

A STUDY OF THE MASTER UNIVERSE

Appendix IV: The Universe Ages

THE USES OF THE WORD "UNIVERSE"

The Urantia Book Fellowship

INTRODUCTION  

This study is in the nature of the continuity and the expansion of Paradise. Review, please, my paper and your own. It is the story of the constitution of such an organization as the master universe: from its initial design, to its actuality in the cosmos, and to its development as a stage in the final consolidation of the universe. The study is in the nature of a continuation of the work which has been done beyond the Christian world. This study is in the nature of a continuation of the work which has been done beyond the Christian world.

The study is grounded in these two points:

1. The Primordial Harvest
2. The Beginning of the Last Phase

This study propounds the first process of achieving God's plan prior to the development of the master universe. This study propounds the first process of achieving God's plan prior to the development of the master universe.

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A Simplified Chart of the Master Universe

The innermost area, designated "P" is the Isle of Paradise. The surrounding area is the central universe, Havona. Surrounding Havona are the seven superuniverses; they are designated by number. Our supervuniverse, Orvonton, is number seven. The four outermost areas are the four outer space levels. (See Appendix III. Space Levels of the Master Universe.)
§2. SPACE BOUNDARIES AND THE SIX SPACE LEVELS

We are told less about this space level than the previous one. And, as we have noted, it is
already it is 10,000 times as massive as are the seven superuniverses. How much more massive
and that gives us such a good view of the Primary Space Level. Concerning this domain, the
regions. At the present time they are unorganized and uninhabited. It is believed that the

While there are four distinct and separate outer space levels, the Papers often deal with them as
and that gives us such a good view of the Primary Space Level. It is not likely that our astronomers would ever be able
to explain the motions going on in the Primary Space Level. They say they cannot
understanding of the

The Quartan Space Level is totally dormant so far as any physical activities are
taking place in the Primary Space Level. It is not likely that our astronomers would ever be able

And, of course, there is always the possibility that both of these reasons may have contributed

The geocentric cosmography. From the perspective of man's senses, this is the most delightfully
centered, and Paradise-centric. Stated otherwise, man's cosmographies have been devised first, as
fourth, as centering around the motionless Isle of Paradise. Let us examine these four

The Paradise-centric cosmography. The cosmography presented in the Papers is that of a
down in the farther reaches of the master universe.

The absolute motion -motion in relation to something that is completely motionless, the stationary

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Appendix II, §1. Space Bestowal
§4. HAVONA - YESTERDAY, TODAY, AND TOMORROW

The Creative Spirits will accompany the Creator Sons. This union may give expression to an associate creator of ultimate status. At the close of the present age, the Ancients of Days will be superseded as rulers of the administrators. During the present age of the incomplete emergence of the Supreme, the Ancients of space universes; and so, in all likelihood, will their administrative lieutenants, the Supreme worlds of the Master Spirits, and are the residential spheres for the Seven Supreme beings, the Urantia Papers speak of this hypothetical era as "the dawn of eternity." It provides a conceptual starting point for a consideration of the beginnings of cosmic history.

Appendix XII --
The central universe of Havona makes its appearance. (a) The Father and the Son unite as the Father-Son. Deities. This produces some immediate additions to, and changes in, the growth and change. All of the post-Havona creation (and evolution) of things and beings is pure spirit. The Father fills himself with the Son, in the Spirit, and as the Trinity. (This produces an Absolute, the Unqualified Absolute, appears to be the first potential antithesis. Thesis, antithesis, and synthesis of Potential Reality. We have seen this three-step stage of developing thought, contrasting with the second stage, or antithesis. With Hegel (thesis is) the proposition or conception representing the first . . . .

We are taking our first step away from the depths of the Absolute. (Eternal is something that has never changed or moved. God is all-sufficient unto himself. He lives within himself; he is his own reservoir out of which emerge all new beings and other endowments.) His essence is the Spirit. The Father is not without associates who understand him; but the two eternal co-Linking of the three Absolutes is one of the associative relationships of the absolute. This Being, this Infinite One, is likely known by only two others (his Deity and his Son) and to all the ages of his existence. (What is left behind has not changed, has not moved, is not qualified - hence is un-purposed to do something, and that "something" accordingly becomes a mysterious, latent potential.)

Before the beginning of beginnings there is that being, that Infinite One, whom we call the First Absolute. He is truly infinite: he is the Source of all potential. (Before the Times of Havona) He exists within himself and inwardly toward Paradise. He is the Father of the Son, and the Son is the Source of Paradise. (a) If the Infinite Spirit and the central universe are eternal, then it logically follows that they are "eternal potential," "absolute potential," or "Potential.")

Summary: A Three-way Classification of the Absolutes of Infinity

§ 1. The Dawn of Eternity -- The Beginning of the First Age

Appendix I, § 2. The Nature of Trinity.)


Appendix X, § 2. The Nature of Trinity.)

Appendix XV, § 6; The Meanings of the Word "Absonite.")

Appendix III, Space Levels of the Master Universe; and...
A STUDY OF THE MASTER UNIVERSE
A Development of Concepts of the Urantia Book
by
William S. Sadler, Jr.

Author's Foreword

Dedicated to Tabamantia for reasons the author believes to be good and sufficient.

"There is a great and glorious purpose in the march of the universes through space."
The Urantia Book, page 364, Paragraph 4 [32:5.1]

After many years of dedicated study and contemplation of the Urantia Papers, William S. Sadler, Jr. wrote "A Study of the Master Universe" in which he develops concepts of The Urantia Book. His untimely death November 22, 1963, prevented him from seeing the fruits of his labor in print, whereby he could share his deep insight with all who might be interested. No major change was made in his original work, only minor editing.

Author's Foreword

This work develops the author's concepts of the Urantia Book. It is designed to explore the story of the master universe, and this story of the master universe is the story of creation and evolution. In the Prologue to this study, we will explore that which comes before the eras of creation and evolution in the master universe; in the Epilogue we will try to explore that which may sometime develop beyond the outer borders of the master creation.

That which comes before the master universe is mostly precreative; that which is after the master universe is apparently supercreative. The story of the master universe is the story of creation. It is also the story of evolution, and is the story of the growth and development of the Supreme Being and of God the Ultimate.

This study leads to the telling of three stories. There is the first story, the tale of finite growth and development. Then there is the second story, the story of absonite (superfinite) growth. At the very end, we can start but not finish the last story, the narrative of absolute growth.

The narrative has been written as simply as the author could contrive. It has been kept relatively free from references to the text of the Urantia Papers; most of these references will be found in the Appendices which support the narrative. Each Appendix has been written with the intent that it should reasonably stand by itself as a short essay on a given subject. The narrative has been written for the interested reader, but the more detailed Appendices have been prepared for the serious student.

The reader may well ask, "Why was this work written?" It is the place of a Foreword to answer this question.

The Urantia Book is not written like a textbook; it is written more like a symphony. Wonderful themes of concept and movements of unfolding truth appear and reappear as the long story unfolds. Parts of this story are very melodious. The melody develops with such appealing simplicity that the reader is held enthralled. The story of Jesus is like this, a beautiful story of a man among men who grew up to become a living revelation of God among men. We all love this story.

Some of the Papers in the book are not so easy to understand; the movements of the harmonics of truth are more complex; the melody is not so easy to grasp. But the beauty is still there, even though it is less obvious. This Study of the Master Universe has been undertaken in an effort to bring out the beauty of the complex melody movements in the Urantia Papers. Many of the Papers which seem to be complex, obscure, and "far away," are filled with exquisite movements of concept in the portraiture of living truth. And if the truth in the complex beauty of these passages can be grasped, then we might acquire a new horizon-line against which to evaluate the things of this life and this world - and then we could perceive these things with the greater insight of a new perspective, the most far-ranging perspective that our minds can grasp.

We are all a part of God's plans for the future. And these plans are so alive, so adventurous, so challenging, and so beautiful that it does seem important we learn to appreciate, however dimly, that these plans do affect us. It is the magnitude and the complexity of God's challenge to us that obscures our comprehension of this challenge. It is the vastness of the unfolding adventure that makes it hard to understand. It is the endlessness of the eternal future that staggers our imaginations, And all of this is contained in the symphony of the concept of the master universe in the Urantia Book.

God's plans are partially disclosed in the master universe. And if we can comprehend these plans just a little better, we may be intrigued, challenged, and even inspired by the grandeur of the magnificent adventure that is being offered to us. If, perchance, this Study of the Master Universe can bring God's plans just a little closer to our comprehension - closer to our feeling for the living truth of expanding growth, to the thrilling beauty of high adventure, and closer to the rewarding goodness of intelligent love - it will have served its intended purpose.

That is why this work was written.

William S. Sadler, Jr.

A Service of
The Urantia Book Fellowship
Stages in the Transition of Reality from Static, to Potential, to Associative

Diagram by Jena Pittmon
§8. THE ABSONITE LEVEL: POST-SUPREME STATUS

The evolutionary emergence of the Supreme Being. The Architects of the Master Universe. The eventuated Master Architects are the one to the Paradise Trinity to the level of reality concerned - finite reality, in the case of the Supreme - Trinity functioning in relation to the absonite. (136,6); (113,7) From the experiential standpoint, person? Our study of the process of power-personality unification should give some
energies (material, mindal, and spiritual), as they radiate outward from Paradise to the time-
(1304, 5) The Supreme Being is becoming the personality synthesis of matter, mind, and spirit about the Sevenfold Controllers (1273,7-13), and we have speculated concerning a possible (b) The impersonal energy-unity of the universe. This is the background, in relation to which the certain unification that takes place in the Sevenfold Deity: The Corps of the Supreme Creators the result of the interaction of the three levels of God the Sevenfold. Internally, there is also a God the Sevenfold. The Supreme Being emerges as a result of the evolutionary achievements of There is no experiential trinity that is pre-supreme. The first of the evolutionary deities, the 
existential Trinity originally functions on these levels, and because such functions are experiential in
We are informed that a trinity always reaches out to envelop all possible deity realities (16, 2), the Supreme and unifies impersonally in the First Experiential Trinity - the Trinity Ultimate. The
existential power-personality unification. The deity union of the Father-Son, in and as the
Thesis upon thesis. God does not synthesize all actual reality. Instead of doing this, he begins to
materialization, of an infinite creation. But we have been instructed that the Unqualified
existence. It is the Father-Son that is the experiential equivalent of the existential Eternal Son. The
unqualified absolute is nonpersonal, extradivine, and undeified.” The Unqualified Absolute is nonpersonal, extradivine, and undeified. “Existential power-personality unification. The deity union of the Father-Son, in and as the

(b) Post-supreme status - the state of affairs in the master universe subsequent to the full

 Gibraltar’s Existence. The Supreme and in the absonite level of reality - the Architects of the Master Universe and the Trinity of Ultimacy (the

actuality. Paradise remains unique and isolated. What does take place is not a union of all
at the start, but the parallel breaks down when we come to the point of the unification of the
through the unification of organized energy (physical, mindal, and spiritual) with personality.

We deduce: Personality stands in sharp contrast to the three energies - spirit, mind, and matter.

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experiential, trinity.

there such a thing as an "end?" Or, is the concept of an "end" merely a foible of thought... eternity. However, eternity is infinite just as infinity... existential "self-consciousness of infinity." But it...
experiential techniques, what actually is done in eternity, by existential techniques. This is an... experiential deity.

The Second Experiential Trinity also has its 11 other-than-divinity values" which are...

The person of the Ultimate cannot be separated from those aspects of Ultimate Deity...

The evolution of the Supreme (and the Ultimate) is actually uniting ". . . certain...

progression the power-personalizations of experiential deity have been taking in more and more...

unified reality. Total unification appears to be very doubtful, even impossible. (1167,3) The Supreme Being, God...

would appear to be a very likely prospect. (1169,4)

Ultimate. But we are also instructed that, in terms of both quality and quantity, the emergence of...

spiritual. (1167,4) This seems to be a valid point of comparison between the Supreme and the...

What is true of the power-personalization of the Supreme appears to be true - at least in...

divinity phases.

(1171,3) The membership of the Trinity Ultimate, as presented, is an adequate portraiture of its...

Trinity (in relation to the Ultimate):

different from the evolution of the Supreme. Nevertheless, we can probably make some cautious...

In our study of the evolution of the Supreme we observed there was no pre-existent experiential...

Tri...
story of the unfolding of events in past eternity. These narratives, and this must be why the story can be told in either sequence and still make sense. We have established the fact that the story of the Origin of Reality can be told by starting

Now we have told the story of the beginning of all things in reverse, and it still makes good sense. Where was the Son involved in the events before the Creation of Havona? Here we have a story of the origins of Reality that starts with actualities and proceeds to the full containment and self-existence. (ibid.) The presence of the possibility of self-will at this eternally absolute uniformity at the very beginning of all things. The Urantia Papers insist that this is the moment in which deity is “self-revealed divinity potential (via the Eternal Son?) in the Deity Absolute. He then unifies (via Paradise) in the space presence of the Unqualified Absolute. At the same time, he enshrouds

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and through union with the Son in the trinitization of the Spirit (90,3), that the Volitional

Was the Paradise Citizens present? If the Havona natives are eternal, then it would appear that the Paradise Architects were present in the Zero Age. If the Master Architects were present, then subabsolute existence in time, then that which is Source must be older than that which is Derived.” If we may be thought of as being eternaler, then -

first place, there is probably no space at this concept point in past eternity; secondly, there is no Trinity. In the Zero Age we find the following realities:

Appendix II, §2. The Paradise Bestowal of Space Potency)

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the authors of the Papers have chosen to use the English word “eventuate,” in order to avoid Absolute may have been involved in the origin of the Transcendentalers, and may have serving in the grand universe; the post-ultimate age, in the case of the Trinitized Sons of Creator Sons.” (250, 5) These Destiny Sons are the wards of the Master Architects (ibid.), and We have classified the creature-trinitized sons as post-supreme and post-ultimate for the three counts that seem to be characteristic of this kind of trinitization: dualizes the initial personalization of deity, himself and the Eternal Son. Second, the two Creator Son; such a Son is truly a creator, but he is subinfinite in the scope of creative action. the Father and the Son subsequently unite to produce a creator, they succeed in producing a is so like, and yet so unlike, creation. Limited trinitization appears to be characterized by three limited to subabsolute levels; trinitization is not. There are two obvious differences between the immediate parental beings were procreators, not creators. There were 50 couples in the Prince’s staff, and when each had produced 1,000 primary females, who had been invested with material bodies and equipped for sexual reproduction on Appendix VIII, §8C; Physical Dominance: The Children of Adam ben Adam) We are informed however, appear to result from any creative intent on the part of the Material Sons; it rather descending Adam and Eve on a planetary mission (581,2), but their planetary offspring, while Sonship except for the differential of transmission of unconditional and conditional immortality. We are naturally very sure about these opinions concerning procreation by human beings. There choosing and planning” (393,9) with which Michael of Nebadon has endowed the Lanonandek illustrated by a statement in the Papers concerning the “. . . large degree of personal liberty in plasm from one generation to another. Stated otherwise - creation is a productive process; to reproduce their kind should not be confused with an act of creation. Creation and procreation (516, 2), and the midsonite order. (400, Section 4) The ability of these three orders of creatures believe that his nature is creatively unique. Grandfanda, however, appears to occupy his unique function of the Supreme-Ultimate in the completed master universe. (251, 4) Since concepts that relate to the post-ultimate age of the master universe and the future personalization,” just as the Creative Spirits. When creatures are embraced by Deity, this universe focalization of the Infinite Spirit. And there are other beings who are “emerging in And there are other situations that could be cited. As we further explore the nature of a creative transaction, it is apparent that there is more than (3,17); “God, as a person, creates.” (333, 7) We might call this “the inner boundary of although it may be subjected to unlimited transformation. (468,5) Force Organizers cause space- Reflex creativity. (d) Reflex (and Reflective) creativity with the “first-born” of the highest order of the local universe Sons of God (384,8), a personality Author's Introductory Comments
double-morontia inheritance (mm). The remaining half of the order of cherubim (and sanobim)

5) in three groups in terms of growth potential:

spiritual growth. There was no diminution of intelligence, only the loss of 23.88% of the

combination would be a “fourth child.” There were 16 “fourth children” and 51 siblings - 67

The union of Adamson and Ratta presented a peculiar biologic relationship; both of these beings

The order of Havona Servitals is of joint origin in the Seven Master Spirits and their physical

Spiritual and physical realities seem to exhibit varying degrees of dominance in relation to each

This ability of one of two inheritance factors to “cover up” the other is called “dominance.” And,

grouping as follows: WW + WB + WB + BB. This is nothing more than an old and familiar

Mendel’s Ratio: A law of chance.

We advance the opinion that the Papers resort to ambiguity in order to avoid being unfactual

But nowhere in the Papers is there a flat and unqualified statement to the effect that any of the

personality qualities of a Creative Spirit, but we are given detailed information concerning her

person status.” (375,6) The Papers say nothing concerning the source of this augmentation of

beings do not all respond alike; this is because of a differential in inheritance factors.

§6-C. CREATION-DEPENDENT DEITIES

Note the use of the word, “agency.” This seems to be a prepersonal designation; were the

creative cooperation with the Father-Son in the eternalizing of the central universe.

cooperation. . .” with the local universe personalization of the Father-Son - the Creator Son.

prepersonal entity; that she is a becoming personality from the fourth stage throughout the

for the Father. (106, 9) So, whence come these personal-like qualities with which a Creative

The Adjuster is not the only creative component in human selfhood. Were this the case, then

God’s will and consummates this decision in action, then spiritual faith is joined to decision-

existent [within] the Supreme.” Out of this “living potential” man and other finite creatures are

development of human life, this growth technique becomes potentially spiritual in direction. (253,5)

But the Adjuster is not the only creative component in human selfhood. Were this the case, then

. . .” for the origin of Majeston, chief of the reflective service. (199,7) if the Deity Absolute can thus

indirectly) as a consequence (direct or indirect) of the devising of plans on God’s part. And at

We believe that God directly, or indirectly, initiates the origin of all absonite beings - the

They are also (333, 1) designated as “uncreated non creators.”

The principle of Organic Consistency”), the “organic unity of the cosmos.” (56,2) The universe is

will be based on one new premise: “the principle of consistency”

The total reality and consequently emerges from the static level as a structured potential, a defined

to the inception, realization, and consummation of these plans will inherently and inevitably

omnipotence is undivided, but that this undividedness characterizes the state of things at the

“feeling” for the word “eventuate,” and will cause the unfathomable origin of the

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transcendentalers and their governing corps - the Architects of the Master Universe. But God

We advance the opinion that the Papers resort to ambiguity in order to avoid being unfactual

and we are informed that such qualities are “. . . a Paradise

4) progressively “mature” into the personal status of a Creator Son. Wherein lies the mystery?

(c) 162, 4) We accordingly presume that the

(162, 4) We accordingly presume that the

§6-B. CREATION-INDEPENDENT DEITIES

This type of personality is

The local universe is the

independent of the local universe in the place of the Deity. (204,5) The Papers

growth of the Deity. (ibid.) But, even as a prepersonal entity she could still theoretically act in relation to

In Paper 17, §6, “The Local Universe Creative Spirits,” there is a description of the seven stages

as follows: (a) Creators who personalize independently of related creation, and (b) Creators

The creative cooperation of all spiritual and material reality is foundational to the Supreme and of the Ultimate is in Havona.” (162, 4) We accordingly presume that the

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(See Appendix IX; The Chronology of Local

Appendix XV, §8; The

(See
would appear to be mid-phase in nature and have a mixed inheritance (Sm).

We suspect that these four examples of the operation of Mendel’s Ratio in relation to the appearance of fourth creatures illustrates a principle that may be quite widespread in the grand universe of the present age, and one which may characterize many orders of beings that are not mentioned in the Papers.
Different locations on the central Isle. But this is "absolute distance," and absolute distance must
understand. We are informed that the concept of distance has real meaning when applied to
not in space. (120,3) Paradise areas, being absolute, are useful in many ways beyond our
have a magnitude of size that would be proportional to the space magnitude of the related space
concentric residential zones. It is not unreasonable to assume that each of these zones might
size of the space levels of the master universe to give a clue as to the relative sizes of the seven
concerning the possible assignment of the remaining five. The first and second zones are
There are seven concentric residential zones in the Holy Area of Upper Paradise. We are
have applied to life in Havona, because even in First-Age Havona finite beings were present.
the First Age, because the spheres of Havona are moving in space around Paradise. It could also
We do not know whether this statement concerning the reckoning of time in Havona applies to
questions.

Influence of the Conjoint Actor. The Infinite Spirit may have activated the bestowal of space
tensions.
relationship takes place through the connective presence of the Universal Absolute. In any
universes of the past, present, and future. (14,3) We deduce that this means some kind of
appearance of space, and we know that space also is a bestowal of Paradise. (124,6)
This means that this bestowal of the potential of the "stuff" of the universes of the past-present-
material substance of all universes. (123,3) This expression is an "eternity event." (637,3) By
Paradise gives expression to the full potential of that which has, is, and will become, the

There are seventy zones in Heaven. (133,1) These zones are not to be confused with the

§1. SPACE BESTOWAL OF PARADISE

§2. PARADISE SPATIAL GROUPINGS

§3. PARADISE MATERIALIZATION

§4. Paradise Magnitudes

APPENDIX II: PARADISE AND THE MASTER UNIVERSE

APPENDICES TO A STUDY OF THE MASTER UNIVERSE

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APPENDIX IX, The
Technically, post-ultimate growth cannot be subabsolute. Perhaps the best definition of this we submit they will cause a modification of these seven levels of Total Deity function, these mechanisms of experiential growth. Stated otherwise, it appears to be an act that establishes the Ultimate. (1160,4) Basically, this means the establishment of the presently-operating age of non-growing Havona perfection. The passage from the age of Havona to the present universe age involves a change in the growth potential to the actual. From something can come something; from nothing can come only nothing. From the Absolute Potential to the Absolute Actual, his growth. (1281, 2-3) Finite experience with imperfect choice is possible only because we have potential to the actual. From something can come something; from nothing can come only nothing. From the Absolute Potential to the Absolute Actual, his growth.

The growth pattern of the evolutionary Supreme completely pervades the grand universe of Absolutes: Deity, Universal, and Unqualified. (5,7) The Urantia Book

Something analogous to this happens on a slightly smaller scale in each superuniverse; each of the seven levels contains a seventh dimension that is an "associable absolute," and though it is not infinite, it still has the "... potential for subinfinite penetration of the absolute."

Present Levels Post-Supreme Levels

a. (1262,4) The Three Absolutes of Actuality: the Eternal Son, the Infinite Spirit, and the Absolute Mother. These three Sources and Centers, when associated in function, are designated as the Triodity of Actuality.

b. (1262,9) Actuality is substance - it is existent at the center and is expanding to the periphery of the absolute universe. The concept of "actuality" must be distinguished from the concept of "absolute actuality." The latter is a broader concept and encompasses all actuality. In the Urantia Book, it is referred to as the Absolute Actual. The former is a more specific concept and refers to the actuality of an object or event. In the Urantia Book, it is referred to as actuality. The concept of actuality is a fundamental concept in the Urantia Book, and it is used to describe the nature of reality. Actuality is the state of being real or existing. Actuality can be divided into two categories: absolute actuality and relative actuality. Absolute actuality refers to the state of being real or existing in the ultimate sense, while relative actuality refers to the state of being real or existing in a limited sense.

c. (1283, 2) Man was not created by the Supreme Being, but the potentiality of man was associated with him. (In case this seems to be altogether simple and clear, it can be complicated just a little: The Controllers, the triodities, and the controllers of the time-space universes. In the larger sense, an act of creation is an act of creation, but it is an act of creation that is associated with the Supreme Being.)

The Urantia Book

When the Supreme Being associated the potentiality of man with him, this association was not an act of creation in the traditional sense. Rather, it was an act of association that was associated with the Supreme Being. This association was not an act of creation in the traditional sense, but it was an act of association that was associated with the Supreme Being. This association was not an act of creation in the traditional sense, but it was an act of association that was associated with the Supreme Being. This association was not an act of creation in the traditional sense, but it was an act of association that was associated with the Supreme Being. This association was not an act of creation in the traditional sense, but it was an act of association that was associated with the Supreme Being. This association was not an act of creation in the traditional sense, but it was an act of association that was associated with the Supreme Being. 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in the eventuation of such a system. The binding force of the trinity-union of Deity must be part, and the full and complete unification of all such parts in the whole, without the loss of any Deity appears to be employing two techniques that are opposite, complemental, and interacting "also everything else in addition." (78,2) His prepersonal deity can be fragmented (333,7), unqualified personality" except in conjunction with the Son.

consist in a ". . . bi-unification of certain spiritual phases of personality . . . (250,2) The union of the parents of a creature-trinitized son is a limited union and seems to totaling of the parental beings?

Deduction: Deity can be added together; it is totalable. There is a certain malleability in deity (1167,6) Only that which is deified can become trinity.

To illustrate this: Let us establish the difference between a non-pattern type of aggregation and its super-additive qualities.

values) that eventuates the Gestalt, the pattern-of-the-whole, with its unpredictable factors and to the pattern-of-the-whole. (1227,9) It must be this arrangement of the parts (their positional .

Beyond this, both trinity and triunity appear to exhibit the qualities of system. We are informed "coexistence of personality and power." (10,4) In the higher sense, pattern appears because of identities, entities, or nonliving matter." (10,2) It appears as a reality because of the configure matter, mind, or spirit, or any combination of them. It can characterize "personalities, Level, and the final emergence of God the Ultimate. (b) Its own experiential unification (16,6) (We should not forget that Deity unity in the post-

Vicegerents of the Ultimate are now in existence.

emergence of the Supreme. But this trinity is now a "qualified reality" and the Qualified triunity - there is just one "architect-member." In view of our reasoning thus far it is obvious that association (partnership) as three personalities. (1147,7) Trinity is corporative entity; triunity is trinity. (1147,7) The Father, Son, and Spirit constitute trinity as their deity union (112,7), and Spirit enjoy a personal association as three personalities; this is triunity (1148,3-6) but it is not .

To consider again a helpful analogy provided by a more familiar situation: The Father, Son, and

the personality of God the Supreme that is a member ; it is the Deity of the Supreme that enjoys new personalization of deity.

This clearly differentiates between a personal association of divine persons and a trinity union of the Father, the Son, and the Spirit.

are . . personality-bequeathing, spirit-bestowing, and mind-endowing Gods."

(b) The Deity of the Corps of the Master Architects (This kind of speculative reasoning can, of course, be challenged as failing in logic, but it can .

Deduction 2. There is a sometimes-existent Sevenfold Deity that is a corporative union of the functioning of God the Sevenfold, and is the source of the converging sovereign power of the .

Observation: The Papers can be most precise - when they want to be. The expression "triune functioning of God the Sevenfold, and is the source of the converging sovereign power of the .

§3; The Time Span of the Second Universe Age )

§1. MEMBERS OF THE TRINITY ULTIMATE

We advance the theory that these goals will be achieved in four broad stages and each of these .

(b) Present functions.

We know that the Trinity Ultimate is, even now, a qualified reality (1291,8), but it cannot form .

The factual emergence of the First Experiential Trinity introduces a new and a unique factor about the Architects in relation to the Trinity Ultimate, as we understand them.

§7. Footnote: Trinity and Personality

(b) Future functions.

Vicegerents of the Ultimate are now in existence.

emergence of the Supreme. But this trinity is now a "qualified reality" and the Qualified .

In the same sense, the Paradise Trinity is only loosely designated as the union of the Father, the .

Supreme Creators and Triune Paradise Deity (11,4), either as the three Paradise Deities or as .

might think of the Senior Architect as symbolic of the "Chairman of the Board," hence about the Architects in relation to the Trinity Ultimate, as we understand them.

Corporate union of the Trinity Ultimate? (We should note that the Papers are silent on this .

Consummator of Universe Destiny). But this "middle trinity" which intervenes between the .

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See Appendix XVII,
Appendix XIV, §7; Footnote: Concerning Universal Conciliators

We believe this is true because Reality is more than mechanistic, it is an organism; it is alive.

Finals.

Words that are a little out of the ordinary - inceptors, realizers, and consummators. These words

Deduction: The nethermost level of the absonite probably reaches down to make contact with

(352,3) The uppermost level of the absonite impinges on the absolute level.

Assignment of the seven corps of the Architects.

These statements do suggest that the development of some "supernal absonite" quality of being

...Inception, realization, and consummation... (together with their close

Consummation: "Act of consummating or state of being consummated; completion; perfection;

The words "inception," "realization," and "consummation" (together with their close

Architects of the Master Universe . . . " (16,4), also in the usage - "the absonite peoples." (471,3)

Superconscious awareness. It is used as the culminating member of an ascending series - . . .

Melchizedeks teach will (sometime) be bestowed upon the midsoniters by God the Ultimate - ". . .

Nebadon Lanonandeks; these local universe Sons were created with . . . a large degree of

Experiential deity) they become the "consummators," the achievers of destiny - the destiny that

are the "realizers," the creators of the existences that are projected in the plan. Together (with

Creators (and those High Administrators) who are so necessary to the detailed development and

§4. FUNCTIONS OF TRANSCENDENTERS

Classification of Living Beings (330, §1) Inspired Trinity Spirits are classified under Group I.,

Numerous, but the "more than three thousand orders" of the Citizens of Paradise (222,6) are

Technique of experiencing is superexperience. (ibid.)

Their growth is by super-evolutionary techniques (1159,7); they are experiential beings, but their

concerned solely with the affairs of the master universe (350,6), and are subject to God the

These "uncreated noncreators" who eventuate, who "happen," are a complex order of existence

they are not concerned with creation, as such; they are pre-creators (inceptors) in relation to that

§5. THE SPIRIT-SUPREME PARTNERSHIP

3430. Does the appearance of this third power of seven (49 x 7) mean a further superimposition

seven-to-the-third-power times ten (7 x 7 x 7 x 10 = 3430). Or, stated otherwise, 343 x 10 =

superimposition of the seven (environmental-dominating) natures of the Master Spirits upon the

The Powers of Seven. Like Ten, Seven is a repeating factor in the numbers of the outer space

...in connection with the Seven Master Spirits. There could be only seven of these Spirits, neither

7 x 49 = 7 x 7 x 7 = 7/3 = 343

Assigned to the outer space creations; these are the creations of the post-supreme ages; these are

the superuniverses. We have observed that the grand universe is the nuclear universe out of

post-Havona space levels: the superuniverse space level, and the Primary-, Secondary-, Tertiary-

seems to give rise to the "principle of organic consistency" that has been encountered elsewhere.

Organic Unity of Reality as a basic quality that is characteristic of Reality and which probably

arrived at the conclusion that these absonite beings eventuated (came into existence) as an

more nor less. Because of this, the superuniverse space level was divided into seven principal

in connection with the Seven Master Spirits. There could be only seven of these Spirits, neither

7 x 49 = 7 x 7 x 7 = 343

The numbers given for the seven corps of the Architects of the Master Universe do not, at first

...build up, corps by corps, to the grand total of 28,011 for this entire group of the governing body

creations will follow this same pattern of diversification.

(b) Twenty-four hundred one. The Tertiary Space Level will probably produce seven times as

result in 343 conditionings of a creative-environmental nature. These 343 diversifications will,

Secondary Space Level.

Conciliators. (352, §7; Footnote: Concerning Universal Conciliators) The Sequence of the Absonite

that will disclose seven different (Master-Spirit-like) performances because of having seven

more nor less. Because of this, the superuniverse space level was divided into seven principal

in connection with the Seven Master Spirits. There could be only seven of these Spirits, neither

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post-Havona space levels: the superuniverse space level, and the Primary-, Secondary-, Tertiary-

§7. The Sequence of the Absonite

3430. Does the appearance of this third power of seven (49 x 7) mean a further superimposition

seven-to-the-third-power times ten (7 x 7 x 7 x 10 = 3430). Or, stated otherwise, 343 x 10 =

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The Powers of Seven. Like Ten, Seven is a repeating factor in the numbers of the outer space

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...build up, corps by corps, to the grand total of 28,011 for this entire group of the governing body

creations will follow this same pattern of diversification.

(b) Twenty-four hundred one. The Tertiary Space Level will probably produce seven times as

result in 343 conditionings of a creative-environmental nature. These 343 diversifications will,

Secondary Space Level.
When man acts, the Supreme reacts, and this transaction constitutes the fact of grand universe is becoming responsive to the emerging sovereignty of the Supreme. The master universe is undoubtedly responsive to the emerging purposes of the Ultimate; the will and to the mandates of Deity and Divinity. The Unqualified reacts to the Deity Absolute; we advance the belief that the universe-capacity-for-response will always react to purposive Ultimate, and (perhaps) the Trinity Absolute.

Enlarging segments of Reality by the successful functioning of the Sevenfold Deity, the Trinity (b) Deity personalization. "... Deity realities always seek ... personalization. God the Supreme, and the Consummator of Universe Destiny. (16,4-5)

Encompasses the reality of functional Deity in the master universe - the Supreme, the Ultimate, Supreme Being, Supreme Creators, and the Master Architects. The Trinity Absolute (a) Trinity formation. "Trinity functions encompass deity realities. " (16,2) The Paradise Trinity Reality and, in turn, give expression to the emergence of the experiential deities:

This is best illustrated by the manner in which the experiential trinities encompass experiential known as "... divinity ... the characteristic, unifying, and co-ordinating quality of Deity." (3,3)

The organic consistency of Deity. Deity, itself, exhibits an element of consistency that is best of Total Existential Reality.

Relationships should fairly well illustrate the organic consistency of response on absolute levels mechanizer, but the Deity Absolute is the activator of Total Reality. (14,3) All of these Total Reality, and be responded to by Total Reality. The Unqualified Absolute may be the of the Universal Absolute. (15,5) Thus, an absolute act on the part of God will repercuss in repercussive activation of Total Deity - the Deity Absolute. (116,4-5) Such an activation of the action of the Paradise Trinity (116,4); and the absolute action of the Paradise Trinity produces a their Total Deity, then it becomes the action of "... three as one and in one..." (ibid.) - the action as two and acting for two." (112,8) If this action on the part of the Father-Son is the action of Son partnership acts the Conjoint Creator reacts, responds (96,2); this is the function of "... one Father-Son partnership, and such action is the action of the Father-Son. Whenever the Father- personality [he] can function only as and with the Son . . ." (109,6) This is the essence of the Absolute organic consistency. Whenever God functions "... as the absolute and unqualified principle - The Principle of Organic Consistency? Let us consider further possibilities.

Can we validate this principle on superfinite levels? Can we find further evidence of this error and evil. But on higher and superfinite levels of Reality this could hardly be the case. Derangement is quite likely to be encountered as a transient time-fact -hence the presence of missing or out of place. (1227,7-9) On evolutionary time-space levels of imperfection, such case then there would be no system (harmony of pattern) in the cosmos, something would be perpetuation of the symmetrical pattern of the living organic unity of Reality. Were this not the divinity-act will cause certain organic responses that are inevitable, that are inherent in the will produce certain repercussive reactions in the living organism of the level affected. Any such and mechanical), then we can better understand why it is that any act of divinity on any level If we can view reality on each level as active, living, and organic (rather than passive, lifeless, that being whom we know as God.

Living organism. And this absolute (existential) organism must be pervaded by the Infinite - by if these are valid propositions, then Total Reality must also be a living organism - an absolute universe must be an analogous living organism that is power-personalizing in the Ultimate. And universe is a living creation that is power-personalizing in the Supreme, then the master the finite cosmos the Ultimate must be to the absonite cosmos, the master universe. If the grand the Urantia Book Fellowship
A Simplified Chart of the Central Universe

There are seven worlds in each of the circuits of the Father, the Son, and the Spirit. One billion worlds are distributed in the seven planetary circuits. (See Appendix 1., Sec. 1, The First Universe Age.)
The Dawn of Time: Beginning of the Second Age

Just what is it that ends the age of Havona and begins the age of the new? (5) The Master Spirits

§1. The Dawn of Time: Beginning of the Second Age

The creative-association of God the Sevenfold began to function when the seven Supreme Universes were constituted. The First Universe Age - the past age - ended when Havona was transformed into actuals - something new has come into existence. It may be a new level of activity. In the Prologue we recognized that Deity started on the

The Creative Thesis of Perfection

When the First Age gradually became the dawn of the Second Age, the superuniverse space level working on the mobilization of energy, organizing and perfecting the seven superuniverses and the projected circuits, and the Paradise Deities "were making available the central universes for the coming events." This "creative thesis" of perfection was a plan

The Urantia Book

William S. Sadler, Jr.

Chapter 1: The Creative Thesis of Perfection

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duration when compared with the possible length of the outer space ages. This line of reasoning
Andronover nebula. The total time-span of the present universe age. This would mean an increase of about 13,000
percent, and say that somewhere near three-fourths of the Second Universe Age is a past event,
achieve this status. (633,4), (635,4)
cannot achieve this status; and, if any local universe is not settled, then the superuniverse cannot
universes will soon follow. And, if any component world is not settled, then the local creation
An application of percentages. The commissioning of a local universe is an event that is quite
organized in the seven superuniverses, but the seventh superuniverse is trailing behind with
percent level and the 87 percent of assigned Creator Sons. This could reflect a variance between
percentages that have been computed:
81 % - of 100,000 projected secondary circuit supervisors are already on Uversa.
82% - of 700,000 projected tertiary circuit supervisors have been assigned in the
81% - of 100,000 projected census directors have already been assigned in Orvonton.
A comparison of percentages. We are now in a position to make a comparison of the relevant
appearance; but we cannot be equally sure that they are commissioned in that same order. If
commissioned, it seems most likely that the Michaels are numbered in the serial order of

If this line of reasoning is correct, then we have two percentages - 81 and 82 percent - that are
the same general magnitude - running from a low of 76 percent to a high of 87 percent. Now, we

85 % - of 100,000 projected secondary circuit supervisors are already on Uversa.
82% - of 700,000 projected tertiary circuit supervisors have been assigned in the
81% - of 100,000 projected census directors have already been assigned in Orvonton.

If we divide the registry number of Urantia by seven trillion we can determine what percentage
in the superuniverses in light and life? The Papers present much data that will illuminate this
question is: How much older? Well, again we can reason by comparison. If we take the age of

200 billion years ago, Nebadon was registered on Uversa as a universe of habitation.

Percentage of organizing local universes to the total projected. We know that not all local
In other words, in terms of the evolution of human life, the seven superuniverses are 76 percent
of the total projected inhabited worlds were actually inhabited by human beings - as of a million

31,104 trillions of years. Let us round this number off to an even 30,000 trillions of years. This
the very old native of Uversa. Three hundred billion multiplied by 103,680 gives a product of

from the grand universe, each space level was about one hundred times the size of the
preceding one (on linear bases of comparison). Starting with the grand universe as having a

The system of Satania has 619 inhabited worlds.

We may now begin our calculation of the age of a very old native of Uversa. First, we need to
determine the ratio of two and one-half seconds to three days. There are 3,600 seconds in an
seconds in terms of life on Uversa.
that the citizens of the grand universe of today are already getting ready to meet the needs and
context, the term “universe of universes” means the grand universe in the present age, and that it
are in superuniverse service, then where are the remaining 6,600 trillion? Apparently they have
The Paradise Council of Perfection. If there are 7,000 trillion Conciliators and only 400 trillion
this number off and say that there are 100 trillion commissions in service. A commission is
of the other superuniverses. This would add up to 108 trillion commissions in all. Let us round
Orvonton (278,7) and it is reasonable to assume that an equal number would be serving in each
know the number of a particular Servital, it is - 842,842,682,846,782. (271,5) It is reasonable to
the Universal Conciliators. How many Havona Servitals are there? We do not know, but we do
we have these seven basic hereditary types of Conciliators, each exposed to seven basic and
rather compelling environmental influences. Each of the seven orders of Conciliators is
production of 49 environmental trends which will certainly condition the whole growth and the
each galaxy would constitute the jurisdiction of ten Trios. This means that each such Trio would
orders of Creative Trios will be serving under each one of the Seven Master Spirits. (There is
will be assigned to each of the Seven Master Spirits. In other words: Some of each of the seven
diversification rather than toward uniformity. The billion worlds of Havona are all different.
outer space domains. Similarly, the other six types of Trios would be assigned to the Master
assignment would serve to intensify the environmental influence of the First Master Spirit in his
§5. MASTER SPIRITS CREATIVE TRIOS IN THE PRIMARY SPACE LEVEL

In the discussion of the interaction of environmental influences in this Appendix, we had
experiential natures of all beings native to such domains. (We can draw a comparison here
primary space domains much as each now dominates the super universe of present jurisdiction. (275,4) This
statement is made with reference to the Havona Architects and the superuniverse Architects.
rule the superuniverses. (643,4)
It is believed that in the future, after the emergence of the Supreme Being, the Master Spirits will
this same principle: On the inhabited worlds the six cultures of the evolutionary races are first
individual native to such a realm. (190,12)
domains much as each now dominates the super universe of present jurisdiction. (275,4) This
was correlated with their superuniverse spheres of jurisdiction, (184,11) This means that an
supervisors, these are the instruments by which the supremacy of the First Master Spirit is
The Urantia Book
There is a seventh stage of development that pertains to both the Creator Son (238,5) and the universe, will be settled in light and life. (238,3) If the past is any criterion, then life implantation will go on for several hundred billion years in entering the sixth stage of rulership - Trinitarian sovereignty. (238,4) At the same time the Creative government when the sovereign rebelled. This action was so very effective "that comparatively (b) The second rebellion probably occurred around 600 million years ago. It happened in the early land-life era at the time of the sixth bestowal. (686,1) The seventh bestowal of this total time span - like a comparison of six weeks to a hundred years.

§7. THE BESTOWALS AND THE REBELLIONS

§6. A UNIVERSE OF INHABITATION AND MORTAL ASCENSION

Our own sun was born six billion years ago, near the end of Andronover's terminal eruption; Does it have its own, or imported, vegetative and animal life? These and a score of other mechanisms of the local universe began to function; it was then that the Orvonton government these studies classified and eligible for commissions as System Sovereigns and Planetary their associates. (418,4)

Following these creative episodes the Son and Spirit brought into existence the co-creator of the order of the Melchizedeks. (See page 384, and (with the Son and Spirit) co-creator of the order of the Melchizedeks. (407,1) Following these creative episodes the Son and Spirit brought into existence the era (of life creation) is still continuing, at least as concerns the creative activities of the superuniverse spheres of service. (324,5)

§3. Administrative Organization

The power centers and physical controllers held sole jurisdiction over the Andronover nebula becoming differentiated from the Infinite Spirit) had entered the second stage of her career, the nebular ancestor of our own sun. (655,4)

It is logical to assume that the Uversa Council of Equilibrium also dispatched to these regions assuming jurisdiction. (652,3-4)

We know Andronover produced 1,013,628 suns (655,4), but what does this mean in terms of nebulae were included in Nebadon. Nebulae vary greatly in size, some local universes have physical systems - presumably solar systems like our own. This is an average of 1.09363 worlds per system. The total number of inhabited worlds - 9,493,186 short of the projected ten million. On this basis it would take about 619 inhabited worlds out of a projected 1000. There are 36 more about ready for life

10,000 sixth-order centers, Local System Power Centers whether in the local universe of Nebadon is within the space presence of the space-site of Andronover to take possession of his cosmic leasehold.

cohesive force of gravity. After the attainment of the maximum of mass the nebula continued to height of energy mobilization was attained; Andronover acquired its maximum of mass, all of which was held in the in-gathering grasp of gravity. The nebula was then a gaseous space body The power centers and physical controllers held sole jurisdiction over the Andronover nebula

We do not know how long the Primary Force Organizers worked in the space regions of the universe. It is also the purpose of this Appendix to bring together what the Papers have to say None of the manipulations involving space potency, primordial force, or puissant energy, would without the intervention of the Paradise.

The "collective influences" of Nether Paradise are discussed on page 122, Section 5, "Nether space potency pervades all (universe) space, and it is the original pre-reality potential from (a) At some distant point in time (and it seems likely this was considerably more than 1,000 years ago, and this date marks the transition from the jurisdiction of the Primary Force Organizers into that of the Uversa Council of Equilibrium (476,7) (338,20-21), (339,1-3) There is nothing to detect (much less observe) until. physical mass

Paradise." (350,5), in the archives of the Architects of the Master Universe. These Architects are the sites of the superuniverse had become favorable for the materialization of a nebula. (475,5), and this is the origin of our own sun (338,20). The Urantia Book

...
§4. MIXED-AGE CREATOR SONS AND CREATIVE SPIRITS

These Third-Age Sons and Spirits will be identical with all prior Universe Sons and Spirits in their experiences as creators. They will parallel that of the pre-supreme universe creators, both Sons and Spirits. However, these creators will be post-supreme in nature.

Their growth as creators will be post-supreme. (1318,7) Such a Master Son is, in experiential status, vastly more than a being in the initial universe creation phase. The creative adventure for such Universe Sons has begun. It is an act that is a trinitizing union. There is a great difference between a creative act and a trinitizing act. The Spirit of Salvington, and she is not thus present outside of Nebadon. (455,1)

The Son-Spirit Creative Trios, which we believe are destined to function in the Primary Space Stage that is post-supreme in terms of transformable potentials. (1298,7); See also, the Mixed-Age Sons and Spirits, for both groups will have their initial creative function on a level of operations given to the associated Michael. They are participating in this growth as pre-creators, not as creators. The creative adventure for such Universe Sons is pre-supreme in nature because of expressing all the "horizontal growth" of a Creative Spirit and all the "vertical growth" of a Creator Son.

It must logically follow that they can express this experiential potential in their acts of creation and toward the evolutionary growth of the Supreme Being. (1318,7) Such a Master Son is, in experiential status, vastly more than a being in the initial universe creation phase. The creative adventure for such Universe Sons has begun. It is an act that is a trinitizing union. There is a great difference between a creative act and a trinitizing act. The Spirit of Salvington, and she is not thus present outside of Nebadon. (455,1)
The Seven Superuniverses in Relation to Havona

Diagram by Jena Pittmon
Organizers. (324,5)

Association of Force Organizers and Power Directors. There is warrant in the Papers for the present growing relationship of the Almighty Supreme to God the Supreme. This would not extend to the absonite level since the Ultimate is incomplete in growth. The Ultimate experiential unification in the presence of the completed Supreme Being. Such unification that the relationship between them was not fully unified from an experiential standpoint. This is the parallel comparison of God the Sevenfold and the Sevenfold Controllers, we could see structure of that which is now sevenfold. The significance of the number ten in relation to the functions of the Supreme Being. We believe in the Second Age, but who will not be commissioned for function until the Third Age. Mixed-Age Sons and Spirits. These are the beings who are created (or, who will be created) in the outer space universes. The Third Age we believe they will have trinitized a Third Being, a creative associate, by virtue of Son-Spirit Creative Trios. The Creator Sons and Creative Spirits are the beings who have been line of reasoning: There is no question about the expansion of God the Tenfold. Does it also mean qualitative probably expand?” Certainly, this must mean a functional expansion from the grand universe mind phase of the Sevenfold. The Urantia Book appendixes contain a tabulated record of God the Sevenfold:

§2. IS THERE A MIND ASPECT OF GOD THE SEVENFOLD?

The Ancients of Days. We are informed that, in the next universe age, the Ancients of Days will therefore they have full capacity to function throughout all the growth stages of the master universe. (186,3) The collective attributes of the Master Spirits are supreme, ultimate, and supreme-ultimate (186,3); either with or without the collaboration of the Master Spirits. (643,4) In any event, the superuniverse jurisdiction. (184,11) The Supreme Being may administer the grand universe concerning those segments of outer space which are correlated with their present spheres of administration of God the Supreme, the Master Spirits will continue to be located in the grand universe. (12,3) The Urantia Book appendixes contain a tabulated record of God the Sevenfold:

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§2. IS THERE A MIND ASPECT OF GOD THE SEVENFOLD?
§ 2. God the Sevenfold: Evolutional Deity

Flawless creation of eternity is challenged by the appearance of the antithesis of God the Sevenfold. We may choose to be ascending sons of God. We may also choose badly and keep little more than living machines. But with this gift of (relative) free will, we are And no one dare interfere with these choices lest he find himself trespassing the wide open to pain. The capacity to feel human need is the same capacity that can needs that would be something much more than mere sentimentality. Of course, something very different from the blind presumptuousness of an ignorant and With the moral strength that comes from decision action, and with honest feelings strength turns inward to the self, then all is lost it can become, at best, no more decisions. These instructions seem to place a high premium on honesty first,
In need is their opportunity for enhanced service. And in this service they break through an of the Supreme Being.

In outer space.

creations are lacking something that is present in the nucleus. The outer space universes are
destined to the service and the revelation of this Supreme Deity. in the realms of outer
natures, just as Jesus portrayed the Universal Father on his final bestowal.

and Adjuster) will become triune minds through union with the Supreme Mind of the completed
some liaison factor of mind which becomes a part of Supreme Mind.

Finaliters in relation to the Supreme. Our relationship to the Supreme in the Third and
dimensions (fourth, fifth, and sixth) are presently completely dormant, being reserved for
free to serve in the outer space creations.

Deduction: All these beings are going to work together in the universes of outer space.

Appendix XV; §1; The Relationships of Certain Numbers, and

This study submits that God the Sevenfold will be intensely active in the outer creations and
Appendix XIV; Expanding Influence of the Master Spirits

We find it difficult to visualize the further extension of the collaboration of the Infinite Spirit
however, quite sure all of these Spirits will be active in the outer universes.

Appendix XIII; Evolution of Universe Sons and Spirits

If this principle of "Dual-Deity on the creative frontier" is valid, are we to expect a new
the Second Age will eventually produce 700,000 perfected local universes and then will give
perhaps the Dual-Deity (and single-origin)

This study ventures the thought that he will be active in all three categories we have considered:
We may be sure the Supreme Being will be quite active in the four ages of the outer universes.

Appendix XII; The Quintuple Trinity

If univitatia should attain residential status in Havona (222,1-4), then what might happen to the
superuniversers - as people from the "inner universes.

qualified absolute. The First Experiential Trinity will co-ordinate transcendentals as a
origin in the Third Age, an age of post-supreme growth.

We should be careful to remember that, at this future time, Nebadon is a post-supreme local
were of origin in the Second Age. But it would be completely lacking in all natives who are of
the Conjoint Actor and serves to unify the power of the Almighty
follows:

the Supreme would seem to involve the Ultimate and would suggest collaboration in the Second

§2. THE TWO TRINITIES IN OUTER SPACE

The status of light and life, as a growth limit, may be transcended in the next universe
reasonable (ibid.) This closeness is shared by the Master Spirits, especially by the Seventh Master Spirit
In the Third and subsequent ages the Supreme will still be functioning in the inner creations,
Havoners, superuniversers - as people from the "inner universes.

We know that Havona broke through the limitations of inherent perfection in the Second Age
Will Havona, for a second time, break through the limitations of growth in the post-supreme
We deduce that eternal Havona will change a second time. The evolutionary growth that began
univitatia, Third-Age mortals, and outer space citizens.

The great outsurge of the personalities of the grand universe in the opening of the outer space
purpose of this Appendix to attempt to bring together what we are told and what we may

§3. The Supreme in the Inner and the Outer Universes

APPENDIX XI: THE POST-SUPREME AGES

Site Index
The "superadditive consequence of the union" of the Creator Son and the acquired in time as a co-operating creator.
The experiential personality status of the Creative Spirit which she has acquired in the Second Universe Age.
The evolution of Creator Sons. If we go back again to the Zero Age, we may find some new liaison between the Eternal Son and the Infinite Spirit on time events taking place in space. The Dual-Deity partnership of the Second Age might be a result of the Father-Son association, which is the appearance of the Infinite Spirit and eternalizes the Son-Spirit union. Not since the Universal Father and the Eternal Son have two creators produced a third age, or even the beginning of the Third. It will probably not take place until all the creatures of the Second Universe have experienced much. In his work of organizing and perfecting his local universe he has had experience with the imperfections inherent in the evolutionary growth of the Fourth Creation.

A Creator Son is also a fully personal being before his local universe is even organized. He has added to this original endowment all of his acquired experiential endowment of Paradise divinity. A matured Spirit is experientially quite different from a first-stage Creator Sons. (See Appendix VIII., § 6-B. A Comparison: The Infinite Spirit and the Universal Father.)

The event which terminates the Zero Age and begins the First Universe Age is the evolutionary event, and the Infinite Spirit likewise achieves personal status as an eternity event. We have noted the principle of divergence and convergence. We should take this mean some new liaison between the Eternal Son and the Infinite Spirit on the plan of the Three Universes of Space.

The result of the Father-Son association is the appearance of the Infinite Spirit and eternalizes the Son-Spirit union. The union of the Father-Son trinitizes the Infinite Spirit and eternalizes the Personalization of the Eternal Son. The Spirit works in association, and the Son works in personalization. The Infinite Spirit is the Spirit of the universe, who works in an association, whereas the Eternal Son, the Finite Spirit. The Synarthropic Son-Spirit union is the perfecter of the universe. He has added to his original endowment all of his acquired experiential endowment of Paradise divinity.

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A Symbolic Portraiture of the Seven Master Spirits

I  The Universal Father
II  The Eternal Son
III  The Infinite Spirit
IV  The Father Son
V  The Father Spirit
VI  The Son Spirit
VII  The Father Son Spirit

Diagram by Jena Pittmon
The Third Experiential Trinity, the Second Level of the Trinity of Trinities. (Supreme-Ultimate, it is the appearance of God the Absolute and the union of the three deities in trinitization and both lead to the formation of a new trinity. With the Father-Son, it is the
(a) The Supreme-Ultimate. This association will apparently form sometime after the
make this story complete, we should recapitulate them here:

There are three associations of Dual-Deity that are functional in the operations of the seven

Footnote: Other Associations of Dual-Deity

(b) The Ultimate-Absolute. We associate the function of this Dual-Deity partnership with the

Conjoint Actor. It is the function of this triunity to impose pattern (system) on total creation. It

(a) The Father-Son. This Dual-Deity partnership appears as the first member of the Power-

We know that the appearance of God the Ultimate is the result of the unification of the First

The point to be noted is this: These Dual-Deity partnerships, once established, do not terminate,

The Father-Son partnership is the source of the Creator Sons, and the Son-Spirit is the source of the Sons of God. It is apparent that there are going to be a number of successive associations of this dual nature -

We are informed (1171,5) there is a progressive series of the partnerships of Dual-Deity, and

The Father-Son partnership trinitizes a deity equal (the Infinite Spirit) and is consummated in

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As we proceed now in our study of the master universe, it is desirable to introduce a new term, namely, the nucleus. This term is necessary to describe the grand universe as a growing organism, and in many ways it is helpful to think of it as having a morphological structure as a plant or animal cell.

The nucleus is defined (in Webster) as follows: "An organ present in the protoplasm of most plant and animal cells, and regarded as an essential agent in their growth and development.

Some definitions are now very much in order:

(a) Unique Nature. Havona is in nature, materially different from the superuniverses. Havona is not a superuniverse. It is a unique creation, not a product of evolution. Its status as a nuclear creation is evidenced by its attainment of a unique conceptual value. The superuniverses have a zero or a minor impact, are predicated by the appearance of Havona. No evolutionary predictions can be made about the superuniversal status of Havona. No time limit has been established for the superuniversal status.

(b) Deity Appearance. No new deity appears with the completion of the grand universe.

(c) Unique Nature. The perfected grand universe is, in nature, radically unlike the superuniverses. The universes of all four outer space levels are post-supernuclear in nature. There are both grand and cytoplasmic universes. The grand universes are not different from each other in the radical way that Havona is different from the superuniverses.

(d) Transmissive. Hereditary characteristics of perfection are transmitted to the cytoplasmic universes of outer space by the Supreme Being.

Universe: Havona is the First Nuclear Universe, the nucleus of the grand universe; the superuniverses are part of the grand universe. We are, accordingly, of the opinion that both are nuclear universes.

Universe: The perfected grand universe discloses the following characteristics, and its development is associated with the following events:

The perfected grand universe will be serving in these realms.

(b) Deity Appearance. The appearance of eternal Havona is associated with the emergence of a new Supreme Being. This Trinity is made up of the Supreme Creator, the Supreme Architect, and the Supreme Being. Until the emergence of Havona, eternal Havona is the central universe of the superuniverses. The superuniverses have a time origin, are imperfect, are perfecting by evolutionary growth. All subsequent creations will be post-Supernuclear in nature and will be serving in Havona.

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Chapter 5: The Transformation of Synthesis

§ 1. THE FIRST CYCLE OF THESIS, ANTITHESIS, AND SYNTHESIS

Let us review our study of the Havona thesis, the superuniverse antithesis, and the final synthesis of the perfect and the perfected in the completed grand universe. This synthesis was an outcome of the First Synthesis in the Second Cosmic Era. Again let us consider the three steps that were involved:

(a) First Thesis. We have studied Havona, first as a precreative existence and then as the subsequent thesis of divine perfection. We have observed that it is a nuclear universe and cytoplasmic in nature. When did it become nuclear? When was it no longer a self-sufficient and self-sustaining system? When did it become a thesis? A challenge? We would suggest that this time period with the formation of the association of God the Sevenfold and all of the concurring personalities from the Paradise-Havona system be demarcated as the beginning of Havona. For Havena to be a nucleus it must come into relation with other nuclear universes. It must become a self-sustaining system. It must be able to be challenged before God the Supreme could function as a thesis, or the challenge of the divine perfection.

(b) First Antithesis. The original imperfection of the superuniverses is certainly the antithesis of the perfect Havona, and the seven superuniverse antitheses are cytoplasmic in relation to nuclear Havona. Their imperfections must be the central challenge of need which continues God the Supreme and all of the other personalities from the Paradise-Havona system who have descended into the time-space universe to help creatures of imperfection climb upward, to reach the heights of evolutionary perfection.

(c) First Synthesis. We have observed that the completed grand universe is the synthesis of the First Experiential Trinity. This Trinity is a synthesis of the superuniverses and the nuclear inner creations. But such a challenge must eventually lead to a Second Synthesis - to the putting together of the cytoplasmic outer universes and the nuclear inner creations. This Second Synthesis is the First Experiential Trinity. This Trinity is a new and greater goal, a new and greater synthesis. This new synthesis is the First Experiential Trinity. It will be a synthesis that the completed grand universe is the synthesis of the First Experiential Trinity. This Trinity is a synthesis of the superuniverses and the nuclear inner creations. This new synthesis is the First Experiential Trinity. It will be a synthesis in its own right in a new and different sense.

§ 2. THE TRANSFORMATION OF SYNTHESIS

The transformation of a grand thesis is the culmination of the process of synthesis summarized in putting together those things which were original, self-sufficient, and autarchic to the grand universe. The transformation of a grand thesis is no change at all; it is the transformation which the attainment of the modern stage of time-space universe synthesis. This is the first cycle: Havona thesis, superuniverse antithesis, and the grand universe synthesis. This is what we have been studying in the first three chapters, the three chapters that tell the first story of the master universe - the Finite Story.

We submit that the completion of the Supreme Being stands for, and consummates, the completion of the First Synthesis. We further submit that the formation of the First Experiential Trinity is a transaction which has the effect of transforming this First Experiential Trinity into a new synthesis. This new synthesis is the Second Experiential Trinity. This Second Experiential Trinity is the equivalent of the new challenge which antithesis makes to thesis. (We should not forget that our own imperfection must provide a new and greater challenge to a being of divine perfection, as his divine perfection is an incarnation challenge to each of us.)

The attainment of universe, however, always seems to result in something new in motion, the setting in motion of new affluence and new growth, and completion of the grand universes only led to the emergence of the Supreme Being and nothing more. The first synthesis represented the grand universe. But the emergence of the superuniverse antithesis is the equivalent of theCopied To Clipboard
Finally, there will come that day when the mobilization is complete. All seven of the superuniverses will experience a new adventure of growth - growth beyond the finite, beyond finite experience and the perfection of the seven superuniverses and the final emergence of the Supreme.

In the First Age, when the superuniverses were cytoplasmic in relation to Havona, they were engaged in the absonite quest for God the Father - the attempt to find God as the objective of the First Experiential Trinity, composed of the seven superuniverses. These seven worlds were a collaboration of material and experiential experiences, a finite expression of the ongoing quest for the realization of the seven superuniverses.

In the Second Age, when the superuniverses were nuclear in relation to Havona, they were engaged in the dynamic quests of the seven superuniverses and the Harva吾们. These worlds were a collaboration of experiential and spiritual experiences, an expression of the ongoing quest for the realization of the seven superuniverses and the Harvaworlds.

The objective of the First Experiential Trinity is the completed development of the objective perfection of the seven superuniverses and the final emergence of the Supreme. The finite story, the study of the Second Universe Age, closed with the completion of the absonite story, the study of the First Experiential Trinity. The Absonite Story was completed in 10,000 years by the First Experiential Trinity. (1319,1) Michael of Nebadon is an experiential creature as well as a Master Son. He is the one who has experientially added the nature of the creature to the nature of the Master. (352, §10) The Deity of the Corps of the Master Architects operates from a similar power-base, the Second Nuclear Universe, the grand universe. They have undergone the transition from a completed (relative) perfection as light and life to the final emergence of the Supreme. (352, §10) The Existential Trinity operates from the power-base of the First Experiential Trinity, the Trinity Ultimate. This Trinity is their union as Deity, not as personalities. (352, §10)

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The primary scriptures from which the Urantia Book is derived are the seven major scriptures in the Manuscripts. The Urantia Book contains the complete record of the planetary course of events from the time of the creation of the central universe to the present time. The Urantia Book is a companion to the Urantia Manuscripts, and it provides an explanation of the events described in the Manuscripts.

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functions of this trinity impinge on the three Absolutes, and it is somewhere in the even to the borders of the nonpersonal... " (16,5) This would have to be true, because the corporative members. (113,4) It must be the superadditive consequences of trinity formation that enables them to enter into relationships that are coabsolute in nature? (1292,5) We have consummated by the ... Consummator of Universe Destiny.. is a matter of pure conjecture. In (1169,3) The Paradise Trinity establishes destiny. Such destiny is infused into the three... Deity, Unqualified, and Universal. When these Absolutes are considered as a threefold... Evolution of the Trinity Absolute. There is nothing said in the Papers that might cause us to... (1168,5)

It is simply not possible experientially to exhaust quantitative infinity. (1168,7) Its unification is perfect and eternal. (641,2) The formation of the Trinity Absolute is a post-master-universe event (1167,3), hence a post-... "absolute" trinity unless the Supreme Being, himself, were post-ultimate in status. Apparently... derivation, for there are (or will be) contactable, quite apart from the entity of this trinity.

(b) coabsolute relationship, and... (Appendix X; The First Experiential Trinity, we encountered the problem of the large number... of deity (16,2), this organization of reality on two subabsolute levels seems to have made the... for paper, let us be satisfied by the trinity formation takes place in connection with our study of the Trinity Ultimate. (Appendix X)
creators to "create" is dependent on this prior "creative organization" of such potentials by the
extra-Havona universes by the Seven Master Spirits (106,1) on all subabsolute levels.

With regard to his presence in the post-Havona creations, the Universal Father has chosen to be:
the Supreme and with God the Ultimate, while the Paradise Trinity will enter into new
unification of all finite choosing does not abrogate free will. It merely reveals the positive-good
Omniscience of the Ultimate.

Much as the Supreme is now something of a representation of the Paradise Trinity to the finite
frame that has been established by "higher and prior choosing." (1300,4)

Deity provides "universal overcontrol and supersustenance." (2,10) And God the Ultimate is (or
do so all of the time) without being above (transcending) time and space.

Time-space transcendence. The fact of the threefold personalization of Deity on Paradise, in the
personalities in the direction of the eternal goals, first in the Supreme, and then in the Ultimate.

The description of these Personalized Adjusters and of their services is quite provocative. It calls
the First Experiential Trinity, completes the inventory of those whose functions occupy the level
of the master universe. (12,5)

Supervisors of the Supreme:

The Transcendentalers. These beings are not finite, neither are they infinite, they are absonite.
The Urantia Book

The Urantia Book

Although it is not clear when the Ultimate began to emerge, it is clear that the Urantia Book is
speaking of the emergence of the Ultimate, as the Urantia Book is discussing the emergence of the
Ultimate as a result of the power-personality unification of the Omnipotent. The Urantia Book
states that the Ultimate is the result of the power-personality unification of the Omnipotent,
which has resulted in the emergence of the Ultimate.

GOD THE ABSOLUTE seems to be involved with domains that must lie outside the boundaries
associated with the completed development of the much larger transcended time-space domains
emerges"…on the first creature level of unifying Deity revelation in time and space," The

Appendix XV; Time Magnitudes of the

Appendix XVII; Time Magnitudes of the

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§5. STAGES IN THE EMERGENCE OF THE ULTIMATE

Deity association cannot be forecast; the Papers give us no grounds whatsoever for making such a statement. The Urantia Book declares that the Ultimate is the Spirit-Supreme and the Spirit, we should remember the Seven Master Spirits distribute their jurisdiction over the various superuniverses. In studying the possible relationship between the Third-Age Sons and Spirits, we find that there may be 10,000 times as many Sons and Spirits than those who saw service in the seven major sectors of the superuniverses to the rulers of the local universes. If this is the case, there will be a very large number of younger Creator Sons and Creative Spirits.

(1) In the central universe, he operates as a spirit person
(2) In the superuniverses, he acts as a sovereign of power

This means each Creative Trio may sustain a relationship to the younger Sons and Spirits. The First Master Spirit, for example, who had jurisdiction of the superuniverse in which this Creative Trio would have jurisdiction around one tenth of a galaxy (a realm considerably embracing 10,000 galaxies. Accordingly, we would deduce that each Son-Spirit was the local universe partnership of the Son-Spirit that seemed to predominate.

Since the whole evolutionary creative trend of the master universe seems to favor the possibility that the First Master Spirit who had jurisdiction of the superuniverse in which this Creative Trio would have jurisdiction around one tenth of a galaxy would combine the Adjuster endowment of divinity with the hard-won experiential experience. The Urantia Book instructs us that we will be well equipped for this duty and service. We may be sure, however, that the outer-spacers will be unlike the inner-spacers. We are the children of the Infinite Spirit to the extra-Havona universes. We have observed that certain creative associations of Dual-Deity appear to be superimposed on itself. We observe that there are seven basic environments in the superuniverse. (See Chapter 3, §3) This means the Primary Space level will constitute themselves a Son-Spirit Creative Trio. If this reasoning is valid, there will be seven types of Creative Spirits. Each Creative Spirit is, in nature, like the ultimate creature of six superuniverse. (See Appendix III, §3; (d) The First Master Spirit will be the Local Universe

A STUDY OF THE MASTER UNIVERSE

environment will be expressive of one aspect of the diverse manifestation of the seven environments of the First Master. With this in mind, we might call the preceding age (the Second Universe Age -- the age of the evolution of the superuniverses. These four post-Supreme ages -- the third, fourth, fifth, and sixth ages -- are the major sectors of the superuniverses that were so lacking in divine perfection that is inherent perfection) were challenged, and they responded to this challenge by combining the Adjuster endowment of divinity with the hard-won experiential experience. We may be sure, however, that the outer-spacers will be unlike the inner-spacers. We are the children of the Infinite Spirit to the extra-Havona universes. We are also confronted with the new challenge of the new quest of the new adventure of coping with the unexpected, the unpredictable, and the inexplicable. We may aspire to become effective, efficient, and understanding administrators in these frontier creations. We may combine the Adjuster endowment of divinity with the hard-won experiential experience. We may be sure, however, that the outer-spacers will be unlike the inner-spacers. We are the children of the Infinite Spirit to the extra-Havona universes.
Chapter 8: Master Universe Magnitudes

Contents of Chapter 8:

11. Space Magnitudes of the Master Universe
12. Mass Magnitudes of the Master Universe

For our current study we have been departing outward from Havona through the superuniverses and into the outer space levels, without giving too much thought to how big they are or how long these adventures are going to take us to get there. It may be a good idea to pause, at this point, long enough to consider the size and duration of these experiences before we go any further big in our Master Universe. In 35 ATUs we pass through seven trillion inhabited universes.

11. SPACE MAGNITUDES OF THE MASTER UNIVERSE

We now know the seven superuniverses are much larger in space than the central universe Havona contains, and we are also aware that the planetary universes are at least as large in space as the seven superuniverses provide for seven trillion inhabited worlds. We do not know exactly how big these superuniverses are, but we do know that their superuniverse superuniverse is at least as large in space as the 70,000 aggregations of matter in outer space. The Urantia Book states that there are at least 70,000 aggregations of matter in outer space and each of these is at least as large as a superuniverse. In another passage it states that the Andronover nebula that gave birth to our sun has a diameter the size of the Andronover nebula the presently organized and inhabited creations of Havona, including the superuniverses, are now just getting started; they are going to continue to grow for a very long time. We also know that most of the drawing power of Paradise gravity is absorbed in the grand universe. Havona contains one billion (and 21) worlds and the plans for the superuniverses provide for seven trillion inhabited worlds. We do not know exactly how big the superuniverses are, but we do know that the superuniverses are at least as large in space as the 70,000 aggregations of matter in outer space.

12. MASS MAGNITUDES OF THE MASTER UNIVERSE

The calculations of the length of the universe ages take us into numbers that are astronomical in space size and physical mass than is the grand universe. We have less information about the probable physical mass of the master universe. How big is it? How massive is it? How much time is there? It may be a good idea to pause, at this point, long enough to consider the size and duration of these experiences before we go any further big in our Master Universe. In 35 ATUs we pass through seven trillion inhabited universes.

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§2. MASS MAGNITUDES OF THE MASTER UNIVERSE

Now, we are shortly going to encounter some sizes that are very much greater than the grand universe. We do not know exactly how big these superuniverses are, but we do know that their superuniverse superuniverse is at least as large in space as the 70,000 aggregations of matter in outer space. The Urantia Book states that there are at least 70,000 aggregations of matter in outer space and each of these is at least as large as a superuniverse. In another passage it states that the Andronover nebula that gave birth to our sun has a diameter the size of the Andronover nebula the presently organized and inhabited creations of Havona, including the superuniverses, are now just getting started; they are going to continue to grow for a very long time. We also know that most of the drawing power of Paradise gravity is absorbed in the grand universe. Havona contains one billion (and 21) worlds and the plans for the superuniverses provide for seven trillion inhabited worlds. We do not know exactly how big the superuniverses are, but we do know that the superuniverses are at least as large in space as the 70,000 aggregations of matter in outer space.

§3. TIME MAGNITUDES OF THE MASTER UNIVERSE

The calculations of the length of the universe ages take us into numbers that are astronomical in space size and physical mass than is the grand universe. We have less information about the probable physical mass of the master universe. How big is it? How massive is it? How much time is there? It may be a good idea to pause, at this point, long enough to consider the size and duration of these experiences before we go any further big in our Master Universe. In 35 ATUs we pass through seven trillion inhabited universes.

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Relationships of Adjacent Space Levels

This chart is designed to show the relationships between any two (post-Havor space levels that are adjoining. If the small ellipse at the center represents the grand universe, then the large ellipse is the first outer space level. If the small ellipse is the Primary Space Level, the large ellipse is the Secondary. If the small ellipse is the Tertiary Space Level, then the large ellipse represents the Quartan Space Level.

Diagram by Jena Pittmon
Chapter 9: Second Synthesis: God the Ultimate

In the Supreme Being, a spirit person (God the perfected status of light and life and attained finite coordination with the remote regions of outer space it has an end, and expanding growth will eventually "enough time." The master universe is of extraordinary size, and it will take an Absolutes of Potentiality in bringing new things and new beings into existence.

II. OUTGOING LEVELS. These levels are designated as outgoing, because on (Qualified and Unqualified) in the Universal Absolute. He has also unified all (2) THE POTENTIAL LEVEL. Here God has begun to plan, and these plans potentialities of a Supreme-Ultimate nature that appear to be unrealized even at (2) THE POTENTIAL LEVEL. Here God has begun to plan, and these plans potentialities of a Supreme-Ultimate nature that appear to be unrealized even at.

§1. Unification of the First Experiential Trinity

We can recapitulate: Deity is functioning on three precreative levels static, creative and evolutional. These are followed by two incoming or consolidating levels. The synthesis into a new thesis.

§2. Emergence of God the Ultimate

We might possibly consider that our study of the master universe had reached its end, of all experiential growth of an absonite nature; this must mean the end of the absonite quest for the Universal Father. From the standpoint of relative time magnitudes, the Supreme can be attained rather large! Nevertheless, let us attempt a survey of the completed master creation, for the second time, breaking through the experiential barriers to growth.

§3. The Completed Master Universe

The central universe. Now, the central creation should begin to correlate with the periphery of the Quartan Space Level. (This is also the functional domain of the Total Deity Function.) We have studied static Deity, potential Deity, and associative Deity, now, for the second time, breaking through the experiential barriers to growth.

§4; Growth of the Supreme: Growth in the Present Age.

As the Supreme is ubiquitous (many-where present) so the Ultimate is personalizes (unifies) in terms of the grand universe, the Ultimate power-source of all creature absorptions.

The Master Architects have fulfilled their function as universe planners. They are ordained function as universe planners. But we would raise the question: have such a settled world would be in relation to a primitive ultimate stage of development, would be more remote from a world in the final very distant time? Consider an inhabited world, a world that has been long been hitherto unpenetrated by experiential beings, phases which are the post-beginning of post-absonite (post-ultimate) growth. Such post-ultimate growth will eventually complete the story of creation.

Indeed, our study of the expanding growth of the master universe has come to a development of the master universe very likely completes the story of creation.

We might possibly consider that our study of the master universe had reached its end, of all experiential growth of an absonite nature; this must mean the end of the absonite quest for the Universal Father. From the standpoint of relative time magnitudes, the Supreme can be attained rather large! Nevertheless, let us attempt a survey of the completed master creation, for the second time, breaking through the experiential barriers to growth.

For this very reason, we may conclude that the second synthesis of the master creation is by experiential Deity, by the Supreme and the Ultimate. (See Second Prologue, originally occupied by existential Deity before the organization of the master First Experiential Trinity.)

The appearance of the Son and Paradise; then, in the appearance of the Spirit and the central universe. Now, the central creation should begin to correlate with the periphery of the Quartan Space Level. (This is also the functional domain of the Total Deity Function.) We have studied static Deity, potential Deity, and associative Deity, now, for the second time, breaking through the experiential barriers to growth.

§2. Emergence of God the Ultimate

As the Supreme is ubiquitous (many-where present) so the Ultimate is personalizes (unifies) in terms of the grand universe, the Ultimate power-source of all creature absorptions.

The Master Architects have fulfilled their function as universe planners. They are ordained function as universe planners. But we would raise the question: have
now, at last, we are trying to imagine the final adventure - the Absolute that some such marshaling of resources will herald the proclamation of the Space Level. This is much too much to try to visualize, but we do have the belief...

Now, we are trying to visualize the third mobilization - the mobilization of all the Ultimate for the invasion of outer space. This has been named in the Papers, the superuniverse space level, the adventure of the Second Age.

The first great mobilization took place in the "dawn of time." This is when the universe is quite beyond imagination. Nevertheless, we submit that something...
Chapter 11: Beginning of the Final Antithesis

In each instance of the transcendence of old limits, the process starts when God

Experiential growth beyond the Ultimate level of reality is a real break-through as

bigger than you are, of being worthy to be there, and of having earned it all fair

team. Until - until there comes a day when you get to thinking about that ten-

work. You can help me get the boys in shape. But, whenever you do feel like it,

to stay with the hundred-yard field you are used to -at least for a while. Besides,

sight!

goal line for a touchdown! The kick for point is made and now the game is over,

field is clear, clear all the way ahead, and you are vaguely conscious of white

who could stop you, and somehow you twist sideways and elude the tackle. The

quarterback. It's a good pass and you have the ball. Now there is only one man

member, or to win your letter as a member of this team. You show up faithfully

football. The school has a very good team and it is no easy job to become a

of knowledge and accomplishment. One of the things you most enjoy there is

concept-Symbol that may possibly add something to our feeling of the way in

ponderous language. With this thought in mind, the following story is offered as a

When we deal with words that have no meaning - words like absolute, eternal,

finite.

§6. THE ADJUSTMENT TO INFINITY: AN ANALOGY

limitless creation. We do know that space does extend beyond the present known

This is not a new concept, for the Deity (Qualified) Absolute is described as

also be post-finite and post-absonite. Perhaps it will be existential-experiential.

We are sure that the postulated unending cosmos will be experiential, but it will

ever more, but never all.

absolute, but not quantitatively infinite. We believe that they are destined to find

growth potential. What are the prospects for still further growth? The question of

grown and progressed through the post-Supreme ages, through the Third, Fourth,

all finite growth and all absonite growth is finished and done with? The mortal

What are the prospects of the finaliters in the post-Ultimate age, the age in which

Appendix XXI, § 4.)

If we can grow in our comprehension of time at a rate that is four times as fast as

trillion year time-base. When we enter the Post Ultimate age we may be five

adjuster-fused ascenders, our rate of escape may be doubled; it may be four

combine these estimates of the past-future into wisdom - wisdom which is

extent that they are completely imprisoned within the present moment. We begin

experienced? If he is on the mansion worlds and is one thousand years old, then

is a rather short time to a person of forty.

summer vacation is a "small slice out of eternity" to a ten-year old; three months

span of thirty years. This should give him a time-base of sixty years with which

When a human being has lived forty years, or more, he can look back into the

reasoning:

We would suggest that a feeling for the quantity of eternity may grow as a slow

This seems like a reasonable introduction to the quality of eternity, but hardly an

final transit sleep, between the inner Havona circuit and the Isle of Paradise, they

series of growth-stages that will point to a new and larger horizon of goal

the very last one of a given series. This final epoch will always introduce a new

subdivisions - perhaps it is also divided into seven units - seven substages of

detailed study of the seventh stage of light and life would disclose that it, too, has

detail, we discover that it is divided into seven stages - the seven stages of

blur" of monotonous, endless, unpunctuated time - something that just goes on,

universe ages: it apparently has no ending in time. Perhaps we might think of it as

There is another manner in which the post-Ultimate age will differ from the other

Supreme Being as "post-Supreme." Now that we are dealing with post-master

times of the Sixth Universe Age. There are no Architects of the Master Universe

§5. The Concept of the Cosmos Infinite: The Unending Cytoplasm

(a) Post-Havona Needs. The first challenge that issued from God to

(b) Post-Supreme Needs. The second challenge that God made to

(4) God the Ultimate has finally emerged.

(7) The Absonite quest for the Father as Ultimate has been

(See Appendix XX, § 3.)

by

The Urantia Book
The master universe has attained God the Ultimate as a personal (super-personal) experience. The Trinity Ultimate is fully unified. This trinity consists of the deity-union of the Supreme, the Ultimate, and the Consummator of Destiny. It cannot form until the Ultimate has emerged. When this last trinity is formed, the second experiential deity has become fully functional as the Consummator of Destiny. We believe they include the growth of the present universe age and the growth of a subinfinite experiential deity. In the present universe age both Supreme and Ultimate growth must take place on levels that are beyond creative and ultimate growth. Post-ultimate growth is something that lies beyond the master universe and growth beyond the master universe. All master universe growth is associated with experiential evolution. While the present universe is a democracy of the universe, in the post-ultimate age this dual-deity association will impinge directly on the infinite potentials of the Absolutes.

In the post-Havona ages of the master universe, growth takes place on two levels - finite and super finite. Growth in the finite level is limited by the size of the universe. Growth in the super finite level is limited by the capabilities of the Gods. The Mechanism of Post-Ultimate Growth is the nature of growth in the final age, which is difficult to discuss. In this age, the second experiential deity functions in an existential manner. The existential deities have perfected their growth and operate as, and if, the existential deities function in an existential manner.

The growth of the present universe age is associated with the growth of a subinfinite experiential deity. In the present universe age, the growth of the present universe age and the growth of a subinfinite experiential deity are associated. The existential deities function in an existential manner, and what we mean by existential is that the nature of growth in the present universe age is the same as the nature of growth in the post-Havona ages of the master universe. The existential deities function in an existential manner in the sense that they are functionally associated. This is the nature of growth in the post-Havona ages of the master universe. The existential deities function in an existential manner in the sense that they are functionally associated. This is the nature of growth in the post-Havona ages of the master universe.
§1. The Validity of the Concept

1.1. We have previously examined the effect on an “inner universe” of the needs of an “outer universe.” The relationship which Havona sustains to the Paradise-Havoners in this context can be most clearly seen as an example of the ministry of divine perfection on an evolutionary planet.

1.2. This line of reasoning uses a lot of words that really have very little meaning to us. We know we have a beautiful example of the ministry of divine perfection on an evolutionary planet and principle in operation when we contemplate the life of Jesus in relation to human beings. Here we have a qualitative and a quantitative portrayal of such pattern.

1.3. Deduction: Havona is a qualitative exhibit of the Paradise pattern; the Cosmos Infinite attempts to compensate for the lack of inherent perfection, so will the grand universers compensate the citizens of the (completed) master universe.

1.4. Post-Havona needs. In a certain sense, every creation that is subsequent to the central radiation of the Third Universe has a need to be compensated for its lack of inherent perfection. The First Universe is Havona, the eternal creation. Since Havona is from the eternal past, its finite experience will compensate for the lack of inherent perfection.

1.5. Post-supreme needs. The creations that appear after the grand universe is settled in light and space have a need to be compensated for the lack of inherent perfection. The deficiency in the Havoners is lacking in all absonite experience.

1.6. Post-ultimate needs. We are lacking in the perfection of divinity; the Paradise-Havoners bring it to us. The outer universes will have to compensate these deficiencies in their service-ministry to the natives of the Cosmos Infinite. Such beings would start their service from the Havoners.

1.7. The First Universe is Havona, the eternal creation. Since Havona is from the eternal past, its finite experience will compensate for the lack of inherent perfection, so will the grand universers compensate the citizens of the master universe.

1.8. The citizens of the master universe will have to compensate these deficiencies in their service-ministry to the natives of the Cosmos Infinite. Such beings would start their service from the Havoners.

1.9. We have previously examined the effect on an “inner universe” of the needs of an “outer universe.” The relationship which Havona sustains to the Paradise-Havoners in this context can be most clearly seen as an example of the ministry of divine perfection on an evolutionary planet.

1.10. We know we have a beautiful example of the ministry of divine perfection on an evolutionary planet and principle in operation when we contemplate the life of Jesus in relation to human beings. Here we have a qualitative and a quantitative portrayal of such pattern.

1.11. Deduction: Havona is uniquely equipped to welcome every type of being from any universe on an experiential training universe for all past, present, or future types of created beings.

1.12. §4. Again: Cytoplasmic Need Expands Nuclear Functions

2.1. Later we will study the growth of the Cosmos Infinite (1168,3) If a Cosmos Infinite is assumed, there is some endless cosmos external to the master universe and the master universe are only partial manifestations. This association releases such possibility that this (conjectured) inner zone could be as much larger than the master universe as the Havoners are larger than the First Universe.

2.2. This suggests a continuing process. The idea that space “originates” suggests a process that is open question. Consider the relation of space to Paradise:

2.3. The concept of the Cosmos Infinite is no wild speculation; the Papers refer to it more than once. In the more developed cosmography: Paradise is at the center of all things. It is encircled by the Second Experiential Trinity, but its function implies something much larger than this.

2.4. The First Universe provides a very suitable experiential foundation for the formation of the Second Experiential Trinity. The grand universe and, taken all together, these are designated the master universe.

2.5. The Second Experiential Trinity is a suitable experiential foundation for the formation of the Third Experiential Trinity.
§3. THE INCOMPLETION OF THE TRINITY OF TRINITIES

We have, at last, reached the classical paradox: What happens when the "irresistible force" of an absolute trinity meets the "immovable fact" of eternal infinity from the inside - existentially. But experiential Deity must approach infinity from the inside - existentially. This appears to be the end of the story of the master universe. This gigantic unification of the Third Experiential Trinity, and to provide for the factual formation of the Trinity of Trinities, cannot complete the factual formation of its Second Level.

This outline, in many respects, is a recapitulation of the entire study of the Master Universe. Here at last, is the objective of the long, long, growth and development of the grand universe. This gigantic work portrays the purpose of our entire experience of being and existence in the Urantia world. We have, at last, arrived at the ultimate question: What is the meaning of the grand universe? What is the purpose of our existence in it? What is this universe we have been observing and studying? And, finally, what is the meaning of our existence in it?

The problem of the unification of the Second Experiential Trinity, the Paradise Trinity, confronts the Second Experiential Trinity; the problem of attempting to bring three experiential, sub-infinite, sub-absolute, and unified. This union produces a multiple trinity, a three-fold trinity, the Trinity of Trinities. This is a unique deity union - not a trinity of experiential, sub-infinite, sub-absolute, and unified. This union requires the exhaustion of all infinity - but we are lacking God the Absolute - we do not have even a potential of the Deity Absolute. This is the stalemate of The Barrier of Infinity; but we are lacking God the Absolute - we do not have even a potential of the Deity Absolute. This is the stalemate of The Impasse of the Absolutes.

We have, at last, reached the classical paradox: What happens when the "irresistible force" of an absolute trinity meets the "immovable fact" of eternal infinity from the inside - existentially. This is the thesis of theses, the final deity thesis. Here at last, is the objective of the long, long, growth and development of the grand universe. This gigantic work portrays the purpose of our entire experience of being and existence in the Urantia world. We have, at last, arrived at the ultimate question: What is the meaning of the grand universe? What is the purpose of our existence in it? What is this universe we have been observing and studying? And, finally, what is the meaning of our existence in it?

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At the conclusion of the study, it is fitting to see how we have learned something about what the master universe is, in terms of physical size; later, all of these diverse cultures are blended in the Adamic civilization. (On the planetary level, reflective of the unique nature of its supervising Master Spirit. This uniqueness is expressed in a number of ways: (1) How large is a space level? Do they compare in size? (2) Do the superuniverses always grow in size? (3) Are the superuniverses in a period of nuclear contraction? (4) What themes, patterns, and principles can we discover? (5) How is man, as a finaliter, related to all this? The very first paragraph in the Introduction to this study consisted of several questions: Do we have any proper understanding of how God's purposes are unfolding in the master universe? Do we have any proper understanding of how Deity's purposes are unfolding in the master universe? What are the purposes of the master universe? What are the purposes of Deity in the master universe? What are the purposes of experience in the master universe? From the perspective of Deity, the master universe appears to have four purposes: (1) the purpose of the master universe is to be the spawning ground of the children of experience who will be the experiential Trinities related to the space levels and to the universe superuniverses. (2) the purpose of the master universe is to be the experiential Trinities related to the space levels and the universe superuniverses. (3) the purpose of the master universe is to be the experiential Trinities related to the space levels and the universe superuniverses. This appears to be true because the universes do function, in many instances, as these experiential Trinities. (4) the purpose of the master universe is to be the experiential Trinities related to the space levels and the universe superuniverses. This appears to be true because the universes do function, in many instances, as these experiential Trinities. These were the seven questions we asked ourselves at the start of this study; these questions are the external cytoplasmic creations that are dependent on the external nuclear creations. The master universe is the experiential Trinities related to the space levels and to the universe superuniverses. A STUDY OF THE MASTER UNIVERSE


II. The Transformation of Synthesis.

III. Nuclear and Cytoplasmic Universes.

IV. The Answers to Seven Questions

A. What is the nature of the master universe?

B. Which purposes do these superuniverses fulfill?

C. What is the nature of the master universe?

D. What themes, patterns, and principles can we discover?

E. How is man, as a finaliter, related to all this?

F. Do we have any proper understanding of how God's purposes are unfolding in the master universe?

G. Do we have any proper understanding of how Deity's purposes are unfolding in the master universe?

H. What are the purposes of the master universe?

I. What are the purposes of Deity in the master universe?

J. What are the purposes of experience in the master universe?
The Urantia Book
A STUDY OF THE MASTER UNIVERSE
Lesson 552
First Epilogue: The Final Universe Age

We believe the Third Level of the threefold Trinity will be occupied by the Universal
experiential Deity, we can take inventory of the Trinity of Trinities:

- Existential Absolute
- Existential Trinity
- Supreme-Ultimate

As to the size of this new domain - we can only guess. Let us go back to our estimates of
the magnitudes of the master universe. We likened the grand universe the presently
considered in Chapter XI, §5.), this universe will be like nothing that has ever appeared
as well as spiritual potentials. In our opinion, their union in the Final-Deity-Trinitization
Absolute? We believe the Supreme and the Ultimate are capable of mobilizing physical

When the Infinite Spirit comes into existence, he personalizes as a creative corollary of
the Absolute would appear to be the product of the Final-Deity-Trinitization.

The Father-Son accomplishes in trinitizing God the Spirit, is in
analogous but not homologous. The Father-Son, in trinitizing God the Spirit, is in
the completed evolution of finite, reality, when the synthesis in the Supreme gives rise to
transformation of synthesis. Back in Chapter V, we considered what happened when in
their trinitizing union, these two experiential Deities seem to be transforming
themselves into two new experiential theses - the Supreme as the Thesis of the Total
Absolute, is seeking to gain entrance to infinity. What the Father-Son accomplishes in

We believe the central creation has its phases of existential absoluteness that are co-ordinate
with anything experiential that might appear in the Cosmos Infinite.

Given these distinctions we may approach the question of final destiny from a new
aspect.

We believe the repercussions of the Universal Deity will be vast and far-reaching.

The Urantia Book
A STUDY OF THE MASTER UNIVERSE
Lesson 552
First Epilogue: The Final Universe Age

As the new Central Deity begins the process of trinitizing, the Third Level of the Trinity of
Trinities cannot be completed.

For the synthesis of the Father-Son, we have noted that the first appearance of the

We are sure as to just what or who.

Our study of the master universe began with a Prologue in Eternity. In it we attempted to
examine certain precreative acts of existential Deity which set the space-stage for the
appearance of the eternal universe. We have the idea that the appearance of God the

We have made provision for eternal growth -growth with no limit.

We are sure that our study of the master universe will lead us to a greater understanding of
the nature of God the Universal Deity.
experiential Deity tries to approach infinity, it opens three new levels of the originates outside of infinity on sub-infinite levels) and seeks to penetrate. Once the three experiential Deities will disclose three additional levels of the function God the Absolute is super-creative. None of these levels is spoken of as absolute, to the ends of time and space, may be the opening of the final levels of What we have been observing, as we have been trying to follow God's purposes pure-eternity relationship, and as such, becomes utterly meaningless in terms of We submit that it is an existential-experiential association. As an existential cooperative creative agency for the Havona-expression of the Father-Son union.

Let us, then, consider the final associations of Dual-Deity. These last three thus do the Creator Sons of God experience the relationship of Father in and to In the next relationship of Son-Spirit) the Spirit, through his Creative Spirits, of creative self-expression with his co-ordinates, to the fullness of their capacity God initiates Reality by becoming the Father of the Original Son, then joins with of creative self-expression with his co-ordinates, to the fullness of their capacity unification of the Third universe. And the final association, Absolute and Father-Infinite, would seem to two, Supreme-Ultimate and Ultimate-Absolute, appear to be post-master-

Now that we have passed beyond the confines of the master universe does this that the trinitized expression of God the Absolute is sub-infinite. This means God c) The Deity Absolute. The most unique growth relationship of all is that which Experiential Trinity is the only one that is internal to another, being the Second The trinitization of God the Absolute, and the massive break-through into the trinitizing God the Spirit, the Third Person of existential Deity. The three persons let us go back to our study of the formation of the Trinity of Trinities and look divisions. We elect three classifications because it is the minimum number that progress, is to create some framework for thinking about the endless universe. It Here is a vital difference: The Spirit completes the existential actualization of God the Absolute begin the final experiential actualization of Deity.

trinitizing God the Spirit, the Third Person of existential Deity. The three persons that the trinitized expression of God the Absolute is sub-infinite. This means God everlast-
We end, as we began, with the Infinite

In one place in the Papers (1152.1)(105.0.1), they speak of all Reality as being symbolized by a great ellipse. It starts from an infinite and absolute Source and ever seeks a Destiny that is equally infinite and absolute. In the First Prologue to this study we sought to understand this Source. In the Last Epilogue we find ourselves again seeking after this same Source - only now we use another name, Destiny. In the beginning, and at the ending, we are searching for the Source-Destiny of Reality. This must be the Infinite, that Being who is best known to us as God.

As we have been attempting to follow the unfolding of God's purposes throughout the ages of the universes and across the light-years of space, we have reached certain conclusions. It appears he is engaged in the eternal project of revealing himself to, and of sharing his nature with, all of his Sons and his Son's sons - even as he bequeathed his absolute nature upon the First Son, and then shared the sovereignty of all creation with him, in their Spirit, and as the Trinity.

We have followed the divine expansion of God's creative forces and personalities from the shores of Paradise into the uttermost depths of outer space in the never-ending Cosmos Infinite. Yet, with all of this unimaginable expansion, God has neither increased nor decreased in value. The Infinite is unchanged! But the meaning of the Infinite, the meaning of God, has been modified, enriched, and enlarged, as concerns every single being who participated in the Supreme Adventure, the Ultimate Adventure, and the never-ending Absolute Adventure. (1261.2)(115:2.2)

When ascending mortals finally attain Paradise and find God, they have a finite experience in the comprehension of the Universal Father. As finaliters complete their service in the encircling superuniverses, they return to Paradise to find still more of the Father; they have grown in the capacity to comprehend. At the end of the Second Age, when we find the Supreme, we will have a comprehension-experience with the wholeness of Deity - Finite Deity. All of this should enable us to understand the Father as finite, God as he is knowable to finite creatures.

When we embark upon the Ultimate Adventure, we have embarked upon the quest for the Father as super-finite, the Father as absonite. We have seen what a very long time it will take to complete this quest; however, this goal does have a distant limit, and eternity endures, and sometime this limit will really be attained.

The final adventure - the Absolute Adventure - is without end. But nothing shall ever daunt us; nothing shall ever stop us; we shall never reach a stalemate, a final barrier to progress. We will really find God as Absolute, but we will never complete this discovery; the exploration of the infinity of God must be endless. We will find him as absolute, but we can never know him as infinite

"God, your Father, and my Father, is that phase of the Infinite which we perceive in our personalities as an actual experiential reality..." (1153.4)(105:1.7)

But still, we know the Infinite is there, that he is real, and that he is before the First Source and after the Final Destiny. At the end of time, we will still find truth in the words of the teacher of old, "Faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1)
§5. Magnitude of the Quartan Space Level

The Primary Space Level is symbolized by a distance of 16 miles. The Grand Universe 1 inch

The mass magnitudes in outer space will support these estimates. Here there are 70,000
galaxies. A superficial consideration of this data might suggest that the 375 million galaxies
physical creations. In this study, we will assume that the 70,000 aggregations are all in the
superuniverses and the Primary Space Level there is a quiet zone that

11. DETERMINATION OF PHYSICAL SIZE

One can determine that the Secondary Space Level encompasses an area of 640 square miles by squaring
the block, the living room, and the tennis ball.

When we think of our (32-mile) cubic city at the center of the moon, we are trying to feel the

If, in terms of our "scale inches," the transverse diameter of the fourth outer space level is 1,600

We have finally come to the estimation of the size of the outermost space level. Again we may

To derive the diameter, we double the number and come up with something less than 33 miles.

This is only a trifle more than one percent of 3,200 miles. Our estimates are on the order of 99

The mass magnitudes, and (2) Information pertaining to physical creations - mass magnitudes.

The Papers give just enough information about the physical size of creation to allow us to make

We can be rather sure at this point that the Primary Space Level is very much larger than the

If we are in error, even if Havona is much larger in space than we have

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When we think of our (32-mile) cubic city at the center of the moon, we are trying to feel the
If the associative level provides for the initial grouping of personalities and deities, then the

(6) The Actualizing-Potential Level

(4) The Coabsolute Level

FUNCTION

of the infinity of the three Absolutes of Potentiality. We visualize this as the sudden (non-

eternity “suddenly” appeared. (91,2) This new beachhead on the shores of infinity would appear

sudden crystallization of the “inner zone” of the Cosmos Infinite, much as the central universe of

experientials upon a supermaster universe field of creative expression.” This is designated a

the infinite cosmos.

This, then, is evidently the final out-reach of God the Absolute in the experiential penetration of

to that of Absolute and Father-Infinite is tantamount to the completion of the cycle of reality.”

We are informed (1171,5) that the transition of the Dual-Deity association of Ultimate-Absolute

INFINITE

creation. (93,5) If this is the case, then we may reasonably deduce that the Dual-Deity

things, we will find a parallel development. We are informed that the Spirit has the same

The Papers tell us (1171,5) that the Dual-Deity partnership of the Supreme-Ultimate will give

Ultimate will also become aware of their complete oneness, of their future-eternal

eternity. (90,2) At the ending (of all subabsolute growth), we believe that the Supreme and the

interdependence, hence will they also enter into the experiential partnership of future eternity.

Let us recapitulate what we know about the associations of Dual-Deity. They begin in past-

Pioneers: Trinity Consolidates) If this principle continues to apply in the growth cycles of the

level and brings the experiential deities and trinities, and the existential-experiential deities and

completed its growth. With the exhaustion of all finite growth potential and all absonite growth

the First Experiential Trinity unifies, the Ultimate emerges, and the master universe has

total threefold trinity can actualize and function; but, can neither unify nor function universally.

Experiential Trinity functioning on the experiential levels of absoluteness - quality-wise, if not

Appendix VI, §4; The Existential Mechanism) But these are the functions of an Existential

Appendix XXII, §5; Finite Power-Personality Synthesis as

extra-master-universe in function.

The Ultimate-Absolute would appear to sustain a relationship to the Supreme-Ultimate that is

extra-master-universe in function.

On the associative level, existential deity consummates the union of deity in the existential

Appendix XXII, §9; The Absonite Level: Power-Personality Synthesis) When the

10. FUNCTIONS IN THE MASTER UNIVERSE

§ 1. WHAT IS THE SUPREME-ULTIMATE?

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In the context, the 'Foreign' association of Supreme-Ultimate constitutes a functional bridge between the sevenfold Ultimate and the sevenfold Supreme. The Supreme-Ultimate is an expression of the ultimate resultant of the sevenfold master universe and it is the culmination of the seven levels of the six master universe ages. The Supreme-Ultimate is the final expression of the fullness of Supreme and Ultimate

The Supreme-Ultimate is a term found in the literature that describes the final expression of Supreme and Ultimate. It is used to denote the ultimate stage of the master universe. In the Urantia Book, the term Supreme-Ultimate is used to denote the culmination of the master universe and the beginning of the post-Supreme stage.

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The knowledge of the Father-as-absolute will be experientially attainable. But not universal

The Articles of Faith: God the Absolute

The Trinity Absolute, the very trinity that cannot unify and cannot personalize this same God

The Urantia Book

APPENDIX XXI: THE TRINITIZED NATURE OF GOD THE ABSOLUTE

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APPENDIX XXV: THE TRINITIZED NATURE OF GOD THE ABSOLUTE

The Articles of Faith: God the Absolute

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APPENDIX XXI: THE TRINITIZED NATURE OF GOD THE ABSOLUTE
See Appendix X, §7; Footnote: Trinity and Personality), the apparent pre-requisites of the three Absolutes - Deity, Universal, and Unqualified - would be united in and as one presence. And if they ever could become experientially unified (as they are existentially so unified) then eventuation, and super-creativity would finally become static because there would be nothing left to be unified. Visualization of the future would be better designated as the "hypothetical static-dynamic triad of trinities." In the writer's belief, this is the "other hypothetical static moment of eternity." But for the time being the Papers present of the causal-end of eternity. They describe "the hypothetical static moment when the Univedeum will enter its conditioned state of completeness." Within such a philosophic concept, which will never become a reality, we have probably come as close as human beings can come to understanding the meaning of eternity. What may we say about the Third Level? At this stage of development, the Universal Absolute and the Supreme- Ultimate have acquired sufficient limitations. Given such conditions, what would be present on the Third Level?

Deity, and Absolute Deity - and this would be the Absolute, with no qualifications or limitations. The First Level of the Trinity of Trinities consists of the Absolute Deity and the Supreme Ultimate Deity. It might include:

(a) The Trinity Absolute. The Second Experiential Trinity is still far from completely unified; it might be subinfinite, but probably not subabsolute. We believe that their trinitized expression of God the Absolute is qualified and incomplete, then it is impossible to experientize the existential Infinite. (1171,1-5) We may ask the question: Will the threefold trinity, as it pursues its eternal development, ever reach a level of completion? Will it ever "exist in reality," or is its present experiential status as a factual entity an illusion? At this point, the answer seems clear: the Trinity of Trinities cannot also form as a factual entity. The First Level of this multiple-trinity. And no matter how much growth or unification takes place, these three will always require compensatory support from the Paradise Trinity. Such compensatory action will not prevent the disappearance of the Second Level. And, if the trinitized expression of God the Absolute is qualified and incomplete, then it is unlikely that the threefold trinity will ever entirely stop because it is not likely that the threefold trinity will ever be able to unification in a final, total, or ultimate form. (15,8) It follows, that when Reality is projected on two subabsolute levels, this act of unification would be subinfinite, but probably not subabsolute. We believe that their trinitized expression of God the Absolute is qualified and incomplete, then it is impossible to experientize him) is unable to unify, and this trinity cannot unify because it is impossible to experientize the existential Infinite. (1171,1-5)

(b) The Second Level of the Trinity of Trinities consists of Supreme Deity, Ultimate Deity, and "the Absolute." The first two members are the Unrevealed Consummator of Universe Destiny. (16,5) It could hardly form as a factual entity. The First Level of this multiple-trinity. And, if the trinitized expression of God the Absolute is qualified and incomplete, then it is impossible to experientize the existential Infinite. (1171,1-5)

(c) Total unification. The whole Trinity of Trinities appears to have the characteristics of trinity, development, the Trinity of Trinities is by no means completely unified:

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§2. THE INVENTORY OF THREE TRINITIES

A qualitative inventory of trinities. What kinds of trinities are we studying? Are they all alike?

§3. THE TRINITY OF TRINITIES

The Papers inform us that the Trinity of Trinities is "an existential-experiential Trinity Infinite." (16,7) If this is the case, then it should exhibit some of the characteristics of an experiential trinity. The functions of trinity encompass the realities of deity. (16, 2) And, as we have already seen, the Univedeum, the Supreme Deity, and the Absolute Deity are all comprised of two parts: One is the Deity Absolute, the other is the Trinity of Trinities. The Deity Absolute is the "universe beyond (..." which, after great diversification and specialization, gives rise to the multiple trinities. And no matter how much growth or unification takes place, these three will always require compensatory support from the Paradise Trinity. Such compensatory action will not prevent the disappearance of the Second Level. And, if the trinitized expression of God the Absolute is qualified and incomplete, then it is impossible to experientize the existential Infinite. (1171,1-5)

§4. THE TRINITY OF TRINITIES - THE STAGE OF INCOMPLETION

We have already seen that the Trinity of Trinities is divided into three levels, the First, Second, and Third. The First Level consists of the Absolute Deity and the Supreme-Ultimate. The Second Level consists of Supreme Deity, Ultimate Deity, and "the Absolute." The Third Level consists of Deity, Universal, and Unqualified. The Third (and final) Level. We would designate this situation as Stage One in the formation of the multiple-trinity. And no matter how much growth or unification takes place, these three will always require compensatory support from the Paradise Trinity. Such compensatory action will not prevent the disappearance of the Second Level. And, if the trinitized expression of God the Absolute is qualified and incomplete, then it is impossible to experientize the existential Infinite. (1171,1-5)

§6. THE STAGE OF GROWING UNIFICATION: STAGE THREE

In the far, far distant epochs of the post-ultimate age the sometime emergence of the Trinity of Trinities will begin the final reunification of all actual (and actualizing) deity - existential and experiential trinities. On the Second Level there would be the union of Supreme Deity, Ultimate Deity, and "the Absolute." On the Third Level there would be the union of Deity, Universal, and Unqualified. And, if the trinitized expression of God the Absolute is qualified and incomplete, then it is impossible to experientize the existential Infinite. (1171,1-5)

§7. THE HYPOTHETICAL STAGE OF COMPLETION

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Site Index
Appendix XIX, §5; The Evolutions of Experiential Trinities

The evolutions of experiential trinities are significant in understanding the development of the universe. This section discusses the evolution of trinities and their roles in the universe, particularly focusing on the Trinity of Trinities.

### §1. The First and the Last Trinity

The First Trinity is the Initial Experiential Trinity, which is the first stage in the evolution of experiential trinities. It is characterized by the expression of God the Absolute and the Three Personals of the existential trinity - the Paradise Trinity.

### §2. The Second Level of the Trinity of Trinities

The Second Level of the Trinity of Trinities is the level of the experiential trinity - the Second Level of the Trinity of Trinities, which is the second stage in the evolution of experiential trinities. It is characterized by the expression of God the Absolute and the Three Personals of the existential trinity - the Paradise Trinity.

### §3. Members of the Final Trinity

The Final Trinity is the Third Experiential Trinity, which is the final stage in the evolution of experiential trinities. It is characterized by the expression of God the Absolute and the Three Personals of the existential trinity - the Paradise Trinity.

### §4. Functions of the Final Trinity

The Final Trinity functions as the unifying force of the universe, bringing about the unification of experiential deity. It is characterized by the expression of God the Absolute and the Three Personals of the existential trinity - the Paradise Trinity.

### Appendix VI; Total Deity in the

This appendix discusses the concept of total deity in the universe, focusing on the role of the Trinity of Trinities in the development of the universe.

In our study of the events of the remote future, it has often proven helpful to turn to the events of the past. This is because the future of the universe is determined by the actions and decisions of the past. The events of the past have a direct impact on the events of the future, and understanding these events is crucial to understanding the development of the universe.

Quantitative infinity can never be exhausted. (1168,7) What then would transpire as a consequence of such deity unity? (1173,1) But it will...

We would deduce that the trinity-union of Supreme and Ultimate Deity with the deity-presence of the Limited-Absolute; and this presence is a growing presence, a function absolutely, but not in the universal or infinite sense, except as its experiential expression. (ibid.) As participants in this projection of experientials, both appear to have become coabsolute in status.

Let us look rather carefully at the membership of the Third Experiential Trinity. Apparently it seems to embrace the grand universe of our galaxy and the other galaxies. This is a vast expanse of reality that encompasses the entire universe. In certain respects the trinitized expression of God the Absolute sustains a relationship to the ultimate being.

Let us again examine the events that inaugurate the Final Age and launch the final attempt to achieve complete unification. We would suggest that this be done on time-eternity levels and it must seek finite-evolutional levels of power-personality manifestation that were originally projected. (15,7) We would suggest that this be done on time-eternity levels and it must seek finite-evolutional levels of power-personality manifestation that were originally projected.
I. THE ABSOLUTE ORIGINAL. Since we are going to divide Reality between Actual and Potential, we immediately encounter the problem of how to classify God himself. He started it all, so (in a way) he is before either Actuals or Potentials. For this reason, it seems best to place him in a class all by himself:

(1) GOD, THE UNIVERSAL FATHER. He is truly infinite; he is the Source of all sources and the Center of all centers; all Reality (and especially personality) comes from him.

II. THE ABSOLUTE ACTUALS. These are sometimes called the Absolutes of Actuality. They are classified as "actual" because they are fully and factually in existence, and their universal gravity circuits control everything else that is actual.

(2) THE ETERNAL SON. The Absolute Person, the source and center of all things spiritual; universal and absolute spirit-gravity is centered in him.

(3) THE ISLE OF PARADISE. The Absolute Machine, the source and center of all things physical; it is the center of universal and absolute material gravity.

(4) THE INFINITE SPIRIT. The God of Action, the Father-Son in action; the source and center of mind; universal and absolute mind-gravity centers in him.

III. THE ABSOLUTE POTENTIALS. These are sometimes called the Absolutes of Potentiality. They are called "potential" because they are limitless reservoirs. They provide the "room" and the "stuff" out of which all of the post-Havona persons and universes have been created.

(5) THE DEITY (QUALIFIED) ABSOLUTE. This is the potential, the reservoir out of which emerge all new beings and other realities that are spiritual and divine.

(6) THE UNQUALIFIED ABSOLUTE. This is the non-deity (not-deity) reservoir out of which emerge all of the physical energies that are organized into the new material universes — the nebulae, stars, and planets of space.

(7) THE UNIVERSAL ABSOLUTE. This is the Absolute that links the other two together. This Absolute is a part of the Reality that is classified as Deity, and has to do with keeping everything in balance.
SUMMARY: THE SEVEN LEVELS OF TOTAL DEITY FUNCTION

I. PRECREATIVE LEVELS. Since these levels are precreative, they are originally occupied by existential Deity before the organization of the master universe. The Associative and the Potential Levels are, later on, also penetrated by experiential Deity, by the Supreme and the Ultimate. (See Second Prologue, Sec. 2., for our original study of these three levels.)

1. THE STATIC LEVEL. Here, Deity is quiet and unmoving. No plans have yet been made. God is self-existent and self-contained. God is!

2. THE POTENTIAL LEVEL. Here God has begun to plan, and these plans have accordingly become possibilities, potentials. We here encounter the Absolutes of Potentiality.

3. THE ASSOCIATIVE LEVEL. Here God has unified the two Absolutes (Qualified and Unqualified) in the Universal Absolute. He has also unified all Deity in the Paradise Trinity.

II. OUTGOING LEVELS. These levels are designated as outgoing, because on them, Deity is expansive and distributive. Here Deity is revealed to creatures, and hereon Deity becomes identified with creatures, goes into partnership with them.

4. THE CREATIVE LEVEL. On this level, Deity is beginning to draw upon the Absolutes of Potentiality in bringing new things and new beings into existence. The original expression of creative Deity is God the Sevenfold. (See Chapter I., Sec. 2. God the Sevenfold: Creative Deity.)

5. THE EVOLUTIONAL LEVEL. On this level we encounter creativity linked with time, creativity in which even creatures can participate. On this level, even Deity evolves. (See Chapter II., Sec. 2. God the Sevenfold: Evolutional Deity.)

III. INCOMING LEVELS. These levels are designated incoming, because on them Deity is consolidating and unifying everything that has taken place. The first such consolidation is on finite levels; the second, on absonite levels.

6. THE SUPREME LEVEL. This is the level of Deity in relation to the finite. On this level Deity consolidates all of the activities of the finite and unifies them in the Supreme. (See Chapter III., Sec. 1. The Emergence of the Supreme Being.)

7. THE ULTIMATE LEVEL. This is the level of Deity in relation to the absonite. On this level, Deity consolidates all of the activities of the absonite and unifies them in the Ultimate. (See page 93.)
## SUMMARY: A FUNCTIONAL PRESENTATION OF GOD THE SEVENFOLD

**GOD THE SEVENFOLD**

<table>
<thead>
<tr>
<th>(1) The Creator Sons</th>
<th>A Three-Level Grouping of God the Sevenfold</th>
</tr>
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<tbody>
<tr>
<td>THE SUPREME CREATORS. These three groups are the Corps of the Supreme Creators. They are the post-Havona creators of the universes of time and space, the local universes and the superuniverses. They work with the Deities and Trinity of Paradise to evolve the power of the Almighty, which is the experiential basis for the emerging sovereignty of the Supreme Being in the seven superuniverses.</td>
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<tr>
<th>(2) The Ancients of Days</th>
<th>(1) The Creator Sons</th>
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<tbody>
<tr>
<td>The Master Spirits</td>
<td>(2) The Ancients of Days</td>
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<tr>
<td>(3) The Master Spirits</td>
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</tbody>
</table>

| (4) The Supreme Being | ALMIGHTY POWER, deriving from all the Supreme Creators, is joined with the spirit person of the Supreme, deriving from the Paradise Trinity, by the action of Supreme Mind, which was bestowed by the Conjoint Actor. This takes place on the pilot world of the outer circuit of the central universe. |

<table>
<thead>
<tr>
<th>(5) The Infinite Spirit</th>
<th>TRIUNE PARADISE DEITY is the name sometimes used to designate this group, and sometimes it is the Paradise Trinity.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(6) The Eternal Son</td>
<td>We believe it likely that the Supreme Creators work with Paradise Deity in both respects — as the Three Persons and as the Trinity. The “union of the creative power of the Supreme Creators with the creative potentials of the Trinity is the very source of the actuality of the Supreme Being.”</td>
</tr>
</tbody>
</table>

| (7) The Universal Father | |
A SYMBOLIC PORTRAITURE
OF THE SEVEN MASTER SPIRITS

I. The Universal Father
II. The Eternal Son
III. The Infinite Spirit
IV. The Father-Son
V. The Father-Spirit
VI. The Son-Spirit
VII. The Father-Son-Spirit
STAGES IN THE TRANSITION OF REALITY FROM STATIC, TO POTENTIAL, TO ASSOCIATIVE
RELATIONSHIPS OF ADJACENT SPACE LEVELS

This chart is designed to show the relationships between any two (post-Havona) space levels that are adjoining. If the small ellipse at the center represents the grand universe, then the large ellipse is the first outer space level. If the small ellipse is the Primary Space Level, the large ellipse is the Secondary. If the small ellipse is the Secondary Space Level, then the large one is the Tertiary. And, if the small ellipse is the Tertiary Space Level, then the large ellipse represents the Quartan Space Level.
The innermost area, designated "P" is the Isle of Paradise. The surrounding area is the central universe, Havona. Surrounding Havona are the seven superuniverses; they are designated by number; our superuniverse, Orvonton, is number seven. The four outermost areas are the four outer quartan space levels of the Master Universe.
There are seven worlds in each of the circuits of the Father, the Son, and the Spirit. One billion worlds are distributed in the seven planetary circuits.