of all. The word Father takes that aspect of God which is related to us and names it. The smallest idea of God is most meaningful because God is much too big for us.

Therefore, as we narrow our concept, our feeling for meaning increases, and the value of the concept goes up enormously to us. We worship the Father. We do not worship the First Source and Center as such, except as we by implication worship him in our worship of the Father.

Jesus at no time attempted to portray any aspect of God larger than the Father aspect. That was a job in itself.

Audience: (Can't hear comment).

Yes, he never attempted to portray the justice of the Trinity. Just the love of the Father. He stopped the story of the prodigal son before justice enters the picture. He merely portrayed a Father's joy.

"When we speak of the Father, we mean God as he is understandable by his creatures both high and low, but there is much more of Deity which is not comprehensible to universe creatures. God, your Father and my Father, is that phase of the Infinite which we perceive in our personalities as an actual experiential reality, but the I AM ever remains as our hypothesis of all that we feel is unknowable of the First Source and Center. And even that hypothesis probably falls far short of the unfathomed infinity of original reality."

This is a Melchizedek.

"The universe of universes, with its innumerable host of inhabiting personalities, is a vast and complex organism, but the First Source and Center is infinitely more complex than the universes and personalities which have become real in response to his willful mandates. When you stand in awe of the magnitude of the master universe, pause to

consider that even this inconceivable creation can be no more than a partial revelation of the Infinite."

"Infinity is indeed remote from the experience level of mortal comprehension, but even in this age on Urantia your concepts of infinity are growing—"

Audience: I hope so!

"And they will continue to grow throughout your endless careers stretching onward into future eternity. Unqualified infinity is meaningless to the finite creature, but infinity is capable of self-limitation and is susceptible of reality expression to all levels of universe existences."

That's the pole running through all levels of the firehouse.

"And the face which the Infinite turns toward all universe personalities is the face of a Father, the Universal Father of love."

We're tackling a concept here which is tougher than the Unqualified Absolute. The Unqualified Absolute is a comforting concept—I can't know anything about it. But this is a much more intriguing concept. I can know much about this even now. I can even feel something of it.

Let's go back to the preceding page. We're backing into this concept. The bottom of the page.

"The I AM is the Infinite; the I AM is also infinity." That's the Infinite. This is infinity.

Audience: Please repeat that.

The yolk is Infinite. The white is infinity.

Audience: The Infinite, yes.

There's an implication of the personal and the not personal there. Infinity is not a person, but the Infinite, yes.

"From the sequential, time viewpoint, all reality has its origin in the infinite I AM, whose solitary existence in past infinite eternity must be a finite creature's premier philosophic postulate."

They validated our first frame.

"The concept of the I AM connotes unqualified infinity, the undifferentiated reality of all that could ever be in all of an infinite eternity."

"As an existential concept the I AM is neither deified nor undeified, neither actual nor potential, neither personal nor impersonal, neither static nor dynamic. No qualification can be applied to the Infinite except to state that the I AM is. The philosophic postulate of the I AM is one universe concept which is somewhat more difficult of comprehension than that of the Unqualified Absolute."

Audience: Laughter.

"To the finite mind there simply must be a beginning, and though there never was a real beginning to reality, still there are certain source relationships which reality manifests to infinity. The pre-reality, primordial, eternity situation may be thought of something like this:"

They're now going to describe our first frame up here.

"At some infinitely distant, hypothetical, past-eternity moment,"—hypothetical meaning we've gone through the looking-glass— at this moment, "the I AM may be conceived as both thing and no thing, as both cause and effect, as both volition and response. At this hypothetical eternity moment there is no differentiation throughout all infinity. Infinity is filled by the Infinite; the Infinite encompasses infinity. This is the hypothetical static moment of eternity;"—that's the first level of total Deity function, static—"actuals are still contained within their potentials, and potentials have not yet appeared within the infinity of the I AM."

And now, they make that vital statement. We do not have a custard. We have a fried egg:

"But even in this conjectured situation we must assume the existence of the possibility of self-will."

A custard is undifferentiated. A fried egg is clearly differentiated. These papers do not validate a monad. The word monad would be a custard. They validate at best a unified duality.

"In considering"—I'm jumping over our introduction—"the genesis of reality, ever bear in mind that all absolute reality is from eternity and is without beginning of existence." Our last frame. "By absolute reality we refer to the three existential persons of Deity, the Isle of Paradise, and the three Absolutes. These seven realities are co-ordinately eternal, notwithstanding that we resort to time-space language in presenting their sequential origins to human beings."

"In following the chronological portrayal of the origins of reality, there must be a postulated theoretical moment of 'first' volitional expression and 'first' repercussional reaction within the I AM."

We're now going from the first to the second frame.

"In our attempts to portray the genesis and generation of reality, this stage may be conceived as the self-differentiation of The Infinite One" (the yolk) "from The Infinitude" (the white), "but the postulation of this dual relationship must always be expanded to a triune conception by the recognition of the eternal continuum of The Infinity, the I AM."

There are two ways you can look at that. You can either say the first frame is still existent, or the infinity is now functional as the Universal Absolute.

"This self-metamorphosis of the I AM culminates in the multiple differentiation of deified reality and of undeified reality,"—that's the first one—"of potential and actual reality,"—that's something yet again; that's when he produces the Son, Spirit, and Paradise—"and of certain other realities that can hardly be so classified. These differentiations of the theoretical monistic I AM are eternally integrated by simultaneous relationships arising within the same I AM—the prepotential, preactual, prepersonal, monothetic prereality which, though infinite, is revealed as absolute in the presence of the First Source and Center and as personality in the limitless love of the Universal Father."

I'm so glad they parachute out of that paragraph and hit the ground in the last phrases.

"By these internal metamorphoses the I AM is establishing the basis for a sevenfold self-relationship. The philosophic (time) concept of the solitary I AM and the transitional (time) concept of the I AM as triune"—triune: the Infinite One, the Infinitude, the Infinity—"can now be enlarged to encompass the I AM as sevenfold. This sevenfold—or seven phase—nature may be best suggested in relation to the Seven Absolutes of Infinity:" They're presenting the I AM here as first one, on one level, then on the next level, as three faceted, and now on the third level, as seven faceted. Let me read you in sequence what they call the seven facets of the I AM:

"I AM father of the Eternal Son."

"I AM cause of eternal Paradise."

"I AM one with the Eternal Son." The relationship with the Conjoint Actor.

"I AM self-associative." Relationship to the Universal Absolute.

"I AM self-qualified." Relationship to the Deity Absolute.

"I AM static-reactive." Relationship to the Unqualified Absolute.

"I AM as I AM." Relationship to self.

Let's read these.

"I AM father of the Eternal Son. This is the primal personality relationship of actualities. The absolute personality of the Son makes absolute the fact of God's fatherhood and establishes the potential sonship of all personalities. This relationship establishes the personality of the Infinite and consummates its spiritual revelation in the personality of the Original Son. This phase of the I AM is partially experientible on spiritual levels even by mortals who, while yet in the flesh, may worship our Father."

"I AM cause of eternal Paradise. This is the primal impersonal relationship of actualities, the original nonspiritual association. The Universal Father is God-as-love; the Universal Controller is God-as-pattern. This relationship establishes the potential of form-configuration—and determines the master pattern of impersonal and nonspiritual relationship—the master pattern from which all copies are made."

Every space level faithfully portrays the outlines of the pattern of Paradise. It is an ellipse. Even our planet circles its sun in an ellipse. The Master Physical Controllers and the Universe Power Directors copy the Paradise pattern.

Audience: (Can't understand tape) does, too.

"I AM one with the Eternal Son. This union of the Father and the Son (in the presence of Paradise) initiates the creative cycle, which is consummated in the appearance of conjoint personality and the eternal universe. From the finite mortal's viewpoint, reality has its true beginnings with the eternity appearance of the Havona creation. This creative act of Deity is by and through the god of Action, who is in essence the unity of the Father-Son manifested on and to all levels of the actual. Therefore is divine creativity unfailingly characterized by unity, and this unity is the outward reflection of the absolute oneness of the duality of the Father-Son and of the Trinity of the Father-Son-Spirit."

"I AM self-associative. This is the primordial association of the statics and potentials of reality. In this relationship, all qualifieds and unqualifieds are compensated. This phase of the I AM is best understood as the Universal Absolute—the unifier of the Deity and the Unqualified Absolutes."

*"I AM self-qualified. This is the infinity bench mark"—I love that figure of speech—
"This is the infinity bench mark bearing eternal witness to the volitional self-limitation of the I AM by virtue of which there was achieved threefold self-expression and self-revelation. This phase of the I AM is usually understood as the Deity Absolute."*

This threefold self-expression and self-revelation is Paradise, the Son, and the Spirit.

"I AM static-reactive. This is the endless matrix, the possibility for all future cosmic," or universe, "expansion. This phase of the I AM is perhaps best conceived as the supergravity presence of the Unqualified Absolute." Or space potency.

"I AM as I AM. This is the stasis or self-relationship of Infinity, the eternal fact of infinity-reality and the universal truth of reality-infinity. In so far as this relationship is discernible as personality, it is revealed to the universes in the divine Father of all personality—even of absolute personality. In so far as this relationship is impersonally expressible, it is contacted by the universe as the absolute coherence of pure energy and of pure spirit in the presence of the Universal Father. In so far as this relationship is conceivable as an absolute, it is revealed in the primacy of the First Source and Center; in him we all live and move and have our being, from the creatures of space to the citizens of Paradise; and this is just as true of the master universe as of the infinitesimal ultimatons, just as true of what is to be as of that which is and of what has been."

And now, I think maybe this sentence means a little more. *"Your experiential worshipful concept of the Universal Father must always be less than your philosophic postulate of the infinity of the First Source and Center, the I AM."*

(Break in tape).

Turn to page 109. Betty's asked a question about the language I used in discussing the origin of the Eternal Son. In the section, "Deity Personalization:" *"By the technique of trinitization the Father divests himself of that unqualified spirit personality which is the Son, but in so doing he constitutes himself the Father of this very Son and thereby possesses himself of unlimited capacity to become the divine Father of all subsequently created, eventuated, or other personalized types of intelligent will creatures. As the absolute and unqualified personality the Father can function only as and with the Son,"—* Now here's that unification that comes about in trinitization. Having given this away the Father never again can be this except in conjunction with the Son— *"but as a personal Father he continues to bestow personality upon the diverse hosts of the differing levels of intelligent will creatures—" "After the Father has bestowed upon the personality of his Son the fullness of himself, and when this act of self-bestowal is complete and perfect, of the infinite power and nature which are thus existent in the Father-Son union, the eternal partners conjointly bestow those qualities and attributes which constitute still another being like themselves; and this conjoint personality, the Infinite Spirit, completes the existential personalization of Deity."*

"The Son is indispensable to the fatherhood of God. The Spirit is indispensable to the fraternity of the Second and Third Persons. Three persons are a minimum social

group, but this is least of all the many reasons for believing in the inevitability of the Conjoint Actor."

"The First Source and Center is the infinite father-personality, the unlimited source personality. The External Son is the unqualified personality-absolute, that divine being who stands throughout all time and eternity as the perfect revelation of the personal nature of God."

Not a revelation of the total nature of God. But the final revelation of the personal nature of the First Source and Center.

"The Infinite Spirit is the conjoint personality, the unique personal consequence of the everlasting Father-Son union."

They say Father personality, personality Absolute, Conjoint personality.

"The personality of the First Source and Center is the personality of infinity minus the absolute personality of the Eternal Son. The personality of the Third Source and Center is the superadditive consequence of the union of the liberated Father-personality and the absolute Son-personality."

So, in our fourth frame, where we say the Father and the Son, the "and" personalizes as the Conjoint Actor. *"The Universal Father, the Eternal Son, and the Infinite Spirit are unique persons; none is a duplicate; each is original; all are united."*

It's a beautiful sentence.

Let's sort of take inventory now. At this point, we have followed the—we've started with a philosophic concept of a solitary I AM. We looked at a transitional concept of the I AM as triune. We've looked at a completed concept of the I AM as sevenfold. I would like to symbolize this concept of the I AM as sevenfold by asking you to visualize a cube. This cube is a good symbol for the seven facets of the I AM, six facets of which point outward, and one points inward. One facet of our six faceted cube is an internal facet. Now, I want you to visualize six additional things, if you choose. Make them spheres, each one standing at right angles to one facet of this cube. We have only six spheres, because our seventh sphere is inside the cube. Do you follow me? The first of these is the internal sphere.

We're discussing now the seven Absolutes of infinity. It simply says flatly, *"The seven Absolutes are the premise of reality."*

If you try to think back of these seven Absolutes, you are dealing with a pre-reality situation. You're on the wrong side of the looking-glass. In talking about the First Source and Center, they call him, *"First Person of Deity and primal nondeity pattern."*

He's the First Person of Deity because he expressed himself personally in the Second Person of Deity. He is the primal non-Deity pattern because he expressed that pattern in the Isle of Paradise.

"Universal Father, creator, controller, and upholder; universal love, eternal spirit, and infinite energy; potential of all potentials and source of all actuals; stability of all statics and dynamism of all change; source of pattern and Father of persons. Collectively, all seven Absolutes equalate to infinity, but the Universal Father himself actually is infinite."

Then the Second Source and Center. You notice there is a parallel in sentence construction in these paragraphs.

"Second Person of Deity, the Eternal and Original Son; the absolute personality realities of the I AM and the basis for the realization-revelation of 'I AM personality.' No

personality can hope to attain the Universal Father except through his Eternal Son; neither can personality attain to spirit levels of existence apart from the action and aid of this absolute pattern for all personalities. In the Second Source and Center spirit is unqualified while personality is absolute."

The Paradise Source and Center. Second nondeity pattern,"—the Father is the first non-deity pattern—"the eternal Isle of Paradise; the basis for the realization-revelation of "I AM force."

Let's go back and trace that. "I AM personality," it says in connection with the Son. "I AM force," it says in connection with Paradise.

". . . and the foundation for the establishment of gravity control throughout the universes. Regarding all actualized, nonspiritual, impersonal, and nonvolitional reality, Paradise is the absolute of patterns. Just as spirit energy is related to the Universal Father through the absolute personality of the Mother-Son, so is all cosmic energy grasped in the gravity control of the First Source and Center through the absolute pattern of the Paradise Isle. Paradise is not in space; space exists relative to Paradise, and the chronicity of motion is determined through Paradise relationship."

"The eternal Isle is absolutely at rest; all other organized and organizing energy is in eternal motion; in all space, only the presence of the Unqualified Absolute is quiescent, and the Unqualified is co-ordinate with Paradise. Paradise exists at the focus of space, the Unqualified pervades it, and all relative existence has its being within this domain."

"The Third Source and Center. Third Person of Deity, the Conjoint Actor; infinite integrator of Paradise cosmic energies with the spirit energies of the Eternal Son; perfect co-ordinator of the motives of will and the mechanics of force; unifier of all actual and actualizing reality. Through the ministrations of his manifold children the Infinite Spirit reveals the mercy of the Eternal Son while at the same time functioning as the infinite manipulator, forever weaving the pattern of Paradise into the energies of space. This selfsame Conjoint Actor, this God of Action, is the perfect expression of the limitless plans and purposes of the Father-Son while functioning himself as the source of mind and the bestower of intellect upon the creatures of a far-flung cosmos."

"The Deity Absolute. The causational, potentially personal possibilities of universal reality, the totality of all Deity potential. The Deity Absolute is the purposive qualifier of the unqualified, absolute, and nondeity realities. The Deity Absolute is the qualifier of the absolute and the absolutizer of the qualified—the destiny inceptor."

The Consummator of Universe Destiny must be related to the Deity Absolute. This is the closest I know of in the blue book where they use language that even sounds like the Consummator of Universe Destiny. An "inceptor" is a "bringer to pass." This Deity Absolute qualifies the unqualified and absolutizes the relative, or the qualified.

The Unqualified Absolute. Static, reactive, and abeyant; the unrevealed cosmic infinity of the I AM."

Cosmic, here, I think, is rather carefully used as the opposite of spirit. It's physical universe reality.

". . . totality of nondeified reality and finality of all nonpersonal potential. Space limits the function of the Unqualified, but the presence of the Unqualified is without limit, infinite."

The Unqualified Absolute is functionally limited to space, but his presence is not thus limited by space.

"There is a concept periphery to the master universe, but the presence of the Unqualified is limitless; even eternity cannot exhaust the boundless quiescence of this nondeity Absolute." "The Universal Absolute. Unifier of the deified and the undeified; correlator of the absolute and the relative. The Universal Absolute (being static, potential, and associative) compensates the tension between the ever-existent and the uncompleted."

Anything which is less than Absolute is unfinished. *"The Seven Absolutes of Infinity constitute the beginnings of reality. As mortal minds would regard it, the First Source and Center would appear to be antecedent to all absolutes. But such a postulate, however helpful, is invalidated by the eternity co-existence of the Son, the Spirit, the three Absolutes, and the Paradise Isle." "It is a truth that the Absolutes are manifestations of the I AM-First Source and Center; it is a fact that these Absolutes never had a beginning but are co-ordinate Eternals with the First Source and Center. The relationships of absolutes in eternity cannot always be presented without involving paradoxes in the language of time and in the concept patterns of space. But regardless of any confusion concerning the origin of the Seven Absolutes of Infinity, it is both fact and truth that all reality is predicated upon their eternity existence and infinity relationships."*

When we get to the last frame, now we're dealing with something that's not only true, but also factual. Back of our last frame, we've got something which has got truth in it, but it's not fact.

(Break in tape).

". . . unity begets duality, duality begets triunity, and triunity is the ancestor" of the ten thousand things. They're paraphrasing it here, I think. And then they take—they again recap everything we've been through.

"Unity relationships" are relationships "within the I AM."

"Duality relationships" exist "between the I AM as sevenfold and the Seven Absolutes of Infinity."

Here we've got our cube, and we are setting up seven duality relationships, six of which are external to the cube, and one of which is internal to the cube.

Going back to the preceding page, on 1155, this relationship is the relationship of *"The Universal One of Infinity. I AM as I AM."* This is the relationship of the I AM to the First Source and Center. And that is an internal relationship between two realities, in contrast to the other six duality relationships which are external to the I AM. The First Source and Center is internal; all other Absolutes are external.

And now, they introduce the third absolute relationship.

"Triunity relationships. These are the functional associations of the Seven Absolutes of Infinity." And you get Triunity relationships out of *"duality foundations because of the inevitability"* of such interassociation.

"The I AM is unqualified infinity as unity. The dualities eternalize reality foundations. The triunities eventuate the realization of infinity as universal function."

"In attempting the description of seven triunities, attention is directed to the fact that the Universal Father is the primal member of each. He is, was, and ever will be: the First Universal Father-Source, Absolute Center, Primal Cause, Universal Controller, Limitless Energizer, Original Unity, Unqualified Upholder, First Person of Deity, Primal

Cosmic Pattern, and Essence of Infinity. The Universal Father is the personal cause of the Absolutes; he is the absolute of Absolutes."

Gee, there's language in there, isn't there!

"The nature and meaning of the seven triunities may be suggested as:"

Now, let's consider this First Triunity. This is the personal- purposive Triunity. This is not the Paradise Trinity. This is the Father, Son, and Spirit.

"This is the three-fold union of love, mercy, and ministry—the purposive and personal association of the three eternal Paradise personalities. This is divinely fraternal, creature-loving, fatherly-acting, ascension-promoting association. The divine personalities of this first triunity are personality-bequeathing, spirit-bestowing, and mind-endowing Gods."

"This is the triunity of infinite volition; it acts throughout the eternal present and in all of the past-present-future flow of time. This association yields volitional infinity and provides the mechanisms whereby personal Deity becomes self-revelatory to the creatures of the evolving cosmos."

Why isn't this the Paradise Trinity? Let's turn back to the preceding page, and as we analyze the difference between the First Triunity and the Paradise Trinity you are going to get a feeling for the Paradise Trinity that you never had before because up until now, you have been thinking pretty much of the First Triunity when you thought of the Trinity concept. *"It would seem that triunity of absolute relationships is inevitable. Personality seeks other personality association on absolute as well as on all other levels. And the association of the three Paradise personalities"—they didn't say Paradise Deities here—"eternalizes the first triunity, the personality union of the Father, the Son, and the Spirit. For when these three persons, as persons, conjoin for united function, they thereby constitute a triunity of functional unity, not a trinity—an organic entity—but nonetheless a triunity, a threefold functional aggregate unanimity."*

Let's compare three kinds of association with the Father, Son, and Spirit. The Father bestows personality. That's his personal function. He does this all along. The Eternal Son bestows spirit upon the universe. That's his personal function. He does this all along. The Conjoint Creator bestows mind upon the universes. He does this all by himself.

We're thinking of these three, now, as individuals. They're not uncooperative. In fact, because they are divine there is a natural cohesiveness to all of these actions. But you can think of any one of these acts without the other, can't you? The Father may fragment a Thought Adjuster—this doesn't involve the Son or the Spirit in that act.

I think of three people working in three offices, all for the same purpose, but they're performing different functions: one's the Chief of Manufacturing, the Chief Accountant, the Chief of Sales. Do you follow me?

Or three teachers teaching three different subjects in three different classrooms. They're all part of the educational system, but they're individual.

Now, let's consider three men pulling on a rope. I want to compare that with a triunity. This is an aggregate unanimity. Now, the muscular power of each man augments that of the other two. They've all got their hands on the same rope. This is a much closer association than the three teachers, isn't it?

And now, I want you to think of these same three people sitting down as the three directors of a corporation. Now we have a Trinity, because the corporation is a legal person, an entity.

Do you see these three degrees? We're talking about here, basically, the difference between the rope, the three men tugging together on the rope in functional aggregate unanimity, in contrast to an organic entity, a Trinity. *"The Paradise Trinity is not a triunity; it is not a functional unanimity; rather is it undivided and indivisible Deity."*

You see, again, let's consider a tree. I wanted to have a very funny tree. A Japanese gardener had fun with this tree when it was growing.

This tree sprouted three branches, and after they sprouted, the gardener interlaced them, and then let them grow. So that we have three levels on this tree. First we have the trunk, where there's just one thing there. Then we have three branches interlaced. And then we have three branches growing out.

At the trunk level, we have the Trinity. There's only one thing there. At the interlacing level, we have the First Triunity. They're three branches, but they're still intertwined. And at the upper level of the tree, we have the three distinctly separate persons of Deity.

And no part of the tree is a contradiction of any other part of the tree: the threeness as unrelated, or interassociated, doesn't contravene oneness.

At the top of the tree we have three branches. This is the Universal Father, the Eternal Son, and the Infinite Spirit.

Audience: They're not a Trinity?

No, they're three persons--each is a person of Deity. You can go to Paradise and meet each one of them, separately. Now, as you move down where they're interlaced, this is a Triunity relationship.

And, below that, they are one.

And when you deal with the Trinity, you can't find the Father, Son, or Spirit in the Trinity any more than you can find the three branches in the single trunk of the tree.

The living tree, to me, is the best illustration of this three-in-one paradox. And if you interlace the branches, you get a feeling for a Triunity association.

"The Paradise Trinity is not a triunity; it is not a functional unanimity; . . ."

Three men tugging on a rope, the intertwined branches. The Paradise Trinity is *"undivided and indivisible Deity. . ."*

The corporation, the single trunk of the tree.

"The Father, Son, and Spirit (as persons) can sustain a relationship to the Paradise Trinity . . ."

And one of these branches can sustain a relationship to the trunk.

". . . for the Trinity is their undivided Deity. The Father, Son, and Spirit sustain no such personal relationship to the first triunity, for that is their functional union as three persons."

You see, the Deity of the Father is one level, the personality of the Father is another level. When you say Father, Son, and Spirit as Deity, you can't. That is Trinity. You're down at the trunk of the tree.

"Only as the Trinity—as undivided Deity—do they collectively sustain an external relationship to the triunity of their personal aggregation."

If the Father, Son, and Spirit want to sustain a relationship to the first triunity, and do this collectively, they can do this only as the Paradise Trinity.

"Thus does the Paradise Trinity stand unique among absolute relationships, there are several existential triunities but only one existential Trinity. A triunity is not an entity. It is functional rather than organic."

I can't improve on our comparison, the interlacing of the branches versus the singleness of the trunk. There isn't any interlacing in the trunk. It is one.

"Its members are partners rather than corporative."

That's a good way of putting it. Three guys cooperate. That's one thing. Three guys form a partnership. That's something yet again. Three guys organize a corporation. And now for the first time, we have a fourth entity there. The corporation has legal standing. The partnership doesn't have too much standing in the eyes of the law. *"The components of the triunities may be entities, but a triunity itself is an association."*

"There is, however, one point of comparison between trinity and triunity: Both eventuate in functions: . . ."

Now they're using the word eventuate there in a loose sense. I think you could say *"Both result in functions that are something other than the discernible sum of the attributes of the component members. But while they are thus comparable from a functional standpoint, they otherwise exhibit no categorical relationship. They are roughly related as the relation of function to structure. But the function of the triunity association is not the function of the trinity structure or entity."*

"The triunities are nonetheless real; they are very real. In them is total reality functionalized, and through them does the Universal Father exercise immediate and personal control over the master functions of infinity."

Now, let's go back and take a look. We now—on the next page, 1148. We now have a better feeling for this First Triunity, don't we? And we know it's not the Trinity. We know the Trinity can sustain a relationship to it. And we now have a better feeling for the word Trinity whenever they use it in these papers. The Trinity is an organic reality, and its personal members can sustain a personal relationship to the Trinity of which they are a part.

Now maybe you can understand the First Experiential Trinity better. The First Experiential Trinity has a lot of people in it. It's got one Supreme Being. It's got over twenty thousand Architects of the Master Universe. It's got in it the Creative Sons and the Creative Spirits—alone you've got a million and a half, nearly—a million four hundred thousand, plus twenty one Ancients of Days, plus Seven Master Spirits. This is a Deity union in the First Experiential Trinity, not a personal presence in the First Experiential Trinity.

Audience: I never realized that.

You can't, until you get into this discussion. If you want to symbolize, conceptualize, that Trinity better—you can distort it and say, let's say we'll have the Supreme Being, the Senior Architect of the Master Universe, and the Seventh Master Spirit, you know? You can symbolize it, but it's much more complex.

These Creator Sons can be out in the first outer space level and sustain a personal relationship to the First Experiential Trinity of which, as Deity, they are structurally built in. I'm merely trying to discuss trinity in general. There are three—there are four possible trinities. Three trinities, and then, a big one made up of these three, the Trinity of Trinities. And this is a structural reality, an organic unity.

Here, in the First Experiential Trinity, we start out with the trunk of the tree. But this Trinity has got many thousands of branches, not three. But we still have a trunk. And these branches may be a long ways away from where the trunk is.

(Break in tape).

Let's consider: *"The Second Triunity—the power-pattern triunity. Whether it be a tiny ultimaton, a blazing star, or a whirling nebula, even the central or superuniverses, from the smallest to the largest material organizations, always is the physical pattern—the cosmic configuration—derived from the function of this triunity."*

The first member intrigues me. It's the Father-Son. There's a lot in here that isn't very understandable. We're going to discuss seven Triunities, and just to mess you up, at the end of their discussion, they say:

"These approximations are sufficient to elucidate the concept of the triunities. Not knowing the ultimate level of the triunities, you cannot fully comprehend the first seven. While we do not deem it wise to attempt any further elaboration, we may state that there are fifteen triune associations of the First Source and Center, eight of which are unrevealed in these papers. These unrevealed associations are concerned with realities, actualities, and potentialities which are beyond the experiential level of supremacy."

"The triunities are the functional balance wheel of infinity, the unification of the uniqueness of the Seven Infinity Absolutes. It is the existential presence of the triunities that enables the Father-I AM to experience functional infinity unity despite the diversification of infinity into seven Absolutes. The First Source and Center is the unifying member of all triunities; in him all things have their unqualified beginnings, eternal existences, and infinite destinies . . ."

"Although these associations cannot augment the infinity of the Father-I AM, they do appear to make possible the subinfinite and subabsolute manifestations of his reality. The seven triunities multiply versatility, eternalize new depths, deitize new values, disclose new potentialities, reveal new meanings; and all these diversified manifestations in time and space and in the eternal cosmos are existent in the hypothetical stasis of the original infinity of the I AM."

We're dealing with levels, here, see? Again, stack these frames up like pancakes. Let's go back to the Second Triunity. If we read the end we understand the middle better.

This is the Father-Son, the Paradise Isle, and the Conjoint Actor. This is the group that started creation going.

"Energy is organized by the cosmic agents of the Third Source and Center; energy is fashioned after the pattern of Paradise, the absolute materialization; but behind all of this ceaseless manipulation is the presence of the Father-Son, whose union first activated the Paradise pattern in the appearance of Havona concomitant with the birth of the Infinite Spirit, the Conjoint Actor."

You see, what they did back there in eternity, when the God of action functioned and the dead vaults of space were stirred, they're still doing. You should not say this did

happen, you should say this is happening. It's happening just as much today as it happened then. It never stopped happening.

"In religious experience, creatures make contact with the God who is love, but such spiritual insight must never eclipse the intelligent recognition of the universe fact of the pattern which is Paradise."

God is spirit, but Paradise is not.

"The Paradise personalities enlist the freewill adoration of all creatures by the compelling power of divine love and lead all such spirit-born personalities into the supernal delights of the unending service of the finaliter sons of God. The second triunity is the architect of the space stage whereon these transactions unfold; it determines the patterns of cosmic configuration."

"Love may characterize the divinity of the first triunity, but pattern is the galactic manifestation of the second triunity. What the first triunity is to evolving personalities, the second triunity is to the evolving universes. Pattern and personality are two of the great manifestations of the acts of the First Source and Center; and no matter how difficult it may be to comprehend, it is nonetheless true that the power-pattern and the loving person are one and the same universal reality; the Paradise Isle and the Eternal Son are co-ordinate but antipodal revelations of the unfathomable nature of the Universal Father-Force."

They're stretching your imagination here. See, we're still studying the First Source and Center, and it's through these relationships we can get a better feeling of the fact that our philosophic postulate of the First Source and Center must exceed our worshipful concept of the Universal Father. *"The Third Triunity—the spirit-evolutional triunity. The entirety of spiritual manifestation has its beginning and end in this association, consisting of:*

1. *The Universal Father.*
2. *The Son-Spirit."*

Isn't that interesting?

3. *The Deity Absolute."*

"From spirit potency to Paradise spirit, all spirit finds reality expression in this triune association of the pure spirit essence of the Father, the active spirit values of the Son-Spirit, and the unlimited spirit potentials of the Deity Absolute. The existential values of spirit have their primordial genesis, complete manifestation, and final destiny in this triunity."

"The Father exists before spirit; the Son-Spirit functions as active creative spirit; the Deity Absolute exists as all-encompassing spirit, even beyond spirit."

This is where they get seraphim from, when they create them. This is where supernaphim came from when they were created. Primaries. It's on this relationship that the Master Spirits draw when today they create secondary supernaphim.

"The Fourth Triunity." I'll never forget the first time I read this, I thought, they've got to run out. They can't keep having these, see? What do they do?

"The triunity of energy infinity."

No. Love and volition. Power and pattern. Spirit, now energy. "Within this triunity there eternalizes the beginnings and the endings of all energy reality, from space potency to monota."

"This grouping embraces the following:

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

"Paradise is the center of the force-energy activation of the cosmos—the universe position of the First Source and Center, the cosmic focal point of the Unqualified Absolute, and the source of all energy. Existentially present within this triunity is the energy potential of the cosmos-infinite, of which the grand universe and the master universe are only partial manifestations."

Audience: There it is.

There it is, cold turkey.

"The fourth triunity absolutely controls the fundamental units of cosmic energy and releases them from the grasp of the Unqualified Absolute in direct proportion to the appearance in the experiential Deities of subabsolute capacity to control and stabilize the metamorphosing cosmos."

"This triunity is force and energy. The endless possibilities of the Unqualified Absolute are centered around the absolutum"—the stuff--"of the Isle of Paradise, whence emanate the unimaginable agitations of the otherwise static quiescence of the Unqualified. And the endless throbbing of the material Paradise heart of the infinite cosmos beats in harmony with the unfathomable pattern and the unsearchable plan of the Infinite Energizer, the First Source and Center."

This whole thing is alive, and Paradise is the heart that beats, that pulsates. Let's turn to page 469 where they discuss what goes on with this triunity. Here is the discussion of universal, nonspiritual energy systems, physical energies. This discussion starts out with a discussion of the conversion of potentials into actuals and ends with a discussion of actuals that exist from eternity. They start out with space potency. This is what came from Paradise and passed into the control of the Unqualified Absolute.

I think of Paradise as the pitcher, the Unqualified Absolute as the catcher, and the baseball was the uncreated stuff of the unbegun universes of the eternal future. And ever since then they've been unraveling that baseball. Do you follow me? It came from Paradise. But Paradise made that bestowal just once. And he made it without limit. And since the Unqualified Absolute is limitless, he could catch an infinite baseball.

Audience: He'll never unwind it.

No.

Space potency is the beginning of energy as we view it, and it's spoken of as absoluta. That is the neuter form, in Latin, of which absolutum is the masculine form. I think they picked those words designedly. Absolutum is the stuff of Paradise. Absoluta is that which came from Paradise and which is the ultimate ancestor of all matter.

Now, as we read this, from space potency down to universe power—as we go through the first four stages here, but not beyond that—I want you to visualize the crystallization of water vapor. I want you to stop and think how this room is filled with invisible water vapor. And as this water vapor emerges to the recognition of our sensory mechanism, our eyes, first of all it fogs a little. Then a real cloud forms. This is distinct.

These clouds look so darn real, it looks almost as though you could sit on one, you know, in contrast to the blue sky. These clouds didn't come from nothing, though, did they? That water vapor was there all the time. And then let's go on and let water rain out of this cloud. It's getting more tangible isn't it? And then let the water freeze. And now we get something we can rap. (Knocks with knuckles on table). This is very real. In contrast to the seeming unreality of invisible water vapor to our senses.

The next step is primordial force. Now, primordial force is something that is still water vapor, that still wouldn't register, but in some way it's different from space potency.

Primordial force emerges from space potency, not because of anything which the force organizers do, but simply because they go out there. It's probably happened already. It's probably a function of this fourth triunity. It's probably a function of the Conjoint Actor, the infinite manipulator. They speak of it as segregata. I think that word should suggest to us that here is something which has been segregated from something which is not qualified. This is a chunk, now, apart from the whole.

As we turn the page, we discover that we're going to talk about two levels of emergent energy—emerging from invisibility to visibility. Here is where fog appears, and the cloud gets very real and solid looking.

Emergent energy goes through two phases. The primary master force organizers now go to work. They really go to work. What's happened before—it's a little difficult to say that they did it. Let's say they consummated something which perhaps the Third Source and Center did. But now, they take over. They operate on the less visible, more tenuous side of emergent energy.

They produce puissant energy. Puissant is a good English word meaning powerful. "Yon puissant prince," says Shakespeare. And here we have direction: clockwise, counterclockwise motion would be indigenous to puissant energy. And here, for the first time, Paradise gravity begins to reach out in a tenuous way.

Now, this was the condition of affairs, in fact this 3-A stage was pretty well completed when they begin the story of the Andronover Nebula, because it was an Associate Master Force Organizer who came out into these regions and discovered that things looked right for materialization. His senior colleagues, the Primary Force Organizers, hadn't told him anything. He had to find this. And it was the Uversa Council of Equilibrium made up of Associate Force Organizers and Power Directors which issued the permit authorizing him to come out here and initiate the Andronover nebula. But everything we've read here up until now had already gone on before.

As it says on page 651, just before they use their first date of 987 billion years ago when this associate force organizer discovered this situation. The preceding sentence reads:

"At the time of the beginning of this recital, the Primary Master Force Organizers of Paradise had long been in full control of the space-energies which were later organized as the Andronover nebula."

They never tell us how long they've been there. They tell us when the Associate Force Organizers took over. These Associate Force Organizers then go to work, and now, it's beginning to rain. Now we're getting something pretty tangible, because we not only have Paradise gravity beginning to operate, but local gravity is beginning to operate.

In the case of Andronover, they worked for about 100 billion years. And then they stepped aside, and the Power Directors of Orvonton took over when we passed from

stage 3 to stage 4. In outer space, there are no Power Directors available, and so these Associate Force Organizers would continue right on fostering the further development of the suns and star systems of the outer space levels. This level of the active function of the Primary Force Organizers starting with clouds and ending with rain is spoken of as ultimata. And this is the energy domain of the emerging Ultimate, God the Ultimate. We are now on the second floor of the firehouse.

God the Ultimate has to do with power. If I were to christen the power phase of the Ultimate, I would refer to it as the omnipotent, a term analogous to the Almighty in relation to the Supreme.

Audience: That is a new idea to me.

Yes. You see, you've come down from the control of the Unqualified Absolute as absoluta, to segregata, where the God of Action is involved. And if any compensating action is involved, the Universal Absolute's involved. Then, to this level, of the active function of the Primary Force Organizers and the active function of the Secondary Force Organizers. This is the transcendental level. The Architects of the Master Universe are directing these people. This is the second floor of the firehouse.

Absoluta is on the third floor of the firehouse. Segregata is either at the floor of the third floor or at the ceiling of the middle floor—I don't know which. But ultimata is down on the second floor, the middle floor.

Now we come down into the bottom floor of the firehouse, universe power. This is the energy domain of the Supreme, and it's spoken of as gravita—because it responds to linear gravity, I think.

Now we've got ice. This is very tangible. Now we've got everything that we know about in the domain of physics. We now have electricity, we have magnetism, we have chemism, we have elements, isotopes, and what not.

As these papers describe things, we may get up into the lower levels of gravity energy.

Audience: By we, you mean—Urantia physicists.

Our physicists.

Now, this is the end of the story as far as the evolution of energy and matter is concerned in time and space. The rest of this story concerns a tracing back of the trail through eternity, because the next energy we talk about is triata. This is the material stuff of the one billion Havona worlds. Space potency went into outer space. We've been considering how it is released down. And now, instead of dealing with the transactions of the extra-Havona space levels—

Audience: Superuniverse.

And outer. We're now going in to Havona, and we're going to examine the rest of the story of energy. But this has nothing to do with space potency, I don't think. Well, here's a question. Let me ask you something. When Paradise produced the material of

Havona, did it technically go through space potency to become Havona, or did it come out direct? I don't know. It's not important. You could debate that one either way.

In a sense, we're looking at a big curve like this. We started with absoluta, and it got less and less absolute as we brought it down. And now we retrace our way into Paradise, we're going to see this swing back toward something absolute again.

Audience: Space potency has to do with evolutionary development only?

Yes, I think so. Space potency is concerned with any materialization in the superuniverses or the outer space levels.

Audience: Well, then Havona—wouldn't have come through it.

Havona is eternal. I doubt that it would, yes. Whether it did or not is beside the point. What gravita is out here, triata is in Havona. Gravita discusses our physical realities, all those which are known to us. And our mass materialization is twofold. Our atoms have two charges, positive and negative. In Havona, they have three charges, positive, negative, and something else. Matter has different properties in Havona than it has out here. It's not this kind of matter. But it's physical. For one thing, they use worlds in Havona that would be asinine out here because of too much gravity.

But you can have enormously massive worlds in Havona, and it doesn't build up to that much gravity. It builds up to gravity, but not that much.

I'm not at all certain that a Havona world isn't a heck of a lot larger than the sphere Jupiter. On Jupiter the gravity pull would squish us flat. We would just spread out here on Bud's floor here like maple syrup. In fact, we'd seek the cracks, that's how strong the pull would be. We'd just liquefy on Jupiter. Now, this is the existential or eternal energy domain of the Conjoint Actor, functioning on behalf of the Paradise Trinity. Havona energy.

There's still another form of energy. It operates on and from the upper level of Paradise, and only in connection with the absonite peoples. They call it tranosta. And they don't say whose energy domain it is. You see, now we've gotten to something superfinite. This is transcendental energy.

Audience: It's on the second or third floor of the firehouse?

The second. Now we're going to the third floor of the firehouse, right where we started out, where we deal with the energy of Paradise itself, called monota. We measure energy down here with amp meters and volt meters.

Let's say that you could have a universal amp meter-volt meter, which you could use on Paradise. And you could clamp this amp meter-volt meter on the Eternal Son and measure Paradise Spirit. You'd get a reading. Then you could plant this on the stuff of Paradise, and take a reading on monota. And you would get exactly the same readings, because on Paradise, the physical energy of the Eternal Isle and the Spiritual energy of the Eternal Son are just plain exactly the same.

The only way you can tell one from the other is to recognize the source of the energy, and if it comes from the Eternal Son, you say this is Paradise spirit; and if it

comes from the Eternal Isle, you say this is Paradise monota. And the only way you distinguish them is by name.

Let's illuminate this. We're on page 638. They're discussing universal unity. They say (paragraph 2), *"Pure energy is the ancestor of all relative, nonspirit functional realities, while pure spirit is the potential of the divine and directive overcontrol of all basic energy systems. And these realities, so diverse as manifested throughout space and as observed in the motions of time, are both centered in the person of the Paradise Father. In him they are one—must be unified—because God is one. The Father's personality is absolutely unified."*

"In the infinite nature of God the Father there could not possible exist duality of reality, such as physical and spiritual; but the instant we look aside from the infinite levels and absolute reality of the personal values of the Paradise Father, we observe the existence of these two realities and recognize that they are fully responsive to his personal presence; in him all things consist."

As you begin to ponder Paradise monota and Paradise spirit, you begin to realize they have to be identical because they are the original expressions of the nature of God. Now you begin to see why a Thought Adjuster travels the Paradise gravity circuits. What is the spirit nature of a Thought Adjuster? The nature of a Thought Adjuster is a fragment of something, which, when expressed, is known as either Paradise monota or Paradise spirit.

"The moment you depart from the unqualified concept of the infinite personality of the Paradise Father, you must postulate mind as the inevitable technique of unifying the ever-widening divergence of these dual universe manifestations of the original monothetic Creator personality, the First Source and Center—the I AM."

Well, back to page 1149, we have been exploring the Fourth Triunity. Does this bore you all?

Audience: No. No. No. Oh, no.

"The Fifth Triunity—the triunity of reactive infinity. This association consists of:

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

This grouping yields. . ."

It gets a little rough about here.

" . . .the eternalization of the functional infinity realization of all that is actualizable within the domains of nondeity reality."

This is the pure potential deal.

"This triunity manifests unlimited reactive capacity to the volitional, causative, tensional, and patternal actions and presences of the other triunities."

This is a passive-reactive Triunity. I always think of the old Zoroastrian's critique of the Book of Genesis. It's in the Pehlevi texts. He's lambasting the author of Genesis, who says that God was alone. He said it's obvious he was not alone, because when he commanded things to happen, they happened. And this means that there was also present an obeyer of commands.

(Break in tape).

"The Sixth Triunity—the triunity of cosmic-associated Deity. This grouping consists of:

- 1. The Universal Father.*
- 2. The Deity Absolute.*
- 3. The Universal Absolute."*

These last two are the Father in relation to two Absolutes.

"This is the association of Deity-in-the-cosmos, the immanence of Deity in conjunction with the transcendence of Deity."

Remember all the theological arguments about, is God immanent, or is God transcendent? He's both. But in this Triunity, he's immanent.

"This is the last outreach of divinity on the levels of infinity toward those realities which lie outside the domain of deified reality."

I don't understand that very well. Let's face it. ■

Discussion of the Absolutes

Part IV

Audience: I'll face it with you.

Audience: Laughter.

And then we've already discussed the seventh Triunity, haven't we? Remember we were talking about the fact that the Father and the Conjoint Actor and the Universal Absolute are inter-relating Deities.

The Universal Absolute hooks up the other two Absolutes. The Conjoint Actor functionally inter-relates matter and spirit, the Son and Paradise. And the Father, of course, inter-relates everything. So it's natural that these associators should constitute a Trinity in and of themselves.

Now, while we're at it, let's look at page 1151, and take a look at non-triunity associations. These are triunities that do not contain the First Source and Center. And they give us just two of them here. I think that's enough for us to know about. They call them Triodities. One is the Triodity of Potentiality, and one is the Triodity of Actuality. One is the three Absolutes of potential—Deity, Universal, and Unqualified--the other consists of the three Absolutes of actuality—the Son, Paradise, and the Infinite Spirit.

And they don't classify the Father. Elsewhere in these papers they refuse to classify the Father as either actual or potential; they just say he's original. Because he's both actual and potential, and probably something else for which we have no name.

Audience: Where is this placed in our tree? These triodities.

Let's get away from the tree now. The tree applies only if you've got a Trinity.

Audience: And this is not a part of it, though.

No, not at all. There are only three trees: The Paradise Trinity, the First Experiential Trinity—otherwise known as the Trinity Ultimate—and the Second Experiential Trinity—otherwise known as the Trinity Absolute. Unless you want to conceive of the Trinity of Trinities. And that is a tree of trees.

Yes?

Audience: Wasn't the Triunity in that tree?

Only the First Triunity, but no other Triunity is made up of three members who constitute a Trinity. But the First Triunity has a relationship to a Trinity. No other Triunity has such a relationship.

So our tree comparison works only once here. It doesn't work the other six times.

You see, this thing is not a dead-level pattern. There are funny little eccentrics that appear all over this. It's not just a mechanism. The I AM has a sevenfold relationship, six of which are comparable, and that seventh one is cute—it's internal. Not like the other six.

The Triodities represent an awfully valuable concept because these are good ways of symbolizing all growth. If it isn't here, it involves the Triodity of Potentiality. If it is here, it's held in the gravity grasps of the Triodity of Actuality.

All evolution is nothing more than a transfer of reality from one Triodity to the other, from the potential to the actual.

Let's say that a star cools down; it gets very, very cold, very dense. The atoms get packed in closer and closer together. The electrons move in as heat loss equivalates to a slowing down of speed of rotation. And they can only maintain that speed if they give up distance. So the electrons are hunching in closer and closer and closer to the nucleus'. And this thing can go on through atomic condensation to electronic condensation until this stuff begins to approach the solidity of Paradise absolutum.

Audience: (Can't understand comment).

Until it begins to approach. But as it approaches ultimatic condensation, the whole thing blows higher than a kite, and you're back to the puissant energy level.

So matter can recirculate. But only life and personal life can become extinguished. When they say now that the First Source and Center is "primal in all domains," this means more to you now, doesn't it?

As you examine a portraiture of the mechanics of being primal, this is how he does it. He has first of all a unity relationship, then duality relationships, directly with each of these absolutes, including himself, and now triunity relationships.

He is related to the Universe as—now they are talking about how does he work today. Material gravity focuses in the Isle of Paradise. And that's why he's got to be right at the center of upper Paradise. He can't move, because he has to be there for this machine to be Absolute. As mind converges in the Infinite Spirit, as cosmic mind converges in the Seven Master Spirits, and as the factualizing mind of the Supreme converges in Majeston. Dorothy's boyfriend.

Audience: Laughter.

As spirit converges in the Eternal Son, as capacity for Deity action is in the Deity Absolute, as capacity for infinity response is in the Unqualified Absolute, and as these two Absolutes, Qualified and Unqualified, are co-ordinated and unified in and by the Universal Absolute, and as the potential personality of an evolutionary moral being or of any other moral being is centered in the personality of the Universal Father.

You see, he's retired from direct contact with things except in the field of personality. Here he did not retire. Otherwise he works always through something.

Let's compare that with something in Paper 10. In page 5, we were talking about how the First Source and Center is related to the universe. On page 111, they discuss how he functions outside of Havona. Now, in this first listing, there's no qualifications. This is how he's related to the universe, I deduce, including Havona. But here, is how he functions outside of Havona, in the phenomenal universes.

As a Creator, through his Creator Sons. As a Controller, through the gravity center of Paradise. As Spirit, through the Eternal Son. As mind, through the Conjoint Creator. As a Father, direct contact with all creatures through the personality circuit. As a person, he acts directly throughout creation by his fragments—in mortal man, the Thought Adjusters. As total Deity, only in the Trinity.

It's very interesting to compare those two things, isn't it? The difference between relationship and function. You see, here we're dealing with actualities, so the Absolutes don't come in to this listing at all.

Audience: I feel more comfortable right here.

Of course you do. This is what is. It'll never be complete from a quantitative standpoint, but it can become functional from a qualitative standpoint. The second level, I don't think, can ever function in infinity, because I don't think God the Absolute can ever be finished in the sense that God the Supreme and God the Ultimate can be. But that doesn't mean he can't be there. And that doesn't mean that there can't be a growing function, an eternally growing function on that level. The Trinity of Trinities could become functionally operative only in eternity. And as long as we have time, there's a future. And as long as we have a future, there's something that's left to be done.

Audience: It's like throwing out a gigantic boomerang, knowing it's going to come back after it goes through long—

Suppose we jump from here to universal unity, where they have a little bit more to say about the Absolutes. Here they say, on page 644, they say that the Absolutes are unified in the Universal, *"co-ordinated in the Ultimate, conditioned in the Supreme, and time-space modified in the Sevenfold."*

Here we're considering the down-stepping of potential, whether it is material energy starting out as absoluta, segregata, ultimata, gravita, coming down to where the Supreme can get a hold of it, and it passes through the Ultimate on the way. This would be true of spiritual potential as well as material potential. This is true, I think, of mind potential.

"On sub-infinite levels there are three Absolutes, but in infinity, they appear to be one. On Paradise there are three personalizations of Deity, but in the Trinity they are one."

Then they go on to say, which came first? Is it the Absolute? Was the Absolute antecedent to the Trinity? Or is the Trinity antecedent to the Absolute? Is the Qualified Absolute a force presence independent of the Trinity? Does the presence of the Deity Absolute connote the unlimited function of the Trinity? And is the Universal Absolute the final function of the Trinity, even a Trinity of Trinities?

Well, they say, fine. Let's have the Absolute as the ancestor of all things. Gee, we feel good right away. We got it down to one thing now. But we can't accept this, because the Trinity is eternal. Nothing is ancestral to the Trinity. All we can do is to say then that the Absolute is to all universe intelligences the impersonal and co-ordinate reaction of the Trinity, maybe of Trinities, to all basic and primary space situations, intra-universal and extra-universal. In other words, this is the entity who is concerned with events of the

present in terms of the cosmos infinite. This Absolute, the three Absolutes, is reacting always in terms of—as though we'd come to the end, and it was all here. This is a pure eternity reaction impinging on time.

We react differently as our lives develop. Boys meet girls, get married, have children, and then react like parents—unfortunately. But let's say the three Absolutes, even when they're in puberty, are reacting as though they were grandparents. Do you follow me? They're reacting in terms of the future, and the past, and of course, that reaction impinges on the present as something unfathomable—because how can you fathom out a reaction which has no relationship to time but still registers in time? Do you follow me?

A twelve year old who makes decisions in terms of his grandparent attitude would be a very mysterious twelve year old, wouldn't he?

And they say, now look, as far as you're concerned, accept the Paradise Trinity as final. This is your best working hypothesis. Because if you want to go beyond that, then set up the I AM as ancestral to all things. If you must have a single starting point, you can't have the Absolute, because the Trinity's eternal. You say, all right, but now, the Absolute's eternal, and I want one. All right, then take the I AM as your best speculation.

The I AM is *"the primal cause and the unqualified source of both the Trinity and the Absolute. When, therefore, we crave to entertain a personal concept of the Absolute, we revert to our ideas and ideals of the Paradise Father. When we desire to facilitate comprehension or augment consciousness of this otherwise impersonal Absolute, we revert to the fact that the Universal Father is the existential Father of absolute personality; the Eternal Son is the Absolute Person, though not, in the experiential sense, the personalization of the Absolute."*

That would be God the Absolute.

"And then we go on to envisage the experiential Trinities as culminating in the experiential personalization of the Deity Absolute, while conceiving the Universal Absolute as constituting the universe and the extra-universe phenomena of the manifest presence of the impersonal activities of the unified and co-ordinated Deity associations of supremacy, ultimacy, and infinity—the Trinity of Trinities."

Now, we should come back to this, but before we do, we should leave this story in suspense.

So far, we've considered only the third floor of the firehouse. But the Father projected two more floors, and this is where the mud really hit the fan. Any tensions which were set up topside were small compared to the tensions which were set up when topside is related to bottomside.

Over on page 1158, they talk about what happened when God projected two more floors in the firehouse. Page 1158 has got a subtitle there, "Promulgation of Finite Reality."

"Prior to the deitization of the finite, it would appear that all reality diversification took place on absolute levels;"—that's all we've been talking about, pretty much all day—
"but the volitional act promulgating finite reality connotes a qualification of absoluteness and implies the appearance of relativities."

"While we present this narrative as a sequence and portray the historic appearance of the finite as a direct derivative of the absolute, it should be borne in mind that transcendentals both preceded and succeeded all that is finite. Transcendental ultimates are, in relation to the finite, both causal and consummational."

On the next page, it says: *"From the creature standpoint, that which is transcendental would appear to have eventuated as a consequence of the finite; from the eternity viewpoint, in anticipation of the finite; and there are those who have considered it as a 'pre-echo' of the finite."*

And listen, that thing is borne out in our whole discussion of this energy series. At the third level of energy, it's called ultimata. It's the energy domain of God the Ultimate. And the sixth level of energy was tranosta. Which is the energy associated with the transcendentalers on Paradise. We meet the Ultimate coming and going, don't we? The pre-echo.

Finite possibility is inherent in the Infinite. But the transmutation of possibility to probability and inevitability must be attributed to the self-existent free will of the First Source and Center activating all triunity associations. Only the infinity of the Father's will could ever have so qualified the absolute level of existence as to eventuate an ultimate or to create a finite.

With the appearance of relative and qualified reality, there comes into being a new cycle of reality, the growth cycle, a majestic down-sweep from the heights of infinity to the domain of the finite, forever swinging inward to Paradise and Deity, always seeking those high destinies commensurate with an infinity source. These inconceivable transactions mark the beginning of universe history, mark the coming into existence of time itself. To the creature, the beginning of the finite is the genesis of reality.

As viewed by creature mind, there is no actuality conceivable prior to the finite. This newly appearing finite reality exists in two original phases: primary maximums, the supremely perfect reality, the Havona type of universe and creature. Secondary maximums, the supremely perfected reality, the superuniverse type of creature and creation. But they're talking about settled in light and life here, now. These, then, are the two original manifestations that constitutionally perfect and the evolutionally perfected. The two are co-ordinate in eternity relationships, but within the limits of time they are seemingly different. A time factor means growth to that which grows. Secondary finites grow. Hence, those that are growing must appear as incomplete in time. But these differences which are so important this side of Paradise are non-existent in eternity.

"We speak of the perfect and the perfected as primary and secondary maximums, but there is still another type: Trinitizing and other relationships between the primaries and the secondaries result in the appearance of tertiary maximums—things, meanings, and values that are neither perfect nor perfected yet are co-ordinate with both ancestral factors."

That's cross-personalization.

And then, when the Father did this, there were repercussions and responses. The Deity response involved the appearance of the three levels of supremacy—power, spirit, and mind. The universe response involved setting up the superuniverse space level. The creature repercussion involved Havona natives and folks like us. The divinity response involved the appearance of God the Sevenfold.

And then, let's spend just a couple of minutes on transcendentals, because we should touch on the second floor of the firehouse. *"Transcendentals are subinfinite and subabsolute, but superfinite and supercreatural."*

"That which is transcendental is not necessarily non-developmental, but it is supervolitional in the finite sense; neither is it nonexperiential, but it is super experience as such is meaningful to creatures."

They get something up there which is experience, but it is not something which we would recognize as experience. Perhaps the best illustration of such a paradox is the Central Universe of Perfection. It is hardly absolute; only the Paradise Isle is truly absolute in the materialized sense. Neither is it a finite, evolutionary creation as are the seven superuniverses. Havona is eternal, but not changeless in the sense of being a universe of non-growth. It is inhabited by creatures, Havona natives, who never were actually created—there's always the Infinite Spirit—for they are eternally existent. Havona thus illustrates something which is not exactly finite nor yet absolute. Havona further acts as a buffer between absolute Paradise and finite creations, still further illustrating the function of transcendentals. *"But Havona itself is not a transcendental—it is Havona."*

They don't categorize it.

"As the Supreme is associated with finites, so the Ultimate is identified with transcendentals. But though we thus compare Supreme and Ultimate, they differ by something more than degree; the difference is also a matter of quality. The Ultimate is something more than a super-Supreme projected on the transcendental level. The Ultimate is all of that, but more: The Ultimate is an eventuation of new Deity realities, the qualification of new phases of the theretofore unqualified."

And then they list ten things that have to do with the appearance of the transcendental level: the Ultimate, the Master Universe and its Architects, two orders of Paradise Force Organizers, certain modifications in space potency, certain values of spirit, certain meanings of mind, absonite qualities and realities, omnipotence, omniscience, and omnipresence, and space.

"In the eternity of the past, the forces of the Absolutes, the spirits of the Deities, and the personalities of the Gods stirred in response to the primordial self-will of self-existent self-will."

Audience: That's a mouthful.

Isn't it? It's the yolk of the egg.

"In this universe age, we are all witnessing the stupendous repercussions of the far-flung cosmic panorama of the sub-absolute manifestations of the limitless potentials of all these realities. And it is altogether possible that the continued diversification of the original reality of the First Source and Center may proceed onward and outward through age upon age, on and on, into the faraway and inconceivable stretches of absolute infinity."

Audience: There we go again.

Dearly beloved, we are in on the ground floor of this deal. They're still offering common stock at a discount in this proposition. ■

Hypothesis of the Master Universe

We start out with three prologues in eternity. Each of these prologues relates to the three procreative levels of the function of total Deity as portrayed on page 2 of the Urantia papers. Prologue A: The key word is static. Here we have Deity self-contained, self-existent. This static level of Deity existed in the dawn of eternity. It exists today. It is ever-existent. It is eternal. God is. The I AM is. The Absolute IS. God does nothing. Deity does nothing. The Absolute does nothing. The mere fact of existence is the overriding reality which completely predominates this level of the function of total Deity. This is referred to elsewhere in the papers as the "*hypothetical static moment of eternity.*" [P. 1153 § 2]

As the papers say, actuals are still contained within their potentials, and potentials have yet to differentiate from the unqualified infinity of reality. Prologue B: This is the second level of total Deity function. Here we have potentials separating themselves. In other words, at the second level of total Deity function, something could happen. Something is contemplated. In the static level, nothing is contemplated. All we have is something which is. In the second level, we have the concept of a future in contrast to the everlasting continuum of the eternal present. Time is foreshadowed in the second level. Time isn't existent. It is merely suggested. As a time-creature perceives a level in relation to the first level. Because when you talk about potentials, you are talking about "that which could come into being," and this implies a future tense in relation to a present tense.

In the static level, we have only an unqualifiedly present tense. In the potential level, we have implication of a future tense. In terms of Deity evolution, the potential level is vastly different than the static level. In the static level, we have one absolute, containing within itself the possibility of self-will. In the potential level, we have a separation of absolutes. We have that which is Deity-volitional, purposeful hence qualified-moving out and away from that which remains left behind as non-Deity-reactive, unqualified. This is the differentiation of the Qualified Absolute from the Unqualified Absolute. In the third, let's say, Prologue C—and all of these prologues are in eternity—we have the term "associative."

First of all, this implies the associative function of the Universal Absolute. Now this is important to note. When the Qualified Absolute separated from the Unqualified Absolute, the two became perfectly unified by the presence and function and compensatory action of the Universal Absolute. So this involves no dis-unity in infinity. The three absolutes are perfectly unified. Let's pursue this still farther. In this same level of associativeness, the Father separated himself from that absolute personality, which thus became the Eternal Son.

In so separating himself, God became not the absolute personality—for that is his Son—but he became the Father of the absolute person, hence the Universal Father of all persons. At the same time, God expressed himself in a non-Deity sense. If the Son may be regarded as the first Deity thesis, then Paradise may be regarded as the first non-Deity antithesis. Paradise is the absolute opposite of the Eternal Son. Now, if this were a mechanical universe, if God were a machine and not a person, then we could confidently

predict that God would duplicate the union of actual reality as he had previously unified potential reality, the three absolutes. Had God unified actual reality, this would have meant the appearance of some being who would perfectly unify the Isle of Paradise and the Eternal Son. It is interesting to note that this did not happen.

Actual reality was not unified. The unification took place on Deity levels, not on the levels of actuality. The unification took place in the appearance of the Conjoint Actor and the formation of the Paradise Trinity--which is a union of Deity, not a union of actualities. Paradise was left orphaned as an actual in the cosmos. Of course, at the same time, the central universe of Havona came into existence in a pre-creative sense, so that we have at the close of our last prologue in eternity an imbalance. We have an asymmetrical situation, not a mathematically symmetrical situation. We have an aesthetic, artistic asymmetry, which puts the future of creation not in balance, but out of balance, because Paradise is associated with nothing in terms of total synthesis. Let's take inventory of the situation. At the end of eternity, just before the beginning of time, we have three absolute potentialities, perfectly unified.

We have three infinite personalizations of Deity, perfectly unified in the Paradise Trinity. We have Paradise, not Trinity unified or Trinity dominated, and yet not directly related to the Absolutes, although closely associated with the Unqualified Absolute. We have the Central Universe in eternity, a universe which never was created. It is a precreative expression of divinity. We can now embark upon our first story. This is the beginning of the expression of Deity in time and space and in transcendent time and space. Up until now, all we have been considering is the existential, eternal, precreative expression of Deity. From here on, we are considering the experiential time-space and transcendent time-space expression of Deity, first in the Grand Universe, second in the Master Universe. At the dawn of the second universe age--which is the present universe age--we have Deity moving into the fourth level of expression, creativity. The Gods create. The first real creative act of the Deities was the personalization of the 21 Ancients of Days.

These beings were created. They had an historic origin. Their immediate seniors, the Eternals of Days, never were created. They are pre-creative expressions of the Trinity in pre-creative Havona. As we examine the fourth and fifth level of Deity expression, creative and evolutional, we are looking at the transactions of the second universe age. The second universe age presents an Hegelian situation. We have now Havona, as creative thesis of Deity. We are switching our terms at this point, and this a subtle distinction. In the first universe age, which had no beginning, but did have an ending, Havona is a pre-creative existence. In the second universe age, in which we now live, we practically regard Havona as a creation. Much of Havona is truly created. All of the secondary supernaphim, many of the tertiary supernaphim, the Spirits of the Circuits may be pre-creative, but their function is not even discovered until the seven superuniverses were projected. Let's consider Havona as the first nuclear universe, and the seven superuniverses as a cytoplasmic universe in relation to nuclear Havona. Let's state this in a different way.

Let's say that Havona is the creative thesis of perfection, and the seven superuniverses are the responsive antithesis of imperfection. The challenge is to produce a synthesis between the perfect and the imperfect. We know how this is done. Eventually the seven supercreations will achieve a perfection which will qualify them to march step

by step with the central universe of perfection. This can be exemplified, for when a Finaliter trinitizes with a Havona native to produce a Creature Trinitized Son, here is a literal synthesis of evolutionary birth perfection associated with created perfection. In Hegel's concept, thesis-antithesis-synthesis is portrayed in the evolution of the Master Universe by the appearance of the Supreme Being. God the Supreme will finally evolve, will actually synthesize Havona perfection plus the perfected evolutionary achievements of the seven supercreations. The real synthesis of the first story is the emergence of the Supreme Being. How is the Grand Universe related to the four outer space levels? Well, I would submit that the Grand Universe is the second nuclear creation.

The appearance of a nuclear universe is witnessed by the appearance of new Deity. Havona saw the birth of the Infinite Spirit. The completion of the Grand Universe witnesses the appearance of the Supreme Being. Second, the appearance of a nuclear universe witnesses the appearance of a new Trinity. Let's test this. The appearance of Havona is concomitant with the birth of the Infinite Spirit, and the appearance of the Spirit completes the Paradise Trinity. Similarly, the perfection of the Grand Universe—the seven superuniverses as dependent on Havona—witnesses the appearance of the Supreme Being, and his appearance makes possible the first function of the first experiential Trinity, comprised of the Supreme Being, the Architects of the Master Universe, and the Supreme Creators—the Supreme Creators being the Master Spirits, the Ancients of Days, and the Creator Son/Creative Spirit unions.

If the concept is valid, then we are about to embark upon a further expansion of the creativity and evolution of Deity, this time in the four outer space levels of the Master Universe. And we know that these four outer space levels are enormously greater than the entire Grand Universe. At this point, we might consider a new principle: We have seen that the Havona thesis existed in relation to the superuniverse antithesis, and that the settling of the seven superuniverses in light and life made possible the first experiential synthesis.

Now, I would submit, at this point we are into discovering a new principle: old synthesis transforms itself into a new thesis. The first experiential synthesis is the Supreme Being. The new thesis is the first experiential Trinity. The new nuclear universe is the Grand Universe. It exists in relationship to the cytoplasmic universes of the four outer space levels. In what way these outer space creations will be antithetical to the Grand Universe, I do not know. We cannot forecast the type of creature who may exist out there. We may be sure he will be like nothing which has lived in the Central Universe of eternity or in the evolutionary supercreations. The continued expansion of the forces of divinity emanating from Paradise presages the continued march of the Paradise Creators who filled outer space, and of the Finaliters, and of beings that we probably don't know anything about. This is the creative and evolutional expansion of Deity, not in time and space, but in transcended time, in transcended space.

This involves not the finite approach to the Universal Father, this involves the absonite, transcendental approach to the Universal Father. In these outer space regions Finaliters will begin to taste destiny attainment as they function with increasing responsibility as administrators of these ever-expanding domains and begin to realize the destiny which is available to them when they really go into partnership with an infinite God on the outside and with a fragment of that infinite God on the inside. Someday, there will be a second experiential synthesis. This can happen because the Master Universe is

not infinite. God the Ultimate is not infinite. Someday--it's just a matter of the passage of many, many tiny events--years (call them what you like, so long as they're finite)--they will come to an end. Someday, the Master Universe will be completed to and including the fourth outer space level. Then, for the first time, Deity can begin to function, not in potential, but in actuality on the seventh level of total Deity function, as portrayed on page 2.

This means the emergence of God the Ultimate. This means the completion of the whole Master Universe: the first, second, third, and the fourth outer space levels. We have sometimes calculated that if the Grand Universe--the seven superuniverses and Havona--were represented by a tennis ball, that the whole Master Universe would be considerably larger than the moon which encircles our earth. This is the qualitative difference in the magnitude between that which is required by the evolution of the Supreme Being and that which will be required for the eventual emergence of God the Ultimate. Regardless, God the Ultimate is less than infinite, so someday he will emerge.

This will happen. We're not talking about hypothetical conjectures. Someday, God the Ultimate will personify the second experiential synthesis, the synthesis called the outer space levels, the Grand Universe. Is this the end of things? Well, on page 2 it is; and yet, if you read the last paragraph on page 2, it refers to an absolute level. It says that this absolute level is not attained experientially, but is attained in the Paradise Trinity existentially. If you turn to page 4, you read about the Deity Absolute. You discover they refer to supercreative things. So let's start a third story. Our first story was the finite story. Here we found Havona, the first thesis, the superuniverses, the first antithesis, the Supreme Being, the first synthesis, and then we saw old synthesis becoming new thesis. We saw the Grand Universe not as the completion of the creative and evolutionary expression of Deity, we saw the Grand Universe as becoming the second great creative thesis of Deity, and the first experiential Trinity as the second creative thesis of Deity at the Trinity level. Now, let's extend this same line of reasoning to the completion of the Master Universe.

We see a second thesis. We now have God the Ultimate as an actuality. If God the Ultimate is in existence, we also have the second experiential Trinity in existence. We must have the Master Universe not as a final and completed goal, but merely as a tremendous existential, experiential nucleus, which must exist in relation to some cytoplasmic creation outside of the Master Universe--which the papers refer to in several places as the cosmos-infinite. We can start this third story, but we can't finish it. Perhaps at this point, we should stop telling the story. We started this talk with, "Prologues in Eternity." Suppose we finish the story with, "Epilogues in Eternity." We started with Prologue A, B, and C. Perhaps we should finish with Prologue X, Y, and Z. If we do this, then with the Greek alphabet, we shall have started with alpha, we shall have ended with omega.

Consider Prologue/Epilogue X. We have a completed Master Universe. We have the appearance of the second experiential Trinity, comprised of God the Supreme, God the Ultimate, and the Unrevealed Consummator of Universe Destiny. In many ways, we are passing through a stage of growth which is analogous to the third level of Deity function, the associative level. Let's go back to this level. What do we find, way back in the dawn of eternity, before Havona, before the Infinite Spirit? We find three actualities.

We find God the Father and God the Son, two existential Deities. We find them situated on the Isle of Paradise, which is an existential power nucleus for outward expansion. What did the Father and the Son do? They trinitized their Deity equal, the Infinite Spirit, thus consummating the Paradise Trinity and simultaneously giving expression to the perfect Central Universe of eternity.

Let's go up from the third level of Deity function to Epilogue X, to a conjectured eighth level of the function of total Deity. Let us see if we can find any parallel between level three and level eight. In level 8, which is post-ultimate, we have a completed Master Universe, an experiential power nucleus, and two experiential Deities. This sounds familiar, doesn't it? Two Deities and a power nucleus which they can mobilize. The Supreme and the Ultimate are neither of them infinite as are the Father and the Son. Neither is their power nucleus infinite, as is Paradise. Still, what mighty beings are these Supreme and Ultimate, who have experientially grown with the growth of the total Master Universe, and this power nucleus of experience they can mobilize.

I would submit this: that Epilogue X will be analogous to Prologue C. I think these two experiential Deities will trinitize God the Absolute out of the potentials of the Deity Absolute. There's warrant for this speculation in the Foreword itself. Near the last paragraph in the section discussing the Trinities the papers say, in essence, we don't say the Deity Absolute will never be personalized, and yet, the Paradise Trinity is an ever-present reminder that trinitization may accomplish what is otherwise unattainable. If the Supreme and the Ultimate should trinitize God the Absolute, then they would become unified as the Supreme-Ultimate (written with a hyphen) connecting the two.

We find this expression used in the papers. God the Absolute, so trinitized, would not be an infinite Deity. Neither the Supreme nor the Ultimate are infinite, but they could undoubtedly give trinitization expression to God the Absolute as a bona fide absolute who is subinfinite in existence. I'm inclined to caption Prologue X as "re-associative." This parallels the terminology used in the Foreword which describes the third level of Deity function as associative. Here in a conjectured eighth level we have re-associative Deity.

What does this involve? Frankly, I think it's used for the appearance of the Trinity of Trinities, the Trinity made up of the Paradise Trinity—Father, Son, Spirit—number two, the first experiential Trinity—the Supreme Being, the Architects of the Master Universe, and the Supreme Creators—and the second experiential Trinity—the Supreme Being, God the Ultimate, and the Consummator of Universe Destiny. The second level of this Trinity of Trinities would be comprised of the three experiential Deities—God the Supreme, God the Ultimate, and the trinitized expression of God the Absolute. The third level—let's leave it. Now we're up against Prologue Y. And here we might consider a possible ninth level of total Deity function. We're not going to get out of this one with a whole skin.

You see, way back in the third level, God decided to set an asymmetrical relationship between absolutes. He did not unify the Eternal Son and the Isle of Paradise. He did unify his relationship to the Son by the Spirit and in the Paradise Trinity. Consider the problems of Epilogue Y, our second Epilogue in eternity. All throughout the creative, the evolutionary, the expansion of Deity, all throughout the consolidation of this expansion on the level of the finite, in the Supreme, and on the levels of the absonite, in the Ultimate, we have been witnessing larger and larger expression of power-personality unification. At this point, we might well remind ourselves that in the present universe

age, God the Sevenfold implies not just the sevenfold Creators, but the sevenfold controllers—not just Father, Son, Spirit, Supreme, Master Spirits, Ancients of Days, and Creator Sons with their associates, but also God as the Universal Controller, Paradise as the physical center of all things, the Third Source and Center as the infinite manipulator, the Supreme Power Directors, the Almighty Supreme—out of place, one level—the Master Physical Controllers, and the Supreme power spirits. This involves the unification of the physical and the spiritual by the mediation of mind.

On Paradise, the three energies are identical; in Havona, harmonious and coordinate; but in the supercreations—the evolutionary universes of time and space—energy-matter is dominant, save in personality where spirit through the mediation of mind is striving for the mastery. Coming back to Epilogue Y, what do we call this level of Deity function? Well, the second level is potential. This may be thought of as actualized potential. If this level could ever be consummated experientially, it would involve the experiential unification of the Deity Absolute or rather God the Absolute with the Unqualified Absolute. I believe it's axiomatic that this can never happen. This would imply the exhaustion of infinity, the completion of eternity, the end of all growth. Be that as it may, I would submit that eternal progress will be made in this direction, even though such progress is in pursuit of a goal which may be receding faster than we are making progress in its direction. I like this idea.

When we actually attack the final goal, we discover we are approaching a receding goal, and this means that hidden growth, finaliter growth, the growth of man's relationship to God, is eternal. It can never end. It will never be consummated. Neither will it ever be frustrated. So long as you're making progress, you experience no frustration. But if you ever did actually achieve this goal, how great would be your frustration! Epilogue Z, which we might call Epilogue Omega, raises the question if we have three Trinities at the first level of the Trinity of Trinities, and one of these Trinities is infinite, it's the Paradise Trinity. If we have three experiential Deities, God the Supreme, God the Ultimate, God the Absolute at the second level, Epilogue Omega asks the question, "What is at the third level?"

I think we are impinging on the Universal Absolute at this point. Consider, the first level of total Deity function is static. I would like to use, for the tenth level, the term "static-dynamic." This tenth level would be an experiential-existential level. It would be a finite-absolute level. It would be a time-eternity level. Near the end of the Foreword, in the discussion of the Universal Absolute, every one of these terms are used in one paragraph. I would call this tenth level the static-dynamic level of total Deity function. I don't think we're going to penetrate this level. The ninth level, yes. But not the tenth. I'm inclined to subscribe to the opinion expressed by the Universal Censor who writes Paper 10 and who says, in essence, how much work in the universe, where the Melchizedeks taught that the finaliters were sometime going to become the children of the Deity Absolute. Maybe so, maybe no. Possibly this might happen. But even if it should, still, in the far away stretches of the eternity of eternities, the problem of the Universal Absolute will continue to baffle and mystify the finaliters, because as we perceive it, the complexities of the Universal Absolute are growing faster than the finaliters are growing.

To me, this story means someday we shall go into Paradise, as the papers tell us. We'll find God. As finite creatures we'll find God. We'll find God as a finite reality, that being the limits of our comprehension capacity. Someday, when history is being written

in the space levels of outer space, we shall become acquainted with God, with the Father, as an absonite, a transcendental experience. And at the end of the growth of the Master Universe, we shall know God as Ultimate, even as we once knew him as Supreme and finite. And then, in that which follows the epoch of the Master Universe, we will begin the approach to the Universal Father as Absolute. We will begin, but we will never complete this approach to God. We will know God as Absolute. This is a qualitative appreciation of the nature of God, but we will never know him as infinite, because this implies that we have exhausted our capacity and the capacity of the universe for future growth. That's it.

Audience: That's great. That's your Master Universe, Bill. ■

Mindedness and Spirituality, Comments on the Absolutes

One of the very great statements made in the Urantia papers is found in paper twelve. In the universe of universes, quote, "God is spirit; but Paradise is not."

Here we touch upon one of the essential differences between the metaphysics, or cosmology, of the Urantia papers and many other religions. I believe in three forms of reality: material, mindal, and spiritual. I believe there are three sets of laws (I'm ignoring personality for the moment), and I believe that if you want to produce spiritual results, you apply one set. If you want to produce a material effect, I think praying is strictly for the birds. Set up a material cause. And of course you have the intervening zone of intellectual reality which touches on both matter and spirit. You find in Hinduism, they tend to believe in one form of energy, in just one reality. You have Brahman, and you have maya. In other words, you either are dealing with the absolute, or you are dealing with an illusion. And this is true in most religions which touch upon pantheism. The Urantia Book presents not only three forms of energy operating under three distinctly separate types of law, the Urantia Book presents the concept of reality which is both Deified and undeified—not anti-deity, but non-deity.

As we look at these papers, we're going to observe that there are two absolute realities which are non-deity. Paradise is not Deity, neither is the Unqualified Absolute. Neither are non-responsive to Deity, but neither is Deity. Paradise is a lot easier to comprehend than the Unqualified Absolute. I think the simplest definition of Paradise is: Paradise is a machine which God built for the same reason that men build machines. In other words, a part of the control of this universe is mechanistic. And why should God be personally concerned with something which a machine can handle? We have the same reaction; we should understand that. Where you have a repetitive act of a mechanical nature, what do you want to do?

We want to build a machine. It's characteristic of personality. And one of the reasons is because God himself set this pattern when he designed the absolute machine. The material heart of the material cosmos is a material reality, not a spiritual reality. In a human being, I think you have the most comprehensible presentation of the interaction of three kinds of reality. Matter, mind, and spirit. Not human spirit, but endowed spirit. Here we have an interassociation of the three functioning realities in the finite universes. Plus a fourth—personality. Which is one of the difficult concepts to get in the Urantia papers. The Urantia papers put some new twists on several words. Personality is one. Space is another.

We'll spend some time talking about space, because these papers present space as a positive reality, not just a negative reality. These papers present personality as something quite different from your character, your temperament; we even use personality as a crude synonym for sex appeal. You know? Or social charm. But personality is presented in these papers as the fourth reality—something which is not matter, not mind, and not spirit, and which differs in a way from matter, mind, and spirit, because matter, mind, and spirit—while they are qualitatively different—they exist in terms of quantity. They respond

to gravity. And you can measure the degree of response, so that you can speak, not only of material mass, but intellectual mass, and spiritual mass. Personality has quality, but no quantity. There is no mass to personality. And while we're at it, let's talk a little about that. I think that most helpful way of looking at personality is to think of an abstract color. Think of yellow. You all can conceptualize yellow, can't you? But did you ever see yellow, except in relation to some object? No. Now you've got a feeling for what personality is.

You can conceptualize, you can conceive of personality in the abstract, but you will never see a personality except it is associated with one or more of the active energies in time and space. These papers can talk about personality in the abstract, but personality never functions unless it is associated with a living energy system. If you take personality away from living energy, you have something which is real, but is wholly non-functional. And I believe is non-detectable on sub-deity levels. I think God knows it's there, but I don't think we do. I think some of his deputies may know where it is, but I don't think creatures do. Personality is, to a living energy system, in a way, what a color is to an object. It unifies the whole object. When it's there, it dominates. You have some subtle relationships as we get into these three energies.

A spiritual being is not a personality simply by virtue of being a spiritual being. This is interesting. A spirit entity can be very real, and yet be other than personal. If a spiritual being is a personality, it is because the Father has added personality to spiritual reality. And in a way, this illustrates the primacy of the Father in relation to the Son, who is the active center of spiritual reality. How does spirit relate to mind? Do you have to endow a spiritual being with mind to enable it to think? The answer is no. Spirit is minded, without mind. Illustrating the primacy of the Son in relation to the Conjoint Creator. Spirit is antecedent to mind, but not to personality. Isn't that interesting?

Is a minded being essentially spiritual? The answer is no. Any more than a spiritual being is necessarily personal. I think these are interesting relationships, illustrating the functional relationships of the three Deities, and their primacy in relation to each other. The unrevealed inhabitants of the worlds of the Eternal Son are not personalities. They're created by the Eternal Son. They're spiritual beings. We don't know anything about them, except we know they're not personal. A Thought Adjuster is a spiritual reality, but not a personality, unless God chooses to personalize that Thought Adjuster. An intelligent being may not be spiritual. I don't think an Associate Power Director is a spiritual being at all, but I'm sure an Associate Power Director is an exquisitely intelligent being.

I suspect such beings will be our instructors when we graduate from the local universe and become first stage spirits. And instead of studying God, we study physics, and astronomy, and the physical constitution of the universe of universes. And that's not as paradoxical as it might seem. I think maybe if you get outside of matter, then you can really understand matter. You can look at it from an exterior perspective. Those of you who have developed at-home-ness in a foreign language know how much you can appreciate English because you can think from a position exterior to the English language. I mean when you stop translating, this becomes a second language. It's just like if you leave this country, you have a wonderful basis of comparison and a new ability to appreciate what we have here. And also what they have there.

We really can understand only one of the discussed levels of Deity function—the personal. We're personalities. Hence we can deal with God as a Father of personalities.

This makes sense to us because the fatherhood relationship is one which we either observe or have experienced or have both observed and experienced. Parenthood is an easy thing for reproducing creatures to comprehend. But is the First Source and Center the Father of a Thought Adjuster? Oh, yes, you can use poetic license and use the word Father there, but actually he's not, is he?

Audience: He's a part of him—the practical part of him.

What is it? We have no word for it. What is the relationship of a source to a fragment? You can be father only to a son. God is Father to a Personalized Adjuster, co-Father. The mortal contributors to the Adjuster's character are also parental there, but what is the word you use to describe the relationship of the First Source and Center to a fragment of himself that is not a son? We have no word. Neither do we have a word adequate to express God's relationship to an eventuated being, for God is functioning in a superpersonal sense. What does the word superpersonal mean? Nothing, absolutely nothing. You cannot grasp it, except you know it's not personality. It's not less than personality, but more than personality. But you see, the word personality is a maximum word in our experiential comprehension.

We know of nothing beyond personality. We can conceive of a sub-personal being as an animal. We've experience here. But that's not analogous to the prepersonal level of the Universal Father. A Thought Adjuster is not an animal. Neither can we understand what a superpersonal being is, because we're working up here on the second story of Undivided Deity, Incorporated. And when they say that God, as a superperson eventuates beings, what does that mean? Well, they've taken an English word and put an odd twist on it. They might just as well say he gloops them. You know what I mean? That's an arbitrary word. And it would be just as meaningful. They are not created; but how do they come into being? Who knows? It's by a different technique.

Fragmentation I can visualize as the tearing off of a piece—but eventuation is completely beyond me. I just know it's not creation. You see, we're getting into trouble as we deal with levels, and also this whole darn thing is complicated by the difference between a time reality and an eternity reality. I don't understand eternity; I just know it's not time. When they describe eternity events in these papers, they often use the present tense. And it makes just as much sense to put them in the present tense as it would the past tense. They do not say the God of Action functioned, and the dead vaults of space were astir; they say the God of Action functions, and the dead vaults of space are astir. It's no more distortion to say that this is happening in the present moment as it would be to say that it happened at any past moment in time, because it never happened in any past moment in time.

I would like each one of you to visualize this assignment: For whatever reason, you have been commissioned by some bureau in the American State Department, and it is your job to go to Africa. You can have textbooks with you, you can carry quite a lot of baggage. And it is your job to go into the still remaining darker portions of Africa, and you are going to write, dictate, a series of presentations of the American way of life to Bantu tribesmen living in the Stone Age of culture. And interpreters have been provided—you don't know Bantu—interpreters have been provided who are fluent in Bantu and who have a complete grasp of English as well.

And in the course of your discussions, you have gotten to the chapter which deals with the functioning of the New York Stock Exchange in relation to American economy. And you are thinking how do you present the relationship between common stocks, cumulative and noncumulative preferred, debentures, secured debentures, the relationship between these liens against the earnings of a holding company, and similar obligations issued by subsidiary companies, which have a prior claim to the earnings of subsidiaries, which eventually will be funneled as dividends into the holding company; and the relationship of the income tax structure to the interest and dividends ultimately received by the bondholders and stockholders of this corporation; and the relationship of all this as it pertains to the American economy in terms of the rise and fall of the price of stocks on the New York Stock Exchange.

Audience: Laughter.

Audience: Their language wouldn't—

And so you start out. And the interpreter says, "Sorry, in Bantu, no word for common stock." And little by little, you begin to adjust your thinking. And the chances are, that what you wind up with, is a description of something very much like a State Fair, where produce is brought to a given spot, and bartered and exchanged. And you either describe it this way, or you skip the story of the New York Stock Exchange. Look. There's a tremendous gap between the verbal concepts in primitive Bantu and mid-Twentieth century English. But you can translate from English into Bantu; it can be done. The language of Uversa is not translatable into English under any circumstances. There is no overlap. The gap between Uversa and English is tremendously greater than the gap between English and Bantu. You have to go from Uversa to the tongue of Salvington; and even then, you can't translate into English. But from Salvington, you can go to the tongue of Satania, and now, you can translate into English. So, how many times do you suppose the interpreter said to the Divine Counselor, "But there is no word for this in English."

And little by little, the Divine Counselor compromised his concept, permitted his story to be attenuated, finally, in certain places, said, "Well, we just won't talk about this at all, because the distortion is too great. I can't convey truth at all. Fact I'll sacrifice—" (Break in tape) "—We're fully cognizant of the difficulties of our assignment. We recognize the impossibility of fully translating the language of the concepts of divinity and eternity into the symbols of the language of the finite concepts of the mortal mind." And then they go on to say, we're very hopeful that your Thought Adjusters and the Spirit of Truth will help us in this matter.

And again, I think of the Archangel who—I'm sure this Archangel has a high aesthetic motivation, because he was selected to write the paper on the celestial artisans, and he's talking about the affairs of the local universe, not the affairs of Orvonton or Havona. And he goes on to say, [P.499 - §1] *"But I almost despair of being able to convey to the material mind the nature of the work of the celestial artisans. I am under the necessity of constantly perverting thought and distorting language in an effort to unfold to the mortal mind the reality of these morontia transactions and near-spirit phenomena."*

Not spiritual realities, morontia realities. *"Your comprehension is incapable of grasping, and your language is inadequate for conveying, the meaning, value, and*

relationship of these semispirit activities. And I proceed with this effort to enlighten the human mind concerning these realities with the full understanding of the utter impossibility of my being very successful in such an undertaking." [P.499 - §2] "I can do no more than to attempt to sketch a crude parallelism between mortal material activities and the manifold functions of the celestial artisans. If the Urantia races were more advanced in art and other cultural accomplishments, then I could go that much farther in an effort to project the human mind from the things of matter to those of morontia."

Not spirit, morontia. [P.506 § 2] *"Every attempt on my part to explain the work of spirit embellishment would only recall to material minds your own pitiful but worthy efforts to do these things on your world of mind and matter." In regard to the harmony workers, "These artists are not concerned with music, painting, or anything similar, as you might be led to surmise." The translator just said, no word in Bantu for common stock. [P.507 § 2] "They are occupied with the manipulation and organization of specialized forces and energies which are present in the spirit world, but which are not recognized by mortals."*

Sorry, these people color blind. No use describing red, yellow, and blue. No words in their language. *"If I had the least possible basis for comparison, I would attempt to portray this unique field of spirit achievement, but I despair—there is no hope of conveying to mortal minds this sphere of celestial artistry."* [P.507 § 2] Ensembles of dancing undoubtedly represent a crude and grotesque attempt of material creatures to approach the celestial harmony of being placement and personality arrangement. The other five forms of morontia melody are unrecognized by the sensory mechanisms of material bodies. Fellow Bantu, tribesmen, fellow savages, fellow ignoramuses, let's be a little charitable as we go through this and remember that their job of describing Paradise monota to us is infinitely more difficult than would be our job of describing Twentieth century Western civilization to a stone age tribe anywhere in their language. But I think we can develop some sympathy for these folks.

And they've got to work in English, don't they? And so they introduce—they take words like eventuate, and put new meanings in them. Occasionally they give us arbitrary words, like absonite, like morontia. They take the word personality and put a new twist on it. They take our word space and add new properties to it. In other words, they actually expand our language a little bit in the process of trying to introduce their concepts into Bantu. I think that if we can get a feel for the seven levels of the total function of Deity, it's going to be very interesting to us, and it's going to open up to us a feel for Deity, a feel for cosmic growth, and a feel for creature destiny, that we can hardly get anywhere else. I regard this statement of the seven levels of Deity function as one of the most basic to the comprehension to the *Urantia Book*.

This is not basic to human salvation. The love of God is basic to that. But to comprehension, this is basic. First of all, I wish you'd kind of get these words in mind; they're real short words—static, potential, associative, creative, evolutionary, supreme, and ultimate. Let's emphasize the simultaneity of these things. All of these things are happening all the time, always have happened since the beginning of things. Let's analyze what one of these words mean. Well, first of all--I'm not going to use the text, you can read that—something that's static just is, isn't it? And I think the best illustration of the static nature of Deity is the concept of I AM. I AM what I AM. I AM that I AM. God is.

Deity is. And Deity is unchanging. And in many senses, Deity continues to be unchanging, unaltered by the events of time. Impervious, even, to the cycles of eternity.

We folks are alive today. It's a dead cinch that a thousand years from now, none of us will be here, right? And if we don't blow up this planet, there will be people here, correct? These people are potential, aren't they? They're not here, but obviously, they're possible. A thousand years ago, we weren't here, but we were potential, or we couldn't be here now, right? In a certain sense, a seed is the potential of a plant. One of the cutest statements I ever read was in an analysis of genetics, and it said, a hen is an egg's way of making another egg. When I think of static Deity, I think of a fried egg. This is the I AM. Potentials have not yet differentiated from actuals. As the papers describe it, this is the hypothetical static moment of eternity. That's the language used in the cross-reference I gave you. But the papers do not validate what (can't understand tape) and metaphysicians call monism, which is not a fried egg, but a scrambled egg.

There's a big difference. In a scrambled egg, you've got just a oneness, right? But in a fried egg, you've got a nucleus and a cytoplasm. The nucleus is the yellow part; the cytoplasm is the white. Always, even in a hypothetical static moment, in the beginning of beginnings—before the beginning of beginnings—there was always the possibility for self will. When you differentiate potentials from actuals—again, I've got to have real, real childlike simple symbols to get 'em—you know what happened? The yolk moved out away from the white. How many of you have separated yolks and whites? The yolk moved away from the white. This is the creation, eventuation, appearance, of possibilities. Something could happen. And, of course, the minute the yolk moved away from the white, you don't have two realities, you have three realities. You have the white, you have the yolk, then you have the relationship between the white and the yolk. Doesn't the fried egg help? I mean you just can't be afraid of a concept of a fried egg, can you?

Audience: Laughter.

(Break in tape) —moved away from the static situation. In so moving, the yolk demonstrated volition, and also qualified itself. It took up a new position. The white never moved, did it? And was never qualified. Hence, it's unqualified. And since we are dealing with absolute realities, here, I think, is the genetic derivation of the term Unqualified Absolute. Unqualified because it's never moved. And at this point, the white became an it, because the personal potentials were in the yolk. When you take the yolk away from the white, you rout it of all Deity and personality qualities. Henceforth, the Unqualified is it, not he. The yolk—what name shall we give the yolk? I like the term Qualified Absolute. It's used in the papers, rarely. And what do we name the relationship between the white and the yolk? The papers give us a name, the Universal Absolute, whose function it is to interrelate the tensions and relationships between the Qualified Absolute and the Unqualified Absolute. And here is the beginning of the separation of Deity and non-Deity. The Unqualified Absolute is static reality minus all that is Deity. The Qualified Absolute contains within itself the seeds of Deity manifestation. Volition is inherent in the yolk. Response, inherent in the white, the cytoplasm. The Unqualified Absolute.

You know, one of the shrewdest criticisms of the Book of Genesis was written by an old Zoroastrian theologian. It's in the Pehlevi texts. And this old Persian, Zoroastrian,

pre-Mohammedan of course, is saying, this story of creation is for the birds. God was not alone, because when he commanded something happen, this means that there was also present an obeyer of commands. How 'bout that? I think that's a pretty good definition of the Unqualified Absolute. When Deity speaks with an absolute voice, the commands are obeyed by the Unqualified Absolute.

Or, putting it this way, when total Deity takes snuff, the Unqualified Absolute sneezes. The next stage of development is that of associative. From here on, changes are going to take place in the yolk, not in the white. The white is essentially changeless, only responsive to the yolk. What's happening here? Well, I think we are trying to put together the story of the great prison break. This is the Universal Father escaping from the fetters of infinity and the limitations of absoluteness. Look, if God is all and fills all, there's no room for us, is there? There's no room for adventure. There's no room for change. If infinity is totally filled by the Infinite One, then there's no room for any other one, is there? If you've got a pitcher that's full of water, can you put water in the pitcher? The answer is no.

As Lao-Tze says in the Tao te Ching, the great value of a vessel is it's emptiness. So that it can be filled. And what God is trying to do is produce some emptiness, so that other than God may live. At this point, the principle of God is in this yolk, the Qualified Absolute. And at this point, God is the Absolute Personality. As the Absolute Personality, God suffers from awful limitations. He's everything. How does he create emptiness? Here's how he does it. And this, in crude language, is precisely what is described in the reference I've given you. Let's visualize God as wearing a coat. You know, fried eggs and coats and things like that—these are not frightening ideas. Let that coat symbolize the Absolute Personality. What happened? God took his coat off. He moved away from the Absolute Personality. And in so moving, he became Father of the Absolute Personality, who thus became the Eternal Son.

The Universal Father is not the Absolute Personality. The papers are very clear on this point. The Eternal Son is the Absolute Personality. In this transaction, God possessed himself of something new—Father personality. And if he could be Father of the Absolute Personality, he could be Father of any personality. And in this transaction, he escaped from the terrible limitations of absoluteness. If you will study the papers on the Eternal Son—I'll give you your cross-references here. "Limitations of the Eternal Son." The Eternal Son cannot be father to any being in his own name and right. The Eternal Son cannot fragment his nature. You cannot fragment personality.

One of its prime properties is unity. You can't break the unity of personality. How then, can the Father fragment? Ah! Because he's not only a person, he's everything else, too. And as a pre-person, he can fragment. The Father can't fragment his personal nature any more than the Son can, but he has a prepersonal nature which he can fragment. This is why the Eternal Son becomes forever a revelation of the Universal Father. All personalities are fashioned after the nature of the Eternal Son. And stop and think: this is automatically true, because all personalities are also sons, are they not? This, I think, is the derivation of the third level of total Deity function, associative.

It's not only associative as between Deity and non-Deity, it is associative as between the Father and his now-appearing son, the Absolute Personality. I think the principle that to every action there is an equal and opposite reaction is sound. When the Father revealed himself in the Eternal Son, at the same time he revealed himself in a non-

spiritual, non-Deity manner. At the same time that he took off his coat, he built a machine. He built Paradise. Paradise is a revelation of the non-Deity aspects of the First Source and Center, just as the Eternal Son is the full revelation of the personal, spiritual aspects of God the Father. God is not Father of Paradise; God is source of Paradise. He's Father of the Eternal Son. The First Source and Center is related to the physical universe, not by the quality of love, but by the majesty of physical law. His relationship to the personal universe is something quite different. Do you have this picture now?

We have the Father and Son present on Paradise. And they sustain a relationship to the Unqualified Absolute through the Universal Absolute. I have a name for this moment. I like to call it the zero universe age. I want to talk to you about universe ages as we go through the Foreword. They're quite related to this story. You'll recall that we're living in the second universe age, aren't we? It's the age of the superuniverses. Our universe age began—I would pick as a likely date, the date of the creation of the twenty one Ancients of Days. The papers tell us this is the first recorded event in history. Time history, as we know it, begins with the creation of the twenty one Ancients of Days. This happened a finite number of years ago. It can be written out in numbers. It's probably a hell of a big number, but it's a comprehensible number. That event ended the preceding universe age, didn't it? The age of Havona. And began the present universe age. We're living in the second universe age. The age of Havona was the first universe age.

What we're talking about now is the zero universe age. Zero is not a reality, but it's a very valuable concept, isn't it? This is what the papers refer to, I would say, as the dawn of eternity. Zero is not real. It's just conceptually valuable. Well, we've reached the zero universe age. And I would like, again, to take very careful inventory of what we have in this zero universe age. We have some potentials here. We've got the Unqualified Absolute. We still have the Qualified Absolute. We have the Universal Absolute. We have, in terms of actuality, three realities. We have two existential Deities, and a power base for operations. I visualize at this moment the Father and the Son alone on Paradise. And what do they do? They move into the fourth level of Deity function. They create. And how do they create? They engage in an act of total trinitization. And this act has the following results:

1. The appearance of their Deity equal.
2. The formation of the original Trinity.
3. The appearance of the central universe and,
4. The potential appearance of all future material creation.

You see—this is a subtle one—all of the matter of all creation has come from Paradise. All of the stuff of the yet-to-be created nebulae of the future came from Paradise. I like to consider the relationship of two actual and one theoretical universe ages—zero, one, and two. Or, the zero age, the Havona age, and the present age of the Grand Universe. Back in the zero age, we don't have the complete function of Deity, do we? We have the static function, we have the potential function, and we don't truly have the associative function, do we? At best, it's foreshadowed. Now, when we get our first actual universe age, the Age of Havona, we have two new Deity levels in operation.

We have the full expression of the associative level in terms of existential Deity. This is the Paradise Trinity. And we have the fourth level, the creative level. Now, does

this mean the first two levels stop functioning? The answer is no. They go right on into the age of Havona. You still have static reality, potential reality, associative Deity, and creative Deity. And so it is when the age of Havona gives way to the age of the Grand Universe, or the seven superuniverses as dependent on Havona. This is the second universe age; this is the age in which we are now living.

The first four levels of the function of total Deity continue, and we add a fifth. And the fifth level of Deity function is evolutionary. What's the difference between creative and evolutionary?

Audience: Time.

Plus creature participation. Is a Havona native a partner with Deity in determining his status as a Havona native?

Audience: No. No.

He is what he is because the Gods made him that way, right? A mortal ascender, however, is an increasingly conscious partner with God in the evolution of his status as a finaliter. Right? Here is the big difference between creation and evolution. And the evolutionary concept is the big new thing as I see it, that appears in the second universe age. And it doesn't mean that any preceding thing stops operating. It merely means a new thing is added. We still have two levels of Deity function, don't we? Supreme and Ultimate. What gives there? Are they operative now? No, not in any completed sense of the word. When will Deity function on the Supreme level? Total Deity.

Well, existentially, the Paradise Trinity of Supremacy is functioning, but it isn't functioning in that way in an experiential sense, is it? Because the Supreme Being has yet to evolve. If our present universe age started with the creation of the twenty one Ancients of Days, what event is likely to end the present universe age? If our present universe age started with the creation of the twenty one Ancients of Days, what event is likely to end the present universe age?

Audience: New creation?

Well, I think it will be the settling of the seven superuniverses in light and life, and that event will be witnessed by the emergence of the Supreme Being from non-contactable status to contactable status. When the Supreme Being has fully emerged, then, I think the present universe age will have come to an end. (Break in tape). How does the Supreme Being get this experience? Well, let's take Julia's mind that she's so attached to.

Audience: Laughter.

I don't think that the Supreme Being is concerned with what happens on the first five levels of adjutant mind, that's animal mind. If you go up on one of the worlds of the Life Carriers, one of the biologic laboratories in the near regions of Salvington, the capitol of the local universe, there's a central placement of the seven adjutant mind

spirits. And for the first five, you can take off qualitative and quantitative readings. But for the last two--spirit of worship, spirit of wisdom--you don't get quantitative readings. Those two repercuss right in the Creative Spirit of the local universe, because basically, these seven adjutant mind spirits are in a sense levels of her consciousness.

Now, when Julia worships, or shows wisdom, she uses this mind. And in using it, I think there is a repercussion. The best illustration I know: I pick a chair up. It's obvious to all of you that as I pick this chair up, my feet push down on the floor of this room with equal force. Right? OK. Now the picking up of the chair is Julia's experience in making some decision. And that remains her experience. That registers in her soul. This is the spiritual nature of the Adjuster making carbon copies. But the down-push of her feet on the floor I think registers in the local universe Mother Spirit and via that point, in the Supreme Being, so that all experience is registering in the Supreme Being. Hence, he is a product of all experience, whether it be the experiential nature of a Thought Adjuster, the experience acquired by the Michael Sons in their adventures out here in time and space, the wise acts--or one wise act of a Planetary Prince--all of this that's going on in all the myriads of worlds, systems, constellations, local universes, seven superuniverses, the judicial acts of the Ancients of Days, all of the uncounted actions of seraphic ministers, all of this is funneling into and becoming a part of the emerging, evolving, growing, experiential nature of the Supreme Being.

We contribute to his growth; he contributes to our growth. We can grow because we are in him, and he is growing. Is it possible that anybody is not in him? The answer is yes. Beings whose nature is inherently of the previous universe age are what we might call pre-Supreme Beings. And they don't grow. Does a Divine Counselor evolve? How could he? The day he was created, he presents the council of the Paradise Trinity in absolute and ultimate perfection. How can you improve on that? Can you? You can't grow, can you. When the twenty one Ancients of Days were commissioned, they began to rule the seven superuniverses with the flawlessness of trinitarian perfection. When they adjudicated the first problem in justice presented to them, they adjudicated just exactly as would the Paradise Trinity. Do they grow?

The answer is no. They are pre-Supreme in nature, aren't they? Have we got any other evidence? You see, in our thinking, time means experience, and experience means evolutionary growth. I'm trying to get you out of this groove, so that you can realize that that which appears to be universal, isn't. It is just extremely prevalent. It is the characteristic of the present universe age, but not universal. Can we find any other evidence along these lines? Yes, we can. Two more bits of evidence. Consider a Mighty Messenger, and this would apply to his other Trinity embraced associates--what I say of one, I say of the other. What happens to him? He has the same experience of growth which we have, except that, on the way up, he's rebellion-tested. That's the one peculiarity of a Mighty Messenger --goes through Havona, and there's the Father, and there's the Corps of the Finality--shares our destiny. Probably is given a long enough tour of duty with the Corps of the Finality to give him a feeling of satisfaction of experience. And at an appropriate time after he has become a finaliter, he is withdrawn from the Finality Corps.

In groups of so many thousand, these rebellion tested finaliters are embraced by the Paradise Trinity. And this embrace does something to them. At least for the present universe age, it reaches ahead in the stream of time, and advance-precipitates out of the

stream of time onto this Mighty Messenger future growth which might have been his during the rest of the present universe age had he not been Trinity embraced. And, at least for the present universe age, a Mighty Messenger ceases to grow. He can't grow. He's already had it given to him. And that's why he can be commissioned as an associate of a Divine Counselor, who doesn't grow. He is temporarily a stationary son, neither descending nor ascending. As it says in one of the papers, I think written by a Mighty Messenger, he speaks rather hopefully, he said, we have never been informed that this limitation of growth extends beyond the confines of the present universe age.

Is there any other evidence that we can find which helps us get a feeling for this fifth level of Deity function? Yes, there is. It might be a little bit fun for you to note down where else you can find about Creature Trinitized Sons, because it's not told all in one place. Can I give you a series of pairs of numbers? The first number is the paper, and the second number is the section in that paper. Paper 17, section 1. I'm going to give you six cross-references. Paper 26, section 11. Paper 20, section 8. Paper 55, section 12. Paper 117, section 2. Paper 23, section 4. You'll have a lot of fun, reading the tail-end of this paper and then following it up. There's something funny about these Creature Trinitized Sons. You'll recall that they are of two basic kinds. There are Creature Trinitized Sons who have homogeneous ancestors, and there are Creature Trinitized Sons who have heterogeneous, unlike, ancestors. What do we mean by homogeneous ancestors?

Well, two finaliters want to trinitize. The finaliters are alike—homogeneous ancestry. Two Havona natives want to trinitize. Again, homogeneous ancestry. And these are the Creature Trinitized Sons that are, for the most part, discussed in the paper on Trinitized Sons. And they become respectively Celestial Guardians and High Son Assistants, if they're later Trinity embraced. Otherwise, they work all over the universes. You find them on the inner Havona circuit. You find them on the worlds of the Seven Supreme Executives. You find them out working with the Trinity Teacher Sons, and so on. They have one peculiarity, these Creature Trinitized Sons of homogeneous parents: they can't experience evolutionary growth. The specific discussion of why they can't is the next to the last reference I've given you. 117, section 2.

These beings are in, but not of, the present universe age. They're very much like a Divine Counselor, who is in, but not of, the present universe age. He functions in the seven superuniverses, but his status is like the preceding universe age. Pre-evolutionary. These Creature Trinitized Sons are working in the seven superuniverses and in the Grand Universe, but their status is as of the next universe age, which is post-evolutionary. Example: When two dissimilar beings trinitize another—now you've got heterogeneous ancestry. As with a finaliter and a Paradise citizen. They always succeed, and they produce a being so far removed from the problems and situations of the present universe age, that he isn't even allowed to function. And those folks are described, partly in this paper and also in the last reference that I gave you. Paper 23, section 4.

Every such Creature Trinitized Son is immediately withdrawn from activity and is sent to Vicegerington in association with a Solitary Messenger, and they're held in reserve for activities having to do with the future universe ages. In other words, this whole order of Creature Trinitized Sons represents something which is really germane to the ages of the future, not to the present universe age. These beings are not participating in the growth of the Supreme Being. Hence, the passage of time does not produce experiential growth. They do not change in status. It's kind of hard to get out of that

grove, isn't it? To us, and to most beings living in the present universe age, the evolutionary principle applies. Time passes, we grow, we experience, status changes.

We grow from babies, to children, to adults. And on to morontians, spirit ascenders, finaliters. But that's because we're part of the Supreme Being. And we are participating in his growth as he is totaling our growth. Do you have a feeling for the peculiarity of growth which attaches to the present universe age? You see, the Supreme Being is God as comprehensible to evolutionary creatures. And the kind of a God who has a beginning is the kind of a God we can understand. We're told that as the sovereignty of the Supreme grows through the evolutionary growth of the seven superuniverses, and this means that increasingly spirit in the presence of personality, through mind, is coming to dominate matter. This is the growth of the power of the Almighty. This coalesces.

I think of a great river system. I symbolize it as a greater Mississippi River, with seven great tributaries, each representing the coalescing power flow from a superuniverse. And each of these tributaries has its tributaries, which grow smaller and smaller as you go down from major to minor sector, to local universe, to constellation systems, and planets, even to us as individuals. We're the rivulets. This mighty inflow of experiential, evolutionary power coalesces with the spirit person of the Supreme. And it doesn't do this in the seven superuniverses. It does it—of all places—on the pilot world of the outer Havona circuit. That's the second change which took place in Havona. You see, Havona is related to the superuniverses, as well as the superuniverses are related to Havona. They affect each other. What happened when Grandfanda arrived? You remember, he was the first mortal ascender to reach Havona. And Havona has just never been quite the same since. Just a lot of things happened.

Let's take inventory: Until the arrival of Grandfanda, there had never been such a thing as a graduate guide in Havona. But Grandfanda was met by the first of the graduate guides, Malvorian, who did greet this pilgrim discoverer of Havona. Until Grandfanda arrived, Havona natives never evolved. But now they evolve. For example, they evolve into the various Finaliter Corps on Paradise. This is evolution. In each company in the mortal Finaliter Corps there's one Havona native. And they have their own corps, too. Until the arrival of Grandfanda, and the later appearance of finaliters, Havona natives could never trinitize with ascendant beings, could they? Because there were no ascendant beings available. Until Grandfanda arrived, there were no secondary supernaphim.

When Grandfanda arrived on the pilot world of the outermost Havona circuit, simultaneously, the first Paradise citizen arrived on the pilot world of the innermost Havona circuit to begin the outward traversal of Havona as Grandfanda was beginning the inward traversal of Havona. And you'll recall the citizens of Paradise and the evolutionary citizens of the superuniverses first met face to face on the fourth Havona circuit. Think back to God the sevenfold. Think back to God the sevenfold. The growth of the Supreme represents a collaboration between the creator children of the Paradise Deities and their Paradise parents. And the eldest of these children—and in a sense, they're representatives of the seven master spirits, aren't they?—that's the highest order of Deity which is sub-Paradise. And what is the origin of the reflective spirits? Each one of the seven Master Spirits collaborated with the Paradise Trinity in the production of seven reflective spirits which were like human nature.

And when this cycle had run its course, we had 49 reflective spirits, and that particular aspect of cooperation between the creator children of Paradise Deity and Paradise Deity, that cycle had run its course. You couldn't get any more, could you?

Audience: (Can't understand tape).

The first time the Supreme Being acted, he acted because the foundation for action had been thus established. That was his first function as a creator. He never functioned before or since. (Break in tape) In talking about the first universe age, we can make an observation: It has no origin in time, does it? But it does have an ending in time, doesn't it? It ends when the second universe age is born. And I have elected to present the opening of the second universe age as the creation of the 21 Ancients of Days. If you're going to pick a marker, it seems to me that's as good as any.

The 21 Ancients of Days were created and commissioned, I think, this is the essence of the dawn of the present universe age, the second universe age. The age of the seven superuniverses.

Yes?

Audience: The Eternals were created with Havona?

Yes. So were the Trinitized Secrets of Supremacy. Eternals of Days means just what the name implies. And Ancients of Days—they're the oldest beings in existence. Anyone behind them doesn't have age; they've always been around. ■

The Journey Following Mortal Death

You know, this isn't going to be quite as bad as you think.

When you fuse with your Thought Adjuster, one of the contributions which the Adjuster will make to the new being is past-eternal memory. Now, I don't believe that your human consciousness will be able to absorb that past-eternal memory beyond the limits of achieved comprehension.

Audience: Will it vary with the individual?

I think it will vary with your life span. In other words, I think when you have lived on the mansion worlds ten thousand years, I think the Adjuster will be able meaningfully to communicate to you ten thousand years worth of past time. And when you have lived a billion years, the Adjuster will be able to communicate to you in those terms. And when you have lived a trillion, trillion years, you'll be able to go quite a ways back. I've got an absonite number very handy. This is a second floor number.

When you have lived a jillion years, the Adjuster will be able to do quite a lot with you. Do you follow me? If your soul were mature, you wouldn't wake up on the mansion worlds, because these are incubating worlds, designed to do for premature souls just what an incubation job does for a premature birth in a hospital. Let's go back to resurrection morn. And let's take inventory of precisely what happens. Let's say that—to simplify matters—let's say that you have a personal seraphim, so you make it on the third day. I just don't want to have to deal with a mass of people, see? And you are waking up in one of the private resurrection rooms off the main amphitheaters. And they are getting ready for you; they got three days warning. So the proper authorities go over to the morontia quartermaster department, and they draw out of issue one standard GI form, first stage morontia, suitable for the type of being that you were.

And we can deduce that your new form will be suitable because we're told that non-breathers who survive speak the system language by a modified technique, which means that they do not have breathing forms. This would be too big a shock for them probably. Your form will be appropriate to what you were.

Audience: (Can't understand tape)

Right. This is a standard quartermaster issue morontia form. Pretty undifferentiated. In time, you will etch your character on this form. It'll be a lot more plastic and responsive than the physical body. In time, we etch something of ourselves on our faces, don't we?

Audience: Sure we do.

Right. That's right. You know? As you grow older, you can't avoid wrinkles, but you have a choice as to which kind. You want the sour kind or the grinning kind? This choice you have.

OK. We now have—I think of this for some reason—a marble slab. This is an anti-morgue. We've got one perfectly still morontia quartermaster, morontia issue, form. Sort of dripping. I think of this as being pulled out of some pickling deal.

Audience: Laughter.

Again, forgive me for being salty—but if I'm salty, I'm not spooky.

Audience: That's right.

And I get through to you. You've got your seraphim, or your seraphic pair standing by. And they've got—well, we'll resurrect Ruth. She got us into this.

Audience: Thanks!

This seraphim, number zing stein stein stein and twelve has got Ruth's soul in custody.

Audience: Who has it?

The seraphim. (Can't understand phrase) perfectly competent to hang onto Ruth's morontia soul.

There's a Life Carrier standing by. This morontia form isn't alive. This Life Carrier has to catalyze life into this form. You'll recall the Life Carrier doesn't create life, it transmits life. It is a catalytic agent. The Thought Adjuster is standing by. And then, I don't know that this sequence is exactly right, but my inventory is correct, whether I've got it in the right order or not, the seraphim deposits the soul in the appropriate spot in this morontia body. I think of the soul as belonging somewhere, about an inch and a half, just above and behind the eyes. Isn't that where each of you feel that you live? A little above and behind your eyes? Somewhere in there. All right. They take a circuit of morontia mind--this is not the seven Adjutant Mind.

Audience: Isn't it?

No, this mind is morontia mind—it's a different—it's another mind endowment of the Creative Mother Spirit, suitable to this level of life. And they encircuit that mind in this morontia form.

Let's stop and talk about what that means. Again, I've got a homely illustration. Think of a rope. Put a loop in it. I think of that loop as being the encircuitment of the seven adjutant mind endowment in Ruth's cortex right now. That's what she's thinking with, I hope.

Audience: Is it attached to ours?

The loops tie into the Universe Mother Spirit on Salvington. As long as Ruth is alive, this living cortex can maintain the integrity of that loop as something segregated within that circuit. And when Ruth dies, they just pull the loop out of the circuit. Your mind is gone. And you never use that mind again. Up on mansion world number one, they do the same thing with another kind of rope. This is morontia rope, now. They put another loop in there.

The soul is deposited. The Adjuster takes up his seat of residence, adjacent to or within or in relationship to the soul. And so far, you can account for everything beautifully. But there's something else that's missing. Your personality. No one knows where it's been during this sleep event. The archangels have taken its fingerprints, but they're not its custodians. They've done that so that they can re-identify it beyond question. And at this moment, your personality reaches out and seizes control of that morontia mind. And that's when you wake up. And no one knows where your personality has been. But the archangels will again take the thumbprint of your personality, and they'll say, yes, this is Ruth Burton.

Audience: (Can't understand tape).

Of your living life mechanism, your personality has no more reality, functional discernible reality, than the color yellow has when it has nothing to color. It's an abstract concept. You see, your personality is quality but not quantity. But it colors the entire new morontia being. And it colors it with the color of this person. This personality of Ruth Burton's is utterly changeless. It will never change. It will never change from the time she was a little girl and first demonstrated it, through the morontia life, through the superuniverse, and Havona career, and the Corps of Finality, this personality is absolutely unchangeable. And if it changed, it wouldn't be Ruth Burton any more. One of the definitions of personality is, permanence in the presence of change. The quality of divinity in the Thought Adjuster. (Can't understand tape).

These are the two changeless features of an otherwise ever-changing, ever-growing, ever-evolving being. What changes? The soul. What is the soul? It's character. Later on it will be the spirit self. Now it's the morontia self. The soul today, in each of us, is a morontia embryo growing within the womb of a material body, having been procreated in that mind by the invasion of a spirit entity. Let's examine what's in that soul. Ruth's character is in that soul. Ruth doesn't take with her this seven adjutant mind that she's been using, but she does take with her in that soul all of the character-memory-precipitate of mind action out of this life. What kind of character—what do we mean by character? It's our virtue and our vices.

Audience: Vices, too?

Why, sure. Our defects are there. They tell us that the cardinal sins of mankind are not what the preachers thunder at us about on Sunday. They're much more deadly, much worse. They are animal vestigial traits which persist in the mansion worlds, such as: procrastination, equivocation, problem-avoidance, unfairness, and ease-seeking. That's the precise inventory. And this is what they go to work on. And if we didn't have these

defects, we wouldn't go through the mansion worlds; we'd skip them. We'd wake up on Jerusem. But we're prematurely born, and we wake up with these deficiencies. And most of the work on the first two mansion worlds are deficiency (can't understand tape).

Audience: (Can't understand tape)–wake up on Jerusem–(can't understand tape).

We might wake up, yes. (Can't understand tape)– the mansion worlds, and go through them. We wake up with all of the strength of character and all of the weakness of character until we went to sleep. In this sense, I think that the mansion worlds are purgatory. Look, I use this illustration. It's normal for a baby to wet the bed, isn't it? Who thinks anything about it. But let's say that the youngster doesn't get over that, and that this persists. And he goes to college, and he wets the bed in the fraternity house. This is a very humiliating experience, isn't it? OK. There's a lot of things that I think are perfectly normal in this life. Let's call them animalistic bed-wetting. We expect them on the animal level, and we're animals. But if they persist on the mansion worlds, how great will be our humiliation.

Here, I think, is the pain and the suffering of the mansion worlds. It's all internal. Right. Purgatory. Hell has no purpose. The best definition I know of hell is one which I gave my kids years ago when they came bounding in, Daddy, is there a hell? So I said, let's define it. They said, what is it, what is it? Hell is supposed to be a place which God has set aside in which he's going to be mean to people forevermore. And they laughed, because they knew this was inconsistent with the concept of God. Purgatory–the concept of purgatory as–because you get somewhere out of purgatory. Hell, to me, has no merits whatsoever. OK. I think pain is a good stimulus, until you can reach the higher level. Fear is a good stimulus, until you can respond to a higher order of stimulus. Don't look down your nose at fear.

Why do you look both ways before you cross the street? I know I do; I'm not afraid to die, but I'm afraid I might live and be mangled. Fear helps me stay alive. And these lower stimuli are valuable until you can respond to higher ones. I think the profit motive is the only one that will work on present day people. Some day I think it will be displaced by the service motive, but until then I'm all for the profit motive. Character, then, persists. If you were a God-knowing stinker, you'll wake up a social stinker over there. And you'll suffer accordingly. You know, lots of people have known God and been a pain in the neck to their fellow men. They're do-gooders. You know, they're always going around telling you how to reform. There is that memory which constituted a spiritual experience in your life and which is duplicated in the experiential nature of the Adjuster. And when the Adjuster returns, you immediately have that memory as an active possession. You know about that.

You remember about that. There are other memories, though, which were not spiritual experiences. And they are in the soul, but they are dormant until you relearn that episode. Let's say, for example, that Ruth and Helena had a common experience. And, for whatever reason, it was a spiritual experience in regard to Ruth, and not to Helena. And they wake up there and look each other up, and they're reminiscing and kaffe-klatching about how it was in Pasadena, and so on and so forth, and in the course of things Ruth happens to say, and do you remember so and so, and Helena says, wait a minute say that again? Say that more slowly. And as Ruth tells that memory, it re-awakens that memory

facet in Helena's soul, and it's yours forevermore then. We will be helping each other out in recapturing dormant memories. For example, a spirit-fused mortal wakes up and no Adjuster returns. That being is fused with an individualized portion of the spirit of the local universe Mother Spirit. That being, as far as he can realize, is a brand-new being, waking up for the first time. He has no active memory whatsoever. But he's got a soul.

And all of that dormant memory can be reconstructed and reactivated over the long period of time that he will serve in the local universe. Spirit-fused mortals are completely dependent on memory reconstruction. Adjuster-fused mortals are partially dependent on that, and in part their memories are immediately reactivated by the Thought Adjuster. If mind would persist, then you'd have no problem with memory. Then death would work some form of magic, and this would mean that God has cheated his children out of the thrilling experience of personally participating in every step of the Paradise ascent. No personal creature can be coerced into the eternal adventure. The portal of eternity opens only in response to the freewill choice of the freewill sons of the God of free will. (Break in tape) There's absolutely no reason why any creature should do this if he doesn't want to. We are sons, not robots. And you see here. Let's consider, what is this free will choice? When God endows a creature with personality, God sets that creature up as relative sovereign of his own destiny.

Now, as you go outward and materialward in human experience, you have less and less free will choice.

Audience: Is there anything relative here? Or—

Let me finish. I'll answer it. In other words, I can't be older or younger. I'm in Pasadena; I can't be anywhere else on earth. I can't affect a material object unless I get up and move over there and do something with it. Do you follow me? I'm very limited. Now, as I move inward in my inner life, away from matter, towards mind and spirit, I have greater and greater liberty of choice. I can't keep from growing older, but I have something to say about the kind of a guy I'm going to be. I don't have to be a nice guy. That's up to me.

And finally, when I reach the question of God himself, here I have absolute freedom of choice. I can say no, the hell with it. Or I can say, yes, I'm buying, I'm very interested. And there isn't any being that can touch me in that area. And stop and think: if God wants sons, it's got to be that way, doesn't it? Otherwise, he has robots, not sons. If I choose this adventure, this is a completely free will choice on my part, because I'm subjected to no threats. There's no threat of hell, damnation, punishment, torture, or whatnot. I can choose between adventure or sleep. That's my choice. This universe is for people who enjoy giving as well as getting. They define loyalty in these papers as, how could you accept so much and give little or nothing in return? (Break in tape) "As you journey toward your Paradise goal, constantly acquiring added knowledge and enhanced skill, you are continuously afforded the opportunity to give out to others the wisdom and experience you have already accumulated. All the way into Havona, you enact the role of a pupil-teacher."

The mansion worlds are designed to equalize the fact that people come from different levels of culture and civilization. Let's take a guy by the name of Arvan—that sounds fairly exotic—and Arvan is a citizen on the planet Anova. That's a real name.

Audience: Which superuniverse?

Anova is planet number one in the system of Satania. We are number 606. In other words, Anova is the oldest planet in our local system. And Arvan is feeding into the Jerusem cluster, just like we are. I don't think— Yes?

Audience: And in the mansion world that Ruth is now suspended in, are there people coming, or—?

Arvan is waking up in the chamber adjoining Ruth Burton's. They're waking up together.

Audience: Laughter. (Everyone talking at once). (Can't understand tape).

Right. That's right. And Arvan comes from world number one. He's a very retarded person, or he would have skipped the mansion worlds. Ruth comes from Urantia, and waking up on mansion world number one is par for the course. All 606 worlds feed into the mansion worlds, or the higher levels where they have resurrection halls. Let's get the Jerusem cluster in mind. You have, in the center—this is an architectural cluster of physical worlds—in the center is Jerusem, about 100 times the size of Urantia. Jerusem has seven satellites, each of which is about ten times the size of Urantia. The mass of Jerusem is not what you'd expect, so the gravity isn't oppressive.

Each of these seven satellites has seven moons, and the mansion worlds are the seven moons encircling satellite number one. Got a picture? Fifty-seven worlds in all. You know, Heinz will be proud of that. All 606 planets in Satania feed into mansion world number one. We're going to have a lot of strangers on mansion world number one. Lots of people won't speak English up there. In fact, just a percentage of Urantians will speak English up there. Now, we don't have to go through pulling these GI, quartermaster issue morontia bodies out of the pickle and laying them out on the slab awaiting Ruth's soul, et cetera, and so forth. I mean have we got Ruth reassembled?

Audience: Yes. She's still on the slab.

Right. Well, let's reassemble her. I did that once today, and it's a pretty gory thing. I don't want to do it again.

Audience: Laughter.

And Arvan is waking up in the adjoining chamber from Anova, world number one. A very retarded specimen. It's the first time in over five million years that anyone from Anova has waked up on the first mansion world. They usually skip the mansion worlds.

Audience: Why?

Arvan was a throw-back Alpheus twin from Anova. Normal people from Anova don't go through the mansion worlds. They wake up on Jerusem where they have resurrection halls. Some of them wake up on the constellation, because they have nothing to learn on the system level. As you go through these mansion worlds, it starts out with deficiency ministry—getting rid of these horrible deficiencies of procrastination, equivocation, problem-avoidance, unfairness, ease-seeking—the things that are wrong with all of us, you know? It's not like we shouldn't beat our wives, or that sort of thing. Morals and virtue as preached from the pulpit are pretty artificial. These are pretty fundamental. The purpose of the mansion worlds is to do for a human being what he should do for himself in the course of normal living.

Audience: On the worlds of origin.

Yes. If he could settle himself in light and life, he wouldn't need the mansion worlds.

Audience: (Can't understand tape) anyone like this?

Jesus did it. Elijah did it. Enoch did it.

Audience: And who else?

We don't know of anybody else.

Audience: OK.

It can be done, though. It can be done. When they get through with deficiency ministry on the mansion worlds, then they start picking you up culturally.

These mansion worlds variously compare with planetary mortal epochs, such as the post-Planetary Prince epoch, the post-Adamic epoch—I'm speaking of the cultural level—the post-Magisterial Son epoch, the post-Bestowal Son epoch, the post-Teacher Son epoch, settlement in Light and Life, and by now you're getting up to the last of the mansion worlds, so that, when you graduate from the mansion worlds, it doesn't make a whole lot of difference whether you are a literal Hottentot or a figurative Hottentot. I read us figurative Hottentots. Things have been evened up culturally. When you get to Jerusem, you'll know which fork to use. Do you follow me? You won't lack couthness. Fusion takes place, usually, as I recall it's on the fifth mansion world. Am I right?

Audience: (Can't understand tape).

Not necessarily. Fusion can take place in this life. It can take place on any mansion world. It can take place at any point in the local universe career. But, by and large, it happens on about the fifth mansion world. Death is not absolutely inevitable, just damn probable.

Audience: (Can't understand tape).

When you say death and taxes, you'll have to hedge the death, slightly. You don't have to hedge on taxes. If you fuse with your Thought Adjuster, point number one, the midwayers are going to take you far enough away from your friends so that the fusion flash won't damage your friends, because the physical repercussions of fusion involve the dissipation of energy—heat, and so forth. And, on a planet settled in Light and Life, this takes place in a morontia temple, where you're warned ahead of time: you're going to fuse. And, if you've got unfinished business, you plea for a stay of execution.

And they detach the Thought Adjuster, because you can't leave the Adjuster in there, it'll fuse. And you finish up your planetary assignments, and then you repair to the morontia temple. You send out announcements. I hope they've gotten to the place where they no longer feel them, you know, is this engraved or printed? You send out announcements to your friends and they all come there to see you graduate. It's an occasion of great rejoicing, your fusing. And you disappear in a flash. Do you suppose that the final vestiges of snobbishness in the era of Light and Life have to do with dying versus fusion?

Audience: Probably.

The author of the paper says he knows of no planet which is entirely free from death. And can't you hear Mrs. Van Asterbuilt talking to Mr. Van Asterbuilt and Claudia wants to marry a guy by the name of Smith. And she sticks her nose up in the air, and she says, "The Smiths! Humm, they die!"

Audience: Laughter.

On a world such as ours, we don't have any morontia temple, and a physical structure would be damaged by the energy dissipated in fusion. See, the material body is consumed. That's a physical reality. When you suddenly oxidize that, a lot of heat is liberated. Midwayers carry a fusion candidate up in the air far enough so that nobody gets hurt in the process. And the reason I think Elijah fused is because it says, to those who witnessed such a transaction, the departing fusion personality would appear to ascend to heaven in chariots of fire. That's the exact language from the Old Testament. In the event of fusion, you don't die. The Adjuster seizes the immortal soul and transports it at Adjuster velocity, which is "instanter" to the first mansion world. Now, I suspect that the Adjuster has sensed fusion, and for that matter the personal guardian has sensed it—because believe me, such an individual would have a personal guardian.

The slow-moving seraphim have probably taken off, quite in advance, to be ready for the soul, so that everything is waiting for the fusion candidate when wham-bang, the Adjuster slides into home plate with a cloud of dust and the soul clutched in his little sweaty paw. You know what I mean? And there you are, and you wake up in the same way, only you wake up as a fused being. I don't think you probably wake up on the first mansion world. If you have achieved that inner quality of culture which enables you to fuse, I think you'd skip the whole seven mansion worlds. I would guess the fusion candidates would wake up on Jerusem, or maybe on the resurrection halls in the

constellation. And you know, in worlds settled in the advanced stages of light and life, fusion candidates almost completely miss the morontia existence.

They almost go from the material existence directly into the spiritual existence. They wake up on Salvington as last stage morontia beings. But, of course, they then have to go down and teach in those levels that they didn't ascend through. There's another deal about the mansion worlds. If you don't have much to learn on the first mansion world, they don't make you go to work there. You may need the mansion worlds, but you may not need all seven. For example, let's take our favorite survival candidate. We've killed Ruth off so many times today that she won't mind being knocked off once more. Let's take Ruth and compare her to one of these Bushmen that we were talking about. What was this language? Bantu. We get a Bantu tribesman, a stone-age guy, who makes it. He wakes up in another adjoining chamber. Now, I think he's probably got to get a full course of sprouts on the first mansion world. But let's say that they check Ruth over, and they say, "Well, kiddo, it's like this—you need some of this mansion world business, but we don't think you need the first mansion world. So take ten days off." Which is thirty days of our time. So Ruth barges around and looks to see did Paul make it, and so forth, and is Fred going to make it, you know.

Well, of course there's a big question about Fred because he's basically so darn mean, it's a question of does meanness equal his virtue, and so on. Very difficult balance to strike. And she looks up her friends and goes around and is pretty amazed to realize how little she knows about this mansion world, because the papers didn't tell her very much. They gave her maybe about a half of one per cent, or a tenth of one per cent of what to expect. And at the end of thirty days, she moves on to the second mansion world. She leaves her body behind. Every time you move from one mansion world to another, you leave your body behind, because the change is too great. You're down in the lower level of the material end of morontial reality. It's not until you graduate from the mansion worlds that you get a morontia form which is sufficiently typical of morontia so that from there on they can re-key you, and you don't leave your body behind you every time you move on.

Ruth will keep moving on until she hits a mansion world where they run an IQ on her, or a social quotient on her, or a spiritual quotient on her, or maybe a cultural quotient, or maybe a combined quotient, and they say, "Well, sister, I guess we've got something for you here." And so she goes to school. This may be the third mansion world, I don't know—or the fourth, or the second. And, of course, the first thing she does is learn the language. Because they certainly aren't going to instruct in English. How many English-speaking people do you suppose there are on the mansion worlds? Well, there are six hundred worlds, and they only speak English on one of them. And only a fraction of the people from this world speak English. So the first thing you do is learn Satanian, then you can talk to everybody. (Break in tape)

Eventually we achieve a status equal to a citizen on an evolutionary world that is settled in light and life. And then we graduate and go on to Jerusem. And on Jerusem we still keep on growing. You know? They believe in differential democracy up there. When you become a Jerusem citizen, you have one vote, but some folks have a thousand votes. You know why? They're smarter. They're more cultured. They're wiser. And every so often, you get yourself tested in terms of intellectual and spiritual growth, and they keep increasing your franchise, and the more you have on the ball, the heavier the ballot you

pack at the polls. And, please remember, all during this time, you're working as well as studying. You're thinking, you're feeling, you're acting.

You are teaching as well as functioning as a student. You will teach in the mansion world schools, as well as go through them as a student. And during this time, especially when you get to Uversa, you get a chance to go hitchhiking. You get some free time. And you go down to the airport. And you see the schedule of seraphic departure. I wonder is they'll have delays due to weather, and mechanical failures, and so forth? There's a seraphim that's going to world number in the system of Satania. Interesting world. Non-breather world. And you file with the dispatcher's office a request to go along with that seraphim, and you get approved.

So you enseraphim for world number. And you have a chance to spend some time there as a student visitor. This is how you spend part of your vacations, visiting the various worlds of the local system of Satania. You get a big charge out of being a graduate, a citizen. Maybe you've got about 600 votes now. You're an old-timer on Jerusem. You've got a little rank; you're an assistant professor in the schools there. You've been there for a long time. You're getting real satisfied with having achieved something. And you know what happens? One morning, somehow—this is because you're a person, and persons are quirky individuals—somehow, you get itchy feet. Somehow, you look at all this tremendous achievement, your postgraduate status, and somehow, it begins to shrink. You've been sitting down between rounds too long. You are beginning to get ripe to move on to the next level of the Paradise ascent.

You're darn tired of being a graduate student. You want to be a freshman again. You know? And this is when you move—are we going to fast?

Audience: Fine. Doing great.

This is when you move on to Edentia. They never make you move before you're ready. As the papers say, while the ascent is a long one, it's always punctuated by those temporarily stationary periods during which universe horizons stand still, and you can taste the sweetness of success. You're successful. You're not always moving up. You stand still, and you look back, and you say, gee, I made it. I made it. I'm on first base. I'm safe. And, pretty soon, you get a yen to try for second, you know? (Can't understand tape) regime is the most typical of the local universe ascent.

It's the mid point. In this respect, it's quite analogous to the major sector regime in the superuniverse. I think you spend the longest time here. You are a typical morontian. Not at the physical end, not at the spiritual end—at the mid-phase of morontia development. And what takes place on the constellation? Well, on the mansion worlds, they de-animalized you. When you finish the mansion worlds, you are a true human being. You are completely de-animalized. You're a cultured human being. (Break in tape) That's a kind of civil war we experience on this world. And that's the kind of civil war which is ended by the time we graduate from Jerusem. We have a unified purpose. And now, they can take such a unified being, and in the constellation regime, with its 771 worlds, that's a big lot of worlds, they can really start in—not to spiritual us—but to socialize us.

You know, I'm so tickled by these folks who are going to get to be spiritual right away. Are they going to be disappointed. You see, they're going to teach us real ethics

first. And they teach us ethics by having us live with beings who are very non-human. Not nasty and feisty, but just extremely alien. Why are they this way? Because the Creator Son and the Creative Spirit, with all of their tremendous ingenuity, have created them this way. They're a mutation. And you know something? This intrigues me. They're midway between material beings and spiritual beings, but they are not morontia beings. In other words, there's more than one route between matter and spirit. Morontia is just one of at least two routes. We have to live in the (can't understand tape) a long time. And I suspect that by the time we can live with them, we can live with anyone. We really come out of this experience with flexible, malleable, personalities.

But we're none the less individuals. This is not a technique in conformity, but this is a course of sprouts in tolerance, understanding, and give and take. I think this whole ascent increases individuality. I don't think it decreases it. When we've been socialized, then we can graduate from the constellation regime. I've got a hunch that the constellation regime is the height of the aesthetic side of the local universe ascent. To me, it's very significant that they tell the story of the celestial artisans right after the story of the constellations. I think if you've really got a yen to do something, you'll have a chance to do it on the way up to Paradise. Of course, if you want to be a morontia fire chief, I don't think they'll hold you to it if more mature consideration suggests that you don't really want to work in the morontia fire department as a fire chief.

But let's say that you've got tremendous aptitude to be a physicist. And let's say that you've got a hangover yen to be a musician. If you really want to be a musician, I think they'll give you a crack at it. And I think they'll let you work at it until you finally get fed-up with being a second-rate musician, and decide to shoot for the Melchizedek prize in physics, because you are, potentially, a first-rate physicist. But that's your choice. I like that idea. They don't push you around.

Audience: Bill, may I intrude a question? Do you mean because potentially you could be a first-rate physicist?

I mean this. I think aptitudes vary.

Audience: You think they go on?

Of course they do.

Sex differences are not obliterated. Sure, procreation is limited to this life, but maleness and femaleness is fundamental. And they tell us that even in the Corps of the Finality, Finaliters who were once men will think differently from the Finaliters who were once women. They'll continue to stimulate each other. This I like. I would hate to be a neuter. How do you gals feel?

Audience: No.

I will always remember I was a man, not a woman. And I will always remember that you gals were women and not men. Our aptitudes vary. If you'll recall, in this connection, there is a grand statement—it's in the paper on the celestial artisans. Yes,

section 8, on page 507: "Mortal Aspirations and Morontia Achievements." Let's just read a couple of lines from this.

"Many ambitions to excel which tantalize mortals in the flesh will not persist with these same mortals in the morontia and spirit careers. . . Nevertheless, those things which you so earnestly longed to do on earth and which circumstances so persistently denied you, if, after acquiring true mota insight in the morontia career, you still desire to do, then will you most certainly be granted every opportunity fully to satisfy your long-cherished desires." And in the following paragraph it discusses how we equalize intellectually before we graduate from this local universe, how we equalize spiritually when we enter the Corps of the Finality, and how having attained spiritual and intellectual equalization, we now discover that we are up against a new differential, an absonite differential. But equalization does not mean identity of aptitude, merely equality of horse power.

We will still, some of us, be artists, some writers, some physicists, some legal-minded persons, some better teachers than others, some better executives than others. When we graduate from Edentia as unified, socialized morontians, we will embark on the Salvington regime. And it is the purpose of this regime to spiritualize us. This is how we graduated from the morontia to the spirit level of development. And it appears to me that our principle training takes place on the worlds of the Melchizedeks, the Lanonandeks, the Vorondadeks, and the Life Carriers—the great physical research laboratories of the local universe are on the worlds of the Life Carriers.

On the Melchizedek worlds we have a grand round-up of our whole training to date. On the Lanonandek worlds we study the problems of the coordination of executive rulings in the ten thousand systems of the local universe. On the Vorondadek worlds we become students of the problems of legislative coordination, coordinating the legislative enactments of the 100 constellations. On the Life Carrier worlds, I suspect we get a good course of sprouts in biology and in physics and so on. And finally we move on to Salvington. They don't tell us much about what we do on Salvington. But they do tell us about the function of a very interesting group of seraphim. Up on Salvington, we'll benefit from the ministry of a group of supreme seraphim called Universe Orientators.

"These are the true friends and postgraduate counselors of all those ascending creatures who are pausing for the last time on Salvington, in their universe of origin, as they stand on the brink of the spirit adventure stretching out before them in the vast superuniverse of Orvonton." [P.428 § 4] Look, guys, we're getting ready to leave home. This is really something. So far, we've operated in Michael's universe. Now we're about to leave it for a greater universe. *"And at such a time many an ascender has a feeling which mortals could understand only by comparison with the human emotion of nostalgia. Behind like the realms of achievement, realms grown familiar by long service and morontia attainment; ahead lies the challenging mystery of a greater and vaster universe."*

"It is the task of the universe orientators to facilitate the passage of the ascending pilgrims from the attained to the unattained level of universe service, to help these pilgrims in making those kaleidoscopic adjustments in the comprehension of meanings and values inherent in the realization that a first-stage spirit being stands, not at the end and climax of the local universe morontia ascent, but rather at the very bottom of the long ladder of spiritual ascent to the Universal Father on Paradise." [P.428 § 5]

Again, an end is a beginning. And so we shove off from Salvington for the minor sector of Ensa, and there on this minor sector as first stage spirit beings, who are our instructors? High, spiritual beings? No, not at all. The Associate Power Directors, and our subject is the physical constitution of the universe of universes. Here is where we get a real mess of mathematics. Here is where, I think, we really study ultimatons and the like.

Audience: The artists and all?

The artists and all, sure. This is required. Here is where we get a real course of sprouts in, I think, the operations of Paradise, the functions of the Force Organizers, the machinations of the Power Centers, the Master Physical Controllers, the Power Directors, and so on. And I fancy we don't have a chance to pass on until we've taught this course to our juniors.

You remember, all the way through, you pass the roughest examination we can pass. You're not graded until you demonstrate your willingness and ability to teach the course. And, as you folks who have experimented with teaching this book know, that's the roughest exam you can undertake, isn't it? Well, one day we'll graduate from the capitol of the minor sector of Ensa, and we will move on to the capitol of the major sector of Splandon. And here we begin our intellectual growth in the superuniverse regime. And here we depart from the normal pattern. So far we have been students with residential status on just one unit. One capitol of one system, constellation, local universe, and minor sector. But when we graduate from the major sector of Splandon, we don't move on in to Uversa. We move over to the next major sector. And we move successively through all ten of the major sectors of the superuniverse of Orvonton.

We don't get off this level until the entire thirty Perfections of Days have certified our progress. If you want to get a feel for the superuniverse ascent, I think what you ought to read is the story of the ministering spirits of the superuniverses, particularly the secondary and the tertiary seconaphim. The primary seconaphim work for the Ancient of Days, and we don't have much to do with them. But the secondary seconaphim work for their associates, Divine Counselors, the Perfectors of Wisdom, the Universal Censors. We do have to do with them. They're the ones, you know, who depict wisdom, philosophy, cooperation, council, and the sheer joy of living, the satisfaction of service, and the discerners of spirits who are people. But then the tertiary seconaphim work with the ascendant co-ordinates of the Divine Counselors, Mighty Messengers, Those High In Authority, Those Without Name and Number. These are the folks that we come in contact with.

These significance of origins are not only concerned with judgment, they're concerned with ethics and relationships. These Memories of Mercy are not only concerned with giving evidence in the judicial system, but in teaching mercy. The Imports of Time not only advise the adjudicating authorities—did Ruth Burton have time or not making the decision?—they also teach the ascenders concerning the active and the passive use of time, work, and play. The Solemnity of Trust not only appraises our trustworthiness, but also teaches us trustworthiness. The Sanctity of Service is in part engaged in teaching us the importance of service. When we have completed our intellectual education in the universe regime, when all 30 of the Perfections of Days have

signed our report card, then we graduate to Uversa. And for the first time, we encounter Havona beings.

There's an overlap. Havona servitals are working out on Uversa and its satellites. Here's where we attempt to write our PhD thesis in the university of time and space. And I suspect that before we actually graduate, we have to do original pieces of work, besides doing all the prescribed work. I can imagine a good subject for an original PhD thesis. Let's say a group venture—it would take too long for one person to do it—but a group of graduates might decide to write a thesis appraising the bestowal careers of the Michael Sons in the superuniverse of Orvonton, or maybe the major sector of Splandon. What did you learn from an analysis of these careers? That would be an interesting thesis, wouldn't it? Or, here would be another interesting one: Why is it that the Michaels don't always bestow themselves in the same way?

You know, there's only one required bestowal for each Michael Son? That's the seventh. That's prescribed. Our Universe Sovereign bestowed himself as a Melchizedek, but not as a Vorondadek. As a Lanonandek, but not as a Brilliant Evening Star, or an Archangel. As an Adam, but not as a (can't understand tape), a (can't understand tape). As a seraphim, but not as a cherubim, or a midway creature. Don't you suppose that in other local universes, they hit some of these life levels Michael omitted? He can't hit them all. He elected to use three of his bestowals in the guise of an ascending mortal, physical, morontial, and spiritual. That left only four for other types of universe life. Don't you suppose that other Michaels in other local universes have different ideas? Wouldn't that be an interesting study?

Why were the bestowals different in this local universe as compared with that one? Well, there comes a day when we graduate from the university of time and space. I don't think they kick us out right away. I think they let us walk around. With graduate status, you know? Maybe by that time, our local universe will be settled in light and life. It may take that long to get there; I don't think so. If we came from a local universe settled in light and life which has membership in the superuniverse government—Nebadon is like Hawaii, we're just a territory in Orvonton. We have yet to be admitted to the Union. We will be admitted when we're settled in light and life. Such a citizen, though, might serve a tour of duty in the Uversa legislature in one of the houses which passes the laws governing the superuniverse of Orvonton.

But there finally comes a day when we take off. And we take off with a transport seconaphim, because that long flight to Havona, well, a seraphim just doesn't have a big enough gas tank. She'd run out of gas; she hasn't got jets enough. It takes a seconaphim to go from Uversa to Havona. A DC-3 just won't make it. It takes a DC-7. And we land on the pilot world of the outer circuit of Havona, and now time is no longer of significance. Up until now, time has been of relative significance. From here on, there are no classes. Up until now we've advanced sometimes as individuals, sometimes as classes. But from here on in, we advance only as an individual, and we're accompanied by three people: by a graduate guide who meets us, and who stays with us throughout the Havona ascent, by the associated servital attached to that guide, and by whatever secondary supernaphim is assigned to us on a given Havona circuit. We'll have seven different secondary supernaphims going through Havona.

And you'll recall, they read us out of the fine print in our diploma that we got from Uversa, you remember, it is hereby certified that this individual is graduated, you know,

maybe cum lauda, magna summa, at any rate, it says there in the fine print, with the seal of Orvonton on it, we hereby certify that this ascendant pilgrim has learned to get fat on disappointment, to feast on uncertainty, to invigorate in the presence –in other words, we have really developed the tinsel strength of this pilgrim. This is a tough citizen. We've tested him. Then they tell us it's on this outer circuit of Havona—we're really tough characters—but it's on the outer circuit of Havona that for the first time we discover what real effort means. We're freshmen in the university of eternity. That's a hell of a sight more difficult than the university of time and space.

This is a real rough school. This is a really rough school. On the outer belt of Havona worlds, we get a primary course of sprouts on what this is all about. You'll recall they tell us how many times they break down the subdivisions; I suspect if we had normal textbooks for each subject, this house wouldn't be built big enough to hold them. This is the elementary course in Havona. And when we are through with the outer Havona circuit, we're introduced to the Master Spirit of the superuniverse of our origin. This happens to be Master Spirit Number Seven. This is the high being that we meet in the course of our ascent. And then we move into the sixth circuit.

This is the closest approach we make to the Supreme Being in the entire Paradise ascent –though with the outer Havona circuit, we're introduced to the Master Spirit of the superuniverse of our origin. This happens to be Master Spirit Number Seven. This is the high being that we meet in the course of our inward ascent. And then we move into the sixth circuit. This is the closest approach we make to the Supreme Being in the entire Paradise ascent. They're very specific. They say we never find the Supreme Being. But they say that during our passage through this circuit, things happen to the ascenders which can be explained only if it is assumed that the Supreme Being, the God of evolution, is doing everything possible for his evolutionary children to prepare them to meet pre-evolutionary Deity on Paradise.

The secondary supernaphim who work on the sixth Havona circuit are spoken of as Supremacy Guides. They don't guide us to the Supreme Being, they guide us to the Master Spirit who speaks for the Supreme Being—the same Master Spirit we met before, Number Seven. Then we graduate to the fifth circuit, and it's from there that, for the first time, we attempt to find Deity on Paradise. This time, the Third Person of Deity, the Infinite Spirit. And if we succeed—and few fail—we go on to the fourth circuit, the circuit of the Sons. And it's from this circuit, it's on this circuit, that the Creator Sons have extensive activities. They're in training there long before they go out in time and space. And it's from this circuit we attempt to find the Eternal Son. And again, few fail, although some may. And then we go to the third circuit. That's the great adventure. You know, it's odd. I would never have written these papers this way.

I would have had that on the first circuit, the innermost. But the great adventure does not take place on the last Havona circuit. There are two more ahead. And here, they say, they just don't spare the horses. Anybody who could be of service is drafted for teaching and helping purposes, because it's from here we attempt the recognition of the Universal Father. And if we succeed, the rest of it is formality. And if we fail, it's not a real failure, it's a delay. We always go back to a superuniverse that has within it inherently that educational value which will insure that we will never fail on the second attempt. No ascension candidate ever fails twice. The educational regime may break

down the first time, but when corrective reading is applied, Johnny always learns to read. They tell us that the second and first circuits are anticlimactic.

The great adventure is over. And they observe that many times people want to sort of reminisce, and wish they could start back, you know, go through all the hell they've been through, moan about, groan about, and so on. This is a quiet period. The tremendous stimulus of the adventure of time is over. And the forward urge of eternity is yet to be encountered. We're catching our breath. And then we have that terminal sleep in which we wake up on Paradise. And the papers point out that the reason we didn't go through it before is because we merely went to Paradise with a student's visa. Now we're going with residential status, and the transit is different.

This time, when we wake up on the shores of Paradise, we wake up with citizenship status. And you'll recall, we enter into the regime of the primary supernaphim. And they tell us it's kind of a shock getting used to Paradise society. Sure, we've met the Paradise citizens out in Havona as descending pilgrims. But holy smokes, we've got transcendentalers to meet on Paradise. You know, there's a mish-mash of all three levels of the firehouse on Paradise. We need guides. We don't know our etiquette entirely. It takes directors of conduct, interpreters of ethics. There's nothing wrong with our motive, but our technique needs polishing. And finally, we pass through the hands of the Masters of Philosophy who discourse on the unknowables, and they say they don't explain them entirely, but we feel better about them.

And then we attempt worship. I don't believe that we have any understanding of what Paradise worship means to an ascending animal who's finally made the grade, because the kind of worship we talk about down here is all too often associated with a hard pew and somebody using a holy tone, you know? I always get a twitch of nausea when I hear a holy tone. There's nothing wrong with it, I'm just not harness broken to it. I was going to say church broken. But there, they say, worship exceeds the greatest pleasure we've ever known. So much so that it gets out of hand. And things have to be done to fix it so that we aren't going to spend all of eternity in worship.

And then, there comes a time when we stand in the receiving circle of the Corps of the Finality. And for the first time, we do business with one of the Architects of the Master Universe, the senior Architect, who administers to these mortal ascenders the Trinity Oath of Eternity. Think about that. The Trinity Oath of Eternity. This is forever. And now, we've made it. And now, do we rest on our laurels?

No. The paper says, and now the finaliter is face to face with the challenge of God the Ultimate. ■

What Will we Find in Outer Space?

Let's explore what we may find in outer space.

How are they going to run it? In the first place, the grand universe is going to change. Some beings who are stationary may not remain stationary. We know about the orders of stationary citizens. Sons. For example, midwayers are called stationary citizens. You know, they don't count us as citizens. We don't live here long enough. But the midwayers live on Urantia a long time. But even they eventually move. Adamites are stationary citizens of Jerusem. But after a long, long, time, they, too, move. A very few are commissioned as planetary Adams. Some serve as non-reproducing assistants to planetary Adams in the era of light and life. Some finally get permission to start the Paradise journey direct from Jerusem.

There are natives of the Father's worlds. Havona has its natives. Paradise has two kinds of citizens: Those who are born there, and Adjuster-fused ascenders who lack planetary experience. Status is going to change at the end of the present universe age.

Creatures who trinitize—a creature trinitized son—and who experience spiritual bi-unification—what does that mean? Don't ask me. I merely quote the word. Their status may change at the end of the present universe age.

Listen, there are a billion Universal Censors in Havona, one on each world. They haven't had a doggone thing to do since they were created. They're there, probably, in anticipation of the needs of a future universe age.

Well, what happens out in outer space? First of all, we've got two Trinities acting and interacting. We've got the Paradise Trinity functioning in functional relationship to the First Experiential Trinity. Secondly, we've got the Supreme Being functioning as the sovereign of the grand universe and as a super all-mighty functioning in outer space. I think the Seven Master Spirits will still be functioning. Whether they'll operate in connection with the seven superuniverses or not, I don't know. But I'm sure they'll be operative in outer space. Remember, these Master Spirits are not only Supreme, they're Ultimate expressions of Deity. There may be two or three types of Creator Sons in outer space. More about this later.

We'll be out there. And one of our jobs will be to compensate outerspacers for the fact that they can never experience evolutionary growth such we have experienced.

I believe there will still be finite reality, because there's finite reality in Havona, but evolutionary, experiential growth will no longer be attainable. Absonite growth will begin. That's a rough inventory.

What will these outerspacers be like? Listen. Can you imagine two Havona natives speculating on what superuniverses are going to be like, before Grandfanda ever got there? They know about the superuniverses, but they've never seen an imperfect being. All they've seen was born in perfection. And I don't believe a Havona native could imagine an imperfect being. He had to meet one. I don't believe that we can imagine the nature of an outer spacer.

Let's consider this whole question of Creator Sons and Creative Spirits. You might put down a couple of references. Page 235, paragraph 4 speaks of more than 700

thousand Creator Sons. Page 1299, paragraph 5 speaks of well-nigh a million Creator Sons. There's an equal number of Creative Spirits, aren't there?

Well, let's do some thinking. We know that there are exactly 700 thousand Unions of Days. One is created to function as the Trinity ambassador at the court of a Creator Son. We know that the plans of the Architects of the Master Universe provide for precisely 700 thousand local universes, because we're told that each local universe embraces 1/100 thousandth of the power charge of the superuniverse.

The exact number of inhabited worlds is a little indeterminate. But the number of local universes is not inexact. It is precise. But we've got more than 700 thousand Creator Sons. We've got well-nigh a million of them. And there's absolutely no indication that they're a fixed number.

I don't see that the Universal Father and the Eternal Son ever will stop conceiving identical thoughts, and every time they do, another Creator Son is born, and another Creative Spirit differentiates within the Infinite Spirit. So, there isn't enough room for all the Creator Sons in the seven superuniverses, is there?

And this means that when we go into outer space, there are two kinds of Creator Sons who are going into outer space: there are master Michaels, who have had the experience of functioning as creators in the present universe age, and there will be Creator Sons who will have their initial function as creators in the next universe age.

And there may be two kinds of these Creator Sons. Consider, type one: a Creator Son, now in existence, but who is destined not to be able to function as a creator in the present universe age. Type two: a Creator Son who is born in the next universe age, and who also functions in the next universe age.

So we can have three types of Creator Sons. Those who were born in the present age and who function as creators in the present age. Those who were born in the present age, who have personal memories of the present age, but who did not function as creators. And those who were both born and function as creators in the next universe age. How big is the first outer space level? Well, it's just beginning to wind up now. They're pouring concrete out there. Haven't opened up the subdivision yet. Just laying sewers.

And already there are 70 thousand aggregations of matter—each one is bigger than a superuniverse. They're going to become tremendously bigger. If there are 70 thousand aggregations of matter, and 700 thousand Creator Sons, it suggests to me that each one of these aggregations will have assigned to it 10 thousand Master Michaels.

I think of these Master Michaels as being senior to and supervisory of those Creator Sons who have never yet functioned. I can see the two levels of creator activity. All Michaels are the same in nature, as all Thought Adjusters are identical in 90 divinity. But the Sovereign of Nebadon is something different that what he was when he came out from Paradise. His nature has been augmented by experiential additions, right? It is in this respect that the pre-Supreme Michaels will forever differ from the post-Supreme Michaels. Whatever experience the post-Supreme Michaels have, it will not involve participation in the growth of the Supreme Being. We will have two different kinds of Michael Sons—not different in 100 original divine nature, but quite different in acquired, experiential nature. Does this make sense?

If the Creator Son and Creative Spirit of Nebadon sometimes trinitize an equal creator, this being will be expressive not only of their Paradise divinity, but also of their experiential growth, right?

These post-Supreme Creator Sons and Creative Spirits who never function as creators in the superuniverses may sometime also trinitize a being, but it will be a different kind of a being, won't it?

(Break in tape) Let's follow a local universe Mother Spirit out into the first outer space level. She and her Creator consort have been commissioned to function as creators out there. Can she create seraphim?

Audience: I think so.

I don't.

Audience: Why not?

Because she's no longer working within the growing Supreme Being. Universe potentials have changed.

Audience: They contribute to the Supreme Being.

She is the same as the Creative Spirit of Nebadon. But what she's got to work with is different. I think she'll create ministering beings, but I don't think they'll be seraphim. I question that seraphim will be create-able after the present universe age.

You see how different it's going to be? We blindly assume, for example, that things which we see are universal, and they aren't, any more than air is universal. We know that if we go far enough off the surface of the earth, we run out of air. But we accept the Supreme Being as being a universal reality much as we accept the planetary atmosphere as being a universal environment.

The personalization of the Creative Spirit will be somewhat different out there than in here. She'll go out into outer space as a second stage spirit becoming a third stage spirit when she gets out there. But her achievement of personality must be something different from what it was in the present universe age. Her nature is the same; the environment is radically different, hence the experiential factor of growth will be radically different. I sometimes wondered if God the Sevenfold will remain God the Sevenfold. Or will God the Sevenfold articulate additional levels. Will God the Sevenfold become—let's just speculate boldly—God the Tenfold. Who knows?

How many levels of Creator Sons will there be? At least two, possibly three.

This seventh level of total Deity function is formidable, isn't it? Do you notice how this level sort of starts real absolute and swings down and comes back real absolute? Can you think of anything that's parallel to that?

Let's take a look, just for comparison, at universal, non-spiritual, energy systems—physical energies. This thing starts out with something which they call absoluta, space potency. And then it evolves into something called segregata, primordial force. And then it evolves into something called ultimata, emergent energy. And then it evolves into something called gravita, or universe power. That's matter as we understand it. Then it begins to swing back towards something absolute, because in Havona, they speak of energy as triata. And up on upper Paradise, in connection with the transcendental peoples,

there is a form of energy known as tranosta. And then, the energy of Paradise itself is known as monota, and it's pure energy.

And the only way you can tell the difference between monota and the spirit associated with Paradise Deity is to give it a different name. Paradise material energy and Paradise spiritual energy are indistinguishable except by name. Isn't that interesting? That's the same sort of swing that we're encountering here in the seven levels of total Deity function.

Of course you well know there's an eighth level that isn't listed here. That's the absolute level. Let's consider how big is this master universe.

I wanted to figure out how big the first outer space level was. I'm intrigued by the fact that they have ten times as many Architects as they do for the seven superuniverses. But if you take the number three in relation to the number seven, you don't get a true estimate of the difference between the size of Havona and the size of the seven superuniverses, do you?

I know that there's 70 aggregations of matter out there, but they are already each one of them larger than the superuniverse. It's more than 70 times as big, isn't it? It's bigger, and more than 70 times bigger. All right. (Note from the editor: Elsewhere in these transcripts as well as in the Urantia Book, it makes mention of 70 thousand aggregations of matter).

What do the papers give us that we can reason with? On page 360 they give us the radius of Orvonton. It's 250 thousand light years. That's not the absolute radius. It can be off somewhat. But it's the distance from Urantia to Uversa. And we're told that we're out on the edge of Orvonton. So I'm going to assume that we're at the edge, knowing full well that we're not quite. But close enough for this calculation. I'm going to assume that if it's 250 thousand years in from the outskirts of Orvonton to Uversa, it must be another 250 thousand years from Uversa in to the inner margin of Orvonton. What I'm seeking for is the transverse diameter of a doughnut. Do you follow me? Where the hole is Havona. So, I'm going to assume that the transverse diameter of the doughnut, which is the seven superuniverses, is a half a million light years. And for conceptual purposes, I want to give that a scale value of one inch. I can't think of a half million light years. Gee whiz, the distance between the earth and the sun is what—15 light minutes. These are years!

Visualize the doughnut. I got a doughnut that is an inch thick through the dough. Now—pardon me, I've got to read this, because otherwise I can't remember, it's too intricate. The question is, I want to know what is the diameter of the whole doughnut? I've got the transverse diameter of the dough, but how big is the hole? We have no information on this subject. So I raise this question: Can we ignore the hole, or not? I think we can't, because I think Havona is very small as compared to a superuniverse. (Note from the editor: Based on Bill's conclusion at the end of this text, this sentence should read *I think we can...*) Let's reason now. Havona has got to have enough volume and space to contain one billion worlds. Forget the 21 satellites, and the dark islands. But the seven superuniverses have seven thousand billion inhabited worlds. There are seven thousand times as many inhabited worlds in the superuniverses as there are in Havona. And this completely ignores uninhabited spheres—suns, dark islands, architectural spheres.

Gee whiz, just for example—the number's worked out in here: "If all the projected local universes and their component parts were established, there would be slightly less than 500 billion architectural worlds in the seven superuniverses."

There are five hundred times as many architectural worlds in the superuniverses as there are in Havona. I'm referring to Jerusem's, Edentias, Salvingtons, Uversas. Five hundred billion architectural worlds, just slightly less. Listen. In case you think these inhabited worlds are any criteria of how many space bodies there are, at the end of the paper on the seven superuniverses, on page 182, they make this statement: "The grand universe number of your world, Urantia, is five trillion, 342 billion, 482 million, 337 thousand, 6 hundred sixty six."

Audience: In what? I forget.

"That is the registry number on Uversa and on Paradise, your number in the catalogue of the inhabited worlds."

And I suspect they're registered in frequency, just as they are in Satania. We are six hundred six of the system of Satania, which means, six hundred five worlds developed human life before us. We were the six hundred sixth on which human beings evolved. That determined our number.

Now, that's a big number, isn't it? But listen to the next statement: *"I know the physical-sphere registry number,"*—in other words, they've got all physical space bodies registered, inhabited or uninhabited—*"but it is of such an extraordinary size that it is of little practical significance to the mortal mind."*

It's an altogether bigger number. So when I reason here that the seven superuniverses, based on inhabited worlds, are seven thousand times as big as Havona, that is a major understatement. They're altogether much bigger, aren't they? And these worlds aren't moving at random. They're moving in the linear procession of seven circuits. It takes more room out here for the helter-skelter motions of Orvonton as compared with the regular, orderly motions in Havona. I have the belief that the central creation figures in at probably 1/100th of one per cent of the total volume of the grand universe. One one hundredth of one per cent. Or, the relationship on one penny to a hundred dollars. I think such a small percentage of such a large volume can be cheerfully ignored. I think the hole in the doughnut is so small that we can calculate without worrying about it. So, I'm going to assume that the diameter of the whole grand universe is twice the transverse diameter of Orvonton. ■

The Local Universe Mother Spirit in the Present Universe Age

The first universe age is the Son in partnership with the Father. They did the planning. You go back to the zero age, there was no Conjoint Creator, any more than there was a Havona. Of course, this a misnomer. But conceptually, Havona was planned by the Father and the Son. The Infinite Spirit didn't plan Havona. The Infinite Spirit came into being by executing the act which was planned by the Father and the Son. Now, in the second universe age—now—the relationship is between the Son and the Spirit. Do we have the Universal Father on Salvington? No. We have his Son, and his Spirit associate. The Spirit, in this age, sustains the relationship to the Son which, in the previous age, the Son sustained to the Father. Do you get that picture?

Here's another parallel: How did the Infinite Spirit achieve personality? By the act of the creation of Havona. Prior to Havona, the Son was a person. But prior to Havona, there was no third person of Deity, was there? I always cringe when I say that, because there never was such a time.

Let's consider the zero point—not age, but the zero point—in terms of the local universe of Nebadon. What do we have? Well, we have Michael. And Michael is very much personality, isn't he? Michael had a long universe career before he ever came out here. We don't know much about what these Creator Sons do. But we know that they work on the fourth circuit of Havona.

Let's get some references here. Page 293: *"The fourth circuit of Havona is sometimes called the `circuit of the Sons' . . . There are seven worlds in this circuit on which the reserve corps of the Paradise Michaels maintain special service schools of mutual ministry to both the ascending and descending pilgrims. . ."* Remember, *descenders are Paradise citizens: " . . .and it is on these worlds of the Michael Sons that the pilgrims of time and the pilgrims of eternity arrive at their first truly mutual understanding of one another."* [P.293 : 5]

Page 250: They are talking about creature trinitized sons of mixed parentage, who aren't even allowed to function in the present universe age. They're pulled into Vicegerington. [P.250 : 4] *"These unique sons of the children of time and the citizens of eternity are all held in reserve on Vicegerington, where they 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 corps of the Creator Sons."* There's just two casual references to what Michaels are up to before they ever come out here. Michael's Creative Consort came into existence concurrently with the appearance of Michael of Nebadon—or of that Michael who was to be Michael of Nebadon.

Did you ever stop and think—we don't really know his name, do we? Michael is the name of an order. What do you suppose they called him before they could call him "of Nebadon"? That seems to be a technique which is followed. The Adam who came to our world was not called Adam on Jerusem. But when he came—the original Adam of Jerusem is an unborn being. The original Adam and Eve of Jerusem are the personal beings created by Michael. All of the other Material Sons are their children, or indirect.

But when our Adam and Eve came here, they forsook their personal names, and they took the name of their order, Adam of Urantia. I wonder what his name was on Jerusem?

Audience: We'll find out, won't we?

Probably, yes. I'm sure he had a name. On the universe records, we do not receive a name until we fuse with our Thought Adjuster. Nevertheless, I'm sure we will be referred to by name.

Andon and Fonta received those names somewhere on the mansion worlds when they fused with their Adjusters, but they had names in this life: Sonta-an and Sonta-en. At any rate, Michael's a person. But this Creative Consort of his is not a personality. She is a second stage Creative Spirit. And, in the beginning, when the Father and the Son jointly conceive an identical idea--that's the basis for trinitization, too, incidentally--a Michael Creator appears. And the Infinite Spirit--this act repercusses in the Infinite Spirit because it is the nature of the Infinite Spirit to respond to any joint Father- Son plan. That is her nature.

And something differentiates within the Infinite Spirit. And I would call it the capacity to co-operate with this Creator Son.

And that's step one in the initial differentiation of a Creative Spirit. A Creative Spirit--I don't care how old she is--can't progress beyond the second stage, can she? Because if you'll flip the page, you'll see that the third stage can't be reached until she comes out here in time and space, and begins to work, not as the mother of Seraphim, but as a super power center. So. We've got an interesting parallel now. As you go down the six known stages of the evolution of a Creative Spirit, you discover she is becoming increasingly personal. She is becoming less and less of a focus of the Infinite Spirit, and more and more a divine personality in her own name and right. And how does she do this? She does this by collaboration with the Creator Son in the perfecting of a local universe. And this is an exact parallel of how the Infinite Spirit came into being--except the Infinite Spirit flashed into being in eternity. You can't see it happen. But this is happening in time, and so it can be observed. A Creative Spirit becomes real, as a personal being, exactly as the Infinite spirit became real, as a personal Deity, through the completion of a creative act. Isn't that fascinating? The papers never quite say that she's personal. They tell us that Michael has always regarded her as a personality. They say that when she reaches the fourth stage of being, personal qualities are tremendously heightened. The Creative Spirit of our local universe is now in the fifth stage of being, because our local universe has entered upon its post-bestowal ages. When Nebadon is settled in light and life, she will be a sixth stage Creative Spirit. And then, there's number seven--unrevealed.

I can see a parallel, too. Finaliters are sixth stage spirits. And the implication is, we'll be seventh--someday. My guess is, we will become seventh stage spirits either at the end of the present universe age, or at the beginning of the next universe age. What that means, I don't know. But we're unfinished beings.

And of course, I think when we become finished beings, in one sense, we will merely discover that we are kindergartners in a higher sense.

When a planet is settled in light and life, gee, we've made it, see? But then you discover there are stages of light and life, and you go right on progressing into the

different epochs of light and life. The Son and Spirit are collaborating in the present universe age, and this collaboration is not so much a Paradise collaboration, as it is a time-space collaboration. The union of the Son and the Spirit is out here in the local universes, which are the evolutionary cauldrons. This is where it's really happening. Here, even the local universe rulers evolve.

And let's consider the nature of the diverse evolution of a Creator Son and a Creative Spirit. I think of the two courses of evolution as operating at right angles to each other.

A Paradise Creator Son has no evolution of personality, does he? He is a person from the very beginning. His evolution is descending, from God to man, touching various stages so that his composite nature, when completed as a Master Son, involves an intimate, experiential knowledge of everything that is knowable—from the Universal Father to the life of a carpenter here on earth. He's got it in principle. He doesn't have to touch every level; this is not necessary. But he has covered all these levels in principle. No one can ever say to the Sovereign of Neadon, concerning income taxes, or family budgets—thus you dare—Charlie, you know? He's worked his way down. That's kind of an odd concept to us, isn't it? We have to work our way up. But this is true throughout the universe. Here. A local universe Mother Spirit creates angels. There's seven levels of revealed angels as we know them, from Supreme Seraphim all the way down the line. And these angels, some of them born as Supreme Seraphim, they have to work their way down to achieve these lower levels of function, just as those who are born on the lower levels have to work their way up.

This is a little hard for us to understand, because we are low men on the totem pole, and we start out as the zygotes, you know—fertilized eggs—and from there on it's all growth.

Michael's evolution is of a descending order, right? His Creative Spirit has an experiential growth that is at right angles to Michael's. She knows what it is to be an impersonal spirit at the beginning. I think she could visit the worlds of the Eternal Son as a first or second stage Creative Spirit. She's not a person, and personalities can't visit those worlds.

As Michael knows the descent from personal experience from God to man, so she knows what it means to go from being an impersonal creative focus of the Infinite Spirit to a true personality, a new personalization of Deity. Between them, these two encompass just about all conceivable growth experience, don't they? The experience which Michael couldn't have, since he starts as a person, she has, because she didn't start as a person. Isn't that intriguing?

This is a different type of growth entirely, which is quite foreign to our thinking because we start as persons. Michael's growth is much more comprehensible to us than is the—Michael's vertical descent is more comprehensible to us than the lateral growth of the Creative Spirit. But between the two of them, they encompass about all of everything that could take place experientially on the finite level, don't they?

Audience: And it's all experiential, isn't it? She did it. ■

Destiny of the Master Michaels

Audience: Why, Bill, should the worlds of the Eternal Son be non-personal when he is a personal being?

That's the limitation of the Absolute Personality. He can't create personality. Both the Father and the Spirit can. When we get into personality we'll observe this. But he creates, and when he creates in a solitary fashion, he produces other-than-personal beings. And these are the inhabitants of the second belt of Paradise satellites.

Let's do a little thinking. What is the objective of Son-Spirit collaboration? We are now getting pretty near—our thinking is now drawing to the—pointing to the closing chapters of the present universe age.

What are the Creator Son and Creative Spirit attempting to do? Well, obviously, their immediate job is to attempt to duplicate on a one per cent basis what the Father and Son did in Havona. The local universe has one per cent as many inhabited worlds as there are in Havona—ten million in relation to a billion. They're going to do this in time. They're going to grow experientially in the process.

When a Creator Son has finished his bestowal career, they don't call him a Creator Son any more, do they? They call him a Master Son. At that time he receives the title of Sovereign of his local universe. And he takes a new oath. The first oath he took was not to assume sovereignty without earning it.

Now that he's earned it, and they make him Sovereign, they put a new restriction on him. He takes another oath: not to do anything radically new. This doesn't mean that he can't continue to use creative imagination in the further elaboration of the plans which have been propounded. He's got two thirds of the local universe ahead of him. There'll be further ramifications—but nothing radically new.

Why? I've got a theory. I think a Creator Son is more than finite. And I think that when he becomes a Master Son, he's got some superfinite potentials that could operate, and they don't want them to operate in the present universe age. That's for the next universe age. And I think they just make sure by saying, "Now, look, keep these in reserve."

When the Creator Son and Creative Spirit came out here in time and space, and when they had finished the initial work of whipping this local universe into shape, they engaged in their first creative act, and the product of that creative act was Gabriel. They put everything they could into Gabriel, in terms of producing the perfect executive. I think of Gabriel as the Prime Minister of the local universe.

Did they trinitize Gabriel? The answer is no. Gabriel is not the equal of the Creator Son and the Creative Spirit. If he were their equal, he too would be a creator, wouldn't he? I believe that when the Creator Son and Creative Spirit had perfected this local universe, their function—their required function—begins to diminish.

Let's stop and think. What's it going to be like when Nebadon is settled in light and life? And Orvonton is settled in light and life? When the seven superuniverses are settled in light and life? I'm not so sure that the Creative Mother Spirit will need to minister

mind to the inhabitants of these perfected universes. I'm not so sure--and Julia will like it in those days because you get your cosmic mind direct and it stays with you, see?

Audience: Well, I don't like this one I have, I want a better one.

So do I.

I think maybe the inhabitants of these worlds far settled in the advanced stages of the seventh stage of light and life--maybe they can operate on a cosmic mind. If so, the local universe Mother Spirit's out of work, isn't she? In terms of mind.

If death ever finally vanishes from the inhabited worlds, she probably won't have to keep on creating seraphim.

Is Michael needed as a creator anymore? No. Creation is over in a local universe. Administration is what is required. And, when a local universe is settled in light and life, its future administration is foreshadowed. Administrative duties are largely assumed by three excellent administrators: the Trinity Ambassador, the Union of Days, Gabriel and his associate, the Father Melchizedek.

I think in the next universe age, the age of the first outer space level--the third universe age--I don't think there are going to be any Creator Sons or Creative Spirits in the local universes.

I think they're going to be run by these three beings: the Union of Days, the Bright and Morning Star, and the Father Melchizedek, although I think Michael will always retain the title of "Sovereign of Nebadon," just as the carpenter carries the title, "Planetary Prince of Urantia." That's no title for a Creator Son to carry, but it's a great honor for a human being to carry that title.

And don't you imagine that they'll really deck out the streets of Salvington with Japanese lanterns and bunnies on those occasions when Michael revisits his capital, coming in from outer space on the way into Paradise. This will be occasion for great a jamboree on Salvington.

But don't you see? The two Creators have worked themselves out of a job when their local universe is settled in light and life.

Audience: They've raised their family.

That's right. They've raised their family. Now, the papers speculate--starting on page 241, but mostly on page 242--they discuss the future of the Master Michaels. They're discussing this problem of restricting superfinite creative powers, and they go on to say, "*It is highly probable that these undisclosed creator powers will remain self-contained throughout the present universe age. But sometime in the far-distant future, in the now mobilizing universes of outer space, we believe that the liaison between a sevenfold Master Son and a seventh-stage Creative Spirit may attain to absonite levels of service attended by the appearance of new things, meanings, and values on transcendental levels of ultimate universe significance.*" [P.242 :2]

"Just as the Deity of the Supreme is actualizing by virtue of experiential service, so are the Creator Sons achieving the personal realization of the Paradise-divinity potentials bound up in their unfathomable natures. When on Urantia, Christ Michael once said, 'I am the way, the truth, and the life.' And we believe that in eternity the

Michaels are literally destined to be 'the way, the truth, and the life,' ever blazing the path for all universe personalities as it leads from supreme divinity through ultimate absonity to eternal deity finality." [P.242 : 3]

And that's the adventure I want to take you folks on today.
(Break in tape).

Let's take a look at page 643. *"As the frontiers of experiential Deity are extended out into the domains of the Unqualified Absolute,"—and the domains of the Unqualified Absolute are defined in Paper 12 as the outer space levels—"we envision the activity of God the Sevenfold during the earlier evolutionary epochs of these creations of the future. We are not all in agreement respecting the future status of the Ancients of Days and the superuniverse Master Spirits. Neither do we know whether or not the Supreme Being will therein function as in the seven superuniverses. But we all conjecture that the Michaels, the Creator Sons, are destined to function in these outer universes. Some hold that the future ages will witness some closer form of union between the associated Creator Sons and Divine Ministers; it is even possible that such a creator union might eventuate in some new expression of associate-creator identity of an ultimate nature. But we really know nothing about these possibilities of the unrevealed future." [P.643 : 1]*

Audience: They always come back to that, don't they?

Yes. *"We do know, however, that in the universes of time and space, God the Sevenfold provides a progressive approach to the Universal Father, and that this evolutionary approach is experientially unified in God the Supreme. We might conjecture that such a plan must prevail in the outer universes; on the other hand the new orders of beings that may sometime inhabit these universes may be able to approach Deity on ultimate levels and by absonite techniques. In short, we have not the slightest concept of what technique of deity approach may become operative in the future universes of outer space." [P.643 : 2]*

"Nevertheless, we deem that the perfected superuniverses will in some way become a part of the Paradise-ascension careers of those beings who may inhabit these outer creations. It is quite possible that in that future age we may witness outerspacers approaching Havona through the seven superuniverses, administered by God the Supreme with or without the collaboration of the Seven Master Spirits." [P.643 : 3]

Audience: What does that mean, without the collaboration?

Well, it might signify the Master Spirits are going to be more concerned with outer space. Remember, these Master Spirits are not finite. These Master Spirits embody all of the Supreme, and all of the Ultimate, and all of the Supreme-Ultimate attributes of Paradise Deity but not their absolute attributes.

We've reached the end of the present universe age. The papers do some interesting speculating.

(Break in tape)

—find the Supreme Being. You'll recall that God the Father and God the Supreme are not respecters of persons. But they operate differently. With God the Father, you have

an "each" relationship. With God the Supreme, you have an "all" relationship. No creature will find God the Supreme until all creatures can find God the Supreme.

And when we find God the Supreme, we are going to find God as comprehensible to creatures. We can understand the Supreme Being because we are like him. He had an origin in time. We don't have to go back and say, "Gee, but it never really happened this way."

He has age. The Infinite Spirit has no age. He's not eternal in the past sense of the word—only in the future sense, as we are. He grew, partly because of the environment of growth, and partly because of his own personal efforts to grow. And that's us. That's exactly how we grew.

We will be able to portray the Supreme Being, because we are flesh of his flesh and bone of his bone; even as Michael could portray the Father, because he is of origin in the Father. I don't say we make a portrayal of the magnitude of Michael, but as creatures we can portray the Supreme Being.

The papers speculate that he'll become personally resident on Uversa of Orvonton, because it's the seventh superuniverse. And at that time, they'll take down these iron curtains between the superuniverses, and blend them.

There's an interesting principle which they follow. It's like the seven colored races on earth: They want them to pull apart, and work out their own cultures. And then—when they've been upstepped with Adam's blood—they merge them. They're doing that same thing with the superuniverses, aren't they?

There are very few beings who can go directly from one superuniverse to another; very few. The perfected grand universe of those future days will be vastly different from what it is at present. Gone will be the thrilling adventures of the organization of the galaxies of space, the planting of life on the uncertain worlds of time, and the evolving of harmony out of chaos, beauty out of potentials, truth out of meanings, and goodness out of values.

The time universes will have achieved the fulfillment of finite destiny, and perhaps for a space there will be rest, relaxation from the age-long struggle for evolutionary perfection—but not for long. Certainly, surely, and inexorably the enigma of the emerging deity of God the Ultimate will challenge these perfected citizens of the settled universes just as their struggling evolutionary forbearers were once challenged by the quest for God the Supreme. The curtain of cosmic destiny will draw back to reveal the transcendent grandeur of the alluring absonite quest for the attainment of the Universal Father on those new and higher levels revealed in the ultimate of creature experience.

(Break in tape)

When the Supreme Being appears, the First Experiential Trinity can begin to function in the true sense of the word. And that means, at the close of the present universe age—or, prior to the opening of the next universe age.

What is this First Experiential Trinity? It has three members: the Supreme Being, the Supreme Creators—remember, we discussed that? Three levels of God the Sevenfold—and the Architects of the Master Universe.

(Break in tape)

I think of them as living blueprints. God has a plan for the master universe. And these Architects are the living embodiments of that plan. They're living, intelligent, administrative, walking blueprints.

Audience: Not personal?

They're super personal. They're more than personal. That doesn't mean that we can't deal with them. For example, when we enter the Corps of the Finality, the being who swears us in is the senior Architect.

Audience: Does it tell how many there are of them?

Yes. Yes. We'll get to that. We'll do it right now if you want to. We have one Architect on the Paradise level. Three on the Havona level. Seven Architects on the superuniverse space level. Gee, that makes sense, doesn't it? There's seven superuniverses.

There are seventy Architects assigned to the first outer space level. And in one place in the papers, they speak of the observations of their astronomers—not ours—and they say that in the first outer space level they have already detected seventy major aggregations of matter, (Note from the editor: should read *70 thousand aggregations...*) any one of which is vastly greater than a superuniverse. This is big!

You remember when they compute the output of Paradise gravity? You see, if you can measure how much gravity Paradise is exercising, you have measured the mass of creation, haven't you?

Since Paradise puts out gravity in direct proportion to the mass it has to control. And only 5% of Paradise gravity is accountable for in the grand universe. No, 15% I think. Let's check that. 5%

Ninety-five per cent of the present gravity output of Paradise is engaged in controlling material creations outside the seven superuniverses and Havona.

Audience: What was that?

95%. You get this on page 132.

Fifteen per cent of the mind-gravity of the Infinite Spirit is unaccountable for, unless it's operating out in outer space. See, you've got intelligence out there. I think Force Organizers.

Apparently, all of the spirit-gravity of the Eternal Son can be accounted for by the seven superuniverses and Havona. But they hedge a little bit. They say, "Look, if there were a few spirit beings out there, the number is so small, we don't think we could pick it up, see?" The inference is that Solitary Messengers maybe can go out there. Maybe Inspired Trinity Spirits can go out there. The papers say they're the only two revealed to us who can collaborate with Force Organizers.

Now, I don't believe in numerology. But I do believe that there is a logic to numbers.

For example, the Mendelian ratio is a basic law of chance. We'll get into the Mendelian ratio, because it appears all throughout these papers. As you get these so-called force creatures, you know? Like these Divine Executioners and the Conciliating Commission?

Why were there seven Master Spirits, and not six, and not eight. Well, you compute it out. If you take the three Deities singly, and severally, there are only seven possible expressions—right? It's inherent in the numbers. OK.

If the essence of the growth of the Supreme is the collaboration between the Supreme Creators and the Paradise Deities, and if the Seven Master Spirits are primarily expressive of the Supreme Creators—and we know this to be a fact, at least in the case of Majeston—then, if there is a number which would attach to the Supreme Being, it would be ten, wouldn't it? Seven in relation to three. Is there any warrant for that? I say yes. Let's take a look at—again, this can be in either of two places, doggone it.

Audience: Well, there's a lot on 489.

"The worlds of the Father contain the potentials of the whole master universe." And in discussing the rulers of these worlds, they're discussing the Trinitized Secrets of Supremacy. And there are ten Trinitized Secrets of Supremacy on each of the Father's worlds. You remember? Divinington, Sonarington, so on.

Audience: Is that page 208?

208, yes. *"The work of each of these special worlds is divided into seven major departments, and one of these co-ordinate rulers presides over each such division of specialized activities. The remaining three act as the personal representatives of triune Deity in relation to the other seven, one representing the Father, one the Son, and one the Spirit."* I think where you encounter the number ten, you encounter the function of the Supreme Being. And let's see if this stands up to logic. Does the number ten appear prior to the appearance of the Supreme Being? The answer is no, in this calculation. But the number ten repeats on each of the outer space levels, from the first to the fourth. And I think it's there because the Supreme Being is functioning. Are you with me?

When I first read these numbers, I thought, gee, they make no sense after you go up a little ways. But I got my clue. Seventy to four ninety. It's the square of seven times ten. And naturally, what do you do? You take the cube. This is seven to the third power times ten, and lastly, seven to the fourth power times ten. If you have any doubts, multiply it out for yourself.

In other words, you multiply seven by itself four times, and then multiply by ten, and the answer is twenty four thousand and ten: 24,010.

So, it seems to me that the Supreme Being is a functional reality in all universe ages after the present one. And I would like to refer to them as the post-Supreme ages.

The Supreme Being functions in the Master Universe. He has three levels of function. He functions primarily in Havona as a spirit person. Secondarily, in the Grand Universe, as a personality of power, an evolving sovereign. The tertiary function of the Supreme Being is of Master Universe scope, and is an unknown potential.

Master Spirit Number Seven is a perfect blend of the Father, the Son, and the Spirit.

These are the Architects.

Now, we got into this because we are talking about the First Experiential Trinity. And I think it's very significant that the completion of the Master Universe witnesses the

appearance of a Trinity. The completion of Havona witnessed the appearance of a Trinity.

(Break in tape).

Now, are we going to get a Trinity every time we complete something?

Audience: Yes.

No. There are only three Trinities projected. When will the Second Experiential Trinity appear? Whenever God the Ultimate appears. And when will God the Ultimate appear? Not until the whole Master Universe has been completed.

(Break in tape).

I think that you get a nuclear universe every time a trinity forms. Havona is obviously the nucleus of the Grand Universe, isn't it? And, the Paradise Trinity formed concurrent with the appearance of Havona.

I would like to submit that the Grand Universe, the seven superuniverses as dependent on Havona—I'm including the whole thing, now—is the second nuclear universe, because a Trinity forms concurrent with the full appearance of the Grand Universe. And by full appearance, I mean the perfecting of the Grand Universe.

I think that the Grand Universe is the nucleus—the true nucleus—of the Master Universe. I think the nucleus must have within it the seeds of growth for the future, and Havona is perfect. Havona basically, inherently is non-experiential. I think you've got to add an experiential component to existential Havona in order to get a real nucleus for an experiential universe. Are you with me?

Audience: Yes. Yes.

Consider the argument about what is and what is not a nucleus. I think Havona is a nucleus for the Grand Universe because:

1. It is central in relation to the cytoplasmic superuniverses. It's the yolk in relation to the white of the egg. And we're out here in the white.

Audience: (Can't understand tape).

3. Hereditary characteristics are transmitted by it to the superuniverses. This follows the dictionary definition of a nucleus. And I think we're safe if we deal with organic comparisons. I don't like mechanical comparisons. This is not a piece of machinery—this is a living organism.

4. The birth of the Havona nucleus is associated with the birth of a trinity.

5. Deity appears whose nature is like the nature of the nucleus. Havona's perfect, so also is the Infinite Spirit perfect.

Now, let's stop and say Havona is the nucleus of the Master Universe. Well, I just don't think it's adequate, because if a nucleus is to transmit hereditary characteristics, then the nucleus must contain those potentials within it. And certainly, even Havona was non-evolutionary until Grandfanda landed.

I would offer this argument in favor of conceiving the of Grand Universe—the perfected Grand Universe—as a second nucleus. Now, let's see.

We've got, by process of reasoning, a queer duplication of events, haven't we? We started with two existential Deities and a power base. We wind up here with two experiential Deities and a power base. I would suggest that these two experiential Deities are going to duplicate experientially what the Father and Son did at the beginning of all things.

Now, these Deities are not infinite, are they? No. The Father and the Son are. But while these two experiential Deities are sub-infinite, they're very great, are they not? Let's stop and think. Our local universe is 1/100th part of approximately—of a little less than 1/7th of the tennis ball.

And they have got the moon mobilized. They're able to mobilize the whole of the experiential magnitude of the completed Master Universe, because they grew it, and grew with it. And I think what they're trying to do is to trinitize. The papers refer to Supreme-hyphen-Ultimate, as they refer to Father-hyphen-Son. It's a form of union involving the appearance of an equal being.

And what are they going to trinitize? I think they're going to attempt to trinitize God the Absolute. And that throws some light on a very cryptic statement in the Foreword. The point I'd like to direct your attention to is on page 16, paragraph 6.

"The Ultimate Trinity"—that's the First Experiential Trinity—"is experientially unifying in completion. . . "

(Break in tape)

We've just been talking about that. And when it finally unifies, the Master Universe is complete, and we have God the Ultimate.

". . . but we truly doubt the possibility of such full unification of the Absolute Trinity." That's the Second Experiential Trinity.

In other words, if the Second Experiential Trinity could completely unify, they would experientialize God the Absolute out of the Deity Absolute. But if they could do that, they could exhaust infinity. We're in a paradox here, aren't we?

"Our concept, however, of the eternal Paradise Trinity is an ever-present reminder that Deity trinitization may accomplish what is otherwise nonattainable; hence do we postulate the sometime appearance of the Supreme-Ultimate and the possible trinitization- factualization of God the Absolute." [P.16 : 5] This trinitizing act is symbolized in my mind by the following picture: There are two mighty experiential brothers, a greater and a lesser. They are carrying a stupendous battering ram. This battering ram is the earned, experiential sovereignty of the whole Master Universe. They are approaching a formidable wall that is labeled, "Absolute." And as they arrive before this wall, the Ultimate says to the Supreme: "Swing hard, brother, we are going through." They know full well they can never knock this wall down, but they also know that they are going to breach it. Consider; just consider the massiveness of the battering ram they are swinging: the total vastness of the mighty mobilization of all the experience in the completed Master Universe.

(Break in tape)

Look. Are we going to be there? I submit yes. And here's my reason. The reason I offer you, this speculative thinking, is because it's a string on which I've been able to string so many beads in these papers that help illuminate.

Page 1226, next to the last paragraph: *"The type of personality bestowed upon Urantia mortals has a potentiality of seven dimensions of self-expression or person-realization."*

And don't ask me why it has this, because that's the way God designed it. It comes from him, with these properties.

"These dimensional phenomena are realizable as three on the finite level," (first floor), *"three on the absonite level,"* (second floor), *"and one on the absolute level."* (third floor)

"This supreme dimension is an associable absolute and, while not infinite, is dimensionally potential for subinfinite penetration of the absolute."

Let's kick that around. We have got the equipment right now necessary when they breach this wall—we can't breach it, but we can go through any hole they make. What does *"subinfinite penetration of the absolute"* mean? Well, I use this illustration later on: I can't drink all of the orange juice in the city of Chicago, but that doesn't mean I can't drink some, and can't keep on drinking orange juice.

Havona is a sub-infinite portrayal of God's concept of an absolutely perfect universe. It isn't infinite, though, is it? It's got an outer edge.
(Break in tape)

I think that we'll be there when this takes place. And I think that it will take place just as sure as the darned thing started. You see, just as Jesus portrays the divine path to God, so the Supreme Being is the pathway from finite limitations to absonite adventures. And so the Supreme and the Ultimate are the pathway to the final adventure—the never-ending attempt to find out more and more and more about God as Absolute.

This is a growth we can start. And isn't it wonderful that we can never finish it. It's sort of like—here. Consider a ten-year old's concept of success. And then a twenty-year old's concept of success. And then a fifty-year old's concept of success. And someday we'll be fifty million years old. And someday fifty billion years old. And someday we'll look upon fifty billion years as a very small segment of time. We will be making plans involving units of many times fifty billion years. This is not impossible.

Think back in your own experience when you were a kid. Do you remember second or third grade? And do you remember summer vacations between those school years? How long they were? They were awfully long. Well, when you've lived a billion years, you can think about a billion years. You can think a billion years ahead, can't you?
(Break in tape)

It's on one of the zones on nether Paradise. This is believed to be the central focalization, the Paradise center, of the space presence of the Unqualified Absolute.

Audience: (Can't understand tape).

He also pervades all space, but here's his central focalization.

Audience: How could—

Dark bodies the same as dark bodies. If not, what is the difference? I know what you mean.

(Break in tape)

There are two kinds of dark bodies described in these papers. And let's get their technical terminology. 52. They're talking about the two belts of dark gravity bodies surrounding Havona. Now, these dark gravity bodies surrounding Havona are like no other matter anywhere, because they exhibit both linear and circular gravity. They exhibit the kind of gravity that is peculiar to Paradise, and they also exhibit the kind of gravity that is like the gravity we know about—straight line gravity. And they're found only in these two belts surrounding the Central Universe, and nowhere else. Now, I believe what this question refers to is another type.

On page 173, paragraph 2, there is a term, "*the dark islands of space.*" You all know that a sun is tremendously larger than a planet. But when you have a dark, non-luminous cold body, as massive as a sun, then they use this special term for it—a dark island of space. It is a tremendously massive thing. Jupiter would be a peanut alongside of it. It's got the gravity pull of a sun, a blazing sun, but it itself—it may be a burnt-out sun—that would be one origin of a dark island of space.

They use that specialized term to deal with a cold space body whose size is altogether of a larger magnitude than the size of even a big planet.

Let's take a quick look at the story of the birth of the Urantia solar system. Massiveness of material creation. Listen, if there are 70 thousand aggregations in the first outer space level, each one of which is bigger than a superuniverse, what do they mean when they say, that more than 50 million years on beyond in the second outer space level, there are far greater energy activities. Holy smoke.

Now, we have no data given anywhere as to dimensions of the second outer space level. But, we've developed two members of a series. And we can speculate concerning the third member, because one is to one hundred as one hundred is to ten thousand. That's just an ordinary proportion. Now, this assumes a—we recognize a rate of increase. We can have two choices now: Is the increase constant? Or is the increase accelerated? Is this thing growing by arithmetic progression, or geometric progression? We have absolutely no way of estimating an accelerating factor. We don't know that it isn't accelerating.

But since we can't even estimate such a factor, I have elected to speculate on the more conservative side, and to assume the rate of acceleration is the constant rate which we've deduced.

So. We draw an inch. Now we've gone from Paradise roughly to the edge of Orvonton. Then we draw a hundred inches. Now we cross the first outer space level. Now to get across the second outer space level, we draw ten thousand inches.

Remember, this is only the linear relationship. The cubic relationship is something else again. And I got tired of multiplying at this point, so I didn't work it out.

Audience: Laughter.

If you represent the Grand Universe by a two-inch circle, the first outer space level goes out around eight feet. And the second outer space level goes out around eight hundred feet.

Audience: Wonderful!

From a two inch—yes. That's right. You can go out in both directions that far—I'm just going in one direction. It keeps it simpler. Are you still with me?

Audience: Yes.

Let's take—

Audience: You're talking about this from the center across the ring, not all the way—

Sure. Oh, no, I'm going out in a straight line from the center. We're dealing with radius' here. The diameter's twice this number.

How big is the third outer space level? Well, if we have an inch, eight feet, eight hundred feet, then we can project the distance across the third outer space level as eighty thousand feet.

Audience: Ah!

Just to make it easy to figure, let's take a mile at five thousand feet, instead of 5280, and we can see that the third outer space level is 16 miles across.

Audience: From one inch.

Orvonton is an inch across. The third outer space level is sixteen miles across. And that doesn't account for the dead space between. I'm just ignoring it. It's small in relation to the whole.

Audience: Does the space between stay the same—

We have no way of knowing. I would say not. I think that the quiet zones get bigger, farther across.

Audience: (Can't understand tape)

Well, how about the fourth outer space level? Let's just summarize it. If the Grand Universe is a two inch circle, the first outer level is eight feet farther out, or a sixteen foot circle. The second outer level is eight hundred feet farther out, or a sixteen hundred foot circle. The third outer level is sixteen miles farther out, or a thirty two mile circle. And the fourth outer level is sixteen hundred miles out, or a circle three thousand two hundred miles in diameter.

You know, I want to tell you—the weekend I worked out these numbers, I damn near dropped my teeth on the desk.

Audience: Laughter.

Now, let's get this thing down, and make it real simple. I want you to visualize a tennis ball. It's somewhere close to two inches in diameter—a little oversize. I don't care

about precision here, now—all I'm speaking for here is a feeling for this. Do you see the tennis ball?

Audience: Two inches in what?

Two inches in diameter. Can you visualize a small bedroom? Eight feet cubic. Float the tennis ball in the small bedroom.

Audience: The tennis ball is the Grand Universe?

Yes. Now you're thinking of the seven superuniverses and Havona in relation to the size of the first outer space level.

Audience: –Grand Universe–(can't understand tape).

We'll use this term tennis ball several times. Now, let's visualize a city block with ten eighty-foot lots on it. These are comfortable building sites. It's a little less than a hundred foot front footage. It's an eight hundred foot block with ten comfortable houses on it. Now, make a cube of this block. And float our little bedroom in the cubic block. You've now got the first outer space level in relation to the second outer space level.

Audience: The block is the second?

The block is the second, right. A city block. I've got to get things that we feel for, you know?

I tried to think of what would be a sixteen mile cube, and I decided we might cube the city of Chicago. You can't cube Los Angeles, because it's almost bigger than North America . . .

Audience: Laughter.

But float our city block in cubic Chicago. And now you've got the second outer space level in relation to the third.

Well, I kept reaching around—what would symbolize the fourth? There isn't anything that works exactly. But the diameter of the moon is twenty one hundred miles, and what we need is something that's thirty two hundred miles—but the moon is the nearest object I can think of that's the right magnitude to float Chicago in.

And now we've got the fourth outer space level. The moon is only two thirds as big as it should be for the illustration. But it's a lot bigger than Chicago. Tennis ball, bedroom, city block, cubic city, in the moon.

Audience: Now, that's easy.

Think about these bedrooms and things—we should be thinking about concentric doughnuts, shouldn't we? That's the way, really, to think about them. But I find it easier to use terms like cubic blocks and bedrooms and so on.

Do you see why each finaliter company has got attached to it a thousand Gravity Messengers?

Audience: No, why? They go fast?

They go instanter. And when you're dealing with distances like this, you've got to have some pretty high velocity communication techniques. These distances are so great, that a Solitary Messenger would take a while getting there, you know? And a poor seraphim, who can only go three times the velocity of light—well, it takes a seraphim a third of five hundred thousand years to go from here to Uversa. That's a long trip. It takes light five hundred thousand years, and it takes a seraphim one third of that length of time. Of course, a Solitary Messenger can get there pretty fast.

Audience: (Can't understand tape) the Gravity Messenger can go faster?

Sure, Gravity Messenger uses gravity, and that moves instanter. I think they give the time it takes a Thought Adjuster to come from Divinington to take up residence in a human being on Urantia—it took about eleven minutes, which was spent on registration on Uversa. Thought Adjusters traverse space independently of time.

Audience: They're the fastest?

They're fast as gravity messengers. Gravity Messengers are very much like Thought Adjusters. They're fragments of the Universal Father.

Audience: Oh, I didn't know that!

Let's just take a look at them. They're discussed in just one place in the papers, in connection with the Corps of the Finality. Page 346.

It says there's a thousand of them attached to each finaliter company of a thousand, and the chief Gravity Messenger is a member of the finaliter company. It says, "*No other group of intelligent creatures possesses such a personalized messenger corps able to transcend time and space. Similar types of messenger-recorders attached to other finaliter corps are not personalized; they are absonitized.*"

Don't ask me what that means, I don't know.

"Gravity Messengers hail from Divinington, and they are modified and personalized Adjusters, but no one of our Uversa group will undertake to explain the nature of one of these messengers. We know they are highly personal beings, divine, intelligent, and touchingly understanding, but we do not comprehend their timeless technique of traversing space." [P.247:1]

Audience: And so they are personalized Adjusters.

Yes, they are.

Audience: I didn't know that.

It says, *"Gravity Messengers and glorified mortal finalizers achieve a touching and profound affection for one another; they have much in common: One is a direct personalization of a fragment of the Universal Father, the other a creature personality existent in the surviving immortal soul fused with a fragment of the same Universal Father, the spirit Thought Adjuster."* [P.247: 2]

The reason I believe that we're going on and on and on is not because we're such a much, but Adjusters are. I'm not so sure that we've got the legs to go this far, but we're riding a horse that's a fragment of infinity. I think we're going to go right on through, following the Michaels. The papers suggest that the Michaels are never going to stop the invasion of space.

There's a wonderful statement here. See if I can find it. Wish me luck. 645. It's in their discussion of universal absolute unity. I'm starting a little below the middle of the page:

"And God the Father is the personal source of all manifestations of Deity and reality to all intelligent creatures and spirit beings throughout all the universe of universes. As personalities, now or in the successive universe experiences of the eternal future, no matter if you achieve the attainment of God the Sevenfold, comprehend God the Supreme, find God the Ultimate, or attempt to grasp the concept of God the Absolute, you will discover to your eternal satisfaction that in the consummation of each adventure you have, on new experiential levels, rediscovered the eternal God—the Paradise Father of all universe personalities." [P.645 : 5]

That's why I've left my firehouse on the blackboard. It doesn't make any difference what floor we manage to achieve, the center pole is there, and that is the personality of the Universal Father. And the only change that's taking place is in us. We now approach him with a quart-size comprehension instead of a pint-size, and later on with a gallon size.

"The Universal Father is the explanation of universal unity as it must be supremely, even ultimately, realized in the post-Ultimate unity of absolute values and meanings—unqualified Reality." [P.645 : 6] That's the third floor. Oh, I love these last two paragraphs:

"The Master Force Organizers go out into space and mobilize its energies to become gravity responsive to the Paradise pull of the Universal Father; and subsequently there come the Creator Sons, who organize these gravity-responding forces into inhabited universes and therein evolve intelligent creatures who receive unto themselves the spirit of the Paradise Father and subsequently ascend to the Father to become like him in all possible divinity attributes." [P.645 :7] *"The ceaseless and expanding march of the Paradise creative forces through space seems to presage the ever-extending domain of the gravity grasp of the Universal Father and the never-ending multiplication of varied types of intelligent creatures who are able to love God and be loved by him, and who, by thus becoming God-knowing, may choose to be like him, may elect to attain Paradise and find God."* [P.645: 8] And that's just as true of outerspacers as it's true of us. Only, in outer space, we will be part of the living ladder on which they will climb, just as the Havoners and Paradise personalities have made themselves into a living ladder for us to climb, from the status of an animal, up to the portals of Paradise.

Well, fellow Argonauts—

Audience: Laughter.

Pull theology and cosmology out of this—this complicated book is the simplest religion ever presented to man.

Audience: That's right.

The boss man is your father and wants you, and if you want him—who the hell could keep you apart. There's nobody bigger than the boss.

Audience: Great illustration, Bill.

And you require no intermediaries. He touches you twice. You're in the personality circuit, because you have personality and free will choice. And a piece of him lives inside of you.

Now, that's terrifying and comforting at the same time. This complex religion is at the same time the simplest religion that's ever been presented on this world.

"Ability to comprehend is the mortal passport to Paradise. Willingness to believe is the key to Havona. The acceptance of sonship, cooperation with the indwelling Adjuster, is the price of evolutionary survival."

Very simple. Just as much as the other citation I read you. Very simple. You go adventuring. You encounter many new things. But at the heart of each adventure, you keep finding the same God, the same Universal Father, unchanging, still loving, only you have changed. You can understand more.

Remember the great statement they make in these papers? That God is the first truth and the last fact? To feel God is the first touch of divinity which a creature like us can have; but to understand God as a fact—that is at the end of eternity.

We are developing capacity to explore the fragment of God within us, while we explore the creation of God on the outside. And then we take both experiences, and periodically, I think we go back to Paradise. And each time, we find the same God—only, we're a little higher up on the pole. Do you follow me?

We think we have found more of God. He was always there. We just had more finding capacity. ■

Some Considerations Related to the Third Universe Age

Come with me, now, and let's—we took a good look at the third universe age, the age of the first outer space level. Let's consider what lies in the remaining outer space levels.

I think it's futile to try to separate them. But let's consider continuing growth as we proceed from the bedroom into the cubic block, the cubic city, and the moon.

I would make this first observation: These outer space levels are not going to differ radically from each other, as the superuniverses differ radically from Havona, and as the completed Master Universe differs radically from the outer space levels. I think they represent enormous expansion.

Let's consider what kind of expansion.

First of all, I would suggest that the collaboration between the Spirit and the Supreme Being will continue. I think that sets the tone for all four of the outer space levels. As it was Father-Son in Havona, as it is Son-Spirit out here, it is Spirit-Supreme out there.

And that doesn't mean that the Father and the Son are inactive. The Universal Father is functioning right out here now. But not as a Creator. He's a bestower of personality. He is a bestower of Thought Adjusters. He's a bestower of love.

But he's delegated. He's not a selfish God, is he? As soon as someone can do the job, he lets them have at it, have fun with it. And don't you stop and think, if he didn't do that, there wouldn't be a job for any of us. There is no job that the Father couldn't do better, or as well.

I think there will be a continuation of Son-Spirit collaboration, with a further differentiation of the Michaels from space level to space level, from universe age to universe age, with a further differentiation of the Creative Spirits, with a further differentiation of their trinitized offspring—the third unknown member.

I would submit number three: There will be a further growth in trinity collaboration. To wit: the Paradise Trinity of Father, Son, and Spirit collaborating with the First Experiential Trinity, composed of the Supreme Creators, the Architects of the Master Universe, and the Supreme Being. This trinity is known as the Trinity Ultimate. And its final function and final success will contribute to the appearance of God the Ultimate. I've debated: why are there four outer space levels? Why not two, why not ten? There are four.

Audience: I know, but it just seems as if there ought to be three.

But there aren't. There are four.

Audience: Or seven.

We don't know. Or seven. Yes. We don't know. Or maybe this will be a little clearer later on. Yes?

Audience: Doesn't this make seven altogether going out from the beginning?

No, not unless you count Paradise, and they say not to count it. It's not in space. There are six space levels. There are—well, the Architects of the Master Universe are in seven levels, but number one has to do with Paradise. On page 333, paragraph one, it states, in part, Eventuated Transcendental Beings, quote, "are existent on four ultimate levels of personality activity." Is this why there are four outer space levels? And these four levels of Ultimacy should not be confused with what they elsewhere refer to as the seven levels of the absonite. Consider also, what does this exponential factor of seven mean? Of the seven times ten combinations. The Architects of the outer space level are all expressive in seven times ten. Seven to the first power, in the first level. Seven to the second power, in the second level. The third, and the fourth power. I get a queer feeling about this. I have difficulty putting it in words. But I put it this way: Does this exponential expansion—first, second, third, and fourth powers of seven—signify not only a quantitative increase, but also a qualitative penetration of the whole transcendental level? This hypothesis advances the thought that the post-Supreme ages represent some kind of an exponential, expanding march through Ultimacy. The transcendental level really exhausts Ultimacy. The best illustration I know of that is something—I wonder how symbolic this story is. When you add up all these Architects, the sum total is "28,011 universe planners." I'm reading on page 352, paragraph three. *"On Paradise there is a tradition that far back in eternity there was attempted the eventuation of the 28,012th Master Architect,"—one more—"but that this being failed to absonitize, experiencing personality seizure by the Universal Absolute."*

I think this story is highly symbolic, you know? We are now translating common stock into Bantu.

[P.352: 3] *"It is possible that the ascending series of the Master Architects attained the limit of absonity in the 28,011th Architect, and that the 28,012th attempt encountered the mathematical level of the presence of the presence of the Absolute. In other words, at the 28,012th eventuation level the quality of absonity equivalated to the level of the Universal and attained the value of the Absolute."*

He woke up on the third floor. They don't want them up there. In other words, at the 28,011th level, you're tight against the ceiling of the second floor. Here's what this means to me—that when these Architects have expressed all that God planned in them, you have completed the transcendental level of growth. Anything beyond that is post-Absonite, supertranscendental.

(Break in tape)

I say first of all, this is a triumph of the First Experiential Trinity. They've been slugging it out on all post-Supreme levels.

The Paradise Trinity could have done the whole job in the beginning, couldn't they?

But if they had done this, they would have produced an existential Master Universe. What we will wind up with is an experiential Master Universe. There'd be no room for us in an existential Master Universe.

Neither would Havona natives ever have had a chance to grow in a post-Havona sense. And you'll recall, in each finaliter company, there is one Havona native. They're out there adventuring, too. They've got their own finaliter corps as well.

The Paradise Trinity didn't do the job. They withdrew, to permit the fullest possible function of a collaborating, experiential trinity. This is the time of glory for the Supreme Creators, for the Architects of the Master Universe, and for the Supreme Being. These are the several members of the First Experiential Trinity.

Second. The completed Master Universe will witness the tertiary completion of the Supreme Being. We're told that the Supreme Being has not only a spirit function in Havona, and a power- sovereignty function in the Grand Universe, but a tertiary mind function in the Master Universe. And whatever this unknown tertiary function is, it will be completed then.

It is the completion of this tertiary function of the Supreme that produces in him the capacity to function in a co-absolute way in the Second Experiential Trinity, for he is a member, not only of the First, but also of the Second Experiential Trinity.

And third: We have now got to the seventh level of total Deity function on page 2 of The Urantia Book.

(Break in tape)

—then witness the emergence of God the Ultimate. God the Ultimate is functioning, but he doesn't emerge until the Master Universe is complete.

Let's just compare for size: It takes the tennis ball to produce the Supreme Being. It takes the moon to produce the Ultimate. Albeit the Supreme Being is continuing some form of mind growth in the process.

This is how much greater the absonite is than the finite. Two inches versus 32 hundred miles. Just the size is staggering, isn't it? 99 and 99 one hundredths of one per cent of the Urantia Book is the story of the tennis ball.

There's very little in this book outside of the tennis ball. There's enough so that we can speculate.

(Break in tape)

Comparatively speaking, the Supreme Being emerges rather quickly—in a matter of a few minutes on the eternity scale.

Comparatively speaking, the seven superuniverses are achieving perfection in the twinkling of an eternal eye, when their period of growth is compared to the probable length of time involved in the growth of the entire Master Universe.

The Master Universe is going to take a long time—even by Havona standards.

(Break in tape)

—evolve. There could evolve a new relationship on the Deity level of Ultimacy. We are now exploring the significance of this seventh item. And how in the devil could we appreciate this paragraph without going through all of this reasoning. This is implied in this paragraph.

I can visualize a three-way interaction taking place now. First of all, the Paradise Trinity is functioning on the Ultimate level. It's spoken of as the Trinity of Ultimacy. When they speak of the Paradise Trinity functioning on the finite level, they speak of it as a Trinity of Supremacy. So we have a continuing function of the Paradise Trinity functioning as an ultimate.

Secondly, we have the new appearing function of the Second Experiential Trinity. No—pardon me—we still have the function of the old, First Experiential Trinity, the Trinity Ultimate. And now we have God the Ultimate. This is an interaction of three Deity realities filling the seventh level of total Deity function.

Five. I would suggest that the completion of the Master Universe might well witness the completion of the Spirit-Supreme relationship, which started in the first outer space level, and has progressed through all four.

And let's read this full quote now: "That which began as Father- Son has become Son-Spirit, and will become Spirit-Supreme, even Supreme-Ultimate, and Ultimate-Absolute."

[P.1171: 5] *"The Father-Son partnership has become Son-Spirit and then Spirit-Supreme and on to Supreme-Ultimate and Ultimate-Absolute, even to Absolute and Father-Infinite—the completion of the cycle of reality."*

Some new relationships are suggested here, aren't they? This is a progression in divinity cooperation, all of which is a reflection of what the Universal Father and the Eternal Son did in the beginning of beginnings. They cooperated, they united, they started things off.

Number 6. The completed Master Universe will witness the formation, the full functioning—pardon me, the full beginnings—of the Second Experiential Trinity. This is the Trinity of the Supreme, of the Ultimate, and of the Unrevealed Consummator of Universe Destiny. And you can't get the full appearance of this Trinity until you get the Ultimate. And you don't get the Ultimate until you complete the growth of the Master Universe.

I wish you'd jump down to the last paragraph on page two: *"The absolute level is beginningless, endless, timeless, and spaceless. . . This level is Trinity attained, existentially, by the Paradise Deities,"* (Father, Son, and Spirit), *"but this third level of unifying Deity expression is not fully unified experientially."*

We've gotten—we've developed—God the Supreme. We've developed God the Ultimate. We've derived two experiential Trinities. And let's take another look at the Master Universe. All the way through our discussions these three days, time and time again we've encountered this principle: An end is seldom an end. If you look closer, it may be a new beginning.

And so, section 11 in my Master Universe Hypothesis is captioned: "The Master Universe as the Final Nucleus."

Let's go back to nucleus and cytoplasm again.

This hypothesis presents the concept of the master universe as the third and final nuclear universe. We considered Havona as the first nucleus, and the grand universe as the second nucleus. Now, is the master universe an end in and of itself? Or, is it a nucleus for a further cytoplasmic development in the space regions beyond the perimeter—the edge—of the fourth outer space level?

All right, now let's apply some tests: The following evidence in support of the theory that the master universe is not an end, that it is the third nucleus.

Consider the following: First of all, the primary nucleus is Havona. We observed that its appearance is associated with the appearance of the Paradise Trinity.

Before Havona, there could be no Trinity, because before Havona, there is no Infinite Spirit. And if there's no Infinite Spirit, there is no Trinity.

The second nucleus, the completion of the grand universe, is also associated with the formation of another Trinity, the First Experiential Trinity.

We apparently, now, have established a principle: Whenever a trinity forms, a nucleus has formed.

The First Experiential Trinity comes into being at the close of the grand universe age, because the Supreme Being comes into being at the close of the grand universe age.

And now, the third and final nucleus. You don't form another Trinity at the close of the outer universe ages of the first space level, the second space level, or the third space level. But you do form the third and last Trinity at the close of the universe age of the fourth and outermost space level. It's at that time that God the Ultimate emerges, and when he appears, we can form the Second Experiential Trinity.

This suggests to me that the master universe is a nucleus. It fits the pattern that we've observed in the formation of the original nucleus, and the pattern which we deduce is now in process in the formation of the second nucleus.

This hypothesis offers the theory that the formation of a trinity is always associated with the formation of a nuclear universe, and that the appearance of a nuclear universe always suggests that there is an exterior, cytoplasmic universe—at least in potential.

Havona is the nucleus of the grand universe. The grand universe is the nucleus of the Master Universe. What is the Master Universe the nucleus of?

This hypothesis submits that the master universe is the final nucleus, and that it sustains a nuclear relationship to the cosmos-infinite.

Well, let me buttress my hypothesis.

Incidentally, the term cosmos infinite is found in—at least it's used on page 1168, paragraph 3: *"If we assume a cosmos-infinite—some illimitable cosmos on beyond the master universe—"*

That's where I took the term. But the best discussion of this is paragraph three on page 130:

"The central universe is the creation of eternity; the seven superuniverses are the creations of time; the four outer space levels are undoubtedly destined to eventuate-evolve the ultimacy of creation. And there are those who maintain that the Infinite can never attain full expression short of infinity; and therefore do they postulate an additional and unrevealed creation beyond the fourth and outermost space level, a possible ever-expanding, never-ending universe of infinity. In theory we do not know how to limit either the infinity of the Creator or the potential infinity of creation . . ."

[P.135 :1] *"Space is not infinite, even though it takes origin from Paradise; not absolute, for it is pervaded by the Unqualified Absolute. We do not know the absolute limits of space . . ."*

They say that space extends beyond the periphery of the fourth outer space level, but how far beyond, they do not know.

If our theory is right, then there is a seventh universe age. And this is a final universe age. This is an experiential-eternal age.

We started out with an existential eternal age. We seem to be finishing up with an experiential eternal age. This final universe age seems to have an origin in time, but it does not appear to have an end in time.

The first universe age is the age of Havona. It has no origin in time. It has an end in time. As long as space is increasing in volume, as fast or faster than the expansion of the

cosmos-infinite, it follows that such a potentially infinite cosmos will never be limited by space. Such expanding space itself may well have boundaries at any given time, and still be boundless in eternity.

This thesis is submitted as the only one which can reconcile the statements in the papers concerning the outer boundaries of space with the speculation concerning a possible cosmos-infinite.

Infinity must, perforce, be limited as to any time expression, but how could infinity ever be limited in eternity?

Sure, at any given moment in time, space has a limit—but only in time, because given a little more time, it's bigger, and given a little more time, it's still bigger. Given endless time, its expansion is endless.

I can't think of any other way of reconciling, logically, the very flat statement that space has an outer margin with the equally flat statement, we think that there'll be a cosmos-infinite. This is one way I can put those two statements together and hook them up.

(Break in tape)

There's another way of looking at it. What is the limit of Paradise gravity? Well, it's unlimited, isn't it? But at any moment in time, there's only a limited amount of Paradise gravity. That's determined by the mass of creation.

As you get more mass, you get more gravity. So that in eternity, you have infinity of gravity pull, but at any moment in time, there's only just so much.

Paradise has no gravity output at all, in the hypothetical zero age. There was no mass. Hence, there was no active Paradise gravity. But the instant a billion worlds appeared, gravity appeared sufficient to hold them eternally in their orbits around Paradise.

We are nibbling at the edges of the difference between a time concept and an eternity concept. You and I are bound to meet, even though you go in three days and I sleep for three hundred thousand years. You're long gone when I get to the mansion worlds.

Because in eternity, if a thing is possible, it's bound to happen. Because the whole concept of chance depends on frequency. And frequency is a function of time. And in eternity, you have infinite happenings. You follow me?

Audience: Yes.

Our paths are bound to cross, because we're also in time now.

Audience: You couldn't possibly avoid me.

I can't duck you—it's a horrid thought.

Audience: Laughter.

But it's one of those things that you have to face. I mean, you want survival? ■

Knowing God as a Qualitative Personal Experience

We've got the whole question—as we consider the Supreme and the Ultimate breaching the absolute wall and establishing a beachhead on the shores of infinity—we've got the whole question of: "Where do we enter into this picture?"

I think we enter in. I think we should separate our thinking of quality of destiny attainment with quantity of destiny attainment. Again, I would call your attention here to a paragraph that we read—page 1226, paragraph 14. (Note from the editor: should read *paragraph 13*)

The papers state that human beings have personalities that have seven dimensions, and that the seventh dimension of personality is, quote, "*an associable absolute and, while not infinite, is dimensionally potential for subinfinite penetration of the absolute,*" unquote.

I can't drink all the orange juice in the city of Chicago, but that doesn't mean I can't drink some orange juice, and that I can't keep on drinking orange juice.

I think in this same sense, God the Absolute is attainable in a sub-infinite sense. I think in this same sense, God the Absolute is trinitizable as a sub-infinite value.

Quality is not compromised. It just isn't infinite in quantity.

And you'll recall that we gave this another good hard look when we considered Havona. Here we have, I think, the best illustration of no compromise in quality, but a very definite quantitative limitation. When the Father and the Son projected Havona, and through the Spirit created Havona, they created their ideal of the universe.

Now, we took inventory of what's in Havona. There's an awful lot in Havona that these papers don't deal with, when you get into ultimates, and co-absolutes, and absolutes, levels of existence. We don't know anything about that.

This universe is a perfect universe. And the concept of perfection is not our concept, it's the concept entertained by the Universal Father and the Eternal Son. That means it's perfect in all senses of all three floors of this firehouse. But they limited it to a billion worlds. They did not fill all space with Havona. Here we have qualitative perfection without limit in the presence of quantitative limitation. Havona is not an infinite universe—it's just an absolutely perfect universe.

Do you see the difference between quality and quantity? Do you see how separable they are? And it's in this sense that I believe we can think logically about: number one, the ability of the Supreme and the Ultimate to trinitize God the Absolute. This will be a sub-infinite manifestation, but not necessarily sub-absolute in quality. Sub-infinite in quantity.

The mere fact that we will never have an infinite capacity for comprehension of God—as do the Eternal Son and the Infinite Spirit—this does not in the least limit us from comprehending Absolute Deity in less than an infinite sense.

What we do comprehend will be absolute quality. It just will never become infinite quantity. I think there are only two beings who really know God in the infinite quantitative sense—that's the Eternal Son and the Infinite Spirit. These are the only two

beings in existence who have infinite capacity for comprehension. They can know God not only as absolute quality, but also as infinite quantity. But no other being will ever thus know God. Does this make sense to you?

Audience: Yes.

Listen, even in this life, you can get a feeling for it. You know? I live with a feeling of the flavor of God. Not having been raised in a church, I may impress you characters as being a very un-pious guy. It's simply because my experience with God doesn't happen to flow in normal channels. I can taste the Universal Father. And, to me, that's a very ordinary thing. And it amazes me that most people don't have this flavor. But, to me, that's just as common and ordinary a thing as the fact that I can feel gravity acting on the mass of my body to give me the feeling of weight. You know? Just as ordinary. To me, God is just as plain and simple as dried apples and rainwater. And why make a big fuss about it? This is a normal, natural human experience. And I'm continually surprised when I find lots of people say they don't have this experience.

Now, if no other human being agreed with me, I would decide I was paranoid, but I wouldn't change my conviction. I can't. I got that feeling before I ever read these papers. And I got it just before I was introduced to them.

One day I sat down and wrote my mother a long letter, asking her what she and father believed. And when I started that letter, I wasn't sure; and when I finished that letter, I knew, and I've known ever since. And I didn't have any cold sweat or anything else. I can't tell you at what point in writing the letter I discovered that I knew. It was a very common discovery, completely free from emotion.

This realization was not born during the simple writing of that letter. I discovered it. There had been a-borning I suspect for about a year before then. ■

Comments on Destiny Reservists

How is someone qualified to become a destiny reservist?

Audience: Training—

Number one: They've got a special aptitude, natural, to operate in a certain direction.

Number two: They've got an appropriately experienced Adjuster. In other words, if the aptitude's oratory, the Adjuster's got oratory experience. You know?

Number three: They aren't hungry for glory. They're perfectly willing to serve without honor and recognition. If they're hungry for glory, it washes them up, because they don't want to stay in reserve.

Then, they're recruited by some method. I suspect, the secondary midwayers. And when they are admitted to the reserve corps, a secondary midwayer is attached to them. And it's that midwayer's job to see to it that they don't get knocked off accidentally, you know? Because an investment's going to be made. They're protecting their investment.

Audience: Runs interference.

Right. And, such a secondary midwayer was attached to the Apostle Andrew. And wrote the first draft of the Jesus papers. It was his job to see to it that Andrew didn't get accidentally killed for no reason at all. Not to keep Andrew from dying in the end.

These reservists are then—by concerted midwayer and Adjuster action—they're rehearsed. I think a lot of taping is done in the superconscious level of mind. And they are assigned to the twelve departments of planetary government, which are named in the papers. You know, the Department of Religious Life, the Department of Progress, the Department of Political Nation Life—

Audience: Where are those departments? I don't mean in the book, but where on the planet—

They're—I don't know. Wherever the planetary capital is.

Audience: Yes.

They have structures here that don't register on us, just like radio waves don't.

Audience: I thought the capital was right out here—

No, no, the capital of Urantia is wherever the resident Governor General is. And each of these departments has a chief, like the Secretary of State, Secretary of War, and so forth.

And these reservists are divided up among these departments. I think they give us the proportions in here. The whole thing is discussed in—on page 1255, you get your—starting there, you get your 12 departments.

Epochal, progress, religious, nation life, races, future, enlightenment, health, home, industry, diversion, superhuman ministry.

Those are the 12 departments of planetary government. And these reservists—at the time of the papers, there were 962 reservists on earth—and they're divided into 12 groups, assigned to these various departments. The smallest group was numbered 41, and the largest numbered 172.

Visualize what happens when essential planetary information is conserved. You see, the reserve corps of destiny is immortal; its members are mortal—but the corps never dies. Now let's just imagine. I want to just cut my imagination loose on paragraph two here and do some speculating here. You've got an old member of the reserve corps of destiny who's dying. I can easily visualize—let's say this old timer's dying in the city of Pittsburgh, and out in Denver there is a new member of the reserve corps. And I can see this old timer and this new timer both asleep. And I can visualize the detachment of the two Thought Adjusters. And from the Adjuster of the dying reservist to the Adjuster of the young reservist there flows the darndest blast of information which is retained on the planet as a part of the essential information conserved by the reserve corps of destiny.

And these Adjusters, I think, can communicate pretty fast. They don't commit these people unless they're in a last ditch. When you commit your reserve, you've got nothing in reserve, have you?

The reserve corps of destiny is the insurance policy taken out by the planetary administrators against disaster.

Audience: A person like Einstein—special ability—(can't understand tape).

I don't think he was a reservist. I think he probably had an experienced Adjuster. Sure. I think there are a lot of people who have aptitudes, who have experienced Adjusters—and they're going to function, they're not going to be held in reserve.

Audience: Well, that's the—(can't understand tape).

Sure. They make their contribution actively. These are insurance policies—not bank accounts. Einstein was a cultural checking account. These reservists are insurance policies. I think that's a good way of looking at it.

Audience: (Can't understand tape).

Einstein was a big bank account.

Audience: Lincoln.

Lincoln, I think, was a reservist.

Audience: How about Churchill? Was he—

Audience: They say they're seldom emblazoned on the pages of history.

Seldom. It's my considered opinion Lincoln was a reservist. And he came up fast from comparative obscurity. And he moved on fast when his job was done.

Audience: There's actually no reason for his coming up the way he did.

It's a fluke.

Audience: Yes.

It's a fluke.

Audience: And—

As we discussed last night, if I were to speculate, I think Lincoln was rehearsed to do two things: end slavery and preserve the union. He was darn good at those two things, and he did his share of bumbling in every other direction. But, Marvin, nobody writes the Gettysburg Address that fast. That was taped, I think. That's a good example of the fruits of rehearsal. He just sat down and casually scribbled that thing out on some old envelopes, and if you study that address—it's deathless prose. Just deathless.

I don't know about Winston Churchill. ■

The Growth of God the Absolute

We've considered several problems:

Number one: the positional value of the universe age demarcations in time.

Number two: the problem of space—is it a variable or a constant?

Number three: quality and quantity.

Number four: the function of the Second Experiential Trinity, the Trinity Absolute.

I think this trinity is destined to function in the cosmos-infinite. It formed concurrently with the birth of the third nucleus, the master universe nucleus—the completion of the master universe.

Sure, I think it's got a function within the master universe, but let's consider the First Experiential Trinity. It was born at the time of the completion of the second nucleus—the grand universe nucleus of the master universe. And its function extended outside of the grand universe, out in the four outer space levels.

Similarly, I think, this Second Experiential Trinity has its principle function outside of the master universe. This again, is an argument in favor of a cosmos-infinite.

If this Second Experiential Trinity could ever completely function, it would experientialize God the Absolute out of the Deity Absolute. But we've got some paradoxes here. If it could completely function, then it would exhaust infinity. You can't do that. Infinity is non-exhaustible. You can get a Supreme Being, because there are limits that you can obtain. You can, with much greater effort, get an Ultimate—tennis ball and moon, you know? But even there, there are limits.

The number of the Architects of the Master Universe is finite. There are only 24-odd-thousand. And when they have completed their work, the Ultimate will appear. But when you start talking about the function of the Second Experiential Trinity, you're dealing directly with the Absolute. And I don't think you're going to run the Unqualified Absolute out of gas. I think you can unravel this baseball that Paradise pitched to him throughout all eternity, and you're still going to have plenty of potential for more universes. I don't think you're going to run the Deity Absolute out of spirit potency. In other words, we are now attempting to exhaust the inexhaustible. And that's why I think the papers point out that God the Absolute is more apt to appear by a trinitizing act than by an experientializing victory. You follow me?

That, to me, is the real significance of the statement: ". . . *we truly doubt the possibility of such full unification of the Absolute Trinity . . .*" That's the Second Experiential Trinity.

Audience: What page is that?

Sixteen, paragraph 6: (Note from the editor: should read *paragraph 5*) "*The Ultimate Trinity is experientially unifying in completion, but we truly doubt the possibility of such full unification of the Absolute Trinity.*"

You'd have to exhaust the Absolutes to do it. And they're non-exhaustible.

"Our concept, however, of the eternal Paradise Trinity is an ever-present reminder that Deity trinitization may accomplish what is otherwise nonattainable; hence do we postulate the sometime appearance of the Supreme-Ultimate and the possible trinitization-factualization of God the Absolute."

And now, if we'll go back to page 2 for a minute, I think we'll understand something better. As we consider these seven levels of the function of total Deity, don't you have a feeling that they stop short of where they should have stopped? They stopped at Ultimate. They didn't put Absolute down, did they? Read the bottom paragraph: *"The absolute level is beginningless, endless, timeless, and spaceless. For example: On Paradise, time and space are nonexistent; the time-space status of Paradise is absolute. This level is Trinity attained, existentially, by the Paradise Deities, but this third level of unifying Deity expression is not fully unified experientially."*

Does that make sense now? If you could fully unify it experientially, you would have arrived at the end of experience. And that, to me, would be pretty awful, wouldn't it?

Let's consider problem number five: the growth of God the Absolute. When trinitization takes place, in the full sense of the word, the trinitizing parents give full expression to their total capacity to mobilize potentials and express them as an actual. When the Father and the Son established this principle by their original action, since they two together had infinite capacity to mobilize potentials, their trinitized offspring was an infinite being, the Infinite Spirit.

When two creatures, like two finaliters, combine their creative attributes—and remember, personality is creative, not in the unlimited sense, but in a limited sense. The Thought Adjuster is creative. If the two weren't creative, how would you get a soul started? This is a co-creative act on the part of personal mind and an indwelling spirit. They are co-creating something. And they are mobilizing potentials, or, here—

Think of water vapor. I like that, because you can't see it at all when it's in the air. But if you chill the air, it'll condense. Right? Then you can see it. I think of a creative act as condensing invisible potentials into something which is visible and registers. It was there all the time, just not apparent all the time.

All right. Two finaliters combine their creative powers, and they reach up into universe potentials, and they trinitize a new being. It's a creative act. And what can they do? They can't do any more than their creative power permits. They cannot exceed their own limitations. All they can do is produce a being like themselves, a creature. And they can only do this once.

Trinitizing parents can produce only one being who is their equal. Even God the Father and God the Son experienced this limitation. They only produced one Infinite Spirit.

If we ever do this we will produce just one being, who is our equal, also another creature. I think this same principle applies to the Supreme and the Ultimate. They can't exceed their capacities, can they?

Therefore, God the Absolute, as trinitized, is not a finished being. He has growth capacity, doesn't he? God the Absolute, as we have projected him here, as we have conceptualized him, is an incompleated being. He's present, but he can grow.

And where is going to grow? Well, I would offer the following possibilities to consider in connection with the growth of God the Absolute:

First of all, I think he's going to grow out in the cosmos-infinite. I think he's a participant in the never-ending expansion of the beachhead on the shores of infinity. We're never going to get to the other side, but we're never going to stop expanding.

I think he is going to grow also in the Trinity of Trinities. There's a lot of speculating about, "What is the Trinity of Trinities?" They point out, if you limit it to the concept of personal Deity, then as you have the three trinities on the first level, on the second level you have the three experiential deities, God the Supreme, God the Ultimate, and God the Absolute.

(Break in tape)

We hit something that's almost too big to think about. It's the final power-personality synthesis. This thing starts out in the concept of the Conjoint Creator, in whose deity nature we have the first active synthesis of personality and power. He operates right across the board. He can activate the Paradise pattern. He can produce Power Directors. He can produce Master Spirits. In the spiritual side, he is the origin of mind. Here you have the maximum amount of synthesis on the existential level. Everything is functionally related to the Infinite Spirit.

In the Supreme Being—the whole growth of the Supreme—is a power-personality synthesis: The evolution of sovereign power and its consolidation in a Sovereign who earns that sovereignty by experience. The final victory of spirit over matter through the mediation of mind, by virtue of the choosing of the volitional personality. And when the Supreme Being has emerged, we have synthesized personality and power. This universe will be a well-coordinated universe.

The same synthesis is taking place on the level of ultimacy. Only, the coordination of the moon is something much bigger than the coordination of the tennis ball, isn't it?

How would we talk without moons and tennis balls? We've got to have handy, corny, symbols.

Well, now we're face to face with a real rough one. Let's go back to the fried egg, and the separation of the yolk and the white. This is unified existentially by the Universal Absolute. What we're face to face with here is: Can it ever be unified experientially?

I think the answer is no. But I think the experiential factor in such unification will be ever growing. This is a part of the growth of God the Absolute.

Again, as I told you, I hope our unseen associates will give me credit for courage if not for discretion, because I'm going on from here.

The sixth question I'd like to ask you is: What is the role of the Universal Absolute in the final age? We're told—page 15, paragraph 4—that the Universal Absolute functions at the present time on the first three levels of total Deity function—static, potential, and associative. This hypothesis can present the question we are considering, but it offers no speculation as to the expanded functions—if any—of the Universal Absolute in the final universe age. The Universal Censor who writes paper ten suggests—page 116, paragraph 9—that the Universal Absolute is non-attainable by creatures, because this Absolute is growing faster than the finalizers are growing. This is something like observing a seraphim who, at triple velocity, is chasing a Solitary Messenger, who is moving altogether faster. Let's read what the Censor says:

"I once sojourned in a universe where a certain group of beings taught that the finalizers, in eternity, were eventually to become the children of the Deity Absolute."

That's what we're talking about, the breakthrough. *"But I am unwilling to accept this solution of the mystery which enshrouds the future of the finaliters."*

"The Corps of the Finality embrace, among others, those mortals of time and space who have attained perfection in all that pertains to the will of God. As creatures and within the limits of creature capacity they fully and truly know God. Having thus found God as the Father of all creatures, these finaliters must sometime begin the quest for the superfinite Father." The second floor of the fire station. "But this quest involves a grasp of the absonite nature of the ultimate attributes and character of the Paradise Father. Eternity will disclose whether such an attainment is possible, but we are convinced, even if the finaliters do grasp this ultimate of divinity, they will probably be unable to attain the superultimate levels of absolute Deity."

But now he hedges: *"It may be possible that the finaliters will partially attain the Deity Absolute, but even if they should, still in the eternity of eternities the problem of the Universal Absolute will continue to intrigue, mystify, baffle, and challenge the ascending and progressing finaliters, for we perceive that the unfathomability of the cosmic relationships of the Universal Absolute will tend to grow in proportions as the material universes and their spiritual administration continue to expand."*

"Only infinity can disclose the Father-Infinite."

I think, then, we encounter what is probably an absolute barrier. (Can't understand tape) the old Censor's comments, I'm not too sure about this Deity Absolute business. But on the other hand he says, maybe so, maybe so. But this far, and no farther.

Well, I remember in the first draft of this hypothesis, I had an unfinished feeling. I think there's one more question we should ask: What is the final goal? There's no warrant in the papers for this. This is just my speculation. But I can't stop on question six. I want to ask that last question.

Here's my thinking, for what it's worth. And this is strictly my thinking, so take it with much salt.

The final goal would appear to be the experiential unification of the three Absolutes. This goal is absolutely non-attainable. But nothing can ever stop the never-ending progression toward that goal.

God the Absolute would appear to be experientially attainable by creatures as a sub-infinite experience. I think there's plenty of warrant in the papers for that deduction. The Universal Absolute would appear to be non-attainable by creatures. I just read you my warrant for that deduction. But even if creatures can never obtain the Universal Absolute, still God the Absolute could know this level of Deity.

Even if creatures can never know the Universal Father as an infinity, still think what it could mean to an infinite God if he could be known at least as an Absolute God by an experiential Deity, by God the Absolute. Do you see? We've really poured the foundation. And now we can begin to make some progress. The last two paragraphs on page two describe the firehouse—the finite, the absonite, the absolute.

They point out the different ways that Deity may exist: existential, experiential, associative—God the Sevenfold is not a person, is he? God the Sevenfold is an association of divine beings. And then lastly, Deity may be undivided, as in the Paradise Trinity.

You know the best way I've ever found to conceptualize the Trinity is to think of a tree, with a single trunk and three branches. If you look at one level, you find undivided Deity. If you look at another level, you find three personalizations of Deity. And the unity

of the Trinity does not in any way invalidate the definite reality of each of the three branches.

Those three concentric circles up there are a unified, single pattern, are they not? At the same time, there are three circles.

These illustrations are really corny, but they're the only kind that mean anything to me. I just can't get any feeling out of highfalutin stuff, you know.

(Break in tape)

They now elucidate another principle, the principle of divinity. Divinity is that quality which causes all things divine to flow together, to be cohesive, to cohere. In other words, I think of divinity in that sense as like the stickum on adhesive tape. Things divine tend to stick together, flow together, come together.

As we see it—well, here. When you come right down to it, what was the cohesive force that held eleven out of the twelve apostles to Jesus? It was love, wasn't it? They just thought the world of him. They loved him. There is divinity in action. And why did they love him? Because they perceived that he so dearly loved them.

They define divinity as truth, as beauty, and as goodness. And, as they point out many times in these papers, when you take these qualities of divinity and express them in a personality, they come out as love, mercy, and ministry. And they do this because this is the way God expressed them in the beginning.

The Father is love. The Son is mercy. And what is mercy? It's defined as love applied. The Spirit is ministry. And what is ministry? It is loving mercy in action.

They point out that you can have different kinds of divinity, because there are different relationships to perfection, and they set forth these seven different kinds of perfection which are characteristic in the universe.

And don't get scared of that seven. It's the same pattern you encounter in the Seven Master Spirits. It is the permutation, the combinational possibilities, of three kinds of perfection: imperfection, relative perfection, and absolute perfection. You can have any one of them or all of them. You can have any combination of two. That's three possible combinations. Or you can have all three together.

How would you type a human being? Well, I would say we would class on the fourth level. The Thought Adjuster is absolutely perfect, and in all other respects, a human being is imperfect. Now if you want to think of us as just humans, then we hit the seventh level—absolute perfection in no attribute, imperfection in all.

When we consider what they have to say about God, we now begin to shape our thinking in relation to the size of words. As they point out, the word God means a relationship to personality. Whereas Deity doesn't necessarily mean that. It may or may not.

And they point out God the Father works on three levels: prepersonally, personally, and superpersonally.

Prepersonally, he fragments. Personally, he creates. And superpersonally, he eventuates.

I don't understand eventuate, and I know you folks don't either. But it means something other than fragmentation and creation, which still results in the appearance of a being.

Therefore, the word-symbol Deity is larger than the word-symbol God. The word-symbol Deity can include the Father's relationship to Paradise. He's not Father of

Paradise, because Paradise is not a son. The word-symbol Deity can also include the Father's relationship to the Eternal Son. But if we use the word God, we are probably excluding God's relationship to Paradise. And we are emphasizing the personal relationship of the Father to the Son and with the Son to the Spirit and to all other personal beings.

They point out that as they use the word God, it can mean different things in these papers, and they say, when you're in doubt, it's God the Father. But we may specify some other aspect of God, and they take inventory of how they use the word God: God the Father, God the Son, God the Spirit, God the Supreme, God the Sevenfold, God the Ultimate, God the Absolute.

Let's see what they say about God the Supreme here: *"The evolving God of time and space is putting together everything that is going on in time and space which is experiential. He is synthesizing creature-Creator identity."*

Is that so strange and foreign? No. It's exactly what Jesus did down here. He synthesized creature-Creator identity. He came here a divine Son. In the course of his 30-odd years he found out exactly what it was like to be a human being. He was born, he lived, he died. And that human nature is an eternal part of his divine nature. Jesus of Nazareth, Joshua ben Joseph, the carpenter, lives in the Creator Son. Just think of that as taking place throughout the whole grand universe. The whole thing adds together in the Supreme Being.

(Break in tape)

—expressive of the Deity of the Supreme. God the Supreme, to me, emphasizes his spirit personality, and stands in contrast to the Almighty Supreme, which is his synthesizing, experiential power which is unifying with God the Supreme. To me, the term Supreme Being is the larger of the other two terms. But you won't find the papers strictly adhere to that. They many times do, but they may refer to God the Supreme in the overall sense, as they refer to the Universal Father in the overall sense, where technically they maybe should use the term First Source and Center. I think of the Father in relation to Paradise. It's a loose use of the term.

Number 5, God the Sevenfold, is the evolutionary aspect of Deity. This is the adjustment which Deity makes to the conditions as they obtain. In this universe age, we deal with God the Sevenfold.

The last half of this paper emphasizes the personality and the spirit nature of the Father.

The second paper continues the story. It discusses his infinity, and his perfection, his justice, and righteousness, and concludes with a discussion of mercy, love, goodness, truth, and beauty.

Always throughout these papers, whenever they encounter the problem of justice versus mercy, they point out that this is a love-dominated universe. Sure, God is a judge, but they say God as a Father transcends God as a judge. When they are talking about the adjudication of mortal survival, they say in case of doubt, we always rule in favor of the creature. They say we would cheerfully risk another Lucifer rebellion rather than to err against mercy.

They say we don't claim to administer justice in flawless perfection, but we do claim to administer it in mercy.

I don't think God's absolute attributes are discussable in finite language. Finest analysis of the difference between a Havona native and an ascendant finaliter, especially the third paragraph, where they choose such words as:

Havoners are brave, but not courageous; kind, but hardly altruistic in the human way; expect a pleasant future, but they're not hopeful as we have learned to hope. They have faith, but they're utter strangers to the kind of saving faith which we have to have. They love the truth, but they never experienced salvation through the embrace of truth. They were idealists, but they never knew what it was to become an idealist, and to experience the thrill of embracing ideals. They're loyal, but they were never really tempted to default. They know nothing about the challenge of loyalty. They're unselfish, but they never became that way through the conquest of selfishness. Sure, they enjoy the sweetness of pleasure, but they know nothing of how pleasant pleasure can be as an escape from pain.

What they're discussing here, in comparing Havoners and finaliters, they're discussing two kinds of maximum finites.

Page 1158. Look down the page at the two italicized paragraph headings. We're discussing finite reality, and they're contrasting primary maximums and secondary maximums. A primary maximum is something like a Havona native, naturally born perfect. A secondary maximum is something like a finaliter, a being who has achieved perfection experientially.

And it's interesting to read on. They say that there is a tertiary maximum. I think of those as the Creature Trinitized Sons. Just make a cross-reference here to page 360, paragraph 3, "The Evolutionary Idea." This is in the paper on the "Evolution of Local Universes," and it discusses the relationship between the beings of perfection and the beings of evolution, the relationship between Havona and the seven superuniverses. Can't they use language, though? You know, you really can't explain a Havona native to us, but you get a feeling for them here, don't you?

And, you know, these papers make an appeal to honest self-respect, not to pride and ego. But as I read these paragraphs, I'm glad I'm a man, you know? You'll recall that the Alpheus twins knew they were the least of the twelve Apostles and felt cheerful about it? It's words like this that enable one to accept his imperfections and feel cheerful about them—not smug or lethargic—but cheerful.

I think the last section in the paper on the attributes of God is one of the great pieces of philosophic writing in these papers, as well as a great piece of rhetoric. Read that first paragraph, against the light of all that we've discussed:

"With divine selflessness, consummate generosity, the Universal Father relinquishes authority and delegates power, but he is still primal; his hand is on all final decisions and unerringly wields the all-powerful veto scepter of his eternal purpose with unchallengeable authority over the welfare and destiny of the outstretched, whirling, and ever-circling creation."

"The sovereignty of God is unlimited; it is the fundamental fact of all creation."

Over on the next page: "Does God suffer?" Now you see the Divine Counselor is considering the whole nature of God here. How does God suffer on the top floor of the firehouse—or maybe even on the second floor—but maybe on the first floor.

Maybe on the first floor, God does not choose to know the end from the beginning. Even as the human mind of Jesus, during his public ministry, sometimes did not choose

to know the content of the divine mind of Michael. Sometimes he did, sometimes he did not.

The Divine Counselor says he doesn't know, but he thinks he does.

Audience: What page is that?

53. In the last paragraph in this paper, they engage in one of the most beautiful descriptions of the Deity of the First Source and Center in contrast to the personality of God. This paragraph starts out by discussing, broadly, the Deity of the First Source and Center; it concludes with a portraiture of the personal nature of the First Source and Center.

He's "power, form, energy, process, pattern, principle, presence, and idealized reality. But he is more; he is personal; he exercises a sovereign will, experiences self-consciousness of divinity, executes the mandates of a creative mind, pursues the satisfaction of the realization of an eternal purpose, and manifests a Father's love and affection for his universe children."

And then they say if you want to understand that, study the life and teachings of Jesus. In that life, and in those teachings, these truths are completely comprehensible and wholly experienced. And then this paper closes with what—I guess you folks call it the same as we do—in Chicago we've learned to call it the benediction. With one little modification—I don't use "Sons" in the plural—I've spoken this in many churches. I've concluded many a talk by reciting this benediction. It's a wonderful piece of rhetoric. It's a beautiful expression of the interaction of the three Paradise Deities.

You know, I think these so-called tough papers up here are real exciting, and real, real beautiful. This language is exquisite in spots.

And having discussed his attributes, they say, all right, how is he related to the universe? Paper 4 talks about his attitudes, his unchanging character, his relation to nature—and oh, how, in that section, they dynamite pantheism.

Remember when they point out nature's scarred, her beautiful face is marred, by all the erroneous choices of creatures, as well as exhibiting the beauty of a divine purpose.

God is in nature, but nature is not God.

Elsewhere in the papers they say when man discovers God in nature, this is proof that that man has first discovered God in his own heart.

Having found God, you can observe him in nature, but you never find him there.

The discussion of God and nature is really the stand which the Urantia papers make against pantheism. This is not a pantheistic God.

I think one of the best illustrations of pantheism is taken from Hindu teachings. It shows how slippery the human mind can be in rationalizing.

Says the pupil to the teacher: But teacher, if God is everywhere, and if I am God, and God is in the elephant, why did the elephant almost run me down yesterday? And the teacher replies, but did you not see also God riding in the form of the elephant driver warn you to get out of the way? This is not logic, this is rationalization. God's character simply doesn't change. He's not whimsical. He's not fluctuating. You know, in many ways, this is a discussion of the Gospel according to Melchizedek.

When this local universe Son came down here to lay the foundation for Michael's bestowal, you know, somewhere on earth there had to be a concept of God which was

sufficiently decent so that Michael could say, "This is my Father," and then to proceed to grow it and elaborate on it.

I think Melchizedek wisely concentrated on a basic idea: God is dependable, God is moral, God is not whimsical. If you make a contract with God, he will keep his end of the bargain. Until you trust God, you can't love him, can you?

This, in a sense, is a discussion of the Gospel according to Melchizedek: God's unchanging character. When they speak about the realization of God? Well, read that first paragraph on page 58, under the caption:

"God is the only stationary, self-contained, and changeless being in the whole universe of universes, having no outside, no beyond, no past, and no future."

You know, they're trying to talk a little bit about the third floor of the firehouse here, aren't they? And when you say this, you're talking about a being you can't understand. And then they contrast this: God's absoluteness—second paragraph, page 59:

"God's absoluteness pervades all seven levels of universe reality, and the whole of his absolute nature is subject to the relationship of the Creator to his universe creature family. Precision may characterize trinitarian justice in the universe of universes, but in all his vast family relationships with the creatures of time, the God of universes is governed by divine sentiment. First and last, eternally, the infinite God is a Father. Of all the possible titles by which he might appropriately be known, I have been instructed to portray the God of all creation as the Universal Father."

You know, I don't know, but I'll bet these Divine Counselors had some long discussions with their ascendant associates. I'll bet a cookie that they talked to the Mighty Messengers attached to this commission. See, a Divine Counselor operates under the handicap of never having been human. A Mighty Messenger is an ex-mortal.

Let's turn to page 1153, and take a look at the counterpoint of this point. Paragraph 4: *"Ever remember that man's comprehension of the Universal Father is a personal experience. God, as your spiritual Father, is comprehensible to you and to all other mortals, but your experiential, worshipful concept of the Universal Father must always be less than your philosophic postulate of the infinity of the First Source and Center, the I AM."*

Power, principle, presence, process, idealized reality. You can feel what you love, but you know that what you love is much less than all that is there. This is the difference, I think, between the truth of God and the fact of God.

And again, over on page 59, third from the last paragraph: *"We crave the concept of the Infinite, but we worship the experience-idea of God, our anywhere and any-time capacity to grasp the personality and divinity factors of our highest concept of Deity."* We should be challenged by the immensity of God and comforted by our feeling for him.

And then that last paragraph near the bottom of page 59: *"The consciousness of a victorious human life on earth is born of that creature faith which dares to challenge each recurring episode of existence, when confronted with the awful spectacle of human limitations by the unfailing declaration: Even if I cannot do this, there lives in me one who can and will do it, a part of the Father Absolute. . ."*

Long before the Ascenders reach Havona, they've developed a battle cry, which the papers present as, quote: *"In liaison with God, nothing, absolutely nothing, is impossible."* These papers very seldom teach in a negative manner, but at the conclusion

of this paper, section 5, at the bottom of page 59, they take off on the atonement concept. They simply go at it with hand grenades and bombs.

Audience: Laughter.

They just pronounce it to be blasphemous on the character of God.

You know, I always remember, this whole sacrificial idea came home to me as a little boy. I got my religious training from my mother. I once could recite all the judges in Israel, and so on. And I had a child's book of the Bible. And I always remember the woodcut at the end of one of the chapters. It showed little Ike tied down on the rock, and above him was old Abe with that wicked looking knife. And the angel had gotten there in a Buck Rogers photo finish, you know? And the argument I gave my mother was, but suppose the angel had been late?

Audience: Laughter.

I mean, I was little Ike, you know? And Abe was my old man. And mother said, "But the angel wasn't late." I said, "But suppose?" And she could never sell me on any idea which would put a little boy in that kind of a jam with his dad, you know?

Audience: You didn't buy it.

I didn't buy it. I would have no part of that whatsoever. Thinking men and women are not going to buy the kind of a God who gets mad at men. As the papers point out, when they get into the discussion of sacrifice, they say the celestial personalities may occasionally have intervened to prevent those things, but they certainly never egged them on. ■

Personality, Choice and Mind

I think paper 5 is the most intimate of the five discussions on God, and it should be, because they're talking about God's relation to us. They're talking about the approach to God, his presence, what is true worship, what is his relation to religion, how does one become conscious of God. And then, in the very last section, they introduce this radically new concept of personality as a fourth reality—not matter, not mind, not spirit, but something yet again, something which God gives. I like this statement: *"God provides for the sovereign choice of all true personalities. No personal creature can be coerced into the eternal adventure; the portal of eternity opens only in response to the freewill choice of the freewill sons of the God of free will."* [P.71 : 7]

This is first and last a family.

What does God get out of this? Love, freely given.

And as near as I can see, that's all he wants.

In one place, the author of this group of papers says, if it were possible to divest God of all his tremendous powers, I think we would still love him just as much, because of what he is.

I think you might appropriately note down some cross-references here if you will. In this section on the God of Personality, cross-reference page 106. Let's take a little time out at this point, and we'll skip it. On page 106, they continue a discussion of personality because they're discussing the relationship of the Infinite Spirit to personality. And if you look at the third from the last paragraph, it's very interesting:

God "bestows personality by his personal free will. Why he does so, we can only conjecture; how he does so, we do not know. Neither do we know why the Third Source bestows non-Father personality. But this the Infinite Spirit does in his own behalf, in creative conjunction with the Eternal Son, and in numerous ways unknown to you. The Infinite Spirit can also act for the Father in the bestowal of First Source personality." [P.106 : 8]

Let's take a little time out right now and talk about personality, as we're going to talk about matter, mind, spirit, space, time, as we encounter them.

There are basically two types of creatures who have freewill choice:

Type one possesses Father personality, and they may get that personality direct from the Universal Father, or the Conjoint Actor may give it to them. Look at it this way: Think of personality as being like money in the bank. God signs on the account. He's also made the Infinite Spirit an attorney-in-fact. The Infinite Spirit can sign checks on the Father's checking account, and bestow personality for the Father.

There is a second type of personality which is non-Father. What they call in here Third Source Personality. Third Source Personalities have free will choice, but they are not in the Father's personality circuit.

And we know some examples. The Power Centers are Third Source Personalities but are not in the Father's personality circuit. I've said Power Centers, not Master Physical Controllers—some of them are not personal. But all of the Power Centers have free will; they're highly volitional. The Associate Power Directors have free will, but

some of their subordinates on the lower levels of the Master Physical Controllers do not have personality. They are living, intelligent machines.

The last half of the paper on the Seven Master Spirits starts with a discussion of cosmic mind. It goes on into a discussion of morals, virtue, and personality. It goes on to a discussion of Urantia personality. And concludes with a discussion of the reality of human consciousness.

You see, when you try to deal with personality as we know it, you just almost have to deal with mind at the same time, because our personality functions in the mind arena. And you can best see personality by observing its function. And when it functions, you're dealing with mind—personal mind. It's in this discussion that they point out that mind has three inalienable qualities:

Quality number one: the mathematical response of mind. All human civilizations develop mathematics and produce science of some quality.

Number two: the moral, or duty, response of mind. All civilizations evolve some form of justice.

And number three: the worshipful response of mind. All civilizations evolve religions of one kind or another.

Civilizations come, civilizations go. Cultures rise and fall, but these qualities are expressed in each succeeding civilization, because they're basic and constitutive in mind.

On page 194, they take inventory of seven functions of human mind, because it is personal mind. Here is personality in action in the human mind. These are the functions of the relative free will of a human being: moral decision, spiritual choice, unselfish love, group loyalty, cosmic insight, the attempt to do God's will, and the pursuit of divine values.

This is what mind can do because it's personal mind. ■

Some Comments on Paper 105, "Deity and Reality"

If you go into the paper, "Deity and Reality," you have the best discussion in the Urantia papers.

When I think of static Deity, I think of a fried egg. This is the I AM. Potentials have not yet differentiated from actuals. As the papers describe it, this is the hypothetical static moment of eternity. That's the language used in the cross-reference I gave you.

But the papers do not validate what the philosophers and the metaphysicians call "monism," which is not a fried egg, but a scrambled egg. There's a big difference.

In a scrambled egg, you've got just a oneness, right? But in a fried egg, you've got a nucleus and a cytoplasm. The nucleus is the yellow part; the cytoplasm is the white. Always, even in the hypothetical static moment, in the beginning of beginnings—before the beginning of beginnings—there was always the possibility for self-will.

When you differentiate potentials from actuals—again, I've got to have real, real childlike, simple symbols to get them—you know what happened? The yolk moved out away from the white. How many of you have separated yolks and whites?

Audience: Laughter.

The yolk moved away from the white. This is the creation, eventuation, appearance, of possibility. Something happened. And of course the minute the yolk moved away from the white, you don't have two realities, you have three realities.

You have the white, you have the yolk, then you have the relationship between the white and the yolk. Doesn't the fried egg help? I mean, you just can't be afraid of a concept of a fried egg, can you?

Audience: Laughter.

Audience: That sure—

(Break in tape)

The yolk moved away from the static situation. In so moving, the yolk demonstrated volition, and also qualified itself. It took up a new position. The white never moved, did it? And was never qualified. Hence, is unqualified. And since we are dealing with absolute realities, here I think is the genetic derivation of the term, "Unqualified Absolute."

Unqualified because it's never moved. And, at this point, the white became an it, because the personal potentials were in the yolk. When you take the yolk away from the white, you rob it of all deity and personality qualities. Henceforth, the unqualified is "it," not he.

The yolk—what name shall we give the yolk? I like the term Qualified Absolute. It's used in the papers—rarely.

And what do we name the relationship between the white and the yolk? The papers give us the name: Universal Absolute, whose function it is to interrelate the tensions, the relationships, between the Qualified Absolute and the Unqualified Absolute.

And here is the beginning of the separation of Deity and non-Deity. The Unqualified Absolute is static reality minus all that is Deity. The Qualified Absolute contains within itself the seeds of Deity manifestation.

Volition is inherent in the yolk. Response inherent in the white, the cytoplasm, the Unqualified Absolute.

You know, one of the shrewdest criticisms of the book of Genesis was written by an old Zoroastrian theologian. It's in the Pehlevi texts. And this old Persian, Zoroastrian, pre-Mohammedan of course, is saying, "This story of creation is for the birds. God was not alone, because when he commanded something happen, this means that there was also present an obeyer of commands."

How 'bout that? And I think that's a pretty good definition of the Unqualified Absolute. When Deity speaks in an absolute voice, the commands are obeyed by the Unqualified Absolute.

Or, putting it this way, when total Deity takes snuff, the Unqualified Absolute sneezes. ■

Brief Comment on the Rodan Papers

Audience: Talk about Rodan a little—how could that wonderful philosopher be so far ahead of his time?

He wasn't.

Audience: He wasn't?

He wasn't. What we've got there is the distillate of Greek philosophy. And he probably wasn't quite that wonderful. He taught for a week. The midwayers edited his talk and condensed it in one paper. They took the cream of Greek philosophy and immortalized it in this book.

Audience: It's one of the few they did take.

Sure.

Audience: That made me think it was probably superior.

It's one of my favorite papers. It's the paper which discusses the human art of living in contrast to the mere animal urge to live.

"When men dare to forsake a life of natural craving for one of adventurous art and uncertain logic, . . ." [P.1273 : 3]

They've weighed anchor, see?

". . .they must expect to suffer the consequent hazards of emotional casualties—conflicts, unhappiness, and uncertainties—at least until the time of their attainment of some degree of intellectual and emotional maturity." [P. 1273 : 3]

You know, I think of the development of a religious life as being a little bit analogous to the development of a human being. Stop and think of a youngster—make him a boy—10 or 11 years old. Pre-pubescent. He's a pretty well unified kid, isn't he? He's pretty well co-ordinated, and he's a grown-up boy.

Then puberty hits him. He begins falling over his feet, and squeaking around and falling down, and that's what Rodan's talking about here. As long as you're pretty content to be a mammal, you've got no problems. You'd be pretty well adjusted. You'd be content.

But if the hormone of religion hits you, then at least during the period of adolescence, it'll be a little stormy until you mature, from a religious standpoint.

Let's talk a little more about what Rodan said about prayer:

P.1774 - §2 *"But the greatest of all methods of problem-solving I have learned from Jesus, your Master. I refer to that which he so constantly practices, and which he has so faithfully taught you, the isolation of worshipful meditation. In this habit of Jesus' going off so frequently by himself to commune with the Father in heaven is to be found the technique, not only of gathering strength and wisdom for the ordinary conflicts of*

living, but also of appropriating the energy for the solution of the higher problems of a moral and spiritual nature. But even correct methods of solving problems will not compensate for inherent defects of personality or atone for the absence of the hunger and thirst for true righteousness."

P.1774 - §3 *"I'm deeply impressed with the custom of Jesus in going apart by himself to engage in these seasons of solitary survey of the problems of living; to seek for new stores of wisdom and energy for meeting the manifold demands of social service; to quicken and deepen the supreme purpose of living by actually subjecting the total personality to the consciousness of contacting with divinity; to grasp for possession of new and better methods of adjusting oneself to the ever-changing situations of living existence; to effect those vital reconstructions and readjustments of one's personal attitudes which are so essential to enhanced insight into everything worth while and real; and to do all of this with an eye single to the glory of God—to breathe in sincerity your Master's favorite prayer, 'Not my will, by yours, be done.'"*

P.1774 - §4 *"This worshipful practice of your Master brings that relaxation which renews the mind; that illumination which inspires the soul; that courage which enables one bravely to face one's problems; that self-understanding which obliterates debilitating fear; and that consciousness of union with divinity which equips man with the assurance that enables him to dare to be Godlike. The relaxation of worship, or spiritual communion as practiced by the Master, relieves tension, removes conflicts, and mightily augments the total resources of the personality. And all this philosophy, plus the gospel of the kingdom, constitutes the new religion as I understand it."*

Rodan talks about the transfer of goals from—you might say—easy ones to tough ones, or from animal goals to truly human goals, because truly human goals embrace God, whereas subhuman goals embrace merely human gadgets, you know? And he points out that to do this you've got to have a pretty king-size gas tank.

P.1777 - §2 *"The effort toward maturity necessitates work, and work requires energy. Whence the power to accomplish all this? The physical things can be taken for granted. But the Master has well said, 'Man cannot live by bread alone.' Granted the possession of a normal body and reasonably good health, we must next look for those lures which will act as a stimulus to call forth man's slumbering spiritual forces. Jesus has taught us that God lives in man; then how can we induce man to release these soul-bound powers of divinity and infinity? How shall we induce men to let go of God that he may spring forth to the refreshment of our own souls while in transit outward and then to serve the purpose of enlightening, uplifting, and blessing countless other souls? How best can I awaken these latent powers for good which lie dormant in your souls? One thing I am sure of: Emotional excitement is not the ideal spiritual stimulus. Excitement does not augment energy; it rather exhausts the powers of both mind and body. Whence then comes the energy to do these great things? Look to your Master. Even now he is out in the hills taking in power while we are here giving out energy. The secret of all this problem is wrapped up in spiritual communion, in worship. From the human standpoint it is a question of combined meditation and relaxation. Meditation makes the contact of mind with spirit; relaxation determines the capacity for spiritual receptivity. And this interchange of strength for weakness, courage for fear, the will of God for the mind of self, constitutes worship. At least, that is the way the philosopher views it."*

P.1777 - §3 *"When these experiences are frequently repeated, they crystallize into habits, strength-giving and worshipful habits, and such habits eventually formulate themselves into a spiritual character, and such a character is finally recognized by one's fellows as a mature personality. These practices are difficult and time-consuming at first, but when they become habitual, they are at once restful and time-saving. The more complex society becomes, and the more the lures of civilization multiply, the more urgent will become the necessity for God-knowing individuals to form such protective habitual practices designed to conserve and augment their spiritual energies."*

I love this one, too.

"It requires intelligence to secure. . ."

It doesn't say prayer here, now.

P.1779 - §2 *"It requires intelligence to secure one's share of the desirable things of life. It is wholly erroneous to suppose that faithfulness in doing one's daily work will insure the rewards of wealth. Barring the occasional and accidental acquirement of wealth, the material rewards of the temporal life are found to flow in certain well-organized channels, and only those who have access to these channels may expect to be well rewarded for their temporal efforts. Poverty must ever be the lot of all men who seek for wealth in isolated and individual channels. Wise planning, therefore, becomes the one thing essential to worldly prosperity. Success requires not only devotion to one's work but also that one should function as a part of some one of the channels of material wealth. If you are unwise, you can bestow a devoted life upon your generation without material reward; if you are an accidental beneficiary of the flow of wealth, you may roll in luxury even though you have done nothing worth while for your fellow men." So much for the Egyptian concept of providence.*

Audience: Laughter.

P.1779 - §5 *"But life will become a burden of existence unless you learn how to fail gracefully. There is an art in defeat which noble souls always acquire; you must know how to lose cheerfully; you must be fearless of disappointment. Never hesitate to admit failure. Make no attempt to hide failure under deceptive smiles and beaming optimism. It sounds well always to claim success, but the end results are appalling."*

P.1782 - §1 *"I see in the teachings of Jesus, religion at its best. This gospel enables us to seek for the true God and to find him. But are we willing to pay the price of this entrance into the kingdom of heaven? Are we willing to be born again? to be remade? Are we willing to be subject to this terrible and testing process of self-destruction and soul reconstruction? Has not the Master said: 'Whoso would save his life must lose it. Think not that I have come to bring peace but rather a soul struggle'? True, after we pay the price of dedication to the Father's will, we do experience great peace provided we continue to walk in these spiritual paths of consecrated living."*

P.1782 - §2 *"Now are we truly forsaking the lures of the known order of existence while we unreservedly dedicate our quest to the lures of the unknown and unexplored order of the existence of a future life of adventure in the spirit worlds of the higher idealism of divine reality."*

P.1782 - §3 *"The religion of Jesus demands living and spiritual experience. Other religion may consist in traditional beliefs, emotional feelings, philosophic consciousness,*

and all of that, but the teaching of the Master requires the attainment of actual levels of real spirit progression."

He was quite a guy, wasn't he? ■

Could Jesus have Avoided the Cross?

Could Jesus have saved himself from the cross and gone on to die a natural death to still obtain the sum total of human experience?

Not without violating the decisions which he made during the forty days in the wilderness after the baptism. Jesus made some decisions which, in part, added up to this: He would never use his creator powers to help himself. He might use them to help his fellow men, but he would never use them to help himself—and he never did.

I think he could have humanly avoided the situation of the cross, but he elected not to. And having invoked that chain of circumstances, he accepted the consequences. He did not have to enter Jerusalem on Palm Sunday and teach there that last week, nor tarry in Gethsemane. And having done these things, he accepted the course of human events.

And I think he was doing this to prove something. I think he was trying to show all human beings that he understands what it is to get a tough break in life—a real tough one. And it hurts, too.

When he prayed in Gethsemane, this was no phony prayer. This was the prayer of a human being who didn't like what lay ahead, and being crucified was the lousiest way they had of putting a human being to death. A Roman citizen could not be crucified. He could be beheaded, but he could not be crucified. The human Jesus was a little aghast at what lay immediately ahead, and he just wanted to check, you know—is this really now the deal? I've always been so glad he asked that question. He was just checking to be sure.

When he prayed in Gethsemane and said, "Father, do I have to drink this cup?" Pardon me for using ordinary language. "Is this really the deal?" No, he could not have saved himself from the cross in the situation he was in without violating his own basic position which he'd made at the beginning of his public career. ■

How Big is Paradise?

How big is Paradise?

Well, let's stop and do some real thinking now. Paradise has no distance, because distance is a function of space. Let me help you in your semantics a little bit.

When you say that you weigh 145 pounds, what are you saying? Are you describing the mass of your body? Yes, in practical, loose language, you are. But actually what you're describing is the action of Urantia gravity on that mass. The term pound is a measure of gravity action, because if you moved into a different gravity field, you would weigh more or less.

What would you weigh on Jupiter? Less than a thousand pounds—you wouldn't be able to move. If you get on the moon and live there, you wouldn't weigh 145 pounds, you'd weigh—what? —50 pounds, something like that.

All right, distance is a function of space as the term pound is a function of gravity. If you want a good math term which is independent of gravity, there is such a word. It's called a pound-bell. That's the unit of mass. But what we call pound is a function of gravity.

Distance is a function of space. I don't think there are any distances on Paradise. What is on Paradise? The papers refer to Paradise area. And they point out that Paradise area is non-spacial, hence serviceable in many ways that we don't visualize. Our whole concept of size goes out the window when we think about Paradise. It's interesting to note that the concept of proportion stands up; they can give us Paradise proportions regardless of space. And they give us those proportions. If you take the east-west dimension of Paradise, then the north-south dimension equals one and one sixth, or $7/6$ ths, and the up-down dimension equals one tenth.

Audience: Well, what's the one, then?

One—

Audience: Is the east-west?

—is the east-west, yes. And the north-south equals one and one sixth, a little longer.

Audience: Longer—

And very flat.

Audience: —and very flat.

And you get there a basic pattern which determines the pattern of everything else. That Paradise ellipse is reflected in all the concentric space levels of the master universe. Everything is elliptical.

I like this statement—here again you get an idea of proportion—They say that where upper Paradise is laid to the periphery is a sharp edge. But then they hedge, and they say that Paradise is so enormous that even though this is a sharp edge in proportion, it's imperceptible as you traverse it.

Please note a good example of the humility displayed by the authors of these papers. This paper is being written by a Perceptor of Wisdom. He is a coauthor of paper 1, who among other things, says, *"I portray the reality and truth of the Father's nature and attributes with unchallengeable authority; I know whereof I speak."* [P.32 § 1]

One of this Divine Counselor's colleagues introduces the discussion of neither Paradise with the statement: *"Concerning neither Paradise, we know only that which is revealed; personalities do not sojourn there."* I have a little more respect for authority when it admits ignorance in certain areas. And the author of the paper is saying to us here: This is what we've been told, we've never been there. This is second-hand information.

Apparently, what goes on in nether Paradise—as Fred Squires put it, he said, "God lives on the first floor, and he's got the furnace in the basement."

That's a good homely way of looking at it. This is the furnace room, the boiler room, of the universe of universes. And about all that we know anything about is this outermost zone of activity. We don't know anything about the centermost zone of activity. It's called the "unknown and unrevealed Zone of Infinity."

How 'bout that? And it's surrounded by an unnamed area. They aren't even going to bother naming it; they just tell us that it's there.

Now the third zone, we know a little something about. It's a triconcentric arrangement, this third zone. And the innermost sub-zone appears to be the location of the functions of Paradise as a material governor. I think of Paradise as a material heart, pumping energy. The outermost sub-zone is the central focalization of the Unqualified Absolute.

Yes?

Audience: Are you speaking of nether Paradise?

Yes. Of nether Paradise, right. The outermost sub-zone is the central focalization of the Unqualified Absolute. The force pressure at the north end of the Isle is greater than elsewhere, and this gives us the basis for absolute direction.

Since Paradise is flat, you know which way is up and down. And given a greater out-pressure at one end of the Isle, that can be defined as north. And all other directions now follow.

We are used to thinking of space as a nothing. And it isn't. It is a something. It exists in relation to something which is not space, which these papers refer to as mid-space. Let me suggest some things to you which will help you get a feel for the space that they describe. When water freezes, why doesn't it contract as most things do when they freeze? Of course, if water contracted when it froze, the oceans would freeze from the bottom up, and it would have been impossible ever to have evolved life on this planet, because if you ever got them frozen on the bottom, they'd never thaw out, would they? The sun's rays would never penetrate.

It's very handy that water expands when it freezes, isn't it? How does water expand? Well, let's consider the nature of matter. Matter exists in space, does it not? And space also exists in matter. This table is quite solid, isn't it? And yet, this table is made up of cells which, in turn, are made up of molecular chains, and these molecules are made up of atoms. And these atoms contain a nucleus with orbital electrons. And the relative relationship of the electron to the nucleus is very much like the relationship of the planets in our solar system to the sun. And our solar system is mostly empty space, isn't it?

Are you with me? An atom is mostly empty space. As a physicist would view this table—I remember reading this first in Edington years ago—this table is mostly empty space.

When you look at it that way, you can easily see why a spiritual being like a Solitary Messenger freely moves through matter. It's mostly empty space.

We can then make a statement that space is a property of matter. Matter exists in space; space exists in matter.

When water freezes, it traps some more space, hence becomes less dense. There is less mass in a given volume. Are you with me? Density is merely an expression of the relationship between mass and volume. More mass in a given volume—dense, like lead. Less mass in a given volume—less dense, like feathers. You know?

Water is a space trapper. And what it traps is real. It changes the physical properties of the material substance. Ice floats.

Let's see if we can catch water monkeying around with space in any other direction. If you take some water—just to keep this thing chemically clean, let's take 100 cc of distilled water. Put it in a beaker, take off a reading, you've got so much volume of water. Take some table salt, sodium chloride, measure the volume of the sodium chloride. Put the salt in solution, in the water. When you take a reading on your graduated beaker, the volume of the solution is less than the volume of the water plus the volume of the salt. This is from wierdsville. But it happens. How can you explain it? I offer this solution: When water takes something into solution, it gives up some space, so that you have a smaller volume than the sum of the two.

This is a well-known physical fact.

You've always been exposed to this statement: that gravity diminishes as the square of the distance traversed. Sound familiar? All right, let me run a switcharoo on you. Space is a positive reality in the universe which so acts on gravity as to cause it to diminish as the square of the distance traversed. That's just as valid a statement.

Space is real. These papers introduce the concept of space in relationship to mid-space, and they point out that space has the property of being something that is conducive to motion. I assume a physical thing. Whereas mid-space is resistant to motion.

If you had the means of transit—let's be Buck Rogers-ish and get us a space ship. And we start up, at right angles to the plane of the milky way, which is Orvonton. If we could travel long enough, we would begin to run out of space, and begin to run into mid-space. How would we know this? Our ship would slow down. We are encountering a condition in reality which resists motion.

Let's say we are applying 100 units of energy, and achieving 100 units of velocity. And all of a sudden our velocity's been cut down to 10, with the same application of energy. So we step her up to a 1000 units of energy, and we move up again to 100 units of velocity.

We stick our snout a little deeper into mid-space, and I think our velocity would fall off again. And we step her up to 10,000 units of energy. And no matter how much energy we apply, I think as we would penetrate mid-space, we would eventually encounter equal resistance to motion. Until finally, even with the most Buck Rogerish space ship, we would run out of jets. We just wouldn't have any energy to draw on. That's as far as we'd go into mid-space.

I don't think you bounce on mid-space. I just think you encounter increasing resistance to motion. Time is something we deduce. They make the point that relationships to time do not exist without motions in space, but consciousness of time does. And there are three levels of time consciousness: as mind perceives it, as spirit perceives it, and as personality creates a unique time-consciousness.

The only truly non-temporal place is Paradise area. Gosh, I can't visualize that. I think that Paradise citizens have a concept of sequence, but it's non-temporal sequence. I think they have an understanding of source relationships, but they aren't necessarily temporal, sequence, source relationships.

There's an interesting comment here as to why you have to go to sleep when you finally enter Paradise. You go there before with only a student's visa. When you take out your citizenship papers, you have to make formal entry through the mid-space zone. And that's where you leave time as a creature, and enter eternity.

In the third paragraph on page 137, you have another interesting comment on space relationships: *"The Unqualified Absolute pervades all space. . . The Deity Absolute may be universally present but hardly space present."*

The Deity Absolute is a spiritual reality. He might have a relationship to space, but he is not in space. ■

Adventures in the Cosmos, Part I

In the Foreword, they say that, *"Reality, as comprehended by finite beings, is partial, relative, and shadowy. The maximum Deity reality fully comprehensible by evolutionary finite creatures is embraced within the Supreme Being."*

So, pretty much what we would call real is not what the authors of these papers would call real.

Here on page 1162, they take inventory of reality. They start it out with incomplete finites--that's us. *"This is the present status of the ascending creatures of the grand universe, the present status of Urantia mortals. This level embraces creature existence from the planetary human up to, but not including, destiny attainers. It pertains to universes from early physical beginnings up to, but not including, settlement in light and life. This level constitutes the present periphery of creative activity in time and space. It appears to be moving outward from Paradise, for the closing of the present universe age, which will witness the grand universe attainment of light and life, will also and surely witness the appearance of some new order of developmental growth in the first outer space level."*

That's a pretty good description in one paragraph, I think, of rather much of what's going on in the seven superuniverses. A finaliter is an incomplete finite, he's not a destiny attainer. In contrast to a Spirit-fused or a Son-fused mortal, he is a complete finite. He's attained destiny. So also has a Mighty Messenger attained destiny.

And of course destiny attainment pertains to the present universe age. The fact that a Mighty Messenger is a non-growing being doesn't mean that he is eternally non-growing. He just doesn't grow now. And this now has to do with the present universe age which we've estimated is maybe half over, and what was it? Forty thousand trillions of years.

Audience: While are on the subject of attainment, may we at this time kill Bud and send him on his way, and see what happens?

Yes. It's a good place to consider this. First we view the remains. Some will view these remains in sorrow, and some with glee—but that's life.

And Bud will sleep a varying length of time. Bud may make it in three days, if he's got a personal guardian.

Or, he might make it as part of some special group. Maybe the blue book group, you know? There was a special deal when Adam died. The survivors of Eden all went over together in a group. They let Eve sleep for 17 years, until Adam died, then they brought them over together—which was nice. She didn't have any time of waiting.

Or, it might be a millennial thing, every thousand years. They tap the barrel and draw off a few pints. Or, it might be dispensational. They empty the whole barrel, and start over clean.

At any rate, be it three days, or some longer time interval, Bud wakes up on this marble slab on the first mansion world. He wakes up because they've drawn a GI body suitable for Bud. Not too dissimilar to the one he's got. And they've reassembled him. His

group or personal seraphim have deposited the soul, the Adjuster's come back, the Life Carrier has vitalized that body—there would have to be a Life Carrier there. They've put in a mind circuit, and then, the personality simply appears, that's all. No one knows how it gets there.

And when this personality seizes that mind circuit, that is the return of consciousness. Some archangel or deputy of an archangel will take the fingerprints of that personality so that they know it's Bud. They can prove it. Everybody's sure of this. The Adjuster would be evidence of that. But, for the official record, you know.

So, Bud cuts loose on the first mansion world. And the first thing he gets is 10 days vacation. And their days are three times as long as ours, so that's a month off. And that's for casual orientation. And then, they'll put him through some tests; they'll check him out. And let's say that he really doesn't have any job to do on the first mansion world. So he'll graduate.

They'll lay him down and transport him to the second mansion world. And they go through this whole business all over again, because the change from mansion world to mansion world is so radical they can't rekey these bodies. You get seven new bodies, one for each mansion world.

Let's say that Bud doesn't quite make it on the second mansion world, so here he has to go to work, go to school. He goes to school by doing certain jobs. And to do these jobs he's got to master certain lessons. Then he's got to socialize. It's a doing—it's a school of thinking, feeling, and doing.

And when he passes his exams, this is when he teaches—the course he's learned. When he can do this, then he can go on. He gets his grade in that course.

Most of the work which they do on these early mansion worlds has to do with de-animalizing us. It's negative. It's trying to bring us up to where people should really get if they were really on the ball. It's getting us up to the cultural level, the spiritual cultural level which Jesus attained when he was—what? —32 years of age—or 33 was he. 32, I believe. He did that in 32 years. Enoch did it. Probably in a much longer time. Elijah did it. These are people who made it without death.

Audience: Now you're speaking of Thought Adjuster—

Yes. They fused here in this lifetime. If Jesus had been an ordinary man, he would have left this world when he was 32. He would have fused with his Thought Adjuster.

Which is one reason they had to detach his Adjuster. They couldn't leave it in there.

Somewhere along about the fourth mansion world, it's less of a deficiency ministry and more of a real teaching business. It's less negative—making up for what we didn't do—and more positive.

Let's say Bud is typical and on the fifth mansion world he fuses with his Thought Adjuster. There's a scene described there which is analogous to the scene on the Jordan at the baptism of Jesus. An archangel will appear—or is it? Well, someone will appear. I don't think it's an archangel.

And he will speak to Bud in the presence of his associates, saying, "This is a beloved son, in whom I am well pleased."

And fusion takes place. And at that time, Bud is excused from all duties and assignments. I imagine this experience leaves one a bit shook up, because all of a sudden

an iron curtain goes down, and there's a lot more room inside. There's a whole annex there that you suspected was there—you hear thumpings on the other side of the wall, and you occasionally hear them playing the stereo, you know? And now, all of a sudden, you break through, and you get to know your neighbor. You go away, and you sit down, and you figure out who you are. It's at this time, you get a name. The names we use now, they don't count.

Sonta-an and Sonta-en were the names which the first two human beings had here on earth. It was at the time of fusion that they were christened Andon and Fonta. These names have significance. The name Andon means the first Father-like human being to exhibit perfection hunger. And Fonta means the first Son-like human being to exhibit perfection hunger. So I don't know what they'll call Bud. I hope there aren't too many syllables in it, because Bud is easier to say. At any rate, after this fusion experience, well then Bud gets acquainted with his partner, and they really draw up the articles of partnership—this has all been tentative, you know. The Adjuster's been on consignment, but now—the sale's closed. When fusion takes place, you've bought something.

Then you go back to work, and it's simply more of the same, except this milestone has been passed. Bud knows that there's nothing but time separating him from God. And he'll get to Jerusem and take up citizenship, and for a while, he won't grow so fast. This is sitting down, kind of, between rounds. I fancy that we're citizens on Jerusem for quite a long while. And there, we enjoy things as adults. We're not just pupils now. We're citizens. We're performing a job. We're grown up.

This is the second adult experience we have—the first one being here. This is a time when universe horizons stand still, when the goal has been attained, and we taste all of the sweetness of success. We've scored. This is home plate. I don't know how long we stay there, but long enough, I think, to get full satisfaction in success.

And then one day, our psychology does a flip. We get itchy feet. All of a sudden these horizons, instead of being comfortably stationary begin to look small. We begin to wonder what's on the other side of the mountain. And this is probably the indication that it's time for us to move on to the constellation levels. (Break in tape)

Audience: Bill, (can't understand question).

Let's derive a planet, and achieve destiny, shall we? We won't go into outer space, we'll go into Orvonton space. While this is going on in outer space, the story, I believe, starts just the same as ours, because apparently those nebulae out there are just like the nebulae in Orvonton.

But about halfway through the story, it's different. About halfway through our story, we're going to get Universe Power Directors coming in, and this won't be true in the first outer space level. The Associate Master Force Organizers will continue right on in charge of that physical creation.

So, as we tell this story, up until the time the power centers of Orvonton take over, I believe the story in Orvonton, and the story in the first, and even the second, outer space level runs parallel. But from that point on, they diverge.

And this raises an interesting question about the difference between Orvonton and the first outer space level. I believe that that first outer space level is going to be extraordinarily old when we invade it. And it seems to me that it might be possible that it

would be physically stabilized before life is ever implanted out there, so that there would be no more astronomical collisions, accidents, and what not. In other words, they would have really set the thing up physically before they ever went into it with life and mind and spirit. That's my speculation. You will find no support for that in the papers.

Audience: Why wouldn't they have done that in our case then?

Because this was the first one, and they wanted to get going.

Audience: That's right.

Right. Now, they're working on this one, which gives them this fabulous amount of time to get that one set up. The only thing before us was Havona, which was always there. That's why the superuniverse space level is going to be different from anything before or anything which comes after.

Audience: So much experience—

Yes. It will differ from the four outer space levels in a way that they will not from each other, I don't think. I think in the four outer space levels, the differences are more quantitative, whereas here, the difference between us and Havona, or us and them, is essentially qualitative. I think the four outer space levels are more akin to each other than we are to them, or Havona, or than Havona is to them. And that's because God the Ultimate is evolving all through these four outer space levels. Nothing ends when an outer space level ends in the sense that the Supreme Being ends when we are completed. In a sense—now here's where our firehouse breaks down a little bit—in a sense, the superuniverse space level is the first floor of the firehouse. And the four outer space levels are the second floor. And you should ask me then, "Where is Havona?" Havona is on all of these floors. Havona is finite, Havona is absonite, Havona is at least co-absolute.

Audience: But Paradise would only be on one floor?

Paradise isn't in the firehouse. Paradise is the foundation on which the firehouse is built, and Paradise is also the hypothetical roof of the third floor. Paradise is both alpha and omega in relation to the firehouse.

Audience: Full circle?

Yes. If they could reach the roof of the third floor, they would have attained an experiential Paradise value. And I know that the firehouse is built on Paradise. Paradise is the foundation of the firehouse. Paradise is before the firehouse and after the firehouse. It is below and above, but before and after is a better word than below and above.

I'm going to do some speculating. I'm going to do some guessing. I'm going to tell a story which even the Divine Counselor won't tell, because he knows more than I do, so if he tells it, he's guilty of evil, and I can tell it, because I don't know any better. We will now proceed to unscrew the inscrutable.

Audience: Laughter.

The papers encourage me to speculate, at the same time warning all of us that our speculations are going to be false. They tell us that our universe romancings are seldom factual, but even so, they may contain much that's true. This encourages me, to have courage along with humility.

I think the Third Source and Center has to do with prying loose from the Unqualified Absolute his grasp on space potency. I think this a transaction having its roots way back in the Deities of Paradise. We are told that the Third Person of Deity—not as the Infinite Spirit, but as the Infinite Manipulator—does manipulate the forces of Paradise.

If he can operate on an absolute actuality, I believe he can also operate on an absolute potentiality. This is the logical basis for my speculation. If we have to work out the mechanics of this, if it's not done directly by the Infinite Manipulator, then I believe it is done by him through the Paradise Trinity activating the Deity Absolute which would cause repercussions in the Unqualified Absolute. We know that that relationship works, because we're so told in the papers.

Audience: Laughter.

I feel almost blasphemous sometimes in trying to get at these things, but I think if your intent is good, you could call God anything, and he wouldn't mind. You know? People are that way.

Yes, Ruth?

Audience: It's hard for me to see why that would be the sequence.

I'm trying to get at the Unqualified Absolute. I know I can approach him. I know I can approach it through the Paradise Trinity functioning in an unlimited sense, because the unlimited function of the Paradise Trinity is the function of the Deity Absolute at the present time. And if the Deity Absolute functions, this affects the Unqualified Absolute because they are united in the Universal Absolute. Now, whether it goes this route, or whether the Third Person as the Infinite Manipulator operates directly, I don't know. I think it could be either. I prefer the direct theory. It seems simpler to me. And I think if the Conjoint Actor, who is the God of Action, if he can do things which affect Paradise and its functions, then I think he can do things which affect the Unqualified Absolute and its functions.

I believe that the original prying loose of some space potency from the grasp of the Unqualified Absolute is the function of the Conjoint Actor. The papers say that if he initiates the motions of space, they can't prove it, but they believe he is the ancestor of motion in space. He's the God of Action, and this is action. This is initial creativity. And he personified in conjunction with the original creativity, Havona.

I think ever since then, he has been initiating. Only the difference is, in Havona, he also consummated. He still initiates, but his deputies and God's deputies now consummate. I think that through the Architects of the Master Universe the Conjoint Actor makes known this action, and I think the appropriate Architects, the Architect in

charge of Orvonton, would then dispatch primary force organizers direct from Paradise. And I don't think the Ancients of Days know anything about this. And I don't think the Council on Equilibrium up on Uversa knows anything about this. This is a transaction at the near Paradise level of reality.

I think the Architects of the Master Universe know all about this. I think these Primary Master Force Organizers come out here and their presence signifies that the Conjoint Creator has already done this. When they arrive, their presence completes the segregation of this quantity, volume, or measure of space potency within the unsegregated remainder of space potency. This space potency came from Paradise at the dawn of eternity. It is of Paradise origin. The Unqualified Absolute has been its custodian ever since this eternity event. When the Unqualified Absolute is the sole custodian of this nebulous stuff of the universes to be, it is called absoluta, or space potency.

When the Conjoint Actor does that, initiates that, which is then completed on the second stage by the Primary Master Force Organizers, it is no longer unsegregated, it is segregated from a larger whole, and it's called segregata, or primordial energy.

Now these Primary Force Organizers do now have to work in the totality, or wholeness, of the Unqualified Absolute. They have now got a chunk they can go to work on. They have framed something within which they can work and outside of which they're not going to work. The beginning of anything requires a frame, be it the frame of a concept, the pattern of a spirit, or the segregation of some space potency from all other space potency.

These Primary Force Organizers, up until now, have done this by their passive presence. I think the real action took place by Paradise Deity, by the Conjoint Actor. But now that they have got segregata, now I think they're on their own. And I think they go actively to work on this segregata to transform it into the first form of puissant--of the first form of emergent energy. Let me get my terminology cold here.

This segregata is synonymous with primordial force. Primordial means there is nothing before this. But of course, there is one thing before this. But it's not anything that anybody can operate on. Primordial force is the first form of force which is manipulable this side of Deity. These Primary Master Force Organizers now go to work actively to transform primordial force into something which is emerging from nothingness into somethingness.

And that's why the product of their efforts is called emergent energy--energy emerging from the sole grasp of the Unqualified Absolute to the grasp of sub-absolute beings.

These Master Force Organizers are operating on the second floor of the firehouse. They are transcendental beings. And this is the energy domain of the Ultimate, because whenever you're on the second floor of the firehouse, you're dealing with the Ultimate. These Primary Master Force Organizers continue the manipulation of this energy, and still the Orvonton government knows nothing of this.

Now, out on Uversa, there is a council of equilibrium. The papers don't say much about this. But this Council of Equilibrium has to do with the mechanical problems of the maintenance of a physical superuniverse. This Council of Equilibrium is the supercreatural level of thinking, is at that level. And it's made up of associate transcendental Master Force Organizers.

These beings work in conjunction with the Orvonton government. They are the liaisons, so to speak, between the Architects of the Master Universe and the government of the time-space creations. Members of this council are—I guess they're members—they patrol Orvonton, and they are Associate Transcendental Master Force Organizers, and they're looking for evidence of the work of the Primary Force Organizers. Apparently they have to find it. Apparently they aren't told about this.

Let's say that my guess of the age of Orvonton was right. Let's say it's fifty thousand trillions of years old. I would judge that the Ancients of Days maybe weren't here for the first couple of trillions of years. But I think they've been here for more than 95% of the history of Orvonton. I think there was a comparatively short time when the Force Organizers were here and they weren't. But ever since then, they've been here.

This inspector went back to Uversa and reported. We could put it in our language; he said, "Well, the boys have been at work again. We got a nebula to get set up." And they said, "Well, that's interesting, that's interesting." And so, 87 billion years later, they issued a permit.

Audience: A building permit.

Yes, a building permit. And they issued it to this inspector. And he assembled his crew—bulldozers, and c.b.'s and what not—and they headed out for this area and took over.

Now, what they did was: They moved at right angles—some up and some down—they moved at right angles to the plane of the nebula that they wanted to emerge. And the nature of counterclockwise motion in this superuniverse space level determined the direction of the whirl of this thing.

Visualize—I don't know how many there are, but there have to be at least two—visualize one Associate Force Organizer moving above this card table, and another one moving below it, and the counterclockwise basic nature of all motion would determine that it would then start spinning in the plane of the card table counterclockwise.

These Force Organizers are now taking the puissant energy which was produced by the active function of their senior colleagues, and they are transmuting it into gravity energy, or energy responsive to the pull of Paradise gravity and ultimately to the pull of linear gravity.

Audience: Would you call that gravita?

No. That is not. That is gravity energy—it is the second form of emergent energy. And the two together are called ultimata.

Audience: Oh, we're way back there.

We are building ultimatoms at this point.

Audience: But all this is under emerging energy, right?

These are the two steps of emerging energy. Emerging energy, emergent energies, have two phases because there are two phases of Force Organizers. In the preceding

energy, segregata, the Force Organizers couldn't come out here—the Primaries—couldn't come out here and dislodge this from the grasp of the Unqualified Absolute. All they can do is come out here and take action based on what the Conjoint Actor's already done.

Their function, prior to the level of emergent energy, is passive. But on segregata, they can now begin to work actively. And when the Primaries have done their job, they have produced the "A" form of emergent energy, which is called puissant energy. And this is something which is discoverable by an Associate Force Organizer. And when he discovers this, he knows that he can go to work on energy at that level, and he produces the second form of emergent energy, which is gravity energy. We now have mass appearing, basic mass.

This is the ultimaton stage of energy, because the ultimaton is the smallest unit of mass. Paradise gravity doesn't altogether act on something that is pre-mass, but it will act the instant mass appears.

Now, at this point, the story of outer space diverges from the story of the seven superuniverses. In outer space, I think these Associate Force Organizers go right on fostering the further elaboration of matter, to the electronic level of matter, and to the building up of matter as we know matter. The ultimaton is not matter as we know it. We have yet to find the ultimaton.

We recognize matter only when one hundred ultimatons aggregate into one of the basic forms of an electron. Then we recognize that this is matter.

In outer space, I think these Associate Force Organizers go right on building up matter to the end—to the point where our telescopes will reveal to us nebulae out there, like Andromeda. ■

Comments on Personal Growth, Stewardship and Service

Audience: Here's a childish question if you ever heard one. I read this book, of course I want to read it all, but I want to live it. I don't want just the words just to come in and know it intellectually. I want to live it. How. How do you start? And that's very childish, but it's—

It's a very good question. I think you—I think you—I can't speak for anybody but myself. This is too intimate. What in essence you have asked me is, "What is your religion—not your theology or philosophy."

I'm interested in getting as much help from my partner as I can. I feel rather diffident about discussing my problems with an infinite God, even though in my mind and heart I know he's got all the time in the world for me. But somehow it seems presumptuous. He's running a big universe. And it seems to me that there are so many other things that he could more profitably spend his time on.

But I don't feel this way about this Thought Adjuster. Because this Thought Adjuster is God individuated for me. And I am his business. For this particular assignment, I am his principle concern. He may have some peripheral activities going on, but they're definitely secondary to me, just as you are primary to the function of your Thought Adjuster.

I have no hesitancy about discussing anything with this Thought Adjuster. I have a feeling of comradeship for him. And let me explain. I've never heard him say anything to me. If I ever did, it would probably scare me quite out of my wits, and I would immediately feel this is paranoia, you know? And I would put the whole thing on ice and think about it for quite a number of weeks or months, until my human judgment could evaluate it, or until a little time passed.

And yet I've never doubted that this is a dialogue. It's a dialogue between two conscious beings, one of whom is deaf. I can talk, but I can't hear. And I don't let my deafness impair my faith in the least. I keep asking my partner for help in certain directions: How can I be more useful? How can we do a better job about coping with my ego? This belligerent self that I'm not sure I've conquered at all. And if I were sure, then I'd be afraid of that concept, too—I'd fear this was spiritual pride, you know, which goeth before a hell of a crash.

I try to tell my partner about what life is like down here. There's a whole lot that he doesn't get out of this world, because he doesn't have eyes, you know? He doesn't have ears. He has a sensory mechanism, but it's quite different from mine. I know he's trying to tell me about Paradise. I tell him about this world—what it means to me.

When we go to a new city, I kinda let him see the city through my eyes. We talk about this. I probably spend more time talking to him in the privy than any other single place on earth, because there's the one place I'm sure to be alone. It's when I occasionally ride trains—in the bedroom—one is alone. But that's not just because I love my Thought Adjuster. I happen to be a creature who needs periodic solitude. This is temperamental.

I think if I'm going to be able to live more of this, he's got to help me. He's got to help me be less of a mammal, and more human. The heck with being more spiritual. This is for the future. I'm content if I can just become less mammalian, and more human. I'm not trying to be a frog. I can think about frogdom, but I'm a tadpole now. I'm not trying to get out on dry land, I wouldn't live. I've got to live in water. I'll wake up on dry land.

I ask my partner, "How can I be of more service?" Because in my religion, there's none of this. My religion is very, very simple. Somewhere, at the center of all things, is the boss. And these odd critters I bump into down here on earth are the boss' kids. And they should be treated accordingly. That's my religion. I can say it in three sentences. My partner's interested in this, because he comes from the boss. He understands that these are the boss' kids, and I'm sure he'll help me in every way he can. I have no doubts about this.

The thing that dismays me is my own inconstancy. This mammalian inertia. Not that I do evil or sinful things, but I don't do enough. It's not that I dwell on sinful thoughts, but that I forget to deal with the Boss and my Partner. Yet, the book tells me that God can look on the inside of me and see that dismaying and dismal picture which I know about, and he still loves me.

I consider the imperfections of the twelve Apostles. And believe me, if you want to deal with their negatives, and I made a speech on that subject last night, they're all a bunch of slobs. But they also had qualities—and Jesus loved them—and most of them played way over their heads.

Let's take inventory of the twelve. Andrew, inexpressive, had a hard time complementing people. Peter, mercurial, undependable. John, big ego—it shown through in the fourth Gospel, too, when he was old, senile; he was "the apostle whom Jesus loved."

James, no discretion; got himself killed off early in the game because he just didn't realize what wasn't his business. Philip, no imagination. Nathaniel, a wisecracker. Matthew, a guy with kind of a lurid past, a publican, a tax squeezer. Simon Zelotes, a pig-headed patriot. Thomas, bad disposition—wife delighted when he joined up so he'd be away from home. Judas, a well-educated prig. The Alpheus twins, stupid.

Now, when I think about this, I get encouraged. Here were some real card-carrying members of the human race in good standing that the Creator Son wasn't afraid to go into business with. And to count not on these human, mammalian weaknesses and limitations, but on what could be accomplished when his Father's spirit worked within these men, and when he worked with these men as a man among men. And you know, he had a pretty good batting average. He only struck out once. (Break in tape.)

—think this is fun, incidentally. It's a dismaying fun. And the humor which I bring to bear on my own religious problems is rueful humor. It's a hopeless stir and chase. You see, my ideals of what a man should be are growing geometrically, but at best my progress is a limping arithmetic progression. And I'm in the sad fix of a guy who, in a rowboat, is diligently chasing a motorboat.

Now, when I was about 15, or 17, I was running neck and neck with that motorboat. I was pretty hot stuff. When you're a young marine, you've got it made. You've arrived. Ever since then, the gap has been widening between the rowboat and the motorboat.

And I'd considered—this is a real paradox—I'd considered the alternate reactions. One is to torpedo the motorboat. This eases all tension at the cost of all progress—or, at

least at the cost of all ideals. Then I thought of stopping rowing. You know, just say, of the hell with it! You know, they said it was impossible, and so we said, the hell with it. And I think the best course of action is the third course, which is to draw deeply on humor.

I can look at the riverbank, and I believe I'm making progress upstream. And I look at the motorboat, and the damn thing's farther away from me than it ever was. I think at this point, one should laugh. There are only two other alternatives—to cuss and to cry. And I think laughing is by far the best of the three.

Audience: And I'm on the bank still trying to hue out a log.

I haven't gotten in the water yet. Well, it's a stern chase, and you never make it. Here again, with ideals, Betty. Ideals are like stars. If you're going to navigate at night, I can think of nothing more useful than to have these stars. But a navigator would be a fool if he thought he could actually sail to them. The place for stars is in the skies, not in one's eyes.

Audience: (Can't understand comment).

They have a function, but our disappointments rise out of a misconception of their function, at least in this life. An anarchist is a real idealist, and when he gets to Havona, he can be happy, because it says in here concerning the government of the Central Universe, there is none. When beings are perfect or perfected, you don't need government any more.

Would you like a picture of the human mind, Betty?

Audience: Yes, I'd love it!

Have you ever been to the planetarium?

Audience: Yes.

Have all of you been to the planetarium? I want you to visualize a double planetarium. It's got another hemisphere as well as an upper hemisphere. And in the center with a support is a platform. And on that platform is a searchlight, and this searchlight has got a 360 degree swing around the planetarium, and it's got an arc a little ways up and a little ways down. It can illuminate—if we can use some geographical terms—it can illuminate what I would call the torrid zone in the planetarium. It can make the whole belt of the equator, and a little ways up and a little ways down. When we go into the south temperate area, below the torrid zone, I think we've hit the true subconscious. I think the north temperate area is the superconscious. I think the spot of light which you throw on the hemisphere is your consciousness at any given moment. And you can swing it around, and you know you can.

I can visualize a problem in Cleveland right now, which is this telegram I got, and I can think about that. I can see George Hays. I can see the problem of the cold war going on between the editor and the editor-in-chief. The editor running mad, and the editor-in-

chief running scared to death, to the point where he'll lie. And I can conceive of the red herrings we've got to use to save the situation. And now I'm back to California. Do you follow me? I've swung the spotlight. And I could feel it.

When you go to sleep at night, you turn the spotlight out. And there's just a gentle green glow all over. I think above the torrid zone, I mean above the north temperate zone, in the upper hemisphere, in the polar regions, is the embryonic soul. And I visualize the Adjuster at the North Pole.

This soul is a true embryo. It's carried in the womb of the mind. And it was conceived when the Adjuster invaded this hemisphere. And this soul is a growing entity.

Now, down here on the platform—oh, you could carry it on farther down to the spinal reflexes at the South Pole, you know, the vegetative nervous system. On this platform is a red button. That's the red button of decision. And all decision takes place in the conscious level of the mind. All conscious decisions. I can't make decisions at the level of the soul or the superconscious. That's because I can't get my searchlight up there. I can only get it so high. Do you follow me? There is a continual down-trickle from the upper areas of darkness into places I can find it, you know? There is a continual up-welling from the lower levels of the subconscious to the level where I can find it with the searchlight. When we wake up in the morning with a heck of a good solution to a very puzzling problem, it's a question as to where it came from. Did it come from bottom-side or top-side?

I don't regard bottom-side as nefarious, although it's distinctly mammalian in its lower levels. Bottom-side can do a terrific IBM job—running through the memory cards and giving you a darn good, a darned ingenious solution to a purely temporal, material problem. I think a lot of good comes out of the subconscious, as well as a lot of balderdash.

I think the spirit of truth is working in the upper hemisphere. I think all spiritual influences are in the upper hemisphere. I would say that the five mammalian adjutants work in the southern hemisphere. The two human adjutants, and midwayer adjutants—worship and wisdom—the holy spirit, the spirit of truth, and the Adjuster work in the northern hemisphere.

This is my working model of a concept of a human mind.

When we wake up in the mansion worlds, this red button of decision will register directly in the soul. I think the human soul is conscious. The superconscious mind is the north temperate zone, but the north polar regions are the regions of what I would denominate the mid-mind. It is the mind between the divine mind and the purely human mind. And this is not material mind. This is a morontia reality. A morontia embryo. I am carrying, I am in process of—the process of gestation is going on. I am aborning me to be.

I think this soul can register things, if it's beyond the purely fetal stage, the early fetal stage. Here's an interesting statement, over on page 432, third paragraph on supervisor seraphim. We're up on the constellation level now, where the legislative function. They're talking about the law forecasters. In other words, these are the experts which they consult when they say we're contemplating the passing of such and such a law—now how will it work out? You see, if we had experts like that, we would never pass the prohibition amendment; the law forecasters would say, you're going to turn a gradually temperate group into a drinking group.

Near the end of the paragraph: *"These seraphim seek no special favors for one group or another,"—they're not lobbyists—"but they do appear before the celestial lawmakers to speak for those who cannot be present to speak for themselves. Even mortal man may contribute to the evolution of universe law, for these very seraphim do faithfully and fully portray, not necessarily man's transient and conscious desires, but rather the true longings of the inner man, the evolving morontia soul of the material mortal on the worlds of space."*

These seraphim run a Gallop poll. And what do they deal with? They deal with human beings at the level of the evolving soul. We never knew we were polled. This all happened in the north polar regions. Do you follow me? And this tells me something about the soul down here. This soul is not unconscious. Even though I am not conscious of the consciousness of my embryonic soul. This soul can speak, and this soul can speak for me. Because my material mind is the mother of this soul, as the Adjuster is the father of this soul. This is our child.

There's about a thousand human beings on earth who collaborate with the seraphim who are, practically speaking, the superhuman government of this planet. We talked about two groups of seraphim, the progress angels and the religious guardians, as a good example of the Promethean, Epimethian balancing.

These thousand mortals—approximately a thousand—are trained and rehearsed to act in certain planetary emergencies. If you think of a famous human being, he probably is not a reservist, because by far the majority live and die, and never function. The emergency didn't take place. It's like an insurance policy. It's like an accident policy. You have it, but you hope you don't cash in on it.

These folks, I gather from this section here, function group-wise. Over on the next page it says, in paragraph three,

"The corps has no permanent head, but does have permanent councils which constitute its governing organization. These embrace the judiciary council, the historicity council, the council on political sovereignty, and many others. From time to time, in accordance with the corps organization, titular mortal heads of the whole reserve corps have been commissioned by these permanent councils for specific function. The tenure of such reservist chiefs is usually a matter of a few hours duration, being limited to the accomplishment of a specific task at hand."

Now, what's functioning here? I think the soul is functioning. And I think the soul could function if you stopped all other function. And if you stopped all other function, the reservist would have to be asleep, wouldn't he? Couldn't be any conscious interference. Maybe even the Thought Adjuster wouldn't be there. And then maybe these human beings could collaborate—unknowingly collaborate—as a group at the morontia level of the soul.

I've often pondered. Suppose the reservist were engaged in actual warfare. Would they put him to sleep, and let him get shot up? No. I'm sure they wouldn't do that. I'm sure they'd never jeopardize the human being. But suppose a battle were in progress. What could they do? Well, I can think of one thing. I always think they do the simplest thing possible. They could make fog. They could get that darn thing so foggy, there could be no fighting, if it were that important.

As long as we're discussing the soul, I think this paragraph is very interesting. I think in certain instances a soul is functional here on earth, but only under peculiar

circumstances. It's on page 1196. There's a section entitled, "Self-Acting Adjusters." And it's item four.

It goes on to say that these Adjusters *"seem to possess a marked degree of will in all matters not involving the human personalities of their immediate indwelling, as is indicated by their numerous exploits both within and without the mortal subjects of attachment. Such Adjusters participate in numerous activities of the realm, but more frequently they function as undetected indwellers of the earthly tabernacles of their own choosing."*

"Undoubtedly these higher and more experienced types of Adjusters can communicate with those in other realms. But while self-acting Adjusters do thus intercommunicate, they do so only on the levels of their mutual work and for the purpose of preserving custodial data essential to the Adjuster ministry of the realms of their sojourn, though on occasions they have been known to function in interplanetary matters during times of crisis."

This is real emergency line of communication which would work in the absence of all other lines of communication.

Audience: In the next paragraph, though, it says they "can leave the human body at will." What particular relationship would the soul and the personality take up if your Adjuster left for any length of time?

I would guess, if it were by design, you'd be asleep. I don't think you would be functional, to all practical intents and purposes during that time. I'm guessing here, now, but that would seem reasonable.

Audience: It says again here, *"In the original life plans they were provided for, but they are not indispensable to material existence."*

That's right. Because not all mortals have them prior to the coming of the Spirit of Truth. Cain didn't have an Adjuster until he asked for one.

Audience: Have you personally known anyone who you think might not have had an Adjuster?

I'd say any idiot—and I'm using the term literally—I don't think idiots have them. I don't think they're human. I don't think the top two adjutants are there. I don't they're personal, either. I think if a—oh, let's think of a human being who was injured in such a way as to destroy normal thought process from there on. I think at that point the Adjuster leaves. And at that point, in the universe records, the affairs of this human being are wound up; he's dead as far as the universe is concerned. His body might live on like a vegetable for quite a number of years. But in the records of the universe, he died on the day of the accident.

Audience: Is this the same if a person becomes really insane.

Yes. Total insanity, I think, would liberate the Adjuster.

Audience: Would if you found someone who was occasionally insane, as a sex pervert.

I think the Adjuster would stand by, if the individual has rational interludes, and try to help that person. I think that—let's say that you were out for a long time, but could come back. I think the Adjuster would stay right here, patiently waiting the return of normal consciousness. Sure. Well, I use the word because I am patient. The Adjuster is beyond that. I'm often impatient, too.

Audience: Something I would like to discuss sometime, Bill, when we get around to it is that spiritual—we mentioned that, Dorothy—spiritual life like physical energy is consumed, spiritual effort results in relative spiritual exhaustion. How is the spirit replenished, how is spiritual energy restored?

Let's read what Rodan said about that. *"But the greatest of all methods of problem solving I have learned from Jesus, your Master. I refer to that which he so consistently practices, and which he has so faithfully taught you, the isolation of worshipful meditation. In this habit of Jesus' going off so frequently by himself to commune with the Father in heaven is to be found the technique, not only of gathering strength and wisdom for the ordinary conflicts of living, but also of appropriating the energy for the solution of the higher problems of a moral and spiritual nature. But even correct methods of solving problems will not compensate for inherent defects of personality or atone for the absence of the hunger and thirst for true righteousness."*

"I'm deeply impressed with the custom of Jesus of going apart by himself to engage in these seasons of solitary survey of the problems of living; to seek for new stores of wisdom and energy for meeting the manifold demands of social service; to quicken and deepen the supreme purpose of living by actually subjecting the total personality to the consciousness of contacting with divinity; to grasp for possession of new and better methods of adjusting oneself to the ever-changing situations of living existence; to effect those vital reconstructions and readjustments of one's personal attitudes which are so essential to enhanced insight into everything worth while and real; and to do all of this with an eye single to the glory of God—to breathe in sincerity your Master's favorite prayer, 'Not my will, but yours, be done.'"

"This worshipful practice of your Master brings that relaxation which renews the mind; that illumination which inspires the soul; that courage which enables one bravely to face one's problems; that self-understanding which obliterates debilitating fear; and that consciousness of union with divinity which equips man with the" (self) "assurance that enables him to dare to be Godlike. The relaxation of worship, or spiritual communion as practiced by the Master, relieves tension, removes conflicts, and mightily augments the total resources of the personality. And all this philosophy, plus the gospel of the kingdom, constitutes the new religion as I understand it."

I think there's another awfully good quote on page 1001: *"Prayer may become an established custom; many pray because others do. Still others pray because they fear something direful may happen if they do not offer their regular supplications."*

"To some individuals prayer is the calm expression of gratitude; to others, a group expression of praise, social devotions; sometimes it is the imitation of another's religion,

while in true praying it is the sincere and trusting communication of the spiritual nature of the creature with the anywhere presence of the spirit of the Creator."

"Prayer may be a spontaneous expression of God-consciousness or a meaningless recitation of theologic formulas. It may be the ecstatic praise of a God-knowing soul or the slavish obeisance of a fear-ridden mortal. It is sometimes the pathetic expression of spiritual craving and sometimes the blatant shouting of pious phrases. Prayer may be joyous praise or a humble plea for forgiveness."

"Prayer may be the childlike plea for the impossible or the mature entreaty for moral growth and spiritual power. A petition may be for daily bread or may embody a wholehearted yearning to find God and to do his will. It may be a wholly selfish request or a true and magnificent gesture toward the realization of unselfish brotherhood."

"Prayer may be an angry cry for vengeance or a merciful intercession for one's enemies. It may be the expression of a hope of changing God or the powerful technique of changing one's self. It may be the cringing plea of a lost sinner before a supposedly stern Judge or the joyful expression of a liberated son of the living and merciful heavenly Father."

"Modern man is perplexed by the thought of talking things over with God in a purely personal way. Many have abandoned regular praying; they only pray when under unusual pressure—in emergencies. Man should be unafraid to talk to God, but only a spiritual child would undertake to persuade, or presume to change God." That's the practice of magic. Or the attempted practice of magic. That's where I think the energy comes from. You do use it up, and you've got to refill the gas tank somewhere. I think that spiritual energy comes from prayer and from worship, meditation. I think psychic energy, mind energy losses are depleted through play, relaxation, refreshment, diversion.

Jesus said, "Let's take a day off." Who was it, Andrew who said, tell him I'm very tired, and that I'd like to take a day off and while resting let's not talk about all our problems, we'll have some fun. This was psychological, not necessarily spiritual. These men had raw nerve endings. They weren't out of spiritual gas.

Audience: Dorothy and I in discussing this also thought that doing good—didn't we—in a sense was a type of a spiritual recharging.

Sure. I think that we're equipped with three kinds of energy. If we work physically, we need calories and sleep. If we work on a loading dock, I would say we need about 4500 calories and 10 hours of sleep.

I'd like to see what any of you would look like if you ate 4500 calories in a day for a year—the effects would be startling. We don't require that much physical energy because we aren't burning it. We do require the restoration of mental energy, nervous energy, and I think that's play, relaxation, humor, having fun, dabbling at things.

And then I think spiritually this is the technique of recharging. We need to recharge in many ways. And then we need to discharge. This is living richly. To take in much and give out much.

In my own philosophy of life, I want to live as richly as I can. And to me, to live richly is to receive from this life simply everything I have the capacity to receive, and to give to this life everything that's within my power to give. And I couldn't honestly wish for the one without also being willing to pay the other. And the more that goes both ways,

the richer the life. This is richness of living. This is life in Technicolor, in a wide screen, instead of just black and white.

Audience: This is how I feel very much to me, but I don't know quite how to obtain it. I have fears, inhibitions, things that hold me back from—

Oh, well, we ask the questions in parts one, two, and three, and get the answers in part four.

"Jesus had a long talk with a young man who was fearful and downcast. Failing to derive comfort and courage from association with his fellows, this youth had sought the solitude of the hills; he had grown up with a feeling of helplessness and inferiority. These natural tendencies had been augmented by numerous difficult circumstances which the lad had encountered as he grew up, notably, the loss of his father when he was twelve years of age. As they met, Jesus said: 'Greetings, my friend! why so downcast on such a beautiful day? If something has happened to distress you, perhaps I can in some manner assist you. At any rate it affords me real pleasure to proffer my services.'"

"The young man was disinclined to talk, and so Jesus made a second approach to his soul, saying: 'I understand you come up in these hills to get away from folks; so, of course, you do not want to talk with me, but I would like to know whether you are familiar with these hills; do you know the direction of the trails? and, perchance, could you inform me as to the best route to Phoenix?' Now this youth was very familiar with these mountains, and he really became much interested in telling Jesus the way to Phoenix, so much so that he marked out all the trails on the ground and fully explained every detail. But he was startled and made curious when Jesus, after saying goodbye and making as if he were taking leave, suddenly turned to him, saying: 'I well know you wish to be left alone with your disconsolation; but it would be neither kind nor fair for me to receive such generous help from you as to how best to find my way to Phoenix and then unthinkingly to go away from you without making the least effort to answer your appealing request for help and guidance regarding the best route to the goal of destiny which you seek in your heart while you tarry here on the mountainside.'"

You know, he'd do anything to help a person, wouldn't he? He'd make himself out to be dumb and humble if he could only create that opportunity to accept help which in turn would give him the chance to give help. Again I say, what a salesman.

Audience: Tact.

"As you so well know the trails to Phoenix, having traversed them many times, so do I well know the way to the city of your disappointed hopes and thwarted ambitions. And since you have asked me for help, I will not disappoint you. 'The youth was almost overcome, but he managed to stammer out, 'But—I did not ask you for anything—' And Jesus, laying a gentle hand on his shoulder, said: 'No, son, not with words but with longing looks did you appeal to my heart. My boy, to one who loves his fellows there is an eloquent appeal for help in your countenance of discouragement and despair. Sit down with me while I tell you of the service trails and happiness highways which lead from the sorrows of self to the joys of loving activities in the brotherhood of men and in the service of the God of heaven.'"

"By this time the young man very much desired to talk with Jesus, and he knelt at his feet imploring Jesus to help him, to show him the way of escape from his world of personal sorrow and defeat. Said Jesus: `My friend, arise! Stand up like a man! You may be surrounded with small enemies and be retarded by many obstacles, but the big things and the real things of this world and the universe are on your side. The sun rises every morning to salute you just as it does the most powerful and prosperous man on earth. Look—you have a strong body and powerful muscles—your physical equipment is better than the average.

Of course, it is just about useless while you sit out here on the mountainside and grieve over your misfortunes, real and fancied. But you could do great things with your body if you would hasten off to where great things are waiting to be done. You are trying to run away from your unhappy self, but it cannot be done. You and your problems of living are real; you cannot escape them as long as you live. But look again, your mind is clear and capable. Your strong body has an intelligent mind to direct it. Set your mind at work to solve its problems; teach your intellect to work for you; refuse longer to be dominated by fear like an unthinking animal. Your mind should be your courageous ally in the solution of your life problems rather than your being, as you have been, its abject fear-slave and the bond servant of depression and defeat. But most valuable of all, your potential of real achievement is the spirit which lives within you, and which will stimulate and inspire your mind to control itself and activate the body if you will release it from the fetters of fear and thus enable your spiritual nature to begin your deliverance from the evils of inaction by the power-presence of living faith. And then, forthwith, will this faith vanquish fear of men by the compelling presence of that new and all-dominating love of your fellows which will so soon fill your soul to overflowing because of the consciousness which has been born in your heart that you are a child of God."

"This day, my son, you are to be reborn, re-established as a man of faith, courage, and devoted service to man, for God's sake. And when you become so readjusted to life within yourself, you become likewise readjusted to the universe; you have been born again—born of the spirit—and henceforth will your whole life become one of victorious accomplishment. Trouble will invigorate you; disappointment will spur you on; difficulties will challenge you; and obstacles will stimulate you. Arise, young man! Say farewell to the life of cringing fear and fleeing cowardice. Hasten back to duty and live your life in the flesh as a son of God, a mortal dedicated to the ennobling service of man on earth and destined to the superb and eternal service of God in eternity."

Audience: That is a real masterpiece.

He launched him on the Paradise ascent.
Let's see what the Greek had to say about this.

Audience: What page is that?

Page 1777, the second year of the Revolutionary War.

"The effort toward maturity necessitates work, and work requires energy. Whence the power to accomplish all this? The physical things can be taken for granted, but the Master has well said, `Man cannot live by bread alone."

Mrs. Stephen's bread would come close to that, but—

Audience: Laughter.

"Granted the possession of a normal body and reasonably good health, we must next look for those lures which will act as a stimulus to call forth man's slumbering spiritual forces. Jesus has taught us that God lives in man; then how can we induce man to release these soul-bound powers of divinity and infinity? How shall we induce men to let go of God that he may spring forth to the refreshment of our own souls while in transit outward and then to serve the purpose of enlightening, uplifting, and blessing countless other souls? How best can I awaken these latent powers for good which lie dormant in your souls? One thing I am sure of: Emotional excitement is not the ideal spiritual stimulus. Excitement does not augment energy; it rather exhausts the powers of both mind and body. Whence then comes the energy to do these great things? Look to your Master. Even now he is out in the hills taking in power while we are here giving out energy. The secret of all this problem is wrapped up in spiritual communion, in worship. From the human standpoint it is a question of combined meditation and relaxation. Meditation makes the contact of mind with spirit; relaxation determines the capacity for spiritual receptivity. And this interchange of strength for weakness, courage for fear, the will of God for the mind of self, constitutes worship. At least, that is the way the philosopher views it."

"When these experiences are frequently repeated, they crystallize into habits, strength-giving and worshipful habits, and such habits eventually formulate themselves into a spiritual character, and such a character is finally recognized by one's fellows as a mature personality. These practices are difficult and time-consuming at first, but when they become habitual, they are at once restful and time-saving. The more complex society becomes, and the more the lures of civilization multiply, the more urgent will become the necessity for God-knowing individuals to form such protective habitual practices designed to conserve and augment their spiritual energies."

Those two statements to me have always been complementary. Jesus' personal advice to the boy, and Rodan's philosophizing about exactly the same thing. (Break in tape).

This discussion of human paradoxes runs all the way through this book. It might be likened to the problem of tightrope walking between spiritism and secularism, between—to have courage without pride. To be totally without pride involves the dismal picture of a deflated ego. And a deflated ego can best be described by likening it to a car with four flat tires. This car is fairly nearly useless.

The problem is air pressure. How do we get enough air pressure in these tires so that the car is mobile and runs well? This means we pump them up with pride. But there's always a danger that we pump too long, and we blow the tires out in terms of self-love. It takes a little pride to make a person stand up.

It took some pride for Van to take on Caligastia and Daligastia, and then later on Lucifer as well. It took real courage there, and there's a component of pride in that courage.

To be totally without pride would add up to being totally useless as a potential finaliter. A son is not a subservient slave. A son can take pride in membership in that

family. A finaliter is not a puppet of God; a finaliter is a junior partner in relation to a senior partner. And there is a dignity involved in a partnership relation. No matter how small one of the partners is and how large the other partner may be.

When you invest an animal with a complex personality, which really can choose, which really does have free will. When you back this up with a part of absolute divinity—absolute in terms of quality, although less than absolute in terms of quantity—undiluted, undiminished divinity, this individual has so much equipment that he could look himself over and say, "Gee, aren't I wonderful?" This is very much like one of the stewards, or better still, let's call them vice-presidents. This big tycoon went on a journey. He gave each of his vice-presidents several million bucks and says, I've had it boys, let's multiply the wealth. Suppose that that vice-president had looked at those millions of bucks not as a trustee, but as an owner, and had taken great pride in these funds which had merely been entrusted to him.

How can we have confidence in ourselves, and at the same time realize that this wealth of personality and spirit nature is not ours by virtue of the fact that we've earned it. It's given to us. It's for free. If we can realize that this has been entrusted to us, then we can have confidence without too much pride. Great humility can be associated with great courage. And this is about the right air pressure for the tires on the automobile.

"The universal economy is based on intake and output; throughout the eternal career you will never encounter monotony of inaction or stagnation of personality. Progress is made possible by inherent motion, advancement grows out of the divine capacity for action, and achievement is the child of imaginative adventure. But inherent in this capacity for achievement is the responsibility of ethics, the necessity for recognizing that the world and the universe are filled with a multitude of differing types of beings. All of this magnificent creation, including yourself, was not made just for you. This is not an egocentric universe. The Gods have decreed, 'It is more blessed to give than to receive.'"

And Jesus put it, "It makes you happier to give than to receive." *"and said your Master Son, 'He who would be greatest among you let him be server of all.'"*

I think this. If we would study Jesus' admonition to the Roman senator concerning wealth, we would get a peculiar kind of ethical yardstick, wherewith to measure our own endowments. Jesus' admonition to the Roman is not capitalistic, socialistic, Communistic, utopian, or anything else. It's one of the most original pronouncements on economics I've ever read in my life. Do you recall it?

Audience: No, I don't.

It has to do with degrees of ownership. And it's an amazing statement. And I think it helps. Jesus breaks wealth down into ten kinds: Inherited, discovered, trade, unfair, interest, genius, accidental, stolen, trusts, and earned.

Audience: What page?

1462. And in this section, he goes on to point out the degrees of ownership which attach to these different kinds of wealth, pointing out a principle, number 1, if it's unfair, get rid of it, make restitution.

This leaves you with fair wealth, honourable wealth. And then he points out that your right to have a say in what is done with this is in direct proportion to the effort which you expended in the acquisition. The more you have personally done about this, the more you have to say about this. The less you've done, the more your ownership impinges on trusteeship.

Audience: Fair! So very fair.

Sure. This thing is proportional. Jesus never told the Alpheus twins, up on the sea of Galilee, near the end of his morontia career on earth, he never told the Alpheus twins, "Now, boys, go out and preach to the multitudes." He sent them back to the fishnets.

But to Peter he said, "Peter, be a good shepherd. Feed my sheep." Jesus had made an investment in Simon Peter, and he wanted that investment to pay out.

Somewhere in the papers, it makes the statement, "What is loyalty? It is nothing but a feeling of fairness. How could you take so much and give nothing?" [*What is loyalty? It is the fruit of an intelligent appreciation of universe brotherhood; one could not take so much and give nothing.*]

These gifts which we've received from God we didn't earn. It was a freewill gift from God. We can be proud that he thought enough of us to make us these gifts, but the receipt of these gifts should create in us a feeling first of affection for him in return, and second, of obligation. The greater the gift to the person—be it the Thought Adjuster from Divinington, or just plain downright human aptitudes—the greater the gift, the greater the obligation to that person. The steward that got—the vice-president that got five million dollars was held accountable for what he could earn on five million. The V-P that got two million was only accountable for what he could earn with two million.

Somehow that means more to mean when I talk about vice-presidents and millions than stewards and talents.

I look at it this way: if a human being has something, then he owes something. He owes something to the world in which he lives. This feeling of morality—you can get this right down on the human level.

Consider the inheritance of an American. It's a very rich inheritance. We have reaped where we have not sown. We live in an imperfect society, yet one which demands the children be educated. If my parents had not believed in education, society would have guaranteed me a minimum literacy. They would have guaranteed me enough so that if I was really hungry, I on my own initiative could have gone and fought for more.

We live in a society which theorizes at least equality of justice. That's good, even though we don't have it here. But at least we're striving for this. We live in a society which says we shall have the right to freedom of speech and freedom of worship. None of these things did we personally earn. All of these things represent an unearned inheritance. And again I say, how could we take so much and give nothing?

Looking back, who made this possible? Well, a few big guys, but an awful lot of cooperating little people, like us. It took a lot of support from little people for big people to make these advances. And again, let's pay out the investment. I have a feeling of moral responsibility to the society and to the imperfect civilization of which I'm a member. Again, how could we take so much and give nothing? How can you balance pride and courage? How can you balance altruism and egoism? You need a balance. Again, if

you're completely non-egoistic, you've got four flat tires. You're of no use to anyone. And if you've got a great big over-developed ego, your tires are going to blow, and you're not much use to anyone either.

How can you walk between—well, going back to Jesus and that wonderful section on the "Acme of Religious Living" in Part III.

They use such words as this: His faith was childlike, but not childish. There's a world of difference. He depended on God, but never presumed on God. In other words, he did the things which he should do, and trusted that God would do the things which God should do, and which he couldn't do. He had courage, but he was never audacious. He was warm-hearted, but not sentimental. He was stable, but not prosaic.

How can we arrive at a balanced life? This is the only resolution, I think, of the human paradox. And again, they admire Jesus in these papers not so much because he was one thing or another thing, but because of the exquisite symmetry, the balance, of his character.

He was generous, but not foolish. He was frugal, but not miserly. He was cautious, but never cowardly.

This is something we each have to work out. I'm very proud that I can call myself a son of God, a human son of God. I'm very proud of the future which spreads out before me. But I also feel very humble, because I didn't earn a damn bit of it.

I can take credit only for how I use these talents. If I have any brains, I can't take credit for the brains. I was born with them. The genes were good to me. Neither can I be critical of someone who, well, as one superintendent put it, he said, "You mean my foreman here was out for a short beer when the Almighty passed out intelligence?" I said, "Check. That's right."

He isn't to blame. The Alpheus twins did the best they could. This, to me, is the resolution of the human paradox. Can you receive? Gladly. And having received gladly, can you give generously? There's a cycle here. The more you get, the more you give. The more you have, the more is expected of you. Of the teacher, more is expected than of the pupil. And of the master, more than the servant.

When we are tempted to magnify our self-importance, if we stop to contemplate the infinity of the greatness and grandeur of our Makers, our own self-glorification becomes sublimely ridiculous, even verging on the humorous.

One of the functions of humor is to help all of us take ourselves less seriously. *"Humor is the divine antidote for exaltation of ego."*

I think one of the most rueful sessions of laughter I ever had in my life was in connection with a trip out to California. I had seen this group, and I had a very rugged weekend following, out on San Pablo Bay with a couple of crazy Marine buddies of mine who run a newspaper down there. This was a very, very lost weekend. And coming back on the Superchief—I barely made the train—I tumbled into bed, because I'd done everything except sleep. The next morning I got up, and I looked in the mirror. And the events of the weekend were writ in bold hand on my face. My eyes looked like a couple of bloody oysters floating in a bowl of skim milk.

Audience: Laughter.

And the whiskers looked singularly unattractive. And I had a generally washed out expression. You know, I looked like a fella who should go to school for many years to work up to the level of an Alpheus twin. And I got to laughing when I thought, "Willy, here you are, trying to be Saint Polycarp for the blue book movement, and if this is what our unseen friends is got to work with, God only knows they are real hard up down there, they are real hard up!" I never felt so humorously humble in my whole blasted life. I've never forgotten that incident.

And I had a feeling of tremendous compassion for these people whom I can't see who I'm sure produced this book. Gee, they're hard up. They're desperate. They're out recruiting like we did during the war, you know? Is the body warm? Can he speak? Hire him. You know? And I think this. I can tell you this much about psychometric testing. This is not always true, but quite often, a person who is a real religious fanatic has an extremely high score in the religious motivation, and he just plain flunks our crude test of humor.

Audience: Flunks what?

Humor. From the social-intelligence test. You know Moss? It isn't a very good test, but Lord, it's the only one in existence. You see, he takes God seriously, and that's wonderful, but then he takes himself seriously, and that's horrible. And I can just see him—let's turn the clock back years. Let's see, that would make this 1459. That does it.

I can just see me, standing up, you know, and the faggots are piled around my shins, and this guy with this thin-lipped smile is saying, "Sadler, for the good of your soul," as he lights the tinder, you know. And I don't want to be a martyr. I'm willing to be, but they're going to have to catch me first.

These things, to me, are how to resolve this human paradox.

Example—you try this sometime. Go out when the sky is pretty clear at night. When you can see—well, I always think of that wonderful cartoon in old Life magazine. It's in an alley on the lower east side of New York. And this is long before they began to put in modern housing. And there're two little kids standing in the alley, and there's washing hung out everywhere. And they're looking up at the night sky. And the little boy is holding the hand of the little girl, and he's saying to her, "Gee, sis, look at the stars, as thick as bedbugs."

Audience: Laughter.

So go on out some night when the stars are as thick as bedbugs, and start thinking about how big these are. Consider the light years of distance. Consider that every one of those little specks—with the exception of the planets—is a star. And most of them are much bigger than our sun. Consider the vast distances you're looking at. Consider how many planets there are. With how many people on them. Each one of them with egos, each one of them with paradoxes to resolve, each one of them with a Thought Adjuster, personality, and the Spirit of Truth, and all the equipment that glitters so. Consider how little of the universe you're looking at.

Consider how much more of the universe there is that we can't see. Just like this. It goes on and on and on. Consider that it's a half a million light years from here into

Uversa, which means it must be another half a million from Uversa into the outer margins of Havona.

Consider all that you can consider. Double it. Cube it. Take it to the fourth power. Then stop and think that all this tremendous picture that you're trying to build up in your mind is nothing but the least pinpoint of a revelation of an Infinite God. And as you contemplate this, you'll start shrinking.

You can't take this very long. Get inside quick, before you disappear. You keep getting smaller, and smaller, and smaller. And less and less significant. Do you follow me? Get in under the roof, where you can feel normal sized again. Because I think you could completely vanish if you kept the process up long enough.

This is good for the ego, too. Here you are, strutting around on the ball of mud, a little midge, squeaking in a tiny voice, I am important, I am important, I am important, I am important . . .

The human paradox, I think, is a matter of being sane. And sanity is defined in here as an orderly arrangement of mental systems. In other words, if you've got the Adjuster operating as a controlling nucleus in your life vehicle, you're going to be fairly sane, because you've got a stable atom there. You can swing your ego around the Adjuster as an orbital electron, but you cannot swing the Adjuster around your ego as a human nucleus. The masses are too disproportionate. If you tried—Question?

Audience: Pardon me. You just said we are all a little insane.

Oh, definitely.

Audience: Are we all (can't understand tape). Does this book agree we are all—

No, that's my own idea. Even as Paul, some things I teach by command, and others by permission.

Audience: Laughter.

Ye shall not muzzle the ox that fed about the grain. No, I think we're all a bit insane. We don't really think—I think Jesus was sane, completely sane. I don't think anybody else has achieved that level of sanity. In other words, Jesus saw clearly. Jesus saw where values were. He was utterly sane. Now, I think we achieve relative degrees of sanity, which means we're relatively insane, because if we're less than totally sane, we're partly insane. Real sanity means, in part, less rationalization. Rationalization is nothing but lying to yourself, or finding good reasons for doing bad things. You know? It's an internal snow job. It means less projection. That is to say, a more honest criticism of one's own faults and less of criticizing of those faults when discovered in other people.

Audience: How can one be honest with oneself, totally?

They can't. It's an ideal. I'm describing an ideal here. I don't think any of us can attain it. But that doesn't mean we can't strive for it. And here again, I think is where humor comes in. Just about the time you think you're real sane, maybe you should have

an St. in front of your name, take a look in the looking glass and have a good laugh and get your feet back on the earth again, you know what I mean? Humor, along with prayer and worship, are the tools of sanity. I think there's an awfully good statement just above "The Human Paradox" on page 1221. They say, *"This choosing of the Father's will is the spiritual finding of the spirit Father by mortal man, even though an age must pass before the creature son may actually stand in the factual presence of God on Paradise. This choosing does not so much consist in the negation of creature will—'Not my will but yours be done'—as it consists in the creature's positive affirmation: 'It is my will that your will be done.'"*

It seems to me that a lot of this creature paradox, this human paradox, can be resolved if you are pretty certain about God. If you're sure about God, and sure about his love, and if you've got enough maturity to not presume on him, just trust him, I think in the child-Father relationship, you have your best cure for this human paradox. You know you're a creature. You're of a different order of being. You're not his equal, you're merely made partly in his image. And you keep things in proportion that way.

(Break in tape).

A mammal and a Thought Adjuster have nothing in common. And that man is caught in the middle, because human nature impinges on both mammalian nature and the Indwelling Spirit, indirectly.

But again, so are mammals. So we have a spiritual potential. I don't know. It seems to me that people tend to move in one of two directions. Either they sort of give up on the spiritual side, and just enjoy being mammalian—and I'm afraid a lot of people are simply responding to the simple mammalian urge to live—or they get real persnickety on the other side, and sort of—who was it who founded the Methodist Church? Was it Wesley?

Audience: Wesley—

Wesley. Yes. They attempt sainthood in this life. And I think in attempting sainthood in this life, you're going to warp like a pretzel. I mean, I just think you wind up as some sort of a monster. Because you're trying to be a frog, and you're not a frog. You're a tadpole.

And I'm a little bit thick, but I don't quite see why all of this noise and shouting about this. Because I feel cheerful about being a mammal. I feel hopeful about being a finaliter. And I know I'm in the middle. And that both ends are playing me in the middle. And I laugh about it, and I just can't get too excited about this. I do not personally see this problem in my own life. Maybe I'm blind. I know I'm a mammal. Comparative anatomy has convinced me of this. I did some dissection once upon a time. And I feel a kinship with God. And the paradox, to me, is divinely humorous. It's funny. It's not tragic. It's just plain darn funny. I can chuckle at this paradox.

Audience: It's also fascinating.

Yes, it is.

Audience: Well, I think it's thrilling!

I mean there is so much—I see this in myself, and I see it in my fellow men—there is so much that's great and grand and noble in humanity, and so much that's just plain damn foolishness.

I think some people set up standards which are just plain unrealistic. And they—I think people confuse mores with morals.

Audience: Oh, yes.

A student of history—even a casual student of history—is bound to develop a certain sophistication in his attitude toward mores, or the customs of whatever tribe in which one chances to live. I happen to live in a Midwestern American tribe. And we have our mores.

Different times and places provide different standards of conduct. And feelings of guilt arise, psychologically, through a transgression of the mores. And this does not necessarily mean the guilt that attaches to sin, which the papers specifically define as conscious disloyalty to Deity. But you feel uneasy if you run counter to the mores of your time and place. If you believe in these mores.

I'm not so concerned about the quote "lusts of the flesh" unquote—and the word lust meant something quite different when it was used in the translation, it meant desire.

I just think that people set up standards that are unrealistic. And then, fail.

They take an ideal, and presume that it's an idea. It's not.

An idea is a validated plan for action. You could execute an idea. And ideal is something yet again. It cannot be executed until it has been translated and promoted to the level of an idea. Up until that time, it's merely a dream about a plan for action. It's something which may stimulate conduct, but it cannot guide conduct.

And I think if we will get our ideals to a level of ideas, then these we can execute. You cannot execute an ideal exactly. You can attempt it, but you're going to fail. And this, I think, is where we say, well, gee, we're falling down. Mea culpa, mea culpa. Bring on the sackcloth and ashes. I don't think this is realistic living. Here. I think there is a possibility of developing, from this blue book, a religion the like of which this world has never yet seen. A religion that's full of good humor. A religion which is full of the joy of existence. A religion which is totally devoid of fear on the theological or spiritual nature.

A religion which people wear casually and yet earnestly. A religion which is gracious in its tolerance, in its leashed strength. A religion which has nothing to do with any one day of a week. A religion which pervades the whole of a human life, twenty four hours a day. A religion which is dealt with in a familiar, friendly way. A religion which is a part of a human being.

A religion which is inseparable from philosophy, from ethics, from morality, from economics, from political thinking, and everything else. A religion which seeps down through all the levels of a human personality until it becomes indistinguishable from the whole social fragrance of that human being.

This, to me, is religion which appeals. And this, to me, is a religion which you don't find very much of in human history.

You remember in this government on a neighboring planet? They don't have any churches at all. Here's a world that's evolved to the point where it's ahead of us, at least

socially, economically, and politically. No church has yet appeared in that society. That intrigues me. That intrigues me. What do you think about this idea of religion?

This is a religion which you're good-natured about. This is a religion where you don't pick it up gingerly, you know. You breathe it, like you breathe air. You drink it like you drink water. It's a normal part of living. It's real. It's not something that's dissociated, compartmentalized, or set off. It's something which you're so much a part of your life that you're casual with it. It's a familiar thing. You're casual with it like you're casual with clothing that's well broken in—an old suit of tweeds. It's a friendly, familiar, warm thing. It's nothing which you feel either ashamed of or heroic about. It's something which you just are.

Here's a thought about religion. Can we have religion without a priesthood?

Audience: Yes.

I think I am about one of the most unbishop-like persons ever to become connected with a religious movement. I am absolutely a layman. And anything other than that thought is repulsive to me. Can we have a thing like this without having priests and ministers?

Jesus started out with a bunch of fishermen.

Audience: He was a layman.

He was a layman.

Audience: A carpenter.

And there wasn't a single one of the Apostles who was a graduate of a theological seminary. Is it possible that we could do this with the blue book business? Or, if we've got to have something, could we at least be as wise as they were in the commonwealth of Israel when they required that each rabbi learn a trade. Paul was a tent maker by profession. At least this keeps the rabbi in touch with reality, you know? The few ministers I've met who really appealed to me—well, more than half of them have this quality. They entered the ministry late in life, after having been very successful businessmen. And there was something very real about these guys.

I met an Episcopalian priest in Hudson, Ohio, who had been a wingding of an insurance agent and entered the ministry at age 40. I met him at age 50. Gee, the guy talked real, you know? ■

Personal Growth and Mansion World Arrival

There's a lot of things we should do down here that would make us more human. And I suspect that we are sufficiently slothful not to do many of them. And we may still survive. We'll survive with qualifications. I think the nearest to the pain of purgatory will be experienced by those of us who are slothful, and who have to do up there some corrective things which we should have done down here.

Now, let's reason by analogy. When a baby is born into the world, it is assumed that it has absolutely no control over its plumbing. And we provide dummies, and all that sort of thing. But it's also assumed that that child, at a reasonably early age, will get a valve built in there, you know, so that they are able to control this plumbing equipment. As long as that happens, nobody thinks anything of it. There's a period when bedwetting is expected and normal and perfectly natural—it's childlike. I have a friend of mine who has a son who went to college, and he carried this habit into the fraternity house. And can you imagine his mortification?

Now, I think many of us are going to wind up on the first mansion world and others as spiritual bedwetters. And I think our humiliation will be even deeper there than the social humiliation of my friend's son.

As I started to say, when I said the book does teach that if survival is attained, all other losses can be retrieved—

Audience: Yes, that's wonderful—

And I don't want to be interrupted until I've explained what that means to me.

Audience: Laughter.

Jesus lived and he taught in a way that illuminates that. He didn't ask the same of everyone. And that's why I refuse to sit in judgment on anyone, because I don't really know the gut of that person. He sent the Alpheus twins back to their nets, and promised them they were going to survive.

He made it pretty tough for Simon Peter. In fact, he put Simon Peter through a pretty horrible experience to vaccinate him, because Peter's vacillating tendency was fatal to the future. He put Peter through great pain. And then, he got Peter all mad, and he said, "Peter, be a good shepherd. Feed my sheep."

He pointed out that of the teacher more is expected than of the pupil. Of the master, more than of the servant. Jesus taught two levels of ethics—two distinct levels of ethics. To the believer, he said, love your neighbour as yourself. To those who would attempt to represent him in the world, he said, you must love men as I have loved men, and these are your credentials. He didn't expect all men to love with Father-like affection. He's willing to settle for fraternal affection—that's the minimum ethic. The maximum ethic is Father-like.

I think any human being who is failing to try to live up to his capacities is gambling with non-survival. This is my personal opinion. I don't think any human being has to achieve his capacities, because it says, Abraham believed faintly, and it was counted unto him for righteousness. And maybe that's as much as old Abe could do right then.

But I can only tell you how I feel. I don't sit in judgment on you folks. If I fail to try to do my best, I'm not so sure I'm going to make it. I don't believe I can sit on my dead duff and count on God's love to pull me through. That is not a childlike faith; that is childish presumption.

And just remember, you cannot sit in judgment on the sincerity of another human being. This is folly. As well as darn near sinful. There's only one person I can sit in judgment on. That's Bill Sadler. And you'd be amazed if you knew how harsh a judgment that was.

That's up to each one of you folks. You gotta own your own hook, and there is no magic formula, except: of the teacher more is expected than of the pupil. The parable of the five talents is a good example.

That is why Jesus made the paradoxical statement which he made. Peter had been talking about the straight and narrow way, you remember? And the broad path that leadeth unto destruction—the old primrose freeway. And Jesus commented on Peter's teaching and he said, it's not without merit. And then he said, the doorway to survival is indeed a narrow one. But he said it's also wide enough to accommodate anyone who really wants to make it, because, "I am that door."

Audience: And that's the significant part of it.

You see, I think for the little guy, the doorway is big. And for the big guy, the doorway is small.

Audience: Yes.

I don't feel discouraged about this survival business, but I sure don't feel smug. I feel thoroughly challenged. That's my feeling.

Audience: Well, that's wonderful.

Because I think the price of my survival is going to be to jump across that parallel bar just about as high as I can jump. They're not going to set the bar low for me, I don't believe. This much intellectual conceit I have. I'm afraid the bar's going to be pretty high for me.

I'm running extremely challenged—not scared, but very challenged. That's my reaction. And if somebody else feels very comfortable and secure in the love of God, by golly, I'm not so sure that won't work for them. It won't work for me. You know what I'm glad of?

Audience: What?

I'm glad they've got some very wonderful beings who decide such cases. Who can look inside a person's heart.

Audience: The infallible IBM machine.

Yes, I'm glad the Thought Adjuster gives testimony. I'm glad that everybody—that they can be really short. And I always remember they say, in case of doubt, we always advance the creature. But I'm going to try not to use my grace period of thirty days on survival.

You superimpose on a real mammalian critter a spark of infinity—I don't think anyone this side of God would have the courage to do that. The indwelling of the Adjuster, to me, testifies to God's originality and to God's amazing courage.

Stop and think: We are the farthest out. We are the lowest on the totem pole. There is nothing below us which can know God. And yet, he's given us a part of himself, something which I would expect him to do to folks that were way up on topside. And yet, he doesn't indwell them. He doesn't even indwell our near of kin, unless they've done time, so to speak. The Adams usually have to serve on a world. The secondary midwayers wait a long time to get this. And yet, it's our birthright. Isn't it amazing?

We who are the very lowest should have the closest spiritual relationship to God—something which even a Lanonandek Son does not have. He's not indwelt by the Universal Father. A Solitary Messenger, in speaking of Adjusters, says, "*No one, no one wouldn't but delight to be host to a Thought Adjuster.*"

This thing is hard to understand. It's hard for me to understand how Jesus got here. The author of the paper dealing with the worlds of the Father says the evolution of the immortal soul, its fusion with the Adjuster, and the making of these two antipathal creatures one being is a great mystery to us. Now, he said, obviously it's not a great mystery to you, because all of Ascendington is open to you. But there's a sector of Ascendington that's forever closed to me. And he said furthermore it's interesting to observe that you never tell us how this happened. I do not know that you can not; I only know that you do not.

This Thought Adjuster, like personality, has got the potential for all future time in it. This is a gas tank that's, for all practical intents and purposes—spiritually—bottomless. This Thought Adjuster is a fragment of the First Source and Center on pre-personal levels.

Now, in talking about Adjusters, we've got this pre-personal function of the Father, or of God—of Deity. How can you say pre-personal, and then use the word Father in the same sentence? I would speculate that this is the level at which Adjusters are fragmented, because remember, all of these are present. When this happened, this did not stop. It just went right on. All of these things happened, and yet the preceding thing continued in existence.

This, of course, we can't do. But we're not talking about us. We're talking about God. God is still pre-personal. God is also personal. And the best super-personal function I can think of of God is the Trinity. It's not a person. It's beyond personality. But that doesn't mean he's stopped being a person simply because he's pre and post. God exists before personality, as personality, and after personality.

Audience: Dave S, who is a (can't understand tape) in the group in Chicago, said that he had been so floundering around in his religious thinking before he found The Urantia Book, and that he was helped so much by the statement in the Urantia Book about the personality of God—that God cannot be less than a personal God. He's much, much more than a person—but he can't be less. And it's that much more that took in Paul Tillich that he had been reading so much, and other people that had made him flounder.

There are three aspects of God as a sub-absolute being. One is personality. And the other two are related to personality, before and after. They never speak of the Adjuster as non-personal, or sub-personal. Tiglath is sub-personal. The Adjuster is pre-personal. The Adjuster, while not a person, has full capacity to achieve personality, to receive personality, either through fusion, or in his own name and right. And if I've got to use a pronoun, I've got to use the word "he" for a Thought Adjuster. I can't use the word "it." But technically, maybe it is better than he. But it violates my feelings.

Audience: Can you say them?

Them is the best. I would be inclined to derive Adjusters at this level because the Adjuster seems to operate in relation to Paradise circuits just as well as to the circuits of the Eternal Son. When the Adjuster travels, he travels on a circuit. We think of the Adjuster as a spiritual entity. But the Adjuster doesn't choose to travel on the spirit-gravity circuits of the Eternal Son. The Adjuster elects to travel on the material circuits of the Isle of Paradise, because the Adjuster stems from a level which is antecedent to both the Son and Paradise. He's just as much at home operating over the Paradise circuits as he is over spiritual circuits. The Adjuster is a part of the incomprehensibility of the First Source and Center at this level.

Audience: Can he travel on a spiritual plane?

I assume he could. I assume for some reason the Paradise circuits are just more convenient for him. And that's why I derive him from this level, a level which is conceptually antecedent to the Son and to Paradise. He centered physical gravity in the Isle of Paradise. He centered spiritual gravity in the Eternal Son. Mind gravity is inherent in the Infinite Spirit. But personality gravity, or the personality circuit, centers in the Universal Father.

Audience: Oh, and the Father doesn't want to travel on the personality gravity, no?

No. I don't think anybody travels on personality gravity. You see, there are four realities: mind, matter, spirit, and personality. Personality differs from the other three in that the three have quantity as well as quality, but personality has quality only. That's why personality, the most potent of the three, is so dependable.

If you want to think of personality, let's think of the abstract color yellow. Don't think of a yellow anything, just think of yellow. Can you feel that abstraction in your mind? All right. That's what we're talking about when we're talking about personality as

such, alone, isolated. It can't register, because you cannot have yellow, you can only have a yellow something. Am I right?

You cannot have personality alone. You can only have personality if it's got a life vehicle to color. And given a life vehicle, it dominates that life vehicle. It determines the color of that vehicle.

"Personality Gravity is non-computable. We recognize the circuit, but we cannot measure either qualitative or quantitative realities responsive thereto."

So, to me, personality, as I find it convenient to think about it, is quality, pure quality. Non-quantity. When I think of a color all by itself, it's like thinking of personality all by itself. In actuality, you can't have it. You've got to have a something which is that color. And something has to have that personality.

When death disassembles a human being, the body oxidizes, eventually. The mind ceases to be an individuation. I symbolize that in my mind by saying the seven Adjutants which are working in each of our cortexes—what is the plural of cortex? —I think of a rope which has a loop. That loop symbolizes a human mind, and when that person dies, I think they pull the rope out straight. There's no loop any more.

In other words, the circuit is there, but my individualized portion of the circuit is gone when I die.

My soul, the (can't understand tape) and seraphim group are personal, takes that into custody. The Adjuster goes back to Divinington and stands by. The personality—the Archangels have taken the fingerprints of personality. They can identify it again, but they have no custody of it, merely a record. They can be sure it's the same person.

Let's kill Bud off. He won't mind.

Audience: I'm about ready.

Audience: He's had a full life.

When they get ready to reassemble Bud, the seraphim arrives in the resurrection hall on the first mansion world. The proper technicians go over to the quartermaster department, and say, we would like one g.i.—general issue—body suitable for an ex-sodium chloride life pattern emerging from a sphere having these co-ordinates. Then they go on and give them the physical type on Urantia—he's a mid-breather, he operated at such and such a thermal level, the electrical potential of the planet was such and such—in other words, they give him a body he'll feel at home in, see? A suit that fits.

I think these differences diminish as you go up the mansion worlds, but on the first mansion worlds it's very important that you get something you'll feel right in. So they take this g.i. body, and they lay it down on a slab—I think of a marble slab. This thing looks like a morgue to me, because—reasoning by analogy—that's where we left here, and that's where we take off up there. The seraphim plunks Bud's soul in the appropriate upper end of this forked body. I think it'll look very human. It's got legs, hands, and what not. If they wake me up too different, it'll frighten me, you know? We've got to be gentle.

Audience: How big is Bud at this point?

I think he's the right size for Bud. Normal sized. He's an adult.

Audience: He's not six pounds, three ounces?

No, no, no. He's about a hundred and twenty pounds or so.

Audience: Wasn't it Jesus' morontia body that the people saw?

Yes, but they fixed it so they could see it. And he didn't look unhuman.

Audience: Well, wouldn't that be the same morontia body he might have?

Yes, exactly the same. So the seraphim plunks Bud's soul down in his brain, I think of it—some sort of morontia cortex. This is almost a physical body. You could break a leg. It is just technically not physical. They get a morontia mind circuit. They get an electrician in there with this mind circuit, and they throw the loop in there, see?

The Thought Adjuster's returned. He takes up his position in the citadel of the mind. And then, personality reaches out and seizes this mind circuit. And that's the return of consciousness. They go over and they take the fingerprint of the personality, and the archangels can testify this is the same guy, Kagen, who made it, God knows how. We're all surprised, didn't expect him. This shows the Father's love, passes all understanding.

Audience: Laughter.

Now, where personality is during this span, no one knows. No one knows.

Audience: Why couldn't this body be electrical?

It is. It is, basically, whatever system. The real humanity of all of us is electrical.

Audience: I mean the new one.

Well, it would be too shocking. It would be too shocking to us. We're used to something preferable.

Audience: Well, I'd call it electrical physical.

Well, Ruth, if we woke up with the physical body of a secondary midwayer, it would be a profound shock. It would be a traumatic experience. A midwayer is a living electrical pattern—a secondary midwayer. A completely physical being. Here, let's analyze out what is the true human part of man. It's his nervous system. Now, have you ever seen a picture of a human nervous system? All right. Visualize that apart from the corporeal body, somehow endowed with the ability to hang together without the body.

Now you're trying to visualize the physical body of a secondary midwayer. He's an electrical pattern. You see, a secondary midwayer is a human being minus all mammalian factors, best symbolized by the fact that he has none of the mammalian adjutants but the top two adjutants. Worship and wisdom function in the mind of a secondary midwayer.

Audience: Now what happens to Mr. Kegan's accumulated experiences? His traumatic experiences—

All right. Bud Kegan's soul—there are two living factors. There are three factors that persist. The soul, the Adjuster, and personality.

The soul, from a functional standpoint, has two kinds of memory. As far as the soul is concerned, it's one kind. All these tapes which Bud has been cutting, and which are registered electrically probably in the cortex, have been re-taped on the soul level. Not all of them. All the significant ones have. And some of those have been re-taped on the Adjuster level. So you have progressive (can't understand tape).

Example: Bud might have an experience which is morally significant but not spiritually significant. I'm sure that the soul would tape an experience of moral significance, because it's super-animal. But we're told that morality is sub-spiritual, so I don't think the Adjuster would tape it. You get the difference?

I don't think the soul would tape the spinal-reflex memories involved in tying a bowknot in shoe laces. You follow me. I'm trying to get a feeling for selectivity.

This means that when Bud wakes up up there, to the extent that the Adjuster has taped things, that immediately activates the corresponding tapes on the level of the soul. So the morontia consciousness is in immediate possession of that fraction of memory. Some memory is completely gone. I think it would be a damned nuisance to retain it—tying shoelaces symbolizes that. Or remembering—oh—I have a pretty good memory about the movement of transportation all over the United States. I know about what line I'm going to take. I see no value to that on the first mansion world. It's handy to me here now. I can say, I want to point out such and such a line, or I want to catch such a train. I've been there. Of course the trains, now, they're all gone. I remember so many trains that don't exist any more.

This leaves the inactive tapes at the soul level. They can be activated. There are two ways in which, I think, they're activated.

Number one: Bud bumps into Ruth Burton up there, and they're reminiscing. They had a common experience, which was of moral and ethical significance to Bud, but of spiritual to Ruth. For whatever reason. And as they get into this point of renaissance, Ruth starts talking about this episode, and Bud says, now wait a minute, say that again? And as she repeats that episode, it activates this tape. And a feeling of reality and emotional fact is attached to it as Bud hears this tape activated in his own memory, and from then on, it's an active tape. Ruth resurrected it.

I think there's one other way—your seraphim can tell you a lot of stories, too, you know.

There's another way in which this happens. And this is the most mysterious of all. Personality, I think, can in some way, in some degree, activate these dormant tapes. Bud is walking down some morontia promenade. And all of a sudden, he'll stop, and you will turn around. I think this is a common miracle, you know? In other words, it's an ordinary thing, but no one can explain it. You can't explain something that's miraculous, like human conception—a common miracle—and divine incarnation, an uncommon miracle.

All of a sudden, he'll stop, and you'll turn around. He didn't know you'd gotten there. He hasn't been down there checking over new arrivals, see? And in each of your

memories will be activated a remembrance of who in the dickens you are in relation to each other. You were friends down here and knew about the blue book together.

Audience: Personal relationships are supposed to be eternal, of eternal value, not survival value.

We're told that we will remember. We're told that the relationships between personalities is always an end, never a means. It has final value. Little by little, I think, in the course of a hundred years, a thousand years, ten thousand years, I think all of the significant dormant tapes we have will be reactivated. Even that which is dormant in terms of concrete memory still functions in terms of character, and I would describe character as the pattern of the soul, containing all of the beauty and all of the ugliness which characterizes the souls of each of us at the moment of death. All of the good work we've done, and all of the unfinished business goes right on over there.

Our weaknesses persist. Remember? They inventory them. Equivocation, procrastination, unfairness, ease-seeking, problem avoidance. Our actions will be unethical and sub-moral to the extent that these deficiencies persist. Our actions will be ethical and moral and excellent to the extent that we have developed sound character down here. The early decisions of the morontia soul, or the personality working at the level of the soul, are largely determined by the character momentum persisting from this life into the next life.

You almost might borrow a Buddhist term. You might say our karma persists. Causality, continuity. The Buddhists are awfully close to the truth there. I don't like their end objective, which is nothingness, but the notion that your unfinished business goes on is quite sound. The papers validate that. Only, they don't validate a circularity of reincarnation. It's a linear thing, leading from here to Paradise.

Audience: Then Bud will not come back, be transported, say, through a Thought Adjuster to someone else?

No, Bud will be himself. You know the Buddhist concept of karma is good here. Bud's actions will be—he will begin working out his karma on the first mansion world. I never used that word in this connection before, but it's a good one. Yes, there is no Christian theological word that expresses it. In the Christian concept, you're purged, or you burn. The Buddhist concept is much better. You pick up your package where you left it and start on the same journey.

Audience: How do you explain genius, Mozart and so on.

Geniuses are explained, I think, first of all by the genes, the gene pattern produced a cortex, a physical cortex which would take more loop of mind in some area. Then, I think, up on Divinington, when the Thought Adjusters volunteer, if an Adjuster had indwelt some mortal somewhere and had experience which would be valuable to this genius, I think that Adjuster would be given the assignment.

Let's say that at the time of the twelve Apostles, a Thought Adjuster on Divinington who had indwelt a great orator volunteered for the Alpheus twins, I don't

think they would have let him serve. All that experience would be wasted. They'd assign him to Peter. Of course, I think the Adjuster would have volunteered for Peter. The Alpheus twins got Adjusters, but I don't think they would waste experience on the Alpheus twins, since all Adjusters are identical in quality of divinity.

Plus, starting out with basic human aptitude, the Adjuster may contribute something, and the celestial artisans may further contribute something. They work with these folks. In other words, if you've got a lot, they give you a lot more. But they don't waste. The Adjuster of a great writer—why waste him on a ditch digger? Let's give him to Milton.

These Adjusters volunteer, and they do so with pretty good foreknowledge, because they assemble a blueprint of the projection of the human being.

Audience: Isn't that a projection of the possibilities of the potentialities—

Audience: Yes, but somebody's watching the genes.

Let's see what it says. *"Although we do not definitely know, we firmly believe that all Thought Adjusters are volunteers. But before ever they volunteer, they are in possession of full data respecting the candidate for indwelling. The seraphic drafts of ancestry and projected patterns of life conduct are transmitted via Paradise to the reserve corps of Adjusters on Divinington by the reflectivity technique extending inward from the capitals of the local universes to the headquarters of the superuniverses. This forecast covers not only the hereditary antecedents of the mortal candidate but also the estimate of probable intellectual endowment and spiritual capacity. The Adjusters thus volunteer to indwell minds of whose intimate natures they have been fully appraised."* [P.1185 : 4, P.1186 : 0]

They have the courage of the Universal Father, who is the source of courage as well as the (can't understand tape), I think.

Audience: The patience, the patience.

Well, now, wait a minute, Ruth. You can't say an Adjuster has patience; they're not time conscious.

Audience: It just seems to me they must have patience.

You remember it says that patience is exercised only by humans whose time units are short. I don't think the soul tapes too much on the lower Adjutant level, level five. That's mammalian thinking. And a whole heck of our thinking takes place on that level. I'm pretty sure the top two Adjutants register. And of course, there must be many confusional episodes. They're an emulsion.

It says here, *"Patience is exercised by those mortals whose time units are short. True maturity transcends patience by a forbearance born of real understanding."*

They're discussing time and eternity. That's true, too, you know it? If you understand how things are going to work out, pretty well, you're not patient, you're understanding. If you don't understand, then you've got to be patient. And if you haven't got that much wisdom, you're impatient.

Audience: You're frustrated.

You're frustrated, yes.

I think the best definition of personality that's given in these papers is, "*Permanence in the presence of change.*" [P.1225 : 1] That appears in the last two lines of the first paragraph.

How can our personalities be unchanging when we change so? Well, let's look at it this way. Let's compare a human being to a necklace of beads. The beads are changing. Character changes. We grow, I hope, in knowledge, and perhaps in wisdom. Certainly we profit by our errors, our judgment improves. Our attitudes change.

The beads are continually changing. But personality is the strand on which are strung these beads of worship, and wisdom, and character, and memory, and love, and devotion, and other things not so nice. If the strand changed, it wouldn't be us.

There are two things that are never going to change, if we fuse with our Thought Adjusters. One is the quality of divinity in the Thought Adjuster. The other is our personality. The Adjuster will change experientially, as he experiences. Our soul will grow. The relationship between the surviving self, the soul, and the Adjuster is an ever-changing thing. It's nothing but change. And if it stopped changing, this would be dead. But the personality is changeless, only expanding into new levels of function, but it's the same personality.

Audience: That is not what psychologists think.

No. We often use the word personality synonymous with sex appeal, or with friendliness, or extroversion. They're doing to personality what they've done to space—they've attached new meaning to it.

Audience: Bill, on page 1223, there's a bunch of whys—I wonder if you could answer satisfactorily please—it's the third paragraph of the Adjuster's problem.

Yes. I'll tell you why we don't do this. We're animals. We're lazy. We're inert. The papers point out that primitive man only thought when he was hungry. We require the stimulus of pain. We do most of our thinking when we're hurt. Hunger isn't such a problem anymore, but primitive man went into action when he got hungry his tummy hurt, he was uncomfortable. The same principle applies to so-called civilized man, or—better still—man in process of civilization, which is what we are. When all goes well, we tend to become fat, dumb, and happy.

Best symbolized: Consider a Cro-Magnon, a beautiful specimen. Intelligent, artistic. The guy paints on cave walls. It's been a rough hunting season. This guy is really down to red meat. He hasn't eaten for several days, and he's got a family. He's picked up a spear. Watch that guy, every movement is poetry. Every iota of his high intelligence is concentrated on the kill. Look at him perched on the branch of a tree. Hutch could carve a statue of this character. Every muscle is etched there. His timing—you can see that keen intelligence figuring the motion of the animal. The arc of the spear. He draws back ever so silently. Wham. It's a kill.

Audience: You could hypnotize me.

And now, I want you to look at him two hours later. He's got blood on his mouth. His gut is distended. He's gorged himself. He's lying there asleep under the tree. The flies are buzzing around his dirty face.

Which one would you pick to paint?

Audience: I liked him in that poised, ready for the attack—

Of course. Why was he so mobilized? He had a problem. He hurt. Now, do you perceive why they say in these papers that civilization is being forged out between the anvils of anguish and the hammers of suffering? Because this is the only time we get up off of our dead backsides and do something. We have to hurt.

It takes this kind of a stimulus to cope with animals like us. And it takes this whiplash to cope with us until we catch fire. There are better stimuli, but until we respond to them, they ask these questions. Why don't you do something about this? Yes, here we go. We are on the fifth mansion world now. Imagine. On the fifth mansion world. *"A real birth of cosmic consciousness takes place on mansonia number five. You are becoming universe minded. This is indeed a time of expanding horizons. It is beginning to dawn upon the enlarging minds of the ascending mortals that some stupendous and magnificent, some supernal and divine, destiny awaits all who complete the progressive Paradise ascension, which has been so laboriously but so joyfully and auspiciously begun. At about this point the average mortal ascender begins to manifest bona fide experiential enthusiasm for the Havona ascent. Study is becoming voluntary, unselfish service natural, and worship spontaneous. A real morontia character is budding; a real morontia creature is evolving."* P.537 : 5]

They're talking about our fraternization with the morontia—with the transition ministers, the seraphim up there. They're talking about the ones that are not on assignment. These are seraphim that are unassigned. They're in reserve.

"Next to the destiny guardians, these transition ministers draw the nearest to humans of all orders of seraphim, and many of your leisure moments will be spent with them. Angels take delight in service and, when unassigned, often minister as volunteers. The soul of many an ascending mortal has for the first time been kindled by the divine fire of the will-to-service through personal friendship with the volunteer servers of the seraphic reserves." [P.555 : 2]

You like your buddy, and it rubs off on you.

Now, this is my feeling about these whys. We seem to alternate between Cro-magnon mobilized for the kill, and Cro-magnon with his gut full. And while we all crave the full gut, the poetry is not there. The artistry is not there. The beauty is not there. And that's just as true of civilized man as it was of our primitive ancestors. Because we aren't civilized.

I don't know why this statement is true, but it is. It's certainly true in my experience. I spent so much of my life being a slob and so little of my life being civilized. I'm a great disappointment to myself, as I'm sure you are to yourself. Sure. I think we all are terribly disappointed in ourselves. And that's why the psychological technique of

rationalization is so vital. It helps us live with ourselves without actually hating ourselves. Some rationalization, I think, is indispensable as crutches to this particular level of being a tadpole. As long as there isn't too much of it. ■

Some Comments on Deity Functions in the Master Universe

We've taken note of the light in Havona. And we observe that it extends all the way from finite realities up to absolute realities, touching all intervening points. Havona, then, is a perfect expression of all levels of reality. So, in our concept of the fourth level of double Deity function we encounter the first departure from absolute reality, because in the creative expression of Havona, and in the subsequent creative expressions of Deity, in the post-Havona universes, we have realities which are less than absolute. I think that's maybe why the Universal Absolute, which is Deity, that is Deity—that's a perfect word, that can be either way—it's in the creative expression of Deity that we arrive at our firehouse.

Now, the Universal Father, by virtue of becoming Father of the Son, and with him parent of the Spirit, has fully expressed that which is personalizable in existential Deity, eternal Deity, absolute Deity. And now, in time, the Universal Father is engaged in an effort to duplicate experientially what he has done existentially, which is to say, to personalize three additional experiential Deities.

Did the absonite precede the finite, or follow it? Did the transcendental level precede the appearance of finite reality, or did it follow the appearance of finite reality? The papers neatly dodge the question by referring to the transcendental level as a pre-echo of the finite. It's both before and after the finite.

In a sense, in the planning sense, it must be before. In the consummational sense, it must be after. I like that term: pre-echo.

As we consider the evolutionary level of Deity, we are up against the concept of God the Sevenfold. And I think we ought to take two looks at God the Sevenfold, because here we have the active function of Deity at any time in time and space. The first presentation of God the Sevenfold is found on page 11. I expect we have here a principle of Deity that will continue to operate throughout all future time, though not necessarily in this exact form.

One of the things we'll consider is a possible evolution of God the Sevenfold. We know, for example, there are two kinds of Creator Sons—Creator Sons and Master Sons, right? Well, we'll examine—in a minute we get into outer space. We're going to go on quite a long voyage today. We'll discover that there may be more than two kinds of Creator Sons, differentiated by experience, just as Thought Adjusters are differentiated by experience.

We'll consider different kinds of Creative Spirits. They may be different, too. You see, God the Sevenfold implies not only activities in the realm of divinity, but activities in the realm of equilibrium, of mass.

The second presentation of God the Sevenfold encompasses the Power Directors, and involves not the Eternal Son, but the Isle of Paradise. Both the First and Third Sources and Centers are involved in both aspects of God the Sevenfold.

(Break in tape)

The motions of time and space get this darn thing stabilized as Havona is stabilized. There are no cosmic collisions in Havona, but we have traffic accidents out in Orvonton. Space bodies collide. This thing is not yet completely organized. This is the big battle for the mind-dominance of matter in its grosser aspect.

Isn't that second presentation of the Sevenfold intriguing? You have the two together, and of course your first major tie-in is at the level of the Seven Master Spirits. With each Master Spirit is associated one of the Seven Supreme Power Directors. And of course the entire power organization stems out from there.

Your second great tie-in isn't too clearly shown here, it's at the superuniverse level. And it's what they call the council of equilibrium. It's not referred to very often. On page 651, they're talking about the issuing of the permit authorizing the organization of the nebula which gave birth to our sun.

Just under a trillion years ago *"the Uversa archives testify, there was recorded a permit issued by the Uversa Council of Equilibrium to the superuniverse government authorizing the dispatch of a force organizer and staff to the region previously designated . . . "* [P.651 : 6, 652 : 0]

(Break in tape)

Page 324, second paragraph, in the section dealing with the Master Physical Controllers: *"Physical Controllers serve throughout the grand universe. They are directly governed from Paradise by the Seven Supreme Power Directors as far as the headquarters of the superuniverses; from here they are directed and distributed by the Council of Equilibrium, the high commissioners of power dispatched by the Seven Master Spirits from the personnel of the Associate Master Force Organizers."*

Well, let's look at them right now.

Page 328, the last paragraph heading discusses the Frandalanks. They're living barometers. And since they're the joint creation of all three orders of the two Force Organizers and the Power Directors, they can accurately register all forms of physical energy. You'll recall that there are thirty forms of physical energy, of which the Power Directors are able to fully control only twenty-one. They have partial control over six more, but they can't touch the last three at all.

You can't say that the Supreme Being dominates the evolutionary level of total Deity action, because the Supreme Being isn't completely here. But a Creator Son is. The constituent parts, the active time-space parts of God the Sevenfold, are really here. The Seven Master Spirits are existent. The twenty one Ancients of Days are existent. And when a Creator Son is commissioned, well, he's not a Master Son, he is a Creator Son.

He is in process of evolving as also is his creative consort. But they're here. They're real. They do things.

The time space level embraces the sub-absolute members of God the Sevenfold: Master Spirits, Ancients of Days, Creator Sons. And when I say Creator Sons, I imply Creative Spirit also—you can't think of one without the other. And the papers give us a collective name for these three groups. They speak of them as the Supreme Creators.

The second grouping in God the Sevenfold obviously are the three Paradise Deities—Father, Son, and Spirit.

And the remaining member of God the Sevenfold is the evolving Supreme Being. He is the midpoint of God the Sevenfold. And his evolution is consummated by the completed cooperation of the Supreme Creators on the one hand and the Paradise Deities

on the other. And that cooperation has reached its limit just once, and as pertains to just one thing, and that was cosmic intelligence.

When the Seven Master Spirits, the senior members of the Supreme Creators, completely exhausted their powers of collaborating with Paradise Deity in the production of reflective spirits, the evolution of the Supreme Being was complete as concerns that one phase of the Grand Universe. And that's why he could function as a creator. And that's why he's only functioned once as a creator, because it is with regard to reflectivity only that there is no further room for growth and collaboration. And, incidentally, when the Supreme Being functioned as a creator, where did the response take place? In the Deity Absolute. And I think that the broker was the Ultimate.

Audience: The what?

I think that the broker, who operated between the Supreme and the Deity Absolute, was the Ultimate. I don't think you get from the first floor to the third floor without going through the second floor.

Break in tape)

—get there this afternoon. Where in the papers does it speak of some kind of a relationship which would permit of an interaction between the Supreme, the Ultimate, and the Absolute? Just one place in these papers. The Trinity of Trinities has functioned.

Now, how can this be?

(Break in tape).

Page 1291. The relationships that exist at the ceiling of the first floor. You're still in time, but you're getting awfully close to the transcendence of time. I don't believe the nucleus expands outward beyond the Grand Universe. It remains. The nucleus of the Grand Universe and these four outer space levels represent the development of the absonite level of experiential growth.

I think that the Supreme is functional throughout these levels. And I think that's why we run into the number ten in the number of Architects assigned to these levels. And let's take a good look at what these four outer space levels are going to be like.

They are not going to have within them the type of growth which is characteristic of the present universe age. Now let's consider the problems of the present universe age. In order to have our kind of growth, you have to put up with critters like us. War, and murder, and crime, and all that sort of thing. In short, the early stages of planetary growth are something of a stinking mess, aren't they? On all normal worlds, the pre-Planetary Prince era is a bloody one, isn't it?

If we didn't have help from the central universe, we couldn't make it, could we? We are dependent on help—whether it's a Divine Counselor writing a paper, whether it's Michael bestowing himself, whether it is the living ladder of descending personalities on which we climb—we just couldn't make it, could we?

We desperately need help coming out from a perfect universe to help us get over this imperfection. Havona helps us compensate for the fact that we didn't start out perfect.

Audience: What does that really do to true evolution? It's a matter of degree, this help?

Why, sure it is. Help in accordance with law.

Audience: I see. Yes.

We don't violate the purpose of the Supreme, but within the range of latitude permitted in that purpose, they give us all the help they can.

Audience: And it's still true evolution.

Sure, it's true evolution. Gee, whiz. You've got a Thought Adjuster, the Spirit of Truth, the Holy Spirit, one Adjutant of Wisdom (I sometimes wonder whether mine works at all or not), an Adjutant of Worship, a personality, an evolving soul—all kinds of help.

Audience: We're really fortified, aren't we?

Yes. A group guardian or a personal guardian, you know? We've got all the help which it's lawful to give.

Audience: In a framework—

Right. They do everything except—who was it? Was it Paul or Bill Fenderson, I've forgotten which, say--that said they wish they could just take a coal chisel and crack the skull and put the ideas in, see? That help they can't give us.

Audience: Laughter.

I think the people that appear out in outer space, these outerspacers, they are going to suffer from a terrible deprivation. They cannot participate in the growth of the Supreme. It's done. It's finished.

Audience: They won't be evolutionary. Not in any way that we know.

Audience: There may be other ways.

Of course, of course. It's our job to go out there and compensate them in terms of this terrible deficiency. But if you're going to have the Supreme Being completed and functional, you can't have him keep on growing, can you? You just don't have your druthers there.

This, I think, is the mission of the finaliters: to do for outerspacers, in terms of their deprivation, what the perfect beings from Havona do for us in terms of our deprivation, the fact that we start out with imperfection.

Marvin?

Audience: Argument.

My argument is that these four ages of the four outer space levels go right on with the same nucleus that we now have, because I can't duplicate the condition which was

obtained when the first nucleus was formed, and which would appear to obtain when the second nucleus was formed. It's just more of the same. They differ quantitatively more than qualitatively.

I think as we take a good look at these post-Supreme ages, or the outer space level ages, I think we're taking a look at a new mode of collaboration. The first universe age was the age of the partnership of the Father and Son, right? The present universe age is the age of the partnership of the Son and the Spirit. I would suggest that these ages of the outer universes will witness the active functioning of the Spirit and the Supreme. And I derive that from a very interesting statement made in the papers.

I can't find it in my own text here, but it says in the papers, "That which began as Father-Son, and became Son-Spirit, will evolve into Spirit-Supreme, and on."

I think that these outer space levels—you'll have a new form of collaboration between the Supreme Being and the Infinite Spirit, between the Supreme Being and the Seven Master Spirits, and I think you will have the active functioning of thousand creative trios in the first outer space level, consisting of the Creator Son/Creative Spirit union in association with some trinitized expression of creative Supremacy.

You see, what a Creator Son and a Creative Spirit can do initially is merely express Paradise perfection. But when a Creator Son has seven times bestowed himself, and has gone through all the tremendous experience of producing and perfecting a local universe, and when his Creative Associate has completed this lateral evolution from a pre-personal being to a personal being, and has personally participated with the Son in this local universe—these folks are experiential now, aren't they? as well as embodying Paradise Perfection.

And if they trinitize, they're going to trinitize what they've got on the ball. And they've got not only the perfection of Paradise on the ball, they have got experiential realities on the ball.

Michael of Nebadon is still a carpenter. The human nature of Jesus of Nazareth is a part of the eternal nature of Michael of Nebadon. And, believe me, that's experience! There's a touch of humanity in what they will trinitize, because there's a touch of humanity in Michael today. This will be an expression of experiential Supremacy, I think. (Break in tape)

We'll now see what we can do about getting to the seventh level of total Deity function. We established pretty well that as Havona is the nucleus of the grand universe, so the perfected grand universe similarly serves as the nucleus of the Master Universe. We observed that a nuclear universe forms whenever a Trinity forms. The appearance of Havona was associated with the appearance of the Paradise Trinity. Before Havona, there can be no Trinity, because before Havona, there is no Infinite Spirit, and without the Infinite Spirit, you don't have a Trinity.

The completion of the seven superuniverses, their perfecting in light and life, also inaugurates the formation of a Trinity. Until they are perfected, the Supreme Being is not completed, and until he is completed, the First Experiential Trinity cannot function in the complete sense of the word.

Audience: It's a sort of a parallel.

There is a parallel. We took inventory of a number of parallels. What we are saying is that Havona—I'm setting up a proportion, now—nuclear Havona is to the cytoplasmic seven superuniverses as the nuclear grand universe is to the cytoplasmic universes of the four outer space levels. And you get no new nuclear formation with the completion of any of these space levels short of the fourth, because no new experiential Deity is completed, and the Second Experiential Trinity will not form fully until God the Ultimate has completed his growth.

Now, let's take a look—we are now exploring the sixth level of total Deity function, and we are beginning to develop the seventh.

Let's take a look and do some speculating about the third universe age, which is the age of the first outer space level. What will inaugurate it? Well, we know what started the first universe age. It's not a time event. It was an eternity event. The creation of Havona. I choose to suggest as a marker separating the first and second universe ages the creation of the 21 Ancients of Days.

You can debate that. It's an arbitrary thing. It's like saying the western Roman Empire fell in 476 AD. That happens to be the time when the old Teutonic commander of the troops kicked the last Caesar off the throne. It's arbitrary. 475 wasn't much different from 477, but I think we've got to have a marker, and I think this is a good one.

What will inaugurate the third universe age? Well, I have a feeling that—there'll be a time lag there. You know, between the space levels there's quiet zones? And I think between the universe ages there are quiet periods. I don't think age three will get under full blast immediately age two ends. I think there's a twilight period. I think the second universe age will end with the appearance of the Supreme Being. And you know, for a little while I think we'll just enjoy life. You know, we'll get a quiet living, we won't take home new assignments. We'll sort of re-consolidate our victory. Let's romance a little bit. I can see during this quiet period—it's the postlude of the second universe age. Or, you could say it's the prelude of the third universe age. I can see, little by little, a trickling of the finaliter companies into Paradise. No great inward surging, just one by one they are moved in. And I think the third universe age will be born when the seven Corps of the Finality pass in review on Paradise, and are commissioned to begin the invasion of outer space.

I have the opinion that the formation of the finaliter corps may be associated with the evolution of the Supreme Being. If so, their numbers are limited. They may be vast, but they will not continue to grow.

Let's take a minute and compute it. We know the outside dimensions of the time span. The papers tell us that natives from our superuniverse have become Mighty Messengers. Then how old are the oldest inhabited worlds in Nebadon? We know that one, too. They are around 200 billion years old. Does it take that long to get to Paradise? We don't know. We know it can be done within that length of time.

But let's just take one unit. Let's take Havona.

Dorothy, you're going to Europe pretty soon. If you had unlimited means, and pleasant companionship, how long would you like to spend exploring this world? You're in good physical health now, no aches, no pains, lots of money, and people—you know—that you like to be with.

Audience: (Can't understand tape).

Would a century be too long?

Audience: Without getting homesick?

Well, no, you'd come back home, too, you know. How long would you like to spend, just batting around? Coming home, and maybe spending a year, and then taking another trip—

Audience: (Can't understand tape)—more than a hundred years—(can't understand tape).

Let me ask—would you get bored in a hundred years do you think?

Audience: No!

All right. Don't you imagine each world and Havona is much more exciting than this world?

Audience: Certainly!

And we're told that no matter how many you've seen, you're totally unprepared for the next one. If you spent one hundred years on each Havona world, that would be one hundred billion years, going through Havona.

Audience: Are we allowed to take that time?

Once you get to Havona, time isn't of any more consequence. It is prior to that time. I have a feeling that it may take a couple of hundred billion years to get to Paradise. I have a feeling that we aren't going to want to get there any sooner.

Gee, whiz.

While Dorothy was yakking at me last night, she said, "Do I have to take all these doggone required subjects, physics and everything?"

And I said, "Sure."

She said, "It sounds like regimentation."

I said, "Well, I think it's like college."

I'll guess at percentages. I would guess that about 30% of the work that we—a third of the studies, a third of the assignments between here and Paradise are required, and about two thirds of them, I think, are elective and optional.

I think we have a certain minimum standard overlap, and the rest of it we explore. We aren't all going to be Celestial Artisans. We aren't all going to be Technical Advisors—you know, cosmic attorneys.

How about this gang that came down here with Caligastia? They took a side trip, which—if it hadn't been for the Lucifer rebellion—could well have lasted a half a million years.

How about Andon and Fonta? They've never gotten away from the mansion worlds. They petitioned, and it was granted. They're greater (can't understand tape) up there, welcoming their progeny from this world. (Break in tape).

—school up there, I don't think, is anything like going to school down here.

Audience: No, I don't either.

Once—twice, in my educational experience, I was thrilled by a teacher. A dozen times I've been pleased, but twice I had the real thrill of meeting a true educator. And I want to tell you, it didn't just make learning effortless—hell, no—with pleasure, I put forth ten times the effort. It was fun, you know? And these are old pros; they really know how to teach.

Audience: They love it.

You don't get bored, either, because you're doing what you're learning, and then teaching what you've learned. You don't have the distorting experience of being a pupil forever. You also are a teacher. And, incidentally, you become pretty empathetic with your teachers as you, in turn, teach. And what's more, you take the assignment with confidence, because these reflective folks can look inside your gut and pretty well determine that you have got the capacity to do it. If they tag you for a job, you know you can do it. You may not be able to do it at the start, but you're going to do some growing in the process. You'll be successful in the end. You can have confidence in the faculty. (Break in tape).

Well, I hope to be there. I think that's going to be the darndest thing that happened on Paradise since they commissioned the Ancients of Days. It may be the first and the last time that the Corps of the Finality will ever be assembled.

I've had the pleasure of passing in review with troops who were well-drilled with high morale. I want to tell you, it's fun to stand shoulder to shoulder with comrades like that. This is going to put them all to shame. What a parade ground Paradise would make, too.

An occasional curricula is not absolutely perfect. If it were, then the candidates for the Deity adventure would never fail—but occasionally they do.

Audience: That's what I'm wondering. Because if they are able to creep in everywhere—

However, the corrective application of re-education never fails.

Audience: Oh. (Can't understand tape).

Right. This is not operating in absolute perfection. It's just damn good, that's all. ■

Spreading The Urantia Book

I want to be useful in the teaching of this book, or—what's even more important—useful to your fellow man in the service of God. And this book is only a part of it, by no means all of it.

Show people that you like them. Be kind to them. Be expressive of your feelings of friendship. I think it is almost immoral to conceal affection. There's so little of it in the world. Sure, you need to be gracious in your expression, or you could give offence. But if you like people, show them that you like them. Tell them that you like them. If you have love, don't make a secret out of it. What did Jesus say about the city that's set upon a hill? It's difficult to camouflage. If you've got feelings, broadcast them.

And then, if you want to use this book in helping your fellow men, you really ought to know what's in it, shouldn't you? You really ought to know what's in it.

This book is not religion. This book is a cosmology, a philosophy, a metaphysics, a theology. Anything which is in written language is not religion. It's intellectual. That should be very, very clear.

But this book is attempting to make an intellectual approach, a philosophic approach, to the religious nature of man. And if you encounter a person who is not philosophical, don't rub his nose in Part One of this book, and the Foreword, and everything else. Give him the spiritual heart of this book. I don't think he has to know anything about the Trinity of Trinities to qualify for the first mansion world. It says you have to accept sonship with God, that's all.

But there are a lot of people who are curious. I am. As the papers point out, one of the things that's wrong with Christianity is that—from a philosophical standpoint—it's a pretty sterile religion. Pretty sterile. You want to know something? Mahayana Buddhism offers a great deal to a thinking God-seeker which Christianity does not offer. It's a much broader religion, with a richer philosophy.

Arnold Toynbee well says that the two best religions on earth today are Christianity and the Mahayana form of Buddhism. And I think he's very discerning when he further says, in his judgment, neither of them are good enough.

If you find a person who is hungry to understand more about the universe, to take the findings of science and attempt to reconcile them with the spiritual longings of his heart—and this is the function of philosophy—then you better either know this book and be able to discuss it with him, or pass him on to one of your philosophic-minded colleagues who can do this. Everybody does not have to do all of these things.

You know, if I catch someone who wants to be exhorted and labored with, I'll pass him onto someone who's a good exhorter, a good preacher, because this character is not my pigeon. You know? This sort of presentation is not in me.

This is my idea of how to teach this book, how to present this book. But please, all of our work for this book is merely a part of a larger work. Don't ever let the service of the book take precedence over the service of the Boss. And don't ever let the presentation of the book interfere with your service of the Boss' children and with your enhancement of the relationship between the Boss' children and the Boss.

This book is a tool. Use it when you need it, but if you don't need it, in heaven's name, don't bring it into the picture. It's sort of like the guy that's using a pitchfork, and he finds it such a handy tool that he takes it with him wherever he goes, including to a tea party. Do you follow me? Don't drag the blue book into the situation by main force and sheer awkwardness. I many times discuss God with men, and I seldom mention *The Urantia Book*, unless I sense that this tool is needed to complete this job. And then I get it going with everything I have. In presenting this book, have patience. There is a time interval between seed-sowing and harvest. Don't dragoon people, you know? Plant seeds, and wait. Wait for the sprouting. If you plant in the fall, I guess they don't come up until springtime, do they?

In presenting this book, be philosophical. Jesus told a parable of the sower, which Peter interpreted as an allegory. Peter's interpretation is in the Bible. And then Nathaniel interpreted the parable differently, also as an allegory. And the twelve got into quite a rhubarb choosing up sides and vigorously debating as to was Peter right or was Nathaniel right.

And as I recall, Jesus waited until the controversy had passed its peak—no use trying to shut one of these off until some steam has come out—then he called for silence.

And he said, "Does anyone else have an interpretation?"

And if my memory serves me, it was Thomas who spoke up, and said, "Yes, I think they're both wrong. This is not an allegory. This is a parable."

And Jesus said, "What's your interpretation?"

And Thomas said, "The parable of the sower simply means this: Those who work in the spreading of the gospel are going to discover that the results of their efforts vary largely because of circumstances beyond their control."

So given diligence, given patience, then I would recommend a philosophic attitude. There was a sower who went forth to sow, and as he sowed, some of his seed fell on barren ground, and did not gather root. And still other seed was snatched by the birds of heaven, who carried it away, and some seed fell on shallow ground, and sprung up, but in the heat of the day, it withered and died. But still other seed fell on rich ground, and yielded fruit, some bearing thirty fold, some sixty fold, and some a hundred fold. And he who has an ear to hear, let him hear.

Be philosophical. And always remember, if you find yourself defending your presentation, what do we know about argumentative defense? It's inversely proportional to the truth contained. If you discover that you're arguing about this book, you are not presenting truth to your prospect. There's something wrong with your presentation, or there's something wrong with his condition of ripeness, with his level of receptivity.

Be yourself, first of all. Be good-humored. Know what the devil you're doing. Be diligent. Be patient. Be philosophical. This is my concept of how to work—not only in the propagation of this book—but this is how I think any of us should work for the Boss in the service of the Boss' kids.

Let's talk about how people approach religion. To an awful lot of minds in this world—and mine happens to be one—the Christian religion is completely lacking in any intellectual stimulus.

I think this book has been written to appeal to a person who finds difficulty separating philosophy and religion. I have great difficulty in separating the two, because

when I think religion, I'm trying to think truth, and the paper just defined philosophy as, "thinking truth."

These papers are written, I think, to appeal universally to mankind on earth. In a group like this, and as you look inside your own heart, you set up an ideal, and then you fall short of it. And it's dismaying. And if you'll study the twelve apostles, we have somewhere here on tape my inventory of the twelve apostles as lousy guys, but I'm quoting from the blue book. All we did was take inventory of all their weaknesses. And they were richly human in all areas, you know? And this is something we have to live with—the fact that we can imagine (can't understand a couple of words) a much better person than we're probably going to be in this lifetime. In other words, our ideals grow geometrically, and our achievement progresses arithmetically. And if we lose our sense of humor, we could easily slice our little throats from ear to ear out of sheer discouragement.

But I think that's real stupid, too, because while we're an amazing emulsion of good and evil—with, I hope, the good growing and the evil diminishing—the fact remains that the evil is still there. And we can make beautiful fools of ourselves.

The only way I know to get wiser is to extend my memory. And that's why I read history so much, because I'd like to be a Midwayer. You know? These people have been around for 37 thousand years. Well, I can at least find out what happened, as far as it's been recorded. I can push my memory back 4 or 5 thousand years by really carefully studying.

The thing that glorifies people is the distance of time. You see, we idealize, and that's how we create myths. Because, if a guy came out net good, then we want him to be all good. We want his hat to be lily white.

We do this to George Washington, Abraham Lincoln, Thomas Jefferson, and the whole ge-smear, you know? We do this—that's why the paper on the twelve apostles is such a wonderful document, because they're not debunking the twelve apostles, they're just telling the truth about them.

Audience: De-sainting them.

They're de-sainting them, yes. This should be done to all people. I read back about Augustine, Polycarp, Ambrose, Crysostum, all those old joes that are supposed to be the founding fathers of the Christian church, and I hate to refer to the church, but what else am I going to study but a religious organization—it's the only thing that goes back there. There was no Jesus brotherhood that I could study. The Jesus brotherhood became a church. And near as I can see, these characters were pretty human. They made an awful lot of mistakes. Some of them were wishy-washy. Galileo had all the spine of custard when they really clamped down on him.

Audience: Capernicus?

You see, I think this: we've got a problem of attempting tolerance and retaining conviction. If you're not interested in something, it's so easy to be tolerant. Now, how can you go about being really tolerant and still have burning convictions?

Audience: Yes!

Here, I think, we've got to look at Jesus in order to get a pattern. Do you recall at Pella, at the encampment, he never told the apostles how to teach. He let them teach, each one, as he saw the gospel. And then, in the evening, he harmonized their teachings.

Jesus had, in the twelve apostles, a twelve-faceted lens, which could take the white light of his teaching and come out with a chromatic spectrum.

And I think he set value on each one of those hues. As I look at the twelve apostles, they break Jesus up into twelve different hues, and many times in the papers—not many times, but several times in the papers they tell us what each one thought of him, what they made of a certain episode.

There's a great inventory of apostolic reaction on the day they went into Jerusalem on Palm Sunday.

Audience: Oh, yes.

All sorts of reactions from a guy that was simply bemused to good old Simon Zelotes, who said, "Today is the day we overturn the government—"

Audience: Der Tod.

Yes, yes is der Tod.

Audience: Bill, they give us so much of Rodan. Don't you think that's because Rodan really knew what Jesus was talking about?

That was one facet, yes. Rodan got the full philosophic impact of the gospel. And you notice that Jesus didn't detail John and Peter to talk to Rodan. He detailed the philosopher among the twelve and the scientist among the twelve.

The best pairing, I thought—the one I that remember best—is up on the sea of Galilee, where he talked to them two by two. And there, I think, he choose those who were somewhat more similar to each other than to the others, because to each, he asked the same question: "Do you love me, Do you trust me, Do you serve me, Do you obey me?"

Listen, let me tell you folks something. I'm drawing on everything I know from history, and I'm drawing on everything I know from this book, including many, many things that I can't say, but I can give you my distillate:

Progress, be it cultural, or be it religious, has always been a nip and tuck, and very precarious thing. Progress is like walking. And when you walk, you are always off balance. You are always vulnerable.

Progress involves such things as needing communist Russia to whip Fascist Germany. And then you have to cope with the problem of Communist Russia. Progress is a succession of Thermopylaes, of last ditch stands. Of Thermopylaes that failed, of marathons that come through. Progress involves the tactical duplicity of Thucydides, who gets the Greek fleet so damned penned up at Salamis that they have to fight. This is no

great noble thing. Thucydides cornered the Greeks. They were like rats. They had to conquer the Persians.

Progress is a whole series of nip and tuck things that somehow came through. Progress is also a whole series of nip and tuck things that didn't come through. Witness the slow, fighting fall of Rome, and how those Romans fought—and I'm with them, because they were civilized, fighting barbarians. Progress is a little group like this, that doesn't look like very much, but it's a beginning. Progress is all of you people, with your different personalities, and having to put up with me, and I'm a salty character that's not too easy to live with. And I don't know—this group goes forward or it doesn't go forward. And if it doesn't, something else will take your place.

This is progress. This is an uphill climb, and an uphill fight, that's fun, because it's so uncertain as concerns the details, and so tremendously certain as concerns the whole.

Listen, do you think for one minute that at the level of seraphic planetary government they don't have their arguments?

Audience: I'll bet they do.

Audience: They tell us one right in here.

Let me read you. Let me read you the residuum of an argument I know a good deal about. And it was a doozie. This is a matter of record. But I know of one argument that was even stronger than this. *"When we, the Midwayers, first prepared the summary of Jesus' teachings at Urmia, there arose a disagreement between the seraphim of the churches and the seraphim of progress as to the wisdom of including these teachings in the Urantia Revelation."* [P.1486 § 3]

This is like a big hassle between the Treasury Department and the Department of Commerce.

"Conditions of the twentieth century, prevailing in both religion and human governments, are so different from those prevailing in Jesus' day that it was indeed difficult to adapt the Master's teachings at Urmia to the problems of the kingdom of God and the kingdoms of men as these world functions are existent in the twentieth century. We were never able to formulate a statement of the Master's teachings which was acceptable to both groups of these seraphim of planetary government." [P.1486 § 3]

Now, are these two by four bickering angels? No, these are angels who have made the Paradise ascent, have found the Universal Father, have entered the Seraphic Corps of Completion, are the equals of finaliters, and have returned.

Audience: And they still argue like this!

They have been commissioned to argue this way. They are doing their duty. These seraphim, one group—I bet you they could function interchangeably. The religious guardians have been commissioned to guard religion. And the seraphim of progress have been commissioned to foment progress. And they are the official antagonists, Promethean and Epimethian. It says somewhere in this book that you don't get stability by statics. You get stability by contending forces which work out into a resultant.

Audience: With their background, it couldn't be exactly burning conviction, then, you mean. They are looking just primarily at one side, and—

Of course, of course. Like two honest attorneys debating in court, who are friends outside of court. I'll bet you they drink beer together on the side.

Audience: But when one's holding up a church and the other's swinging this book around, it sure—

Sure. Right. *"We were never able to formulate a statement of the Master's teachings which was acceptable to both groups of these seraphim of planetary government. Finally, the Melchizedek chairman of the revelatory commission appointed a commission of three of our number to prepare our view of the Master's Urmia teachings as adapted to twentieth-century religious and political conditions on Urantia. Accordingly, we three secondary Midwayers completed such an adaptation of Jesus' teachings, restating his pronouncements as we would apply them to present-day world conditions, and we now present these statements as they stand after having been edited by the Melchizedek chairman of the revelatory commission."* [P.1486 § 3]

This is not what Jesus said, but this is what they think he would have said had he said it now.

And again, on the next page: *"While the Master's teachings concerning the sovereignty of God is a truth—only complicated by the subsequent appearance of the religion about him among the world's religions—his presentations concerning political sovereignty are vastly complicated by the political evolution of nation life during the last nineteen hundred years and more. In the times of Jesus there were only two great world powers—the Roman Empire in the West and the Han Empire in the East—and these were widely separated by the Parthian kingdom and other intervening lands of the Caspian and Turkestan regions. We have, therefore, in the following presentation departed more widely from the substance of the Master's teachings at Urmia concerning political sovereignty, at the same time attempting to depict the import of such teachings as they are applicable to the peculiarly critical stage of the evolution of political sovereignty in the twentieth century after Christ."* [P.1487 § 8]

Gosh, this next section deals with problems arising in the American Civil War. Always remember this, this revelatory commission that produced the *Urantia Book* is not above the law. If they got into real hot water with these seraphim, these seraphim could walk into a conciliating commission and come up with an injunction. And the revelatory commission would be just as amenable to universe law and the conciliators as anyone else. They could stop them.

Audience: On these low levels, there just isn't any solution to some things.

That's right. Look. Let me appeal to the toughest experience Jesus had. You remember when they wanted him to head up the Zealot movement in Nazareth? There was no answer to that one. None. This is the first time in his life Jesus encountered a situation in which he could not tell the truth. The truth didn't fit.

Audience: I think the same thing is true about (can't understand tape) right now.

Yes. Sure. But analyze that Zealot deal. Now—

Audience: Maybe they expected him to march through Rome or something—

Yes, of course. Now, a person like Jesus, who is so lovable, is never going to be without friends, who can say what they say, thinking it's the truth. This is pretty well symbolized in Jacob, the stonemason's son. When Jesus wouldn't fight, he didn't suffer too much because of it, because Jacob had a sense of fairness, and Jacob had no compunctions. And I hope he'd inherited his old man's muscular development. I think of a stonemason as being a little on the powerful side. And I am with Ganid when he said, I think I would have enjoyed slugging it out with those characters if I'd been around. At the Zealot episode, Jesus was not alone. His old chazan was in there pitching. And what's more, he had James get up and say some things which James could say, and which Jesus couldn't say.

Audience: He was not fighting because he lacked strength—

No. But simply because God doesn't fight back. And even as a youngster, Jesus had some sort of an intuitive realization that he was not to fight back. This was the conviction he couldn't explain.

Audience: Who was that man in his travels with Ganid—what was it—he stopped him from attacking a girl?

That the closest to physical combat he ever came to. He would use force to protect a weaker party. And you know how strong he was, because he never hit this man, but he held him off the ground until he wore himself out beating at the air.

Audience: That's very strong.

Audience: But then, when he started to—oh, no, that was the time he just touched the fella on the shoulder who had beaten his wife up. That was—

He said, "My friend, may I ask you a question?"

Audience: That was amazing.

This guy always had jacks or better. He could open any conversation.

Audience: Laughter.

Oh, gee. Progress is a lot of little things. Progress on earth is like finding the Supreme Being. We don't find the Supreme Being as an earthquake tears chasms in the rocks. We find the Supreme Being as the water quietly, slowly wears away the soil beneath. And, if you want to get any idea of how important that can be when it's done for

a long time, just go look at the Grand Canyon. That's been the work of a little river operating for a long time in the same bed.

This water deal is a lot more sure than the earthquake deal. But we're always looking for earthquakes. We're impatient. We want it now.

Audience: "The voice was not in thunder. It's a still, small voice."

Yes. And there's another thing, too. Who was it says that the challenge comes when you're seldom prepared for it. I don't think the twelve apostles were prepared to be apostles; but they became apostles. And Jesus made do with them.

I don't think the people I know who are connected with this blue book are particularly well prepared. But as I look at the rest of my fellow men, I think we're about as well qualified as anybody. When I think of the weaknesses in the twelve apostles, I can live with mine. And such small ones as I see in you folks don't bother me too much. I mean, these twelve weren't very good business risks, I don't think.

At any rate, here we are. Here we are, and we can accept life, or the alternative, which is death. And if we accept life, well, then, we have the free will choice of how we're going to live. And we can either be on the side of progress, or we can ignore the whole ball of wax. And I think it's more fun to live adventurously with something like this blue book.

I think you give more hostages to fate; I think you're much more vulnerable to sorrow and pain—but that's true if you fall in love or have children—you're really giving some hostages to fate. And if you don't do these things, you live poorly. And if you do do these things, you live richly. And I crave to live richly.

Audience: (Can't understand comment)—experience.

Right, Julia. What is it? They say that our civilization is being forged out between the anvils of anguish and the hammers of suffering. And, you know, if they could figure out a better way to forge it out, they would. But this way, works. If we're beat on hard enough, we do move. We do something. ■