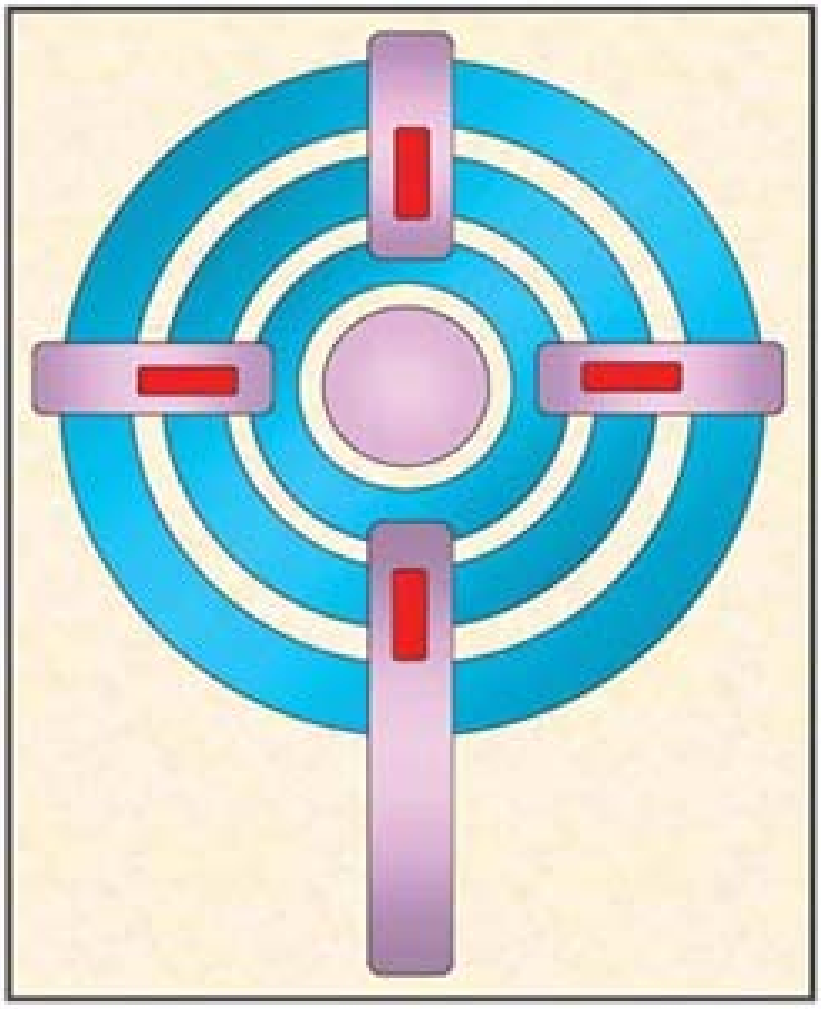
God, Man, and Supreme

(Chapter 3-5)



Origin and Destiny

Stuart R. Kerr, III

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NOTE: References to quotations in The URANTIA Book follow a standard nomenclature that is based on the original formatting as first published by the Urantia Foundation in 1955: For example, [UB 26:9:4 (295:2)] is broken down as [Urantia Book Paper 26: Section 9: Paragraph 4 (page 295: page paragraph 2)]. All prologues for each Paper are designated as Section 0. Any sub-paragraph quote that is cited where it begins within the paragraph as it is carried over onto a new page is designated as "page paragraph" 0.

CHAPTER THREE: COSMIC REALITY

The Universe of Universes
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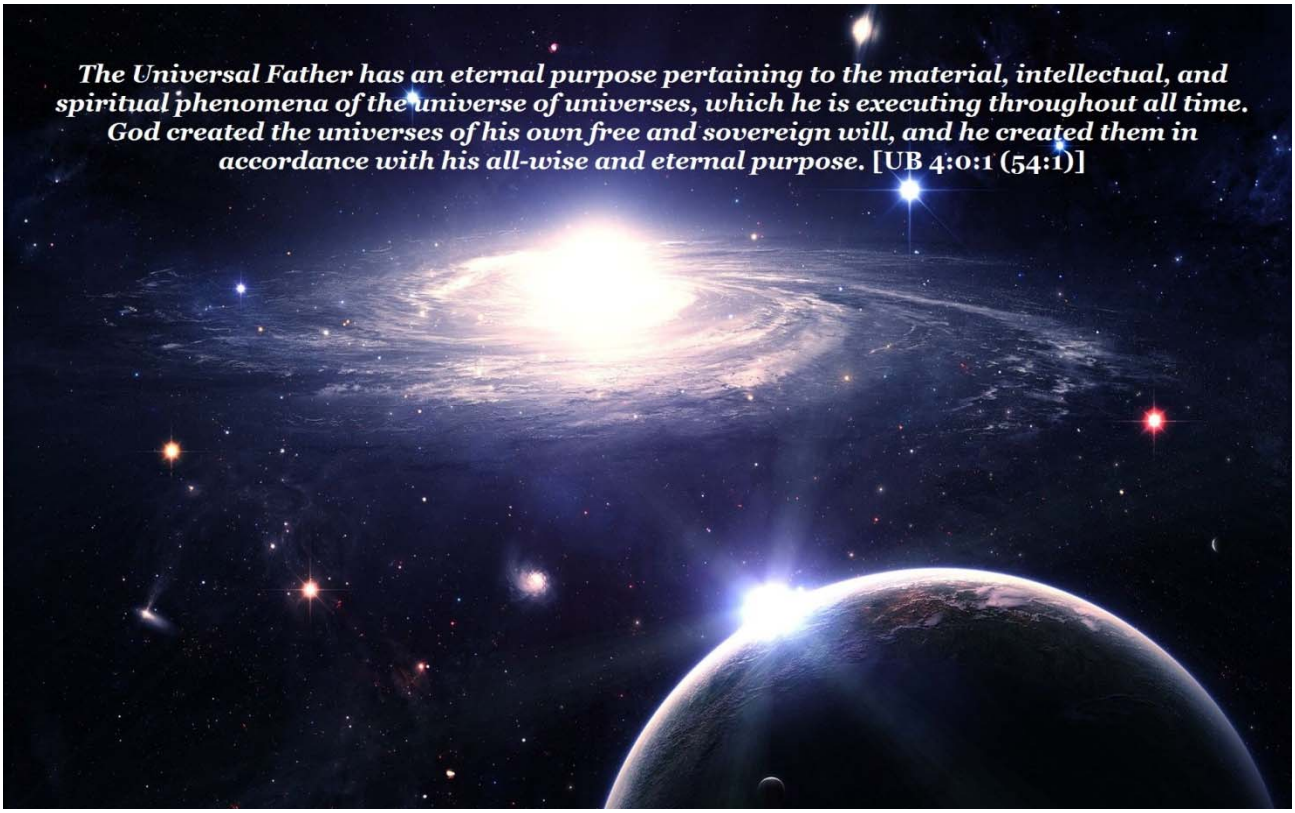
Universe of Universes

From eternity, God laid the foundations of the heavens and the earth.



God expresses his creative will on three different "experiential" levels of reality. - the finite level of the Supreme, the absonite level of the Ultimate, and the superultimate level of the Absolute. These three levels of universe expression take on different forms and phases of creative Deity expression. The term experiential here designates reality that is subject to evolutional growth, where potential realities must evolve and emerge to become fully actualized, and where perfection is a goal to be achieved. Experiential is used to distinguish these three sub-infinite and non-absolute levels of progressive reality expression from the

existential (changeless) and infinite level of eternity - the absolute level of Paradise. Paradise is the eternal center of the universe of universes and the abiding place of the Universal Father, the Eternal Son, and the Infinite Spirit. The three experiential levels of creation are expressive of different modes of Paradise Deity manifestation, and each sub-Paradise level of creation is personalizing a Deity being of expressed divinity. All three of these derivative Deity personalities are not yet fully existent; they are in process of actualization. They have origins, though they are eternal in destiny.

The Absolute Level of Paradise - this is primal and original reality and the unqualified unity of infinity. The ***Father-I AM*** perfectly unites "the divergences of all reality with an existential majesty that is absolute." [UB 106:9:1 (1173:2)] ***The Isle of Paradise*** and the surrounding creation of ***Havona*** make up ***the central universe*** of perfection.

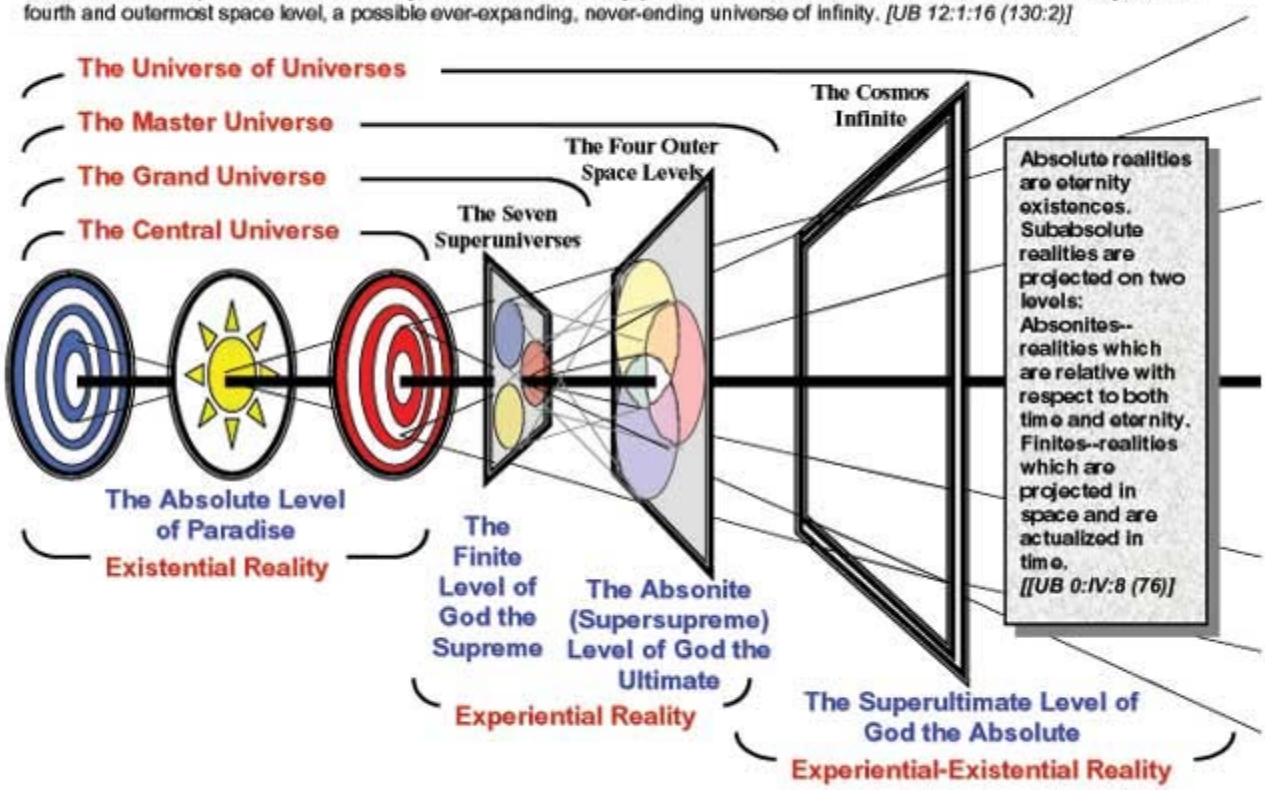
The Finite Level of the Supreme - this is the time-space evolved unification of four phases of experiential Deity reality - universe power controlled through mind and spirit-unified in the creative presence of personality. This level will power-mind-spirit-personality actualize the ***Supreme Being*** as evolutionary-experiential self. ***The seven evolving superuniverses*** of the ***grand universe*** revolve around the nuclear core of the central universe.

The Absonite Level of the Ultimate - this is the transcended time-space eventuation of omnipotent, omniscient, and omnipresent Deity expression. This level is actualizing in the personal Deity of ***God the Ultimate***. ***The four outerspace levels*** of universe creation that comprise ***the master universe*** revolve around the grand universe as its nucleus.

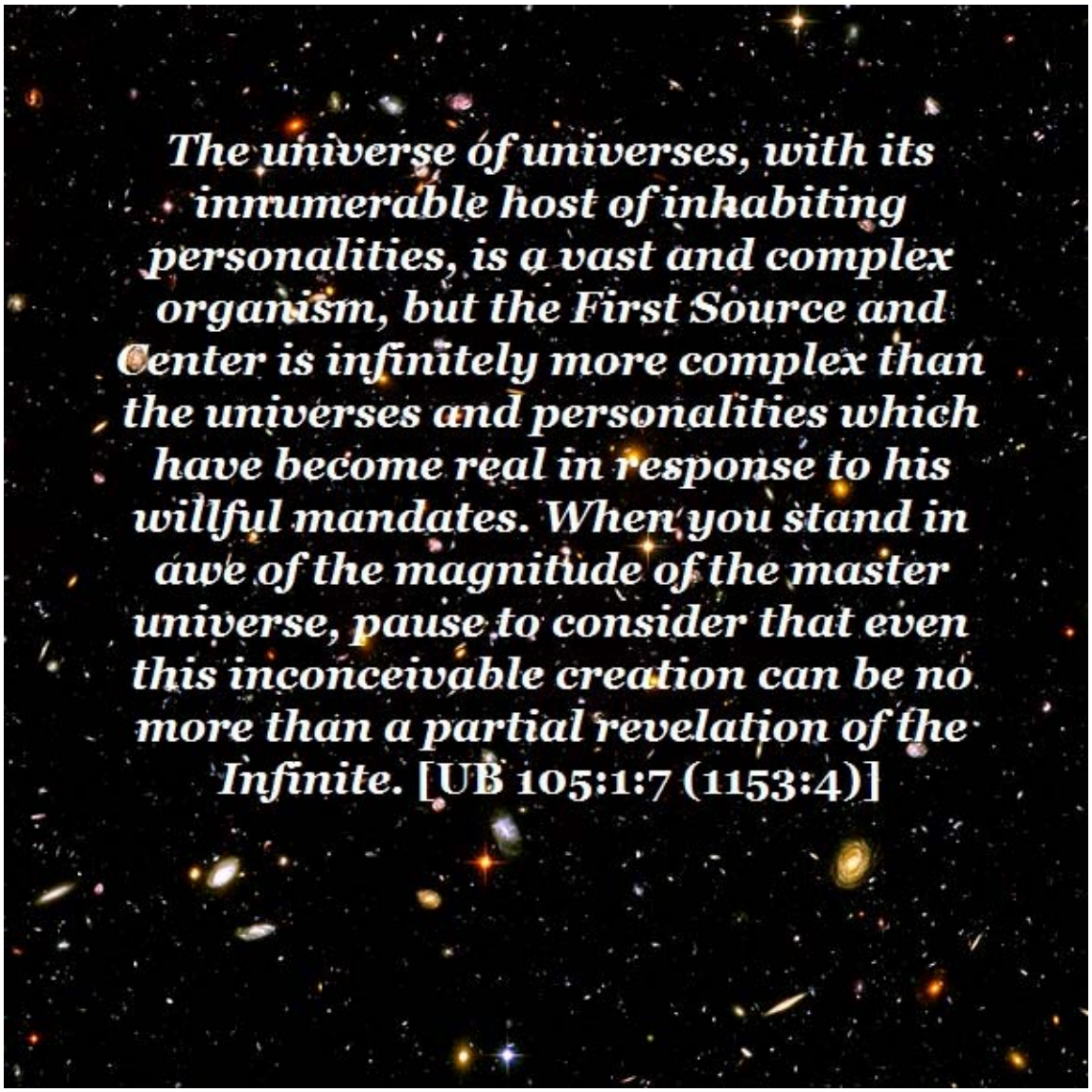
The Superultimate Level of the Absolute - this is the experiential-existential realization of absolute divinity and the unification of absolute meanings on absolute levels of expression. ***God the Absolute*** is the realization-attainment goal at this level of personalizing Deity. As there is an inexhaustible supply of potential from infinity for experientializing into actual reality, the idea that there can be a final containment for creation is inconceivable. For this reason, the superultimate creations of ***the cosmos infinite*** present a boundless creation encompassing a ***universe of universes*** with its three successive universe nuclei - the master universe, the grand universe, and the central universe.

Universe Levels of Reality

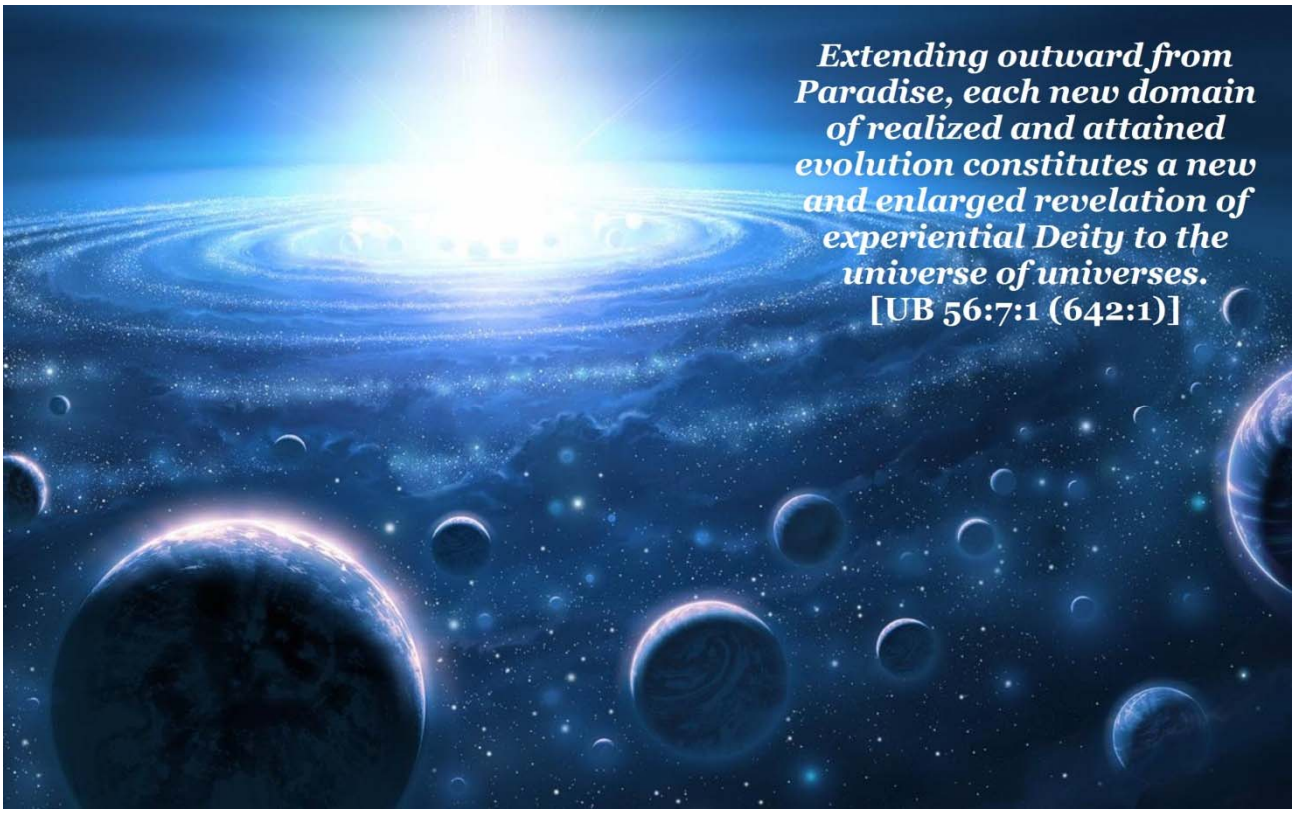
The central universe is the creation of eternity; the seven superuniverses are the creations of time; the four outer space levels are undoubtedly destined to eventuate-evolve the ultimacy of creation. And there are those who maintain that the Infinite can never attain full expression short of infinity; and therefore do they postulate an additional and unrevealed creation beyond the fourth and outermost space level, a possible ever-expanding, never-ending universe of infinity. *[UB 12:1:16 (130:2)]*



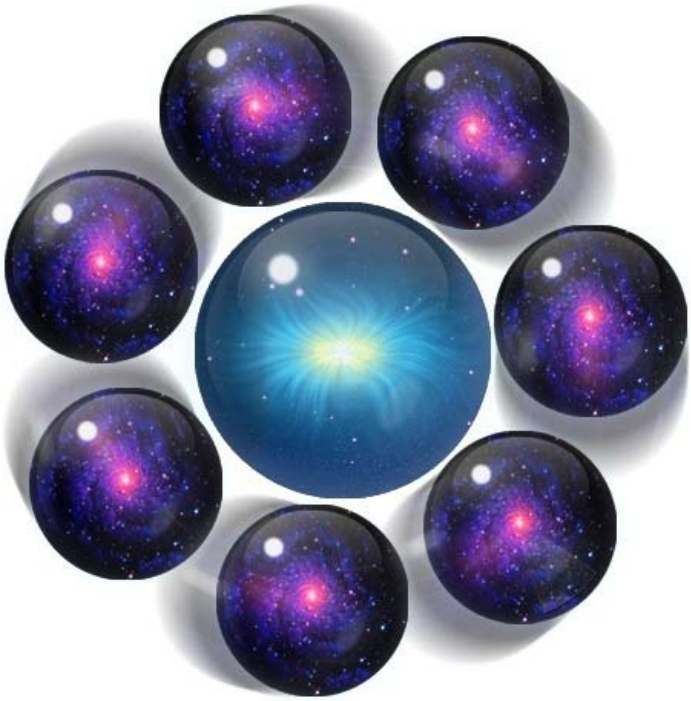
The Universal Father, through the mechanism of evolutionary Deity, is actually engaged in the stupendous and amazing act of personality focalization and power mobilization, on their respective universe meaning-levels, of the divine reality values of the finite, the absonite, and even of the absolute. *[UB 0:IX:3 (13:1)]*



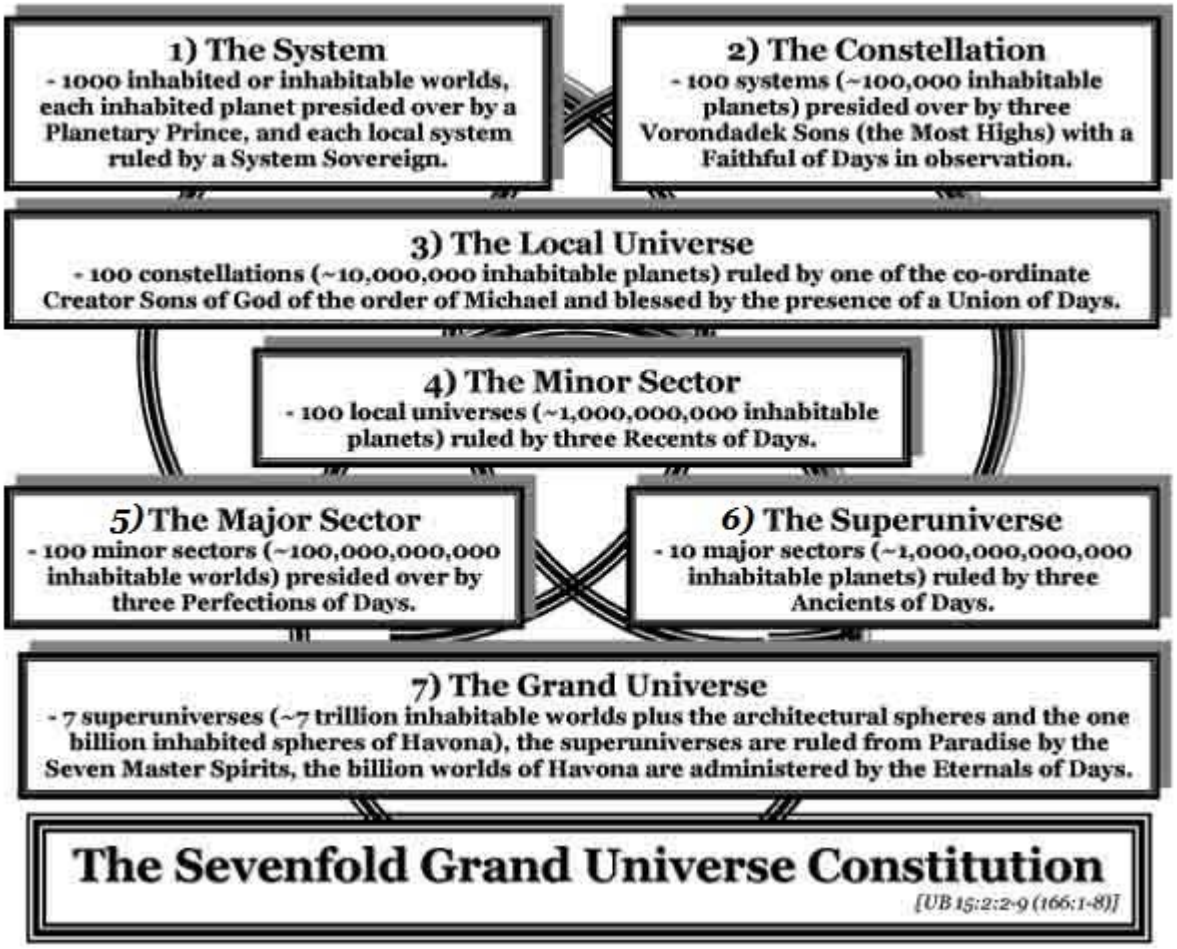
The universe of universes is reflective of deity activities on diverse levels of cosmic realities, mind meanings, and spirit values. Absolute Deity manifests itself in a supremely unified and ultimately co-ordinated universe of universes. The totality of the universe of universes comprises an integrated mechanism that is mind planned, mind made, and mind administered. Just as the perfect and eternal central universe of Paradise-Havona provides a dynamic nucleus for the perfecting growth of the encircling seven superuniverses of the grand universe, the evolutionary growth of the finite grand universe acts as a nuclear seed that repercusses in new manifestations of deity expression on the absonite master universe. The divinity manifestations of the master universe that eventuate within the transcendent deity level of Ultimacy will have their nuclear ramifications throughout the cosmos infinite.



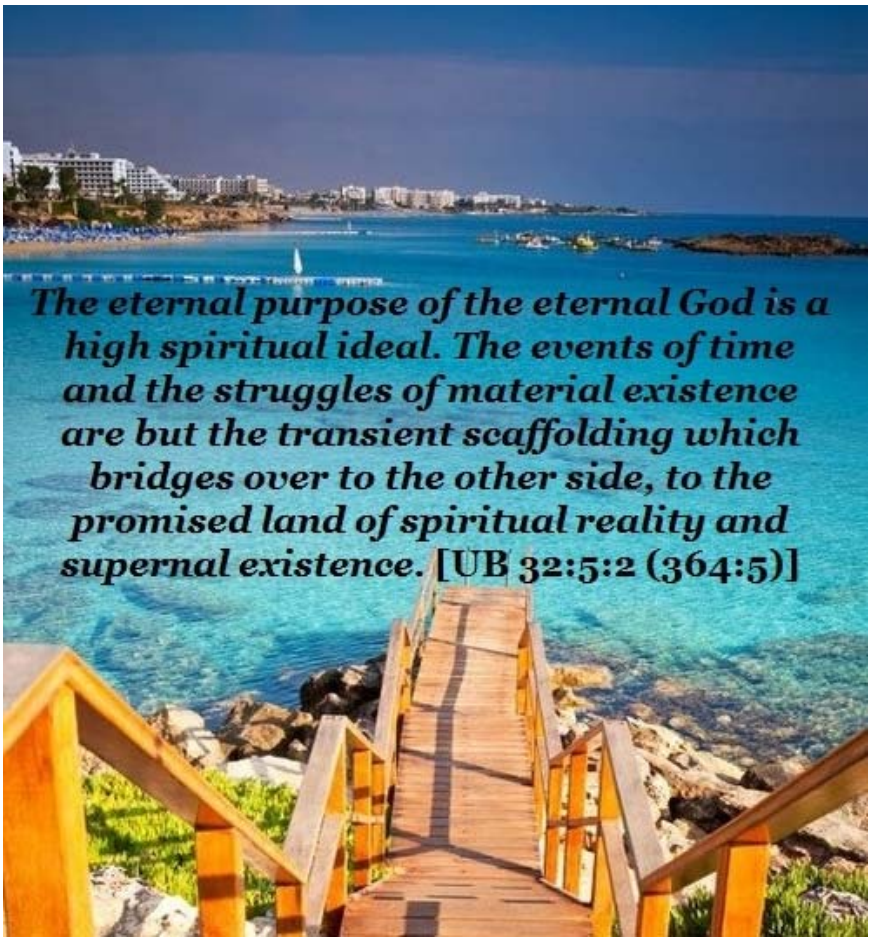
The Supremacy of the Grand Universe



Your world, Urantia, is one of many similar inhabited planets which comprise the local universe of Nebadon. This universe, together with similar creations, makes up the superuniverse of Orvonton, from whose capital, Uversa, our commission hails. Orvonton is one of the seven evolutionary superuniverses of time and space which circle the never-beginning, never-ending creation of divine perfection--the central universe of Havona. At the heart of this eternal and central universe is the stationary Isle of Paradise, the geographic center of infinity and the dwelling place of the eternal God. [UB 0:0:5 (1:6)]



Our Paradise Father sets the stage for our particular creation (the Deity realm of Supremacy) as a finite reality; it is conditioned by time and space, it has a beginning and it has a foreordained destiny. This creation is experiential - events occur in time-conditioned sequences, and they are constrained within limiting spatial boundaries. The Universal Father is not restricted or conditioned by the limitations he has imposed on his time-space creations. He is above time and space; he is not handicapped, or bound, by his creation. His reality, as it exists on his eternal abode of Paradise, is absolute reality - it is eternity existence, it is existential. The finite reality that characterizes his Supreme creation can be envisioned as being projected in space and actualized in time, and this reality is intended to be experiencible. The experiential events of time flow ever onward as the moving image of eternity within a finite space that represents the fleeting shadows of Paradise realities. Finite reality is undergoing purposed mobilization and perfecting unification, and the energy that drives the reality of this finite cosmos originates within the eternal purposes of the Universal Father.



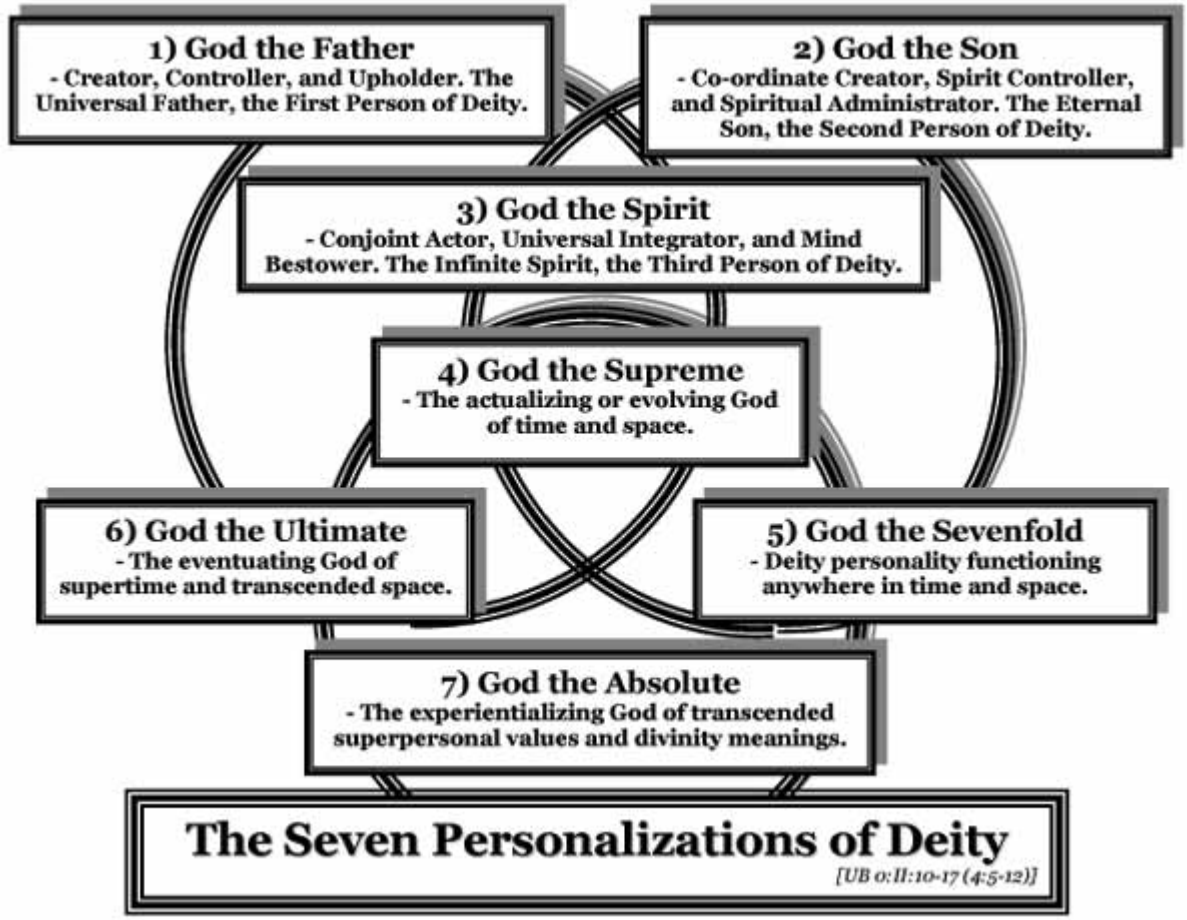
The grand universe is at present the only organized and inhabited creation of the three projected experiential levels of Deity expression. The seven evolving superuniverses of the grand universe are the creations of time, and they are destined to achieve the settled stages of light and life. This status of experiential completion will be achieved as a result of time-space conditioned evolutionary growth. There will be total cosmic integration of mind-mediated spirit control over the material phases of the grand universe. This eventual synthesis of spirit and matter through mind is driven by all participating personalities, both creature and divine, within the inhabited creations. This sovereign effort will unify all seven of the evolving superuniverses of time and space culminating in the realized Deity of the Supreme Being.

The grand universe creation of the seven superuniverses will become a perfected reflection of the perfect Havona pattern. The spirit influence of God the Supreme, previously only to be found from Havona, will now effect the dominance of Supreme perfection throughout all the superuniverses in the grand universe. Because God the Supreme is experiential in nature, we will all be able to share in our own experience of God the Supreme. The emergence of the Supreme Being will be a unified embodiment of evolved deity on the grand universe scale.

GOD THE SUPREME
[UB 0:II:16 (4:10)]

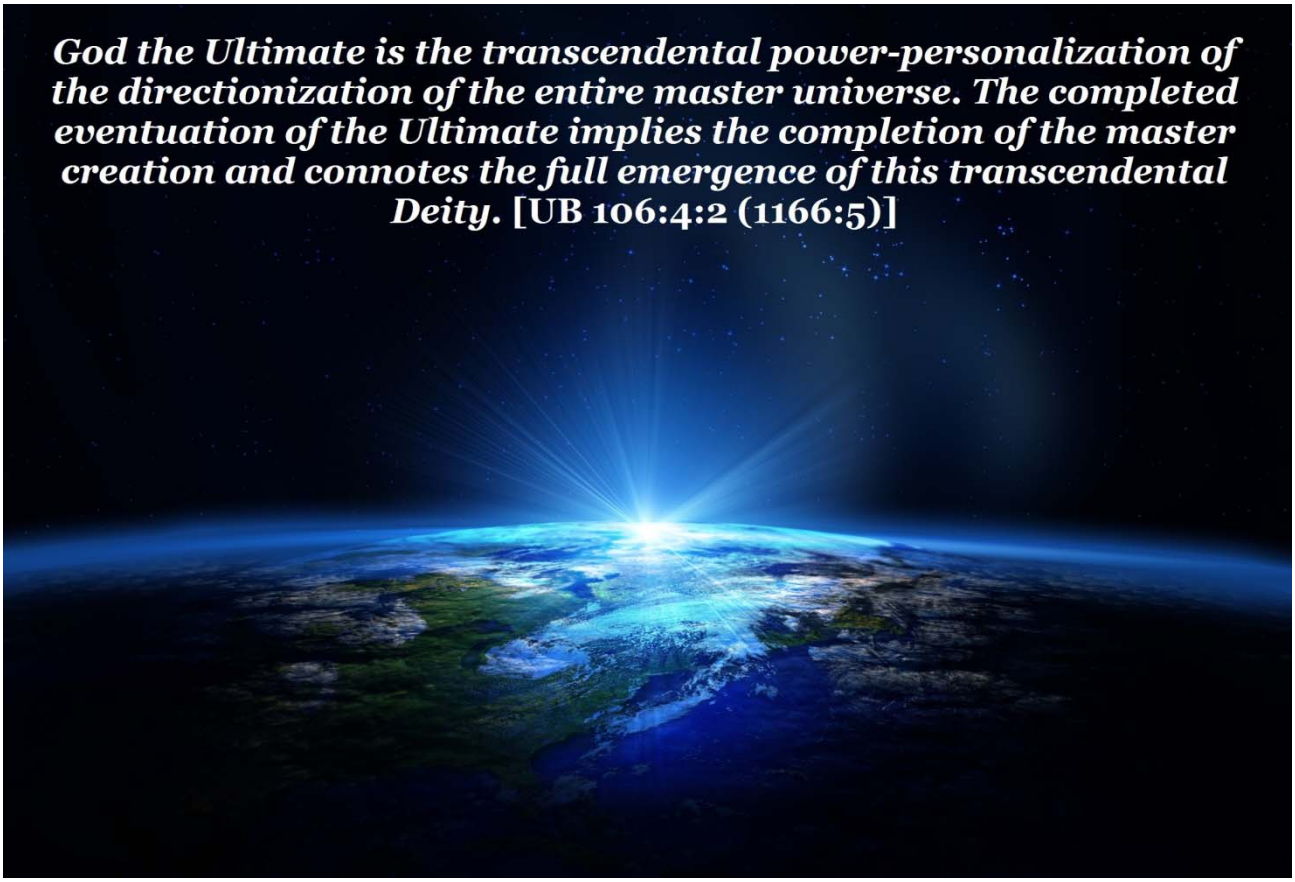
- **The actualizing or evolving God of time and space**
- **The first experiential level of unifying Deity manifestation**
- **Personal Deity associatively realizing the time-space experiential achievement of creature-Creator identity**
- **The achievement of Deity unity as the evolving and experiential God of the evolutionary creatures of time and space**

In the current grand universe age of the evolving Supreme Being, the seven superuniverses of time and space are kept in isolation from one another in order to maximize their diverse potentials for growth. Each superuniverse reflects a different portraiture of various combinations of the three personal Deities of the Paradise Trinity as these are influenced under the immediate supervision of one of Seven Master Spirits. Upon the settling of all seven superuniverses in the attained stages of light and life, the imposed boundaries dividing these seven superuniverses will be lifted and there will follow an unprecedented surge of supreme coordination on all levels of spirit, mind, and matter. The evolving and experiential Supreme Being will at the same time experience an accelerated factualization of personality-sovereignty.



The Ultimacy of the Master Universe

The four outer space levels that complete the boundaries of the master universe around the nuclear core of the grand universe are destined to eventuate-evolve the Deity level of Ultimacy. This absonite level of the Ultimacy of Deity transcends the time-space constraints that characterize the finite grand universe. That is to say, the absonite transcends the time-space constraints of the finite. This superfinite level is both antecedent to and consequent of the finite progressions of the time-space Deity level of Supremacy. It pre-dates and influences the current universe age of finite Supremacy, and it is post-Supreme responsive to those significant events occurring within the seven superuniverses of the grand universe.



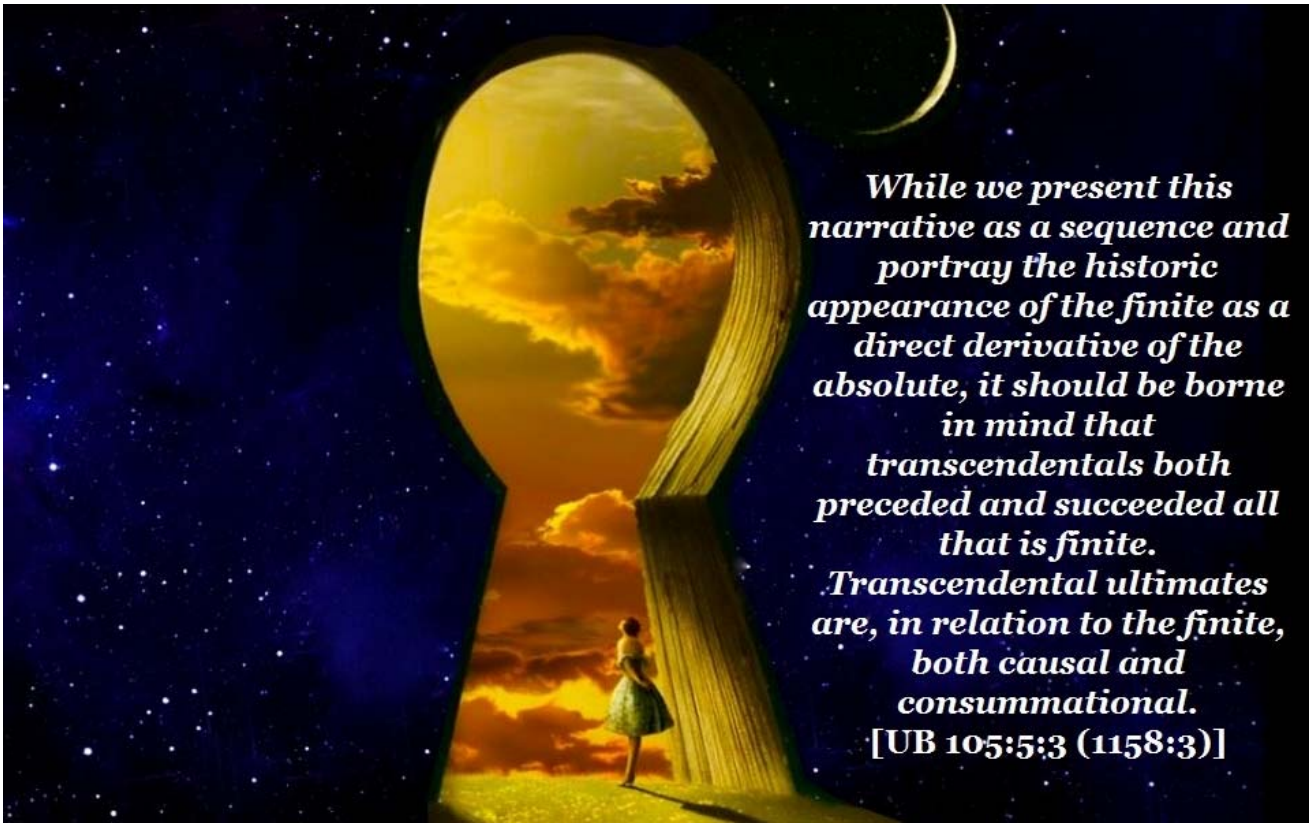
Just as God the Supreme is both spiritually and personally present in Havona, God the Ultimate is also present in Havona in an absonite (superfinite) and superpersonal sense. Whereas God the Supreme is exerting a spiritual influence on the time-space creation of the grand universe, God the Ultimate effects his influence in transcendence of time and space to the outer borders the four outer space levels of the master universe. In the same sense that the emergence of the Supreme Being is the culmination of all evolutionary-experiential reality, the Ultimate is the fulfillment of all transcendental-eventuating reality. God the Ultimate is power-superpersonalizing throughout the master universe.

The Deity level of Ultimacy provides both a guiding blueprint as well as a destiny-controlling objective for the finite creations of Supremacy. In this way, the Ultimate functions to relieve and resolve reality tensions that inevitably occur when existential Deity purposes to create sub-absolute creations. The Ultimate acts as a tension-releasing buffer between the finite creations of the Supreme and the absolute reality of eternity.

GOD THE ULTIMATE
[UB 0:II:17 (4:11)]

- **The eventuating God of supertime and superspace**
- **The second experiential level of unifying Deity manifestation**
- **The attained realization of the synthesized absonite superpersonal, time-space transcended, and eventuated-experiential values co-ordinated on final creative levels of Deity reality**

The Ultimate is more than a simple projection onto the transcendental field of the super-Supreme. The Ultimate is self-projecting and time-space-transcending Deity; the Ultimate is an eventuation of new phases of Deity realities. The transcendental level of Ultimacy both precedes and follows the expression of the finite level of Supremacy. The downstepping of the absolute reality of the eternal infinite into the finite realm of time and space must always first pass through the transcendental Deity of Ultimacy, and the elevation of supreme ideals and values to the consummational status of divine perfection must always traverse through the transcendental level of Ultimacy.



Transcendental ultimates are subinfinite and subabsolute, but they are at the same time superfinite and supercreational beyond just a time-space sense. Evolutionary change in the transcendental sense comes about by the process of eventuation. God, as a superperson, eventuates. Transcendental realities eventuate the integration of absolute supervalues with the maximum values of finites. From the finite time-space perspective, transcendentals appear to eventuate as a consequence of finite influence. However, from the eternity viewpoint, transcendentals anticipate the emerging manifestations of the finite realm. For example, when the absonite Architects of the Master Universe eventuate a universal plan, the Supreme Creators act to bring it into existence throughout the realms of time and space.

Transcendental ultimates eventuate universe functions that exceed the simple sum of their component members. Systematic eventuation of multiplex compositions results in more than just a direct relationship of complexity for its component parts. The systematic coordination of the total composition results in an enhancing synergy that eventuates in the revealment of ultimate values and meanings. The Ultimate is a supersupreme eventuation of Deity and a superexperience and superfinite manifestation of God the Ultimate. The Ultimacy of Deity acts to eventuate new universe capacities by transforming undifferentiated potentials into well-defined plans of action on the transcendental level of the Ultimate.

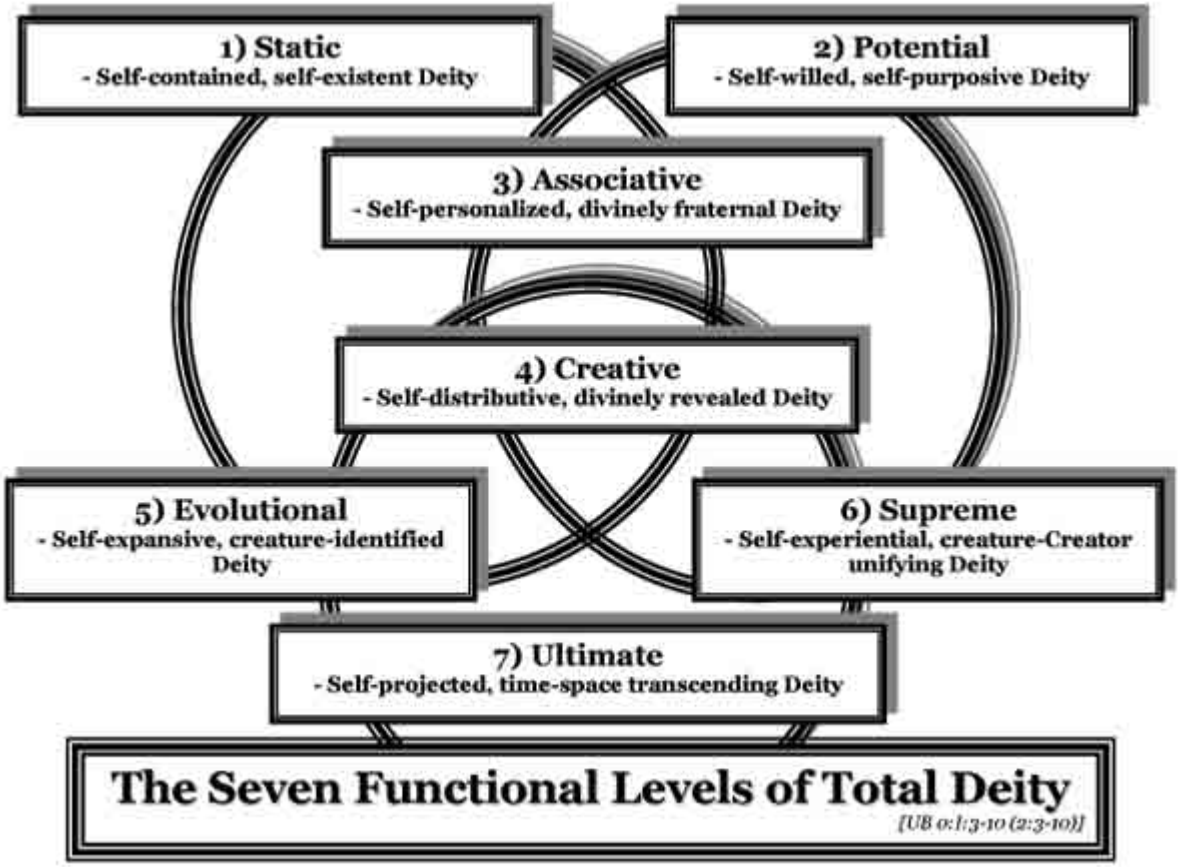
The Absoluteness of the Cosmos Infinite

The level of the experiential-existential absolute implies the projection of experientials upon a supermaster universe field of creative expression. This level of Deity expression extends out into a cosmos infinite - it yields no limit of expansion extending beyond the master universe because that would require that the existential potentials of absolute infinity could be fully actualized in absolute experience. To limit the actualization of the Absolutes of potentiality would be to theoretically achieve final expression of Deity in the sub-absolute creations. This means that you could somehow exhaust infinite potential, that you could "draw all of the water from a bottomless well." However, it is well nigh incomprehensible as to how there could consummate the absolute actualization of an infinity of potentials.

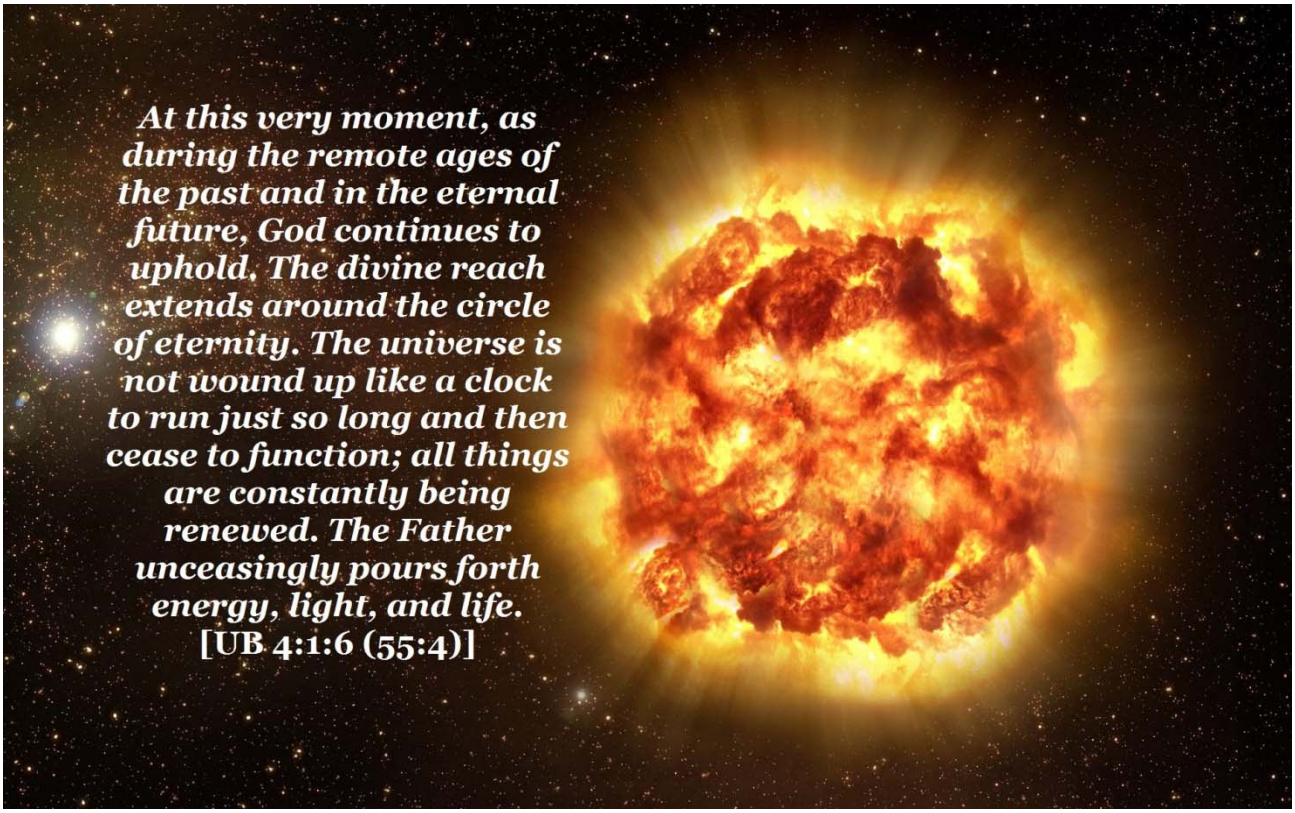
God the Absolute transcends even the superpersonal values and divinity meanings made manifest by God the Ultimate. God the Absolute is the final expression of experiential Deity. The emergence of God the Absolute would signify the full depletion of personalizable Deity expression and self-realization. It would likely imply the experiential uniting of the existential Deity Absolute with the existential Unqualified Absolute.

GOD THE ABSOLUTE
[UB 0:II:18 (4:12)]

- **The experientializing God of transcended superpersonal values and divinity meanings (now existential in the Deity Absolute).**
- **The third and final experiential level of unified Deity expression and expansion .**
- **A level of transcended superpersonal values and divinity meanings.**
- **The exhaustion of personalizable expression.**
- **The depletion of capacity for self-realization.**
- **The transcendence of self-revelation to successive and progressive levels of other-personalization.**
- **The experiential identification of the Deity Absolute with the Unqualified Absolute.**



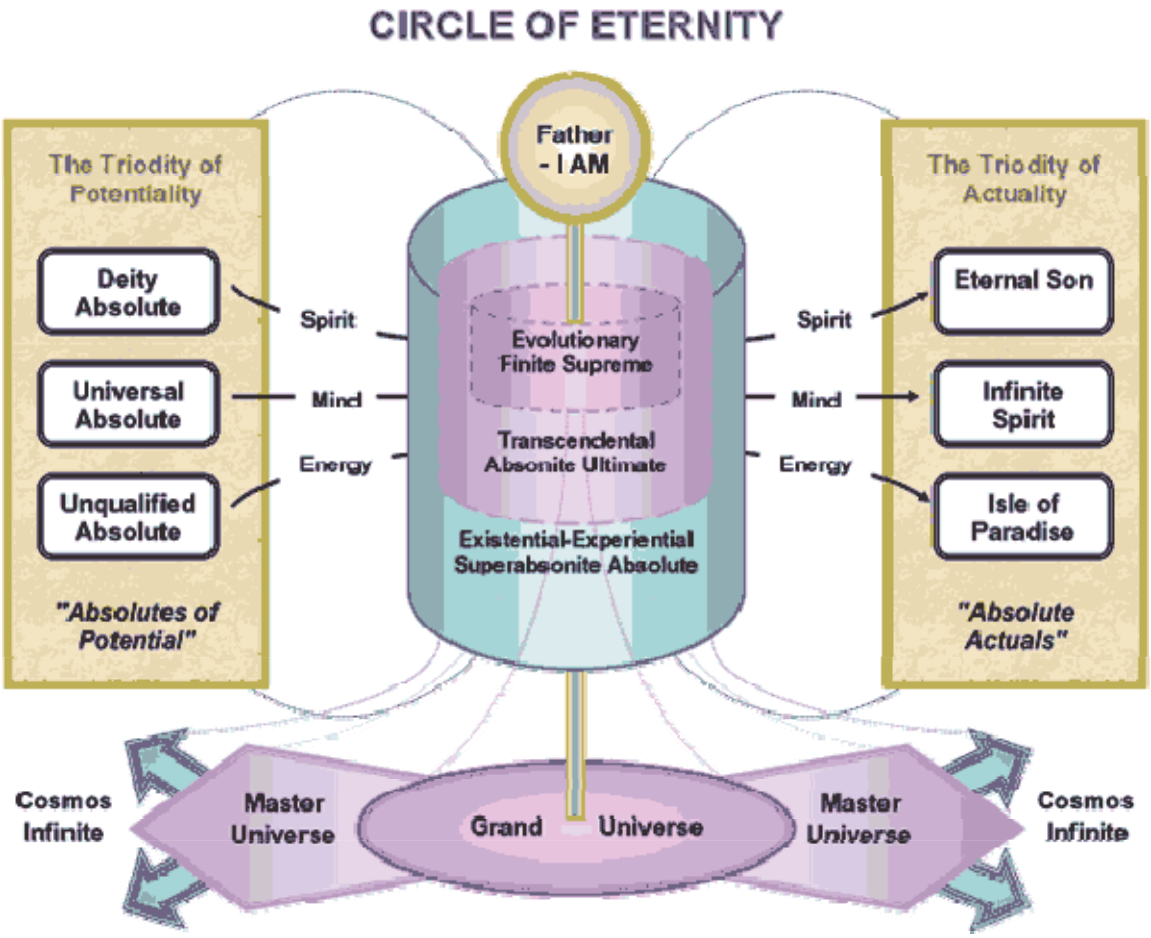
The Circle of Eternity



God inhabits and rules the circle of eternity. His eternal nature is a never-beginning and never-ending circle. The Father exercises ever-expanding consciousness and ceaseless self-realization within this never-ending circle of eternity, he "upholds the worlds in space and swings the universes around the endless circle of the eternal circuit." [UB 3:2:2 (46:6)] Reality is without limitation within the cosmic circle of eternity - it is universal, eternal, absolute, and infinite. Within the eternity cycle, divinity transcends and masters time-space. The universe of universes eternally circles around the Paradise source and center of all things and beings.

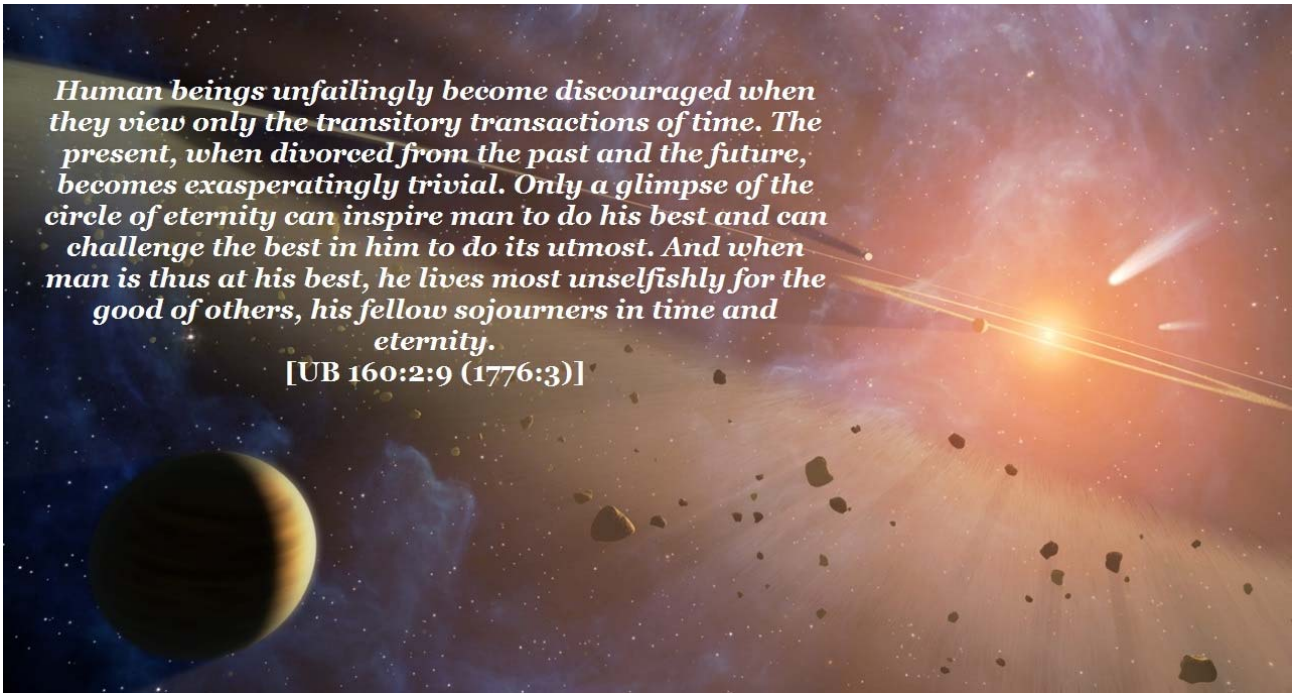
God's purposes and plans for his creation may seem to vary from one universe location to another and they may depend on whether we are looking at their impact on the microcosmic or the macrocosmic aspects of his creation, but looking out from the circle of eternity there is perfect unity of intent and implementation. From the absolute perspective, all reality is majestically uniform and secure, being indelibly stamped with the divine mark of destined perfection from the circle of eternity. The Paradise Father enters into mutually interdependent partnership with the Eternal Son for carrying out their joint intentions throughout the full encompassment of the circle of eternity. In fact, all seven of the co-ordinated Absolutes of Infinity "encompass the circle of infinity throughout the endless cycles of eternity." [UB 104:3:13]

The universe of universes is overshadowed by the presence of the three Paradise Deities - their triune Deity presence arcs around the circle of eternity. Eternity is a limitless and unified cycle that is amazingly synchronized with the successive cycles of finite time. Within the circularity of endless existence, the contrast of time flashes by in the endless swing around the eternal circle encompassing the dwelling place of the Paradise Father. The entire physical cosmos itself ever swings around the circle of eternity. The mystery of eternity-infinity can best be comprehended "as an almost limitless ellipse which is produced by one absolute cause, and which functions throughout this universal circle of endless diversification, ever seeking some absolute and infinite potential of destiny." [UB 105:0:1 (1152:1)]



Mortal ascenders will eventually learn to transcend their limited perspective of finite time-space existence; they will begin to assimilate their experiences more holistically. The distinction of time-conditioned succession of events will begin to dissipate and such an ascender will begin to intuit a sense of the "eternal now" moment. Past, present, and future begin to be seen together in unity and events "will be viewed as a whole and perfectly related cycle; in this way will circular simultaneity increasingly displace the onetime consciousness of the linear sequence of events." [UB 130:7:6 (1439:3)] Ascenders are

becoming a part of the progressive procession of eternity, "swinging on forever with the worlds of space around the circle of the eternal ages." [UB 32:5:4 (365:0)] When ascending mortals achieve spiritual perfection and can claim final residence on Paradise, they "will partake of the 'essence of divinity' and the 'spirit of supremacy' and thus really begin to function in the circle of eternity and in the presence of the Trinity." [UB 26:7:4 (293:2)]



CHAPTER FOUR: LEVELS OF DEITY EXPRESSION

Personality, Spirit, Mind, and Matter
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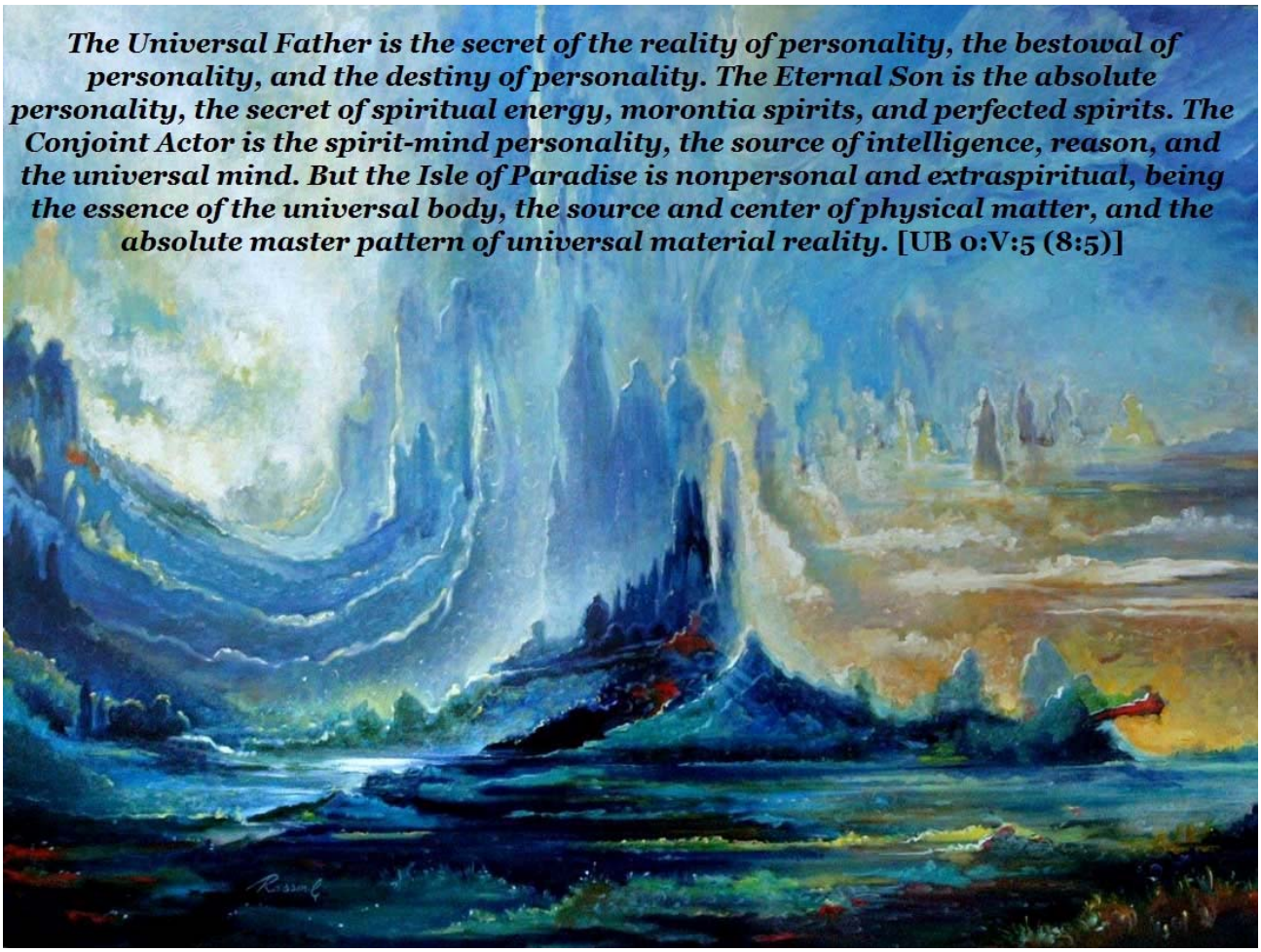
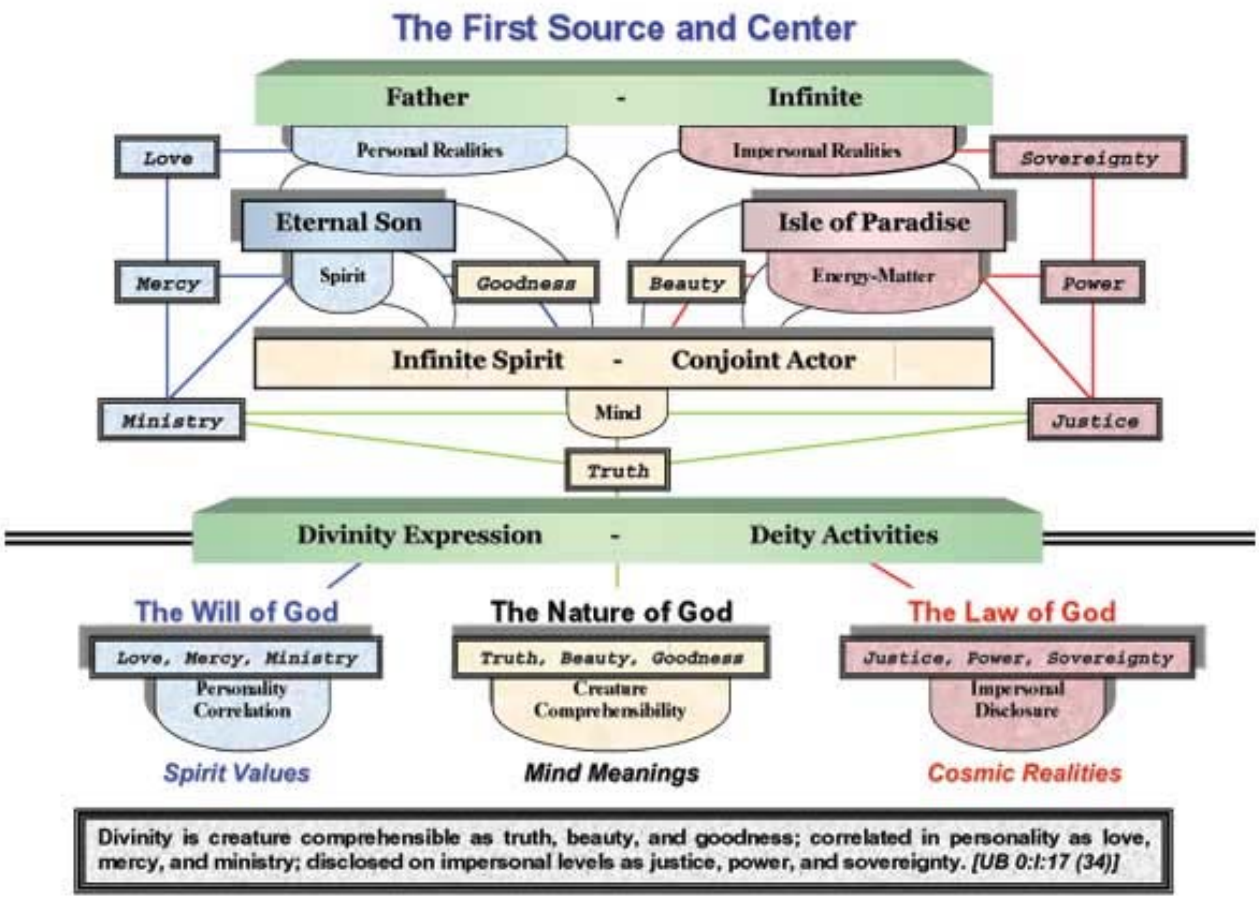
Divergence and Convergence
Light and Shadow
Projection and Image

Personality, Spirit, Mind, and Matter





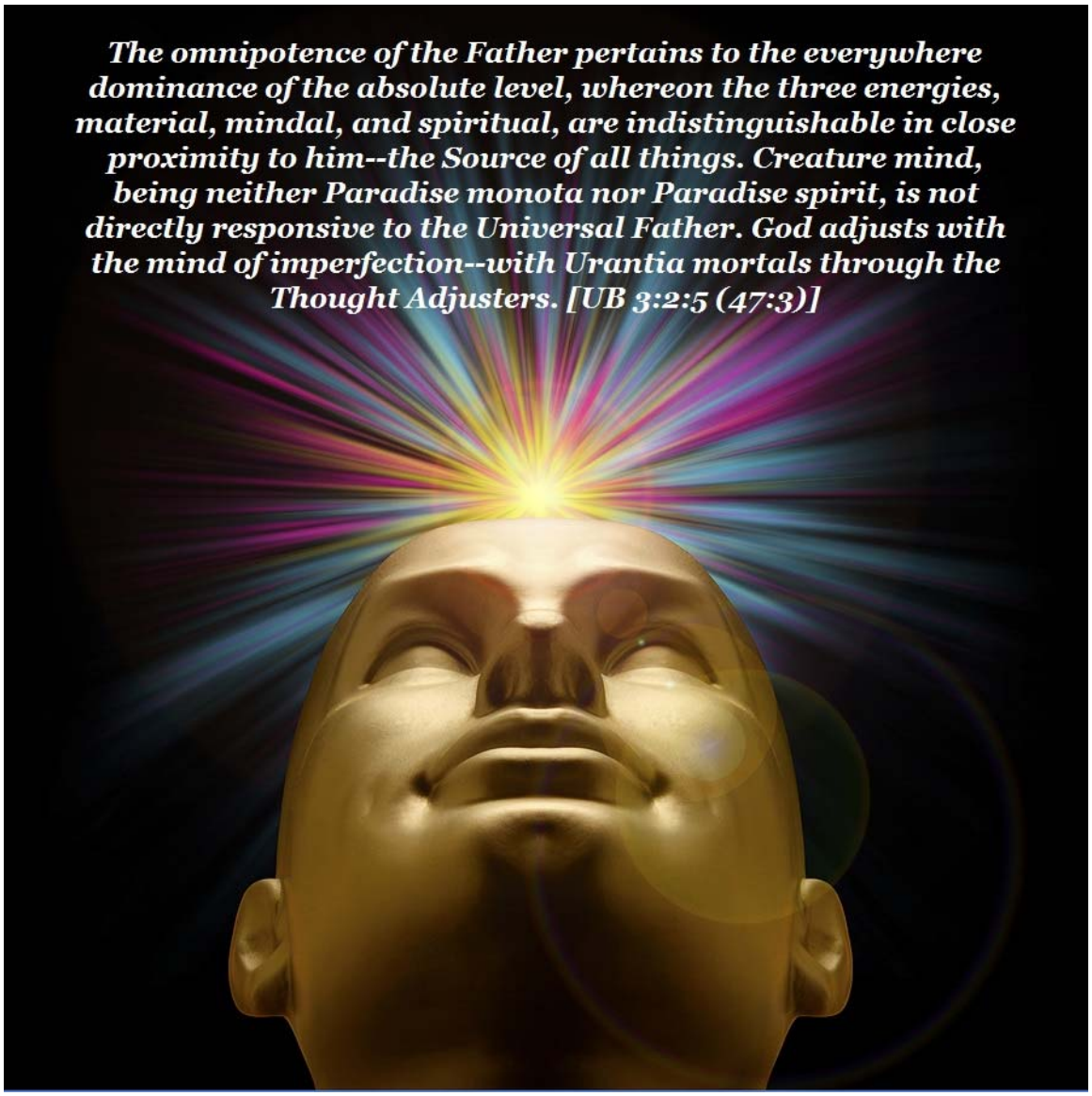
Our Father in heaven is a personal being, he is the original personality and all expressions and levels of personality are encircuited to his primal domain. The Father, by being personal God, is endowed with absolute, primal, and unlimited free will - free will is the essential endowment characterizing personality. The Eternal Son is eternally present with the Father as the absolute personality, and all other bona fide personalities share in this nature of being personal. Personality may be identified with various associations of spirit, mind, and matter, but personality is not to be equated with these systems of spirit, mind, and matter. Rather, it is the presence of personality that brings these various associations of spirit, mind, and matter into a unified reality of identity.

As the Father is the origin and destiny of all personality, the Eternal Son is the source and center of any and all realities of spirit. Spirit reality implies the highest ideal of purpose and carries with it real qualities of meanings and values. All spirit is inexorably drawn into the personal presence of the Eternal Son. Spirit is that dynamic quality of living energy that entails vivacity and momentum towards the enhancement of truth, beauty, and goodness. The absolute of all spirit is embodied in the divine person of the Infinite Spirit.

The Infinite Spirit is the source and center of all mind reality. Mind is organized consciousness that is capable of conditioning matter and is capable of becoming liberated by spirit modification. Mind dominates over the reality of matter and is responsive to the overcontrol of spirit. Mind acts on all levels of intelligence, and it always acts as the intermediary between the realities of spirit and matter. All realities and expressions of mind find their origin and destiny in the circuit of the Infinite Spirit.

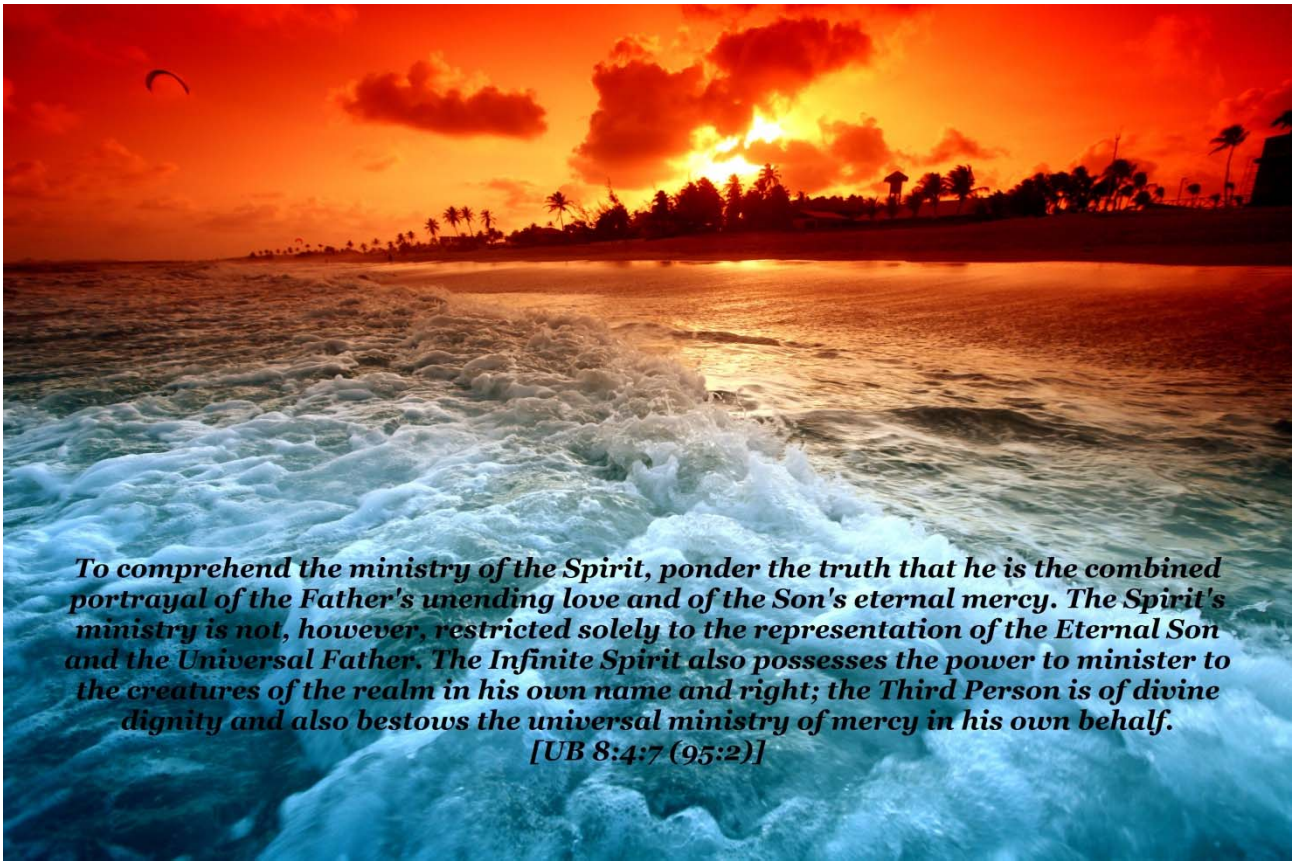
The Isle of Paradise is the source and center of all material realities. All manifestations of energy-matter are nonpersonal and extraspiritual. Energy-matter is subject to the overcontrol of divine spirit through the interacting ministry of personal mind. The Paradise Father ever maintains overcontrol over the circuits of all energy-matter in all of its forms and manifestations, and all of this power is held in the everlasting gravity grasp of Paradise.

On the absolute level of Paradise, there exists perfect unity of spirit, mind, and matter. Paradise mind is absolute, existential, nonspatial, and nontemporal. The divergent realities of energy and spirit are indistinguishably one on Paradise. In the perfect central universe of Havona, the realities of spirit, mind, and matter exist in co-ordinate harmony. Havona mind, although sub-absolute, is super-evolutionary. Matter and spirit start to become distinguishable in Havona, but they are still sublimely harmonious. Expanding out further into the seven superuniverses of time and space, cosmic energy and divine spirit are distinctly divergent, and this generates the experiential potential for the operation of cosmic mind to harmonize and unify the physical expression with the spiritual purpose. At the level of the local universes, that time-space level most removed from the perfection of Paradise, matter and spirit are quite divergent such that mind is fully necessary to interrelate them through the possibility of cosmic experience by both creature and Creator, even by experiential Supreme Deity.



Love, Mercy, and Ministry

Love, mercy, and ministry find their divine application in the expression of personality. Mercy is the natural act of loving goodness, and ministry is the loving application of mercy. The Eternal Son is the merciful revelation of the Father's love and compassion to all creation. As the Father is love and the Son is mercy, the Infinite Spirit is ministry - the acting minister of the Father's divine love and the Son's endless mercy. The Infinite Spirit is the combined love and mercy of the Father and Son applied to all creation.

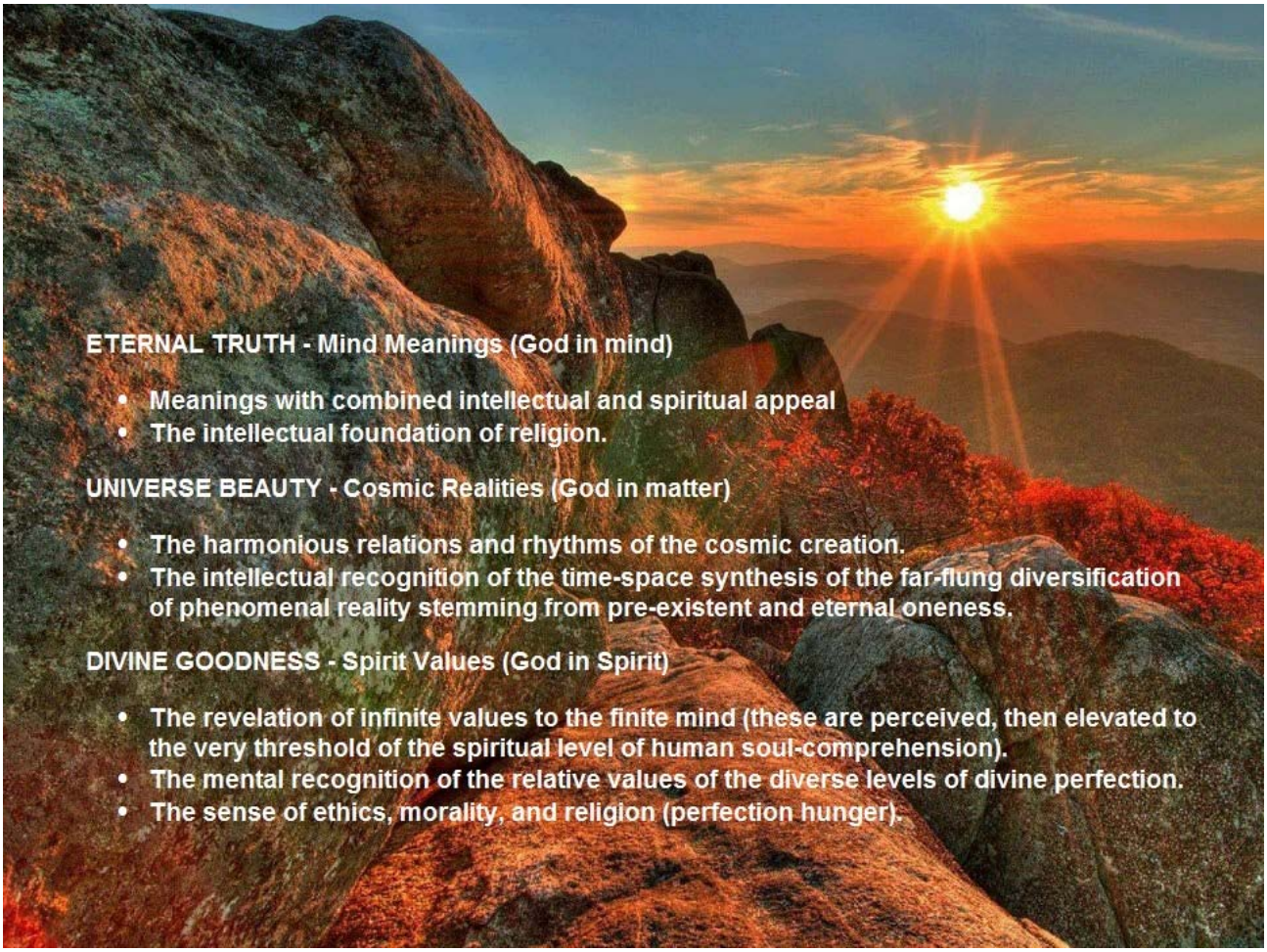


The association of the three divine persons of Deity represents the threefold union of love, mercy, and ministry. The divine love of the Father is revealed in his relations with all personal beings. The Sons of God reveal the Father's love through the co-ordination of their collective divine mercy. The Infinite Spirit and the full retinue of ministering angels collectively manifest the quality of loving mercy to the children of time and space. The spiritual ministry of the Infinite Spirit patiently overshadows justice with mercy and loving care. The angelic daughters of the Infinite Spirit are dedicated servants of the love of the Father and the mercy of the Son to all personal creatures and beings throughout the universe of universes.

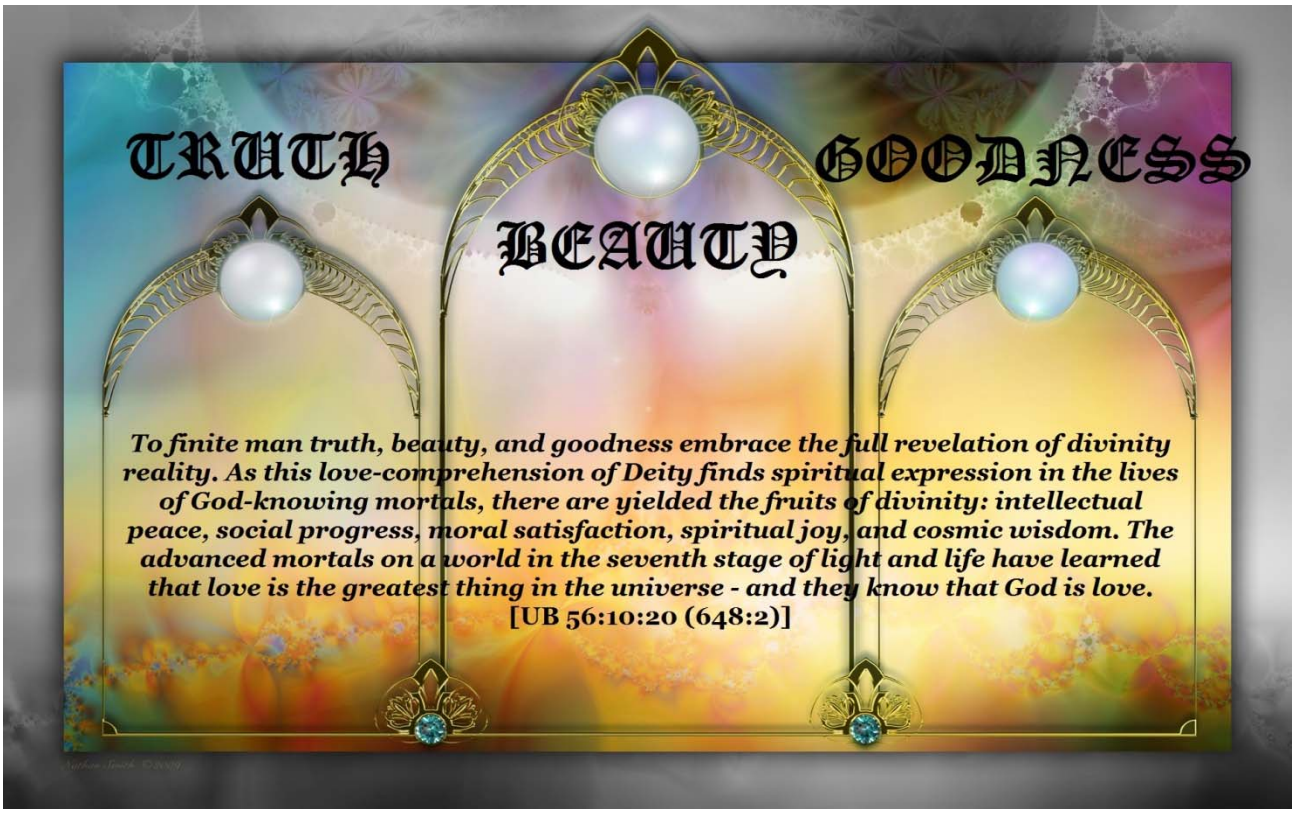
When a mortal creature becomes God-conscious, there follows an inward hunger for communion and worship and an outward drive towards dedicated service and loving ministry for all other children of the heavenly Father. Such personal ministry of the children of God is driven by dynamic love and tender mercy. The God-conscious mortal creature experiences the enhanced qualities of life, and this evolving personality unifies his ascension potential towards elevated levels of cosmic wisdom and self-realization.

Truth, Beauty, and Goodness

Deity manifests its activities in the universe of universes on three divinely co-ordinated levels:



The infinite love of God is all embracing of truth, beauty, and goodness. The recognition of the reflection of the grandeur of Paradise in the material creation promotes a refined sense of universal beauty. The special ministry of the Paradise Sons is supportive of the promulgation of divine goodness. The purposeful ministry of the manifold personalities of the Infinite Spirit provides a fine example of eternal truth in action.



Justice, Power, and Sovereignty

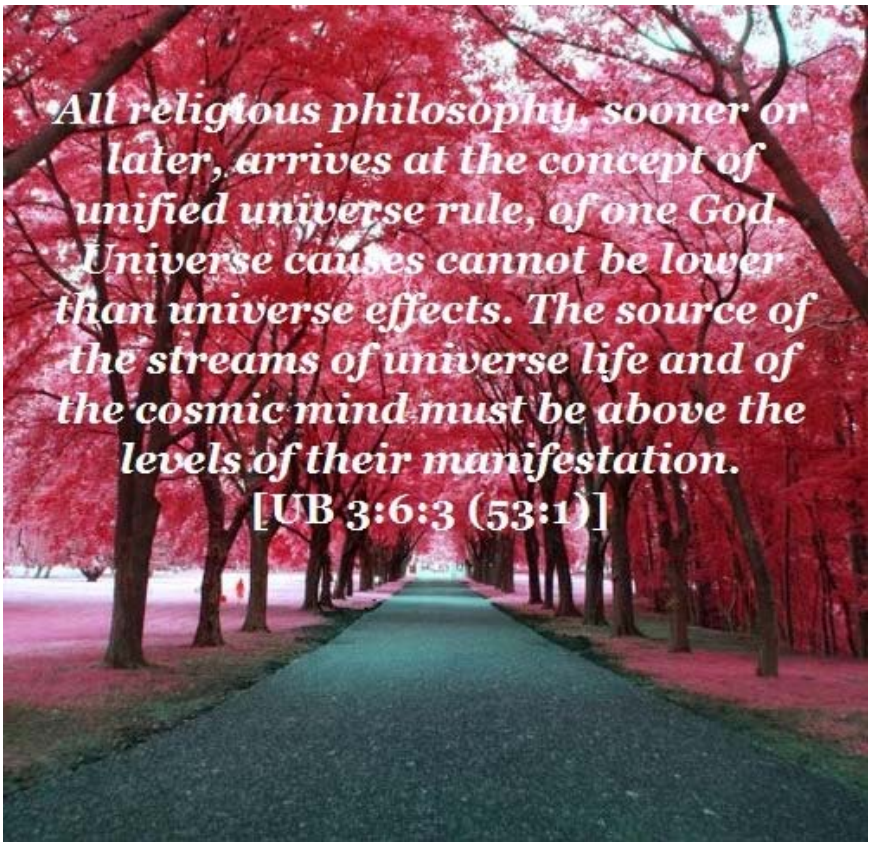
Because God is a person and because the nature of his relationship with all other persons is built without exception on his divine and constant love, God still loves those individuals who choose to sin. It is in the divine nature of God to love all personal beings without qualification. While the love of God ever seeks to save the sinner, it is the impersonal and mechanistic law of God that exercises the sovereign power to destroy all sin. Sin, being neither personal nor spiritual, does not draw a personal response from a loving God. Since sin is wholly unspiritual in nature, it is also nonreality to a personal God. Being unreal, sin has no destiny potential in the purposes and plans of the loving Creator, and therefore sin and all freewill beings having chosen to fully identify themselves with sin cannot survive in a progressively spiritualizing universe.

Divinity is disclosed on impersonal levels as justice, power, and sovereignty. God's sovereignty over his creation is absolute and unlimited, "it is the fundamental fact of all creation." [UB 3:6:2] The Eternal Son exercises absolute spiritual power in relation to all universe actualities. In the genesis of a local universe, a Creator Son must settle "such questions of policy as pertained to his individual relations to natural law and spiritual power." [UB 136:9:1] As a Creator Son experientially earns the sovereignty of his local universe, the evolving Supreme Being is achieving the sovereignty of the seven superuniverses.

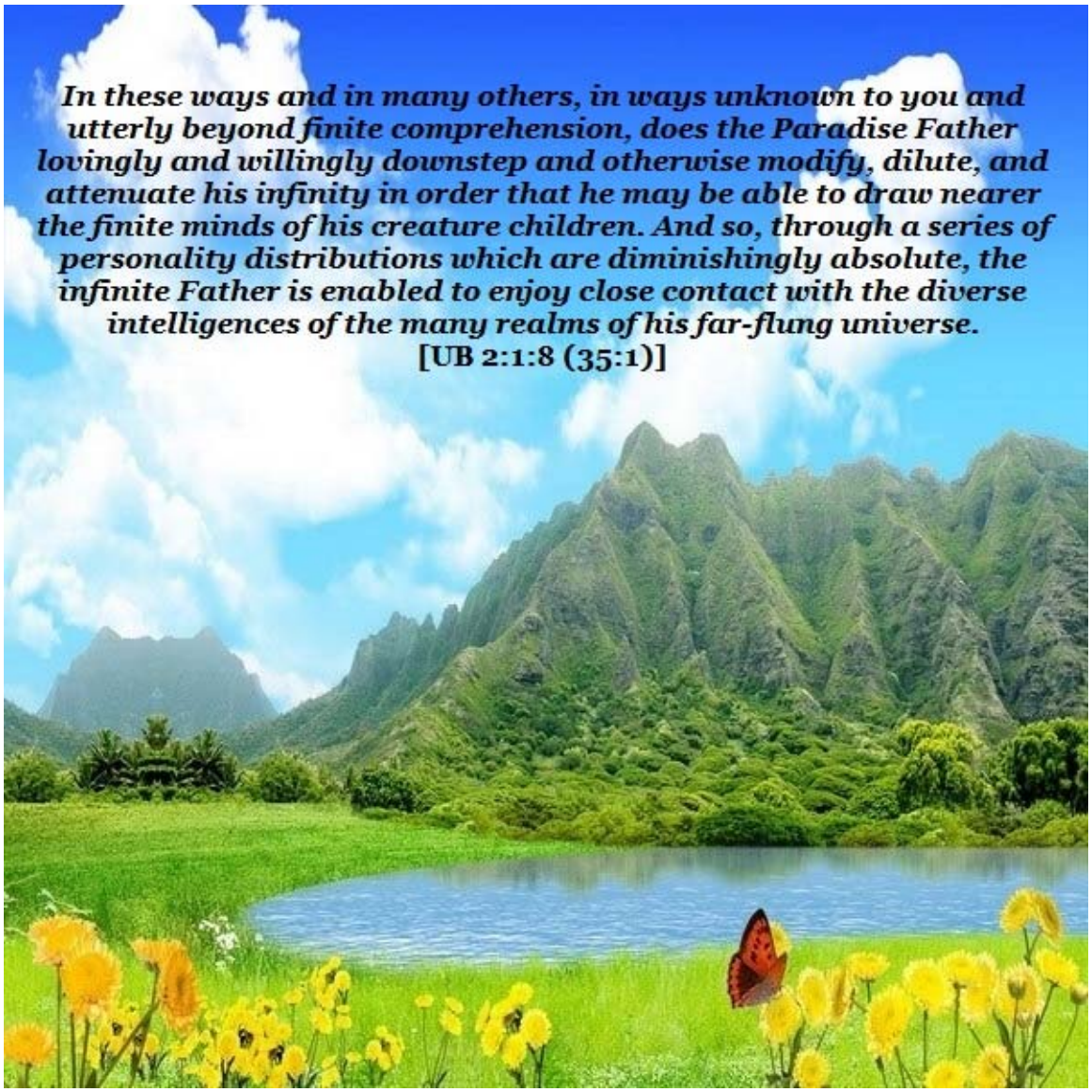
Universal justice is the sovereign prerogative of the power wielded by the Deity of the Paradise Trinity. Just as the Paradise Trinity represents the impersonal union of the Deity of the divine personalities of Paradise, justice is likewise impersonally blind in its administration. Justice is universally sovereign in the Paradise Trinity. Justice is the operation of cosmic law and it is driven by the power of righteousness, but the mercy of personal God ever tempers its expression. The righteous judgment of the Paradise Trinity is always imbued with the merciful love of the Paradise Father. Mercy always provides a fair and sufficient opportunity for the repentance and rectification of the sinner before any final adjudication or execution of the law.

The three eternal persons of Deity function as undivided and impersonal Deity in the Paradise Trinity when they mete out their sovereign justice throughout the universe of universes. This divinity of purpose is eventuating in the unifying power potential of the sovereignty of experiential supremacy. The evolution of Trinitarian sovereignty in the domains of time and space results in the power of justice-judgment for the mobilizing almighty power of the Supreme.

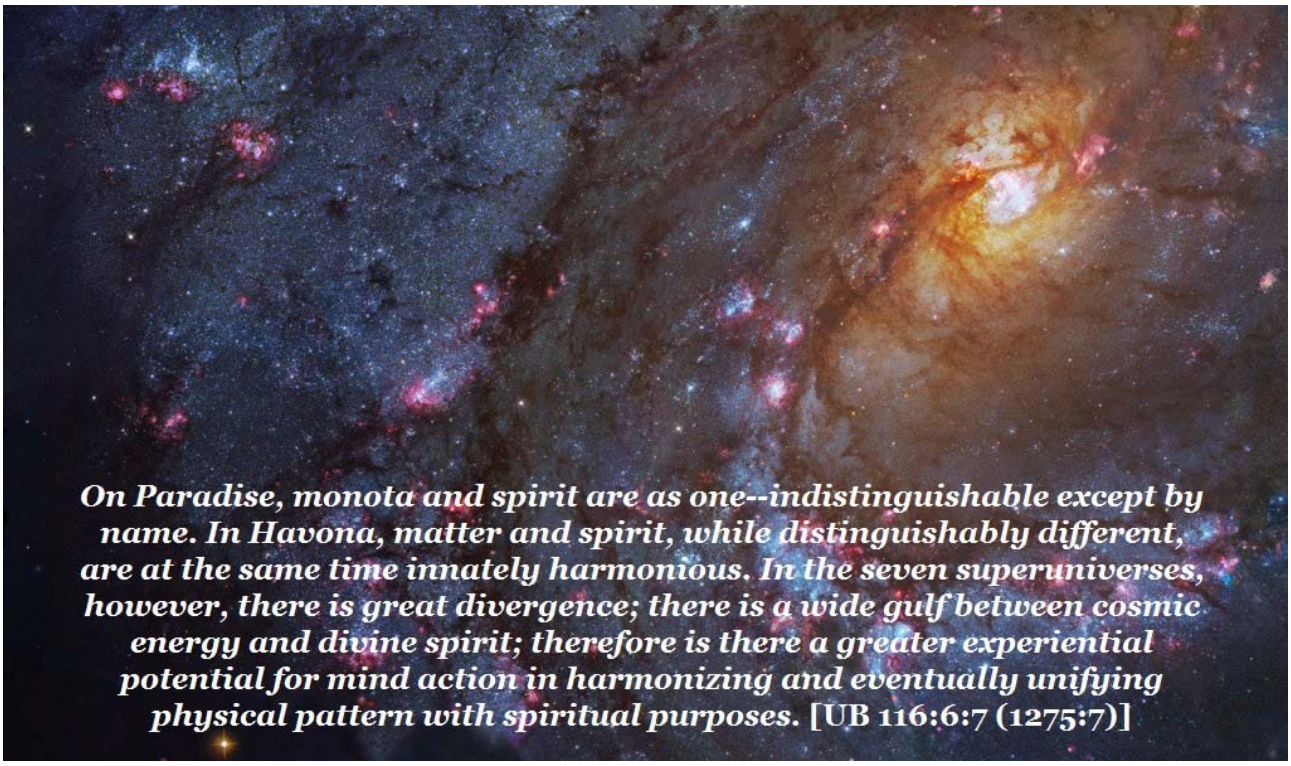
Divergence and Convergence



The absolute level of primal reality exists prior to all divergent manifestations of energy and spirit. The infinite personality of the Universal Father is a perfectly unified and unqualified conceptual reality. The absolute potentials of both primal spirit and primal matter converge in the person of the Universal Father. The actualized gravity forces of the material universes are convergent in the gravity center of nether Paradise, the actualized mind forces are convergent in the Infinite Spirit, and the actualized universe spirit forces are convergent in the Eternal Son. The original monothetic Creator personality of the First Source and Center diverges progressively into the dual universe manifestations of spirit and energy-matter, and these two antipodal realities are subject to the inevitable technique of reunification by mind. It is by virtue of this divergence of absolute reality into the relativities of time and space that the Universal Father reaches down into his creation to maintain continual contact and participation.



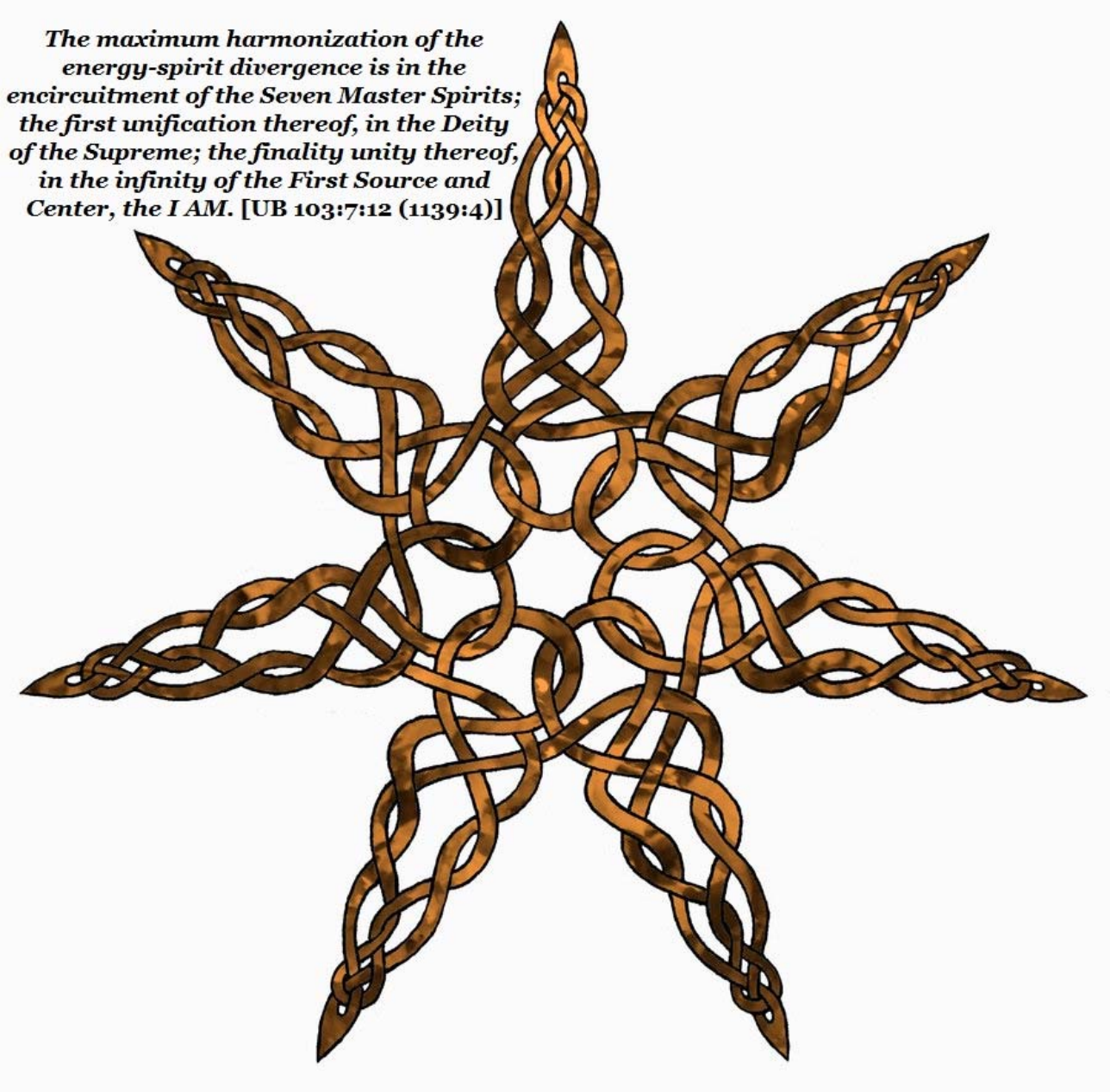
On absolute levels, energy and spirit are indistinguishable. Material, mindal, and spiritual energies unify and become indistinguishable as they converge in close proximity to the omnipotence and everywhere dominance of the Universal Father's primal level as the First Source and Center of all things and beings. Energy and spirit are one on the level of the absolute. As these energies depart from the Paradise Father's presence, matter and spirit begin diverging into dual phases of manifestation. Energy and spirit progressively diverge as they emerge from Paradise into time and space. Spirit becomes the creative reality and the physical counterpart becomes the time-space reflection of this spirit reality.



While matter and spirit are innately harmonious in Havona, at the level of the seven superuniverses there initiates great divergence between cosmic energy and divine spirit. At the superuniverse level, they are differentiated to such an extent that the function of mind is necessary to interrelate them. Mind begins to experientially act to harmonize and unify physical pattern with spiritual purpose. Moving spaceward from Paradise, matter and spirit become so unlike one another that only the inevitable technique of mind proves capable of re-unifying them.

SPIRIT-MATTER DIVERGENCE

- **<u>Isle of Paradise</u> - At this level of the absolute, energy and spirit are one.**
- **<u>Havona</u> - Matter and spirit are distinguishable, but still perfectly harmonious.**
- **<u>The Seven Superuniverses</u> - Cosmic energy and divine spirit are distinctly divergent, creating the experiential potential for mind acting to harmonize and unify the physical pattern with spiritual purpose.**
- **<u>The Local Universes</u> - Matter and spirit are fully divergent such that mind is necessary to interrelate them through the possibility of cosmic experience by both creature and Creator, even by Supreme Deity.**



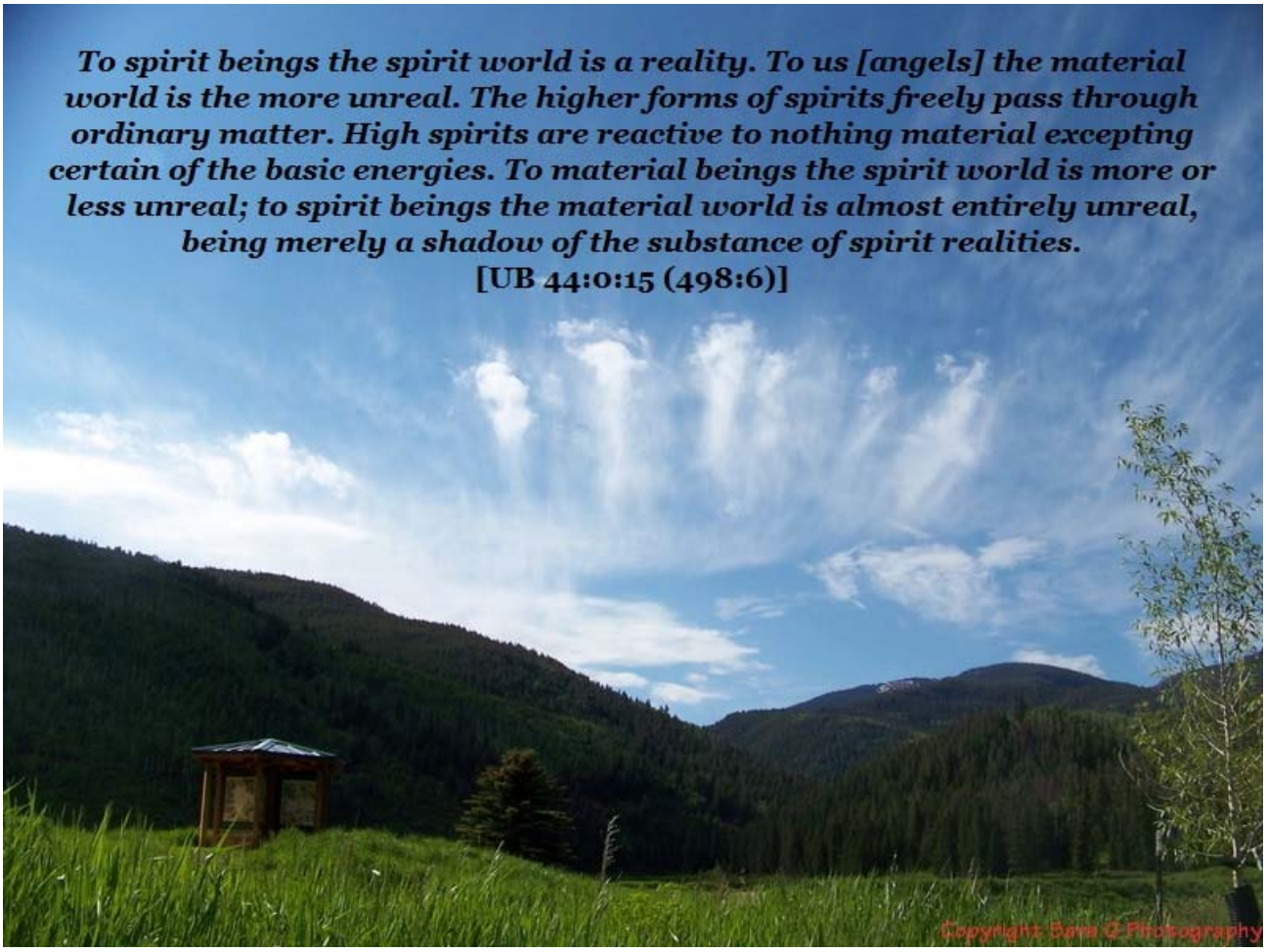
Light and Shadow

In Plato's Republic (Book VII), he presents an illustrative allegory of a cave wherein he analyzes the difference between knowledge and illusion, reality and appearance. Within this cave, there are men who have been chained down and made to face a blank wall for the whole of their lives. With a fire burning behind them, they can only see shadows reflected on this wall. Unbeknownst to these men, different objects are carried behind these men and in front of the light projected by the fire. For these men, not ever having any other experience

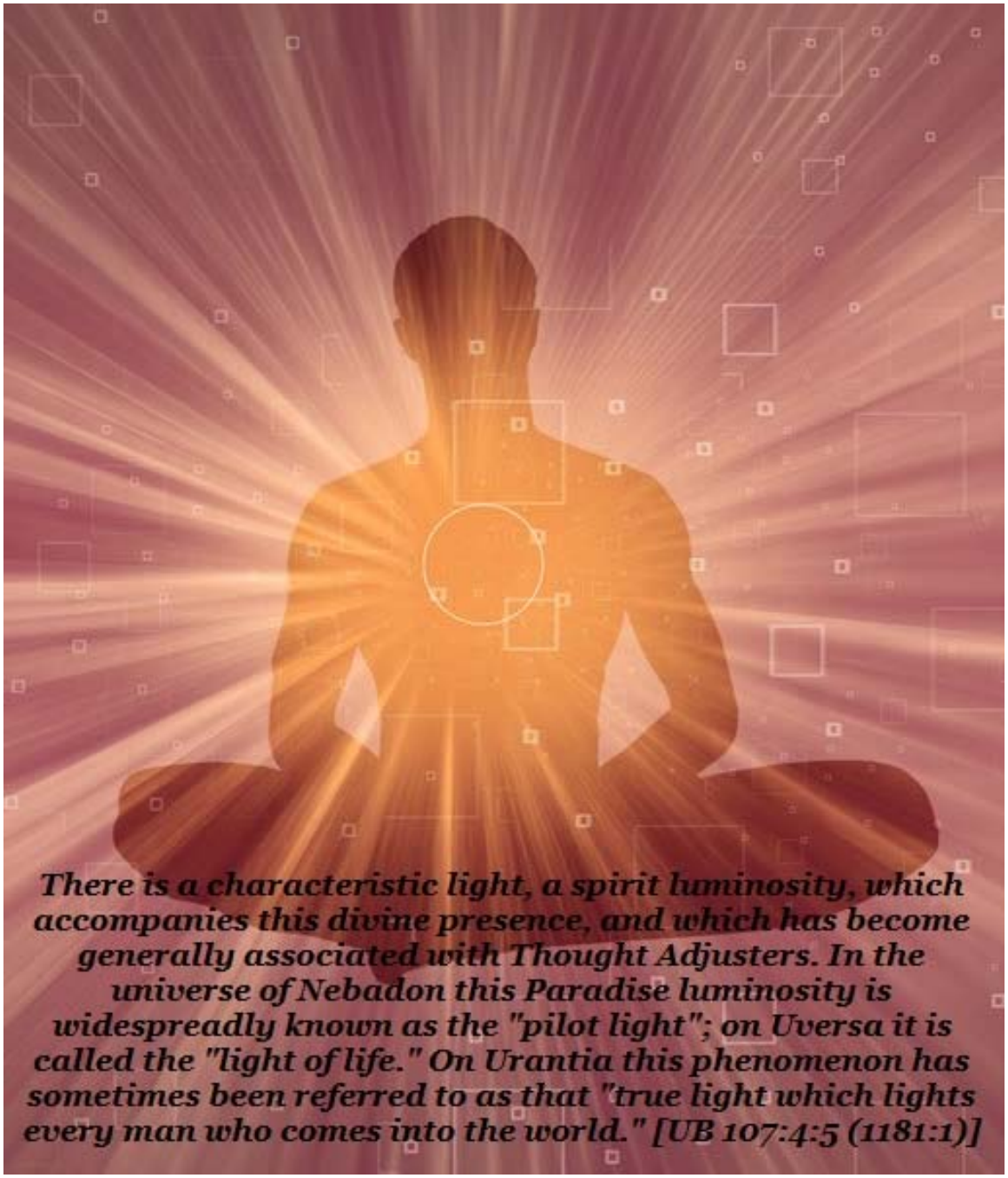
other than these shadows on the wall, the projected shadows of these carried objects are objectively real to them.

One day, one of these men is allowed to leave the cave and to enter into the real world illuminated by the shining light of the sun. At first, he is blinded by the brightness of the light, but as he grows accustomed to the light, he begins to perceive the concrete sensible objects that he had formerly seen only as shadows. Upon his return to the cave and to his former fellow captives, he has a difficult time readapting to the dim light of the cave. He also proves ineffective in convincing these men that the shadowy images they are seeing are but vague reflections of a truer reality.

In The Urantia Book, this allegorical imagery of Plato continues and expands. Time is but the moving image of eternity. Space is but the fleeting shadow cast by the spirit luminosity of Paradise reality. The material is the shadow of the more real spirit substance. Cosmic reality is the philosophic, time-space shadow cast by mind "in the presence of spirit luminosity of divine enlightenment." [UB 12:8:15 (140:11)]



In the universe of universes, there are three kinds of light - material light, intellectual insight, and spirit luminosity. [UB 0:VI:8 (9:10)] Spirit luminosity represents the luminous emanation of spiritual personalities. The Universal Father and his divested fragments of potential spirit personality, as shining the brightest, cast the greatest of all shadows. Within the mind of man, the indwelling presence of the Father is the glorious pilot light of spirit luminosity.

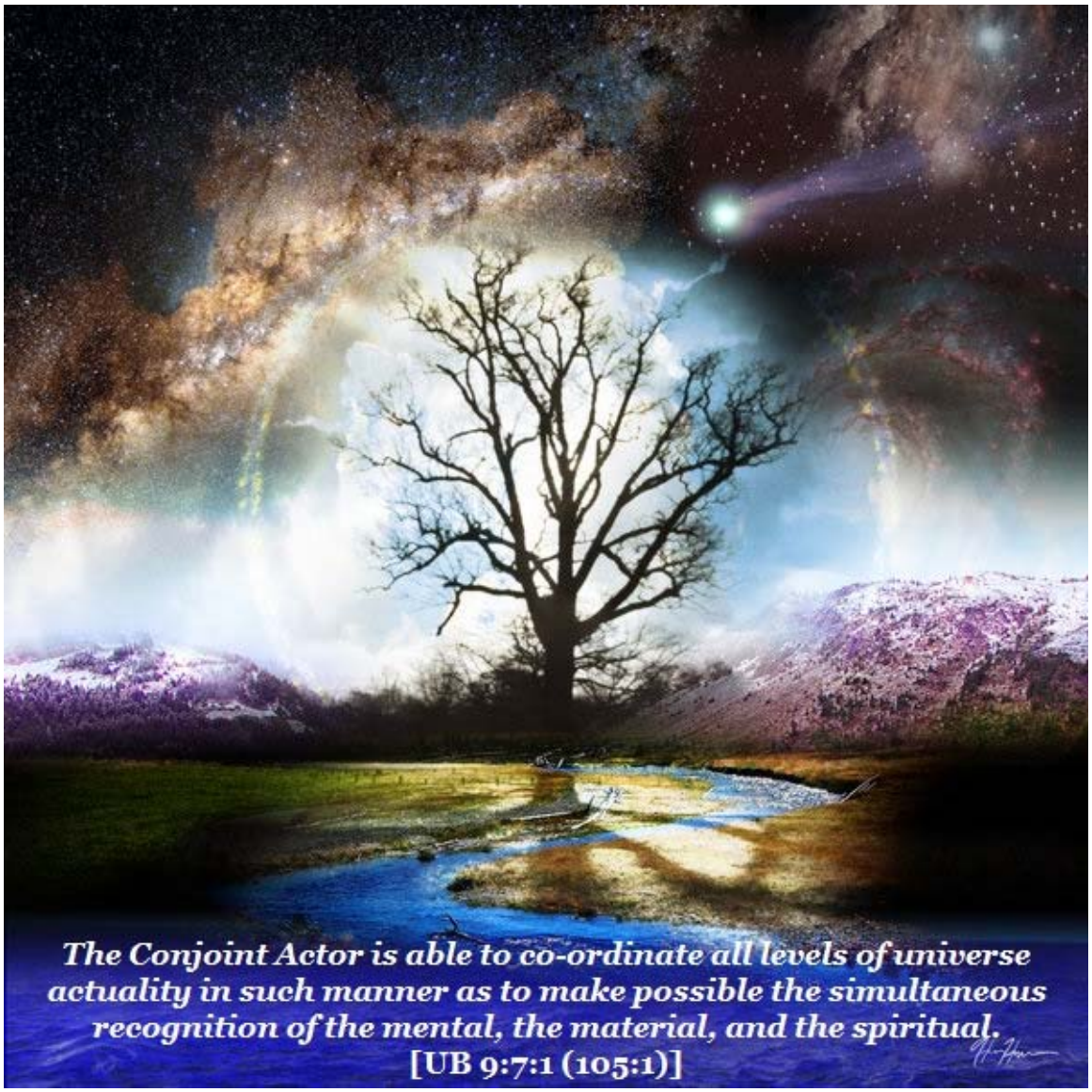


Upon the attainment of Paradise, the ascending mortal personality has become perfectly identified with the true spirit values of the light of life and the supreme qualities of truth, beauty, and goodness. The inherent goodness of such a spiritualized personality has achieved a divinity of spirit by the progressive experience of spiritual consciousness. Eternity of life and divinity of status are now so fully realized that "there remains no possibility that such a righteous spirit would cast any negative shadow of potential evil when exposed to the searching luminosity of the divine light of the infinite Rulers of Paradise." [UB 132:2:9 (1458:6)] These Paradise children of the Paradise Father can finally rejoice in their triumphant victory over the partial shadows of existence.

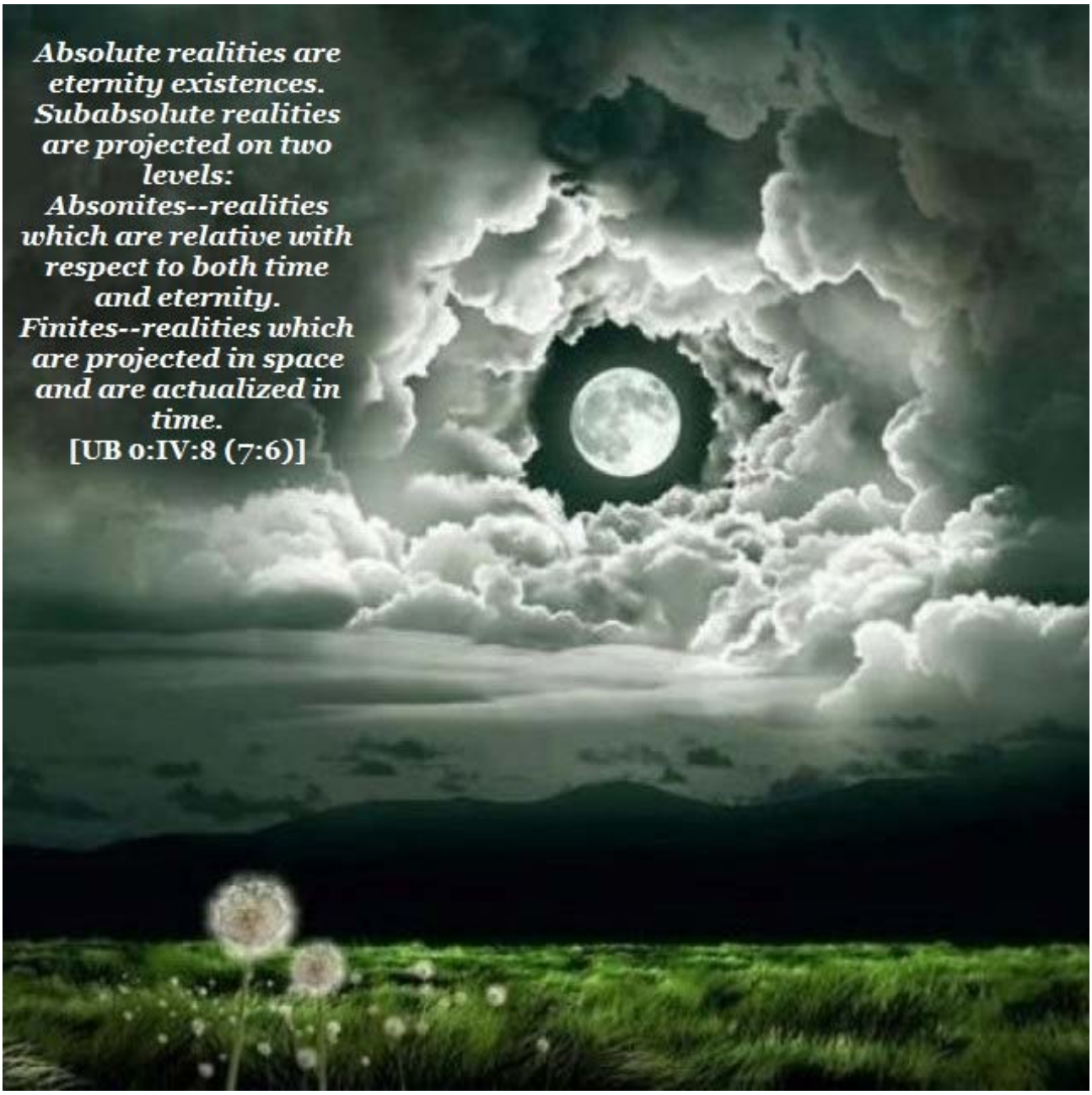
Projection and Image

The Universal Father projects reality in two phases of reality - the spirit-personal and the nonspiritual-impersonal. He projects his personal spirit being through the person of the Eternal Son and he projects his infinity potential through the Isle of Paradise. The Eternal Son is the pattern personality. Paradise is the absolute pattern of universal material reality and is the absolute of all pattern. Paradise is the pattern of infinity. The Universal Father is cosmically focalized at the center of the universe of universes on Paradise. The spirit nature of the Universal Father is focalized and personalized in the Deity of the Eternal Son. The Isle of Paradise is the personal and the nonpersonal focal point of all phases of universe reality. Existing at the focus of space, the Isle of Paradise is the absolute source and the eternal focal point of all universal energy-matter. Paradise is the cosmic focal point of all force-energy activation.

Every mind, every intellect, in all creation focalizes in the Third Source and Center and is a part of the personal consciousness of the Infinite Spirit. The finite domains of energy and spirit are focalized in the mind presences of the Third Source and Center. The Infinite Spirit weaves the pattern of Paradise into the energies of space.

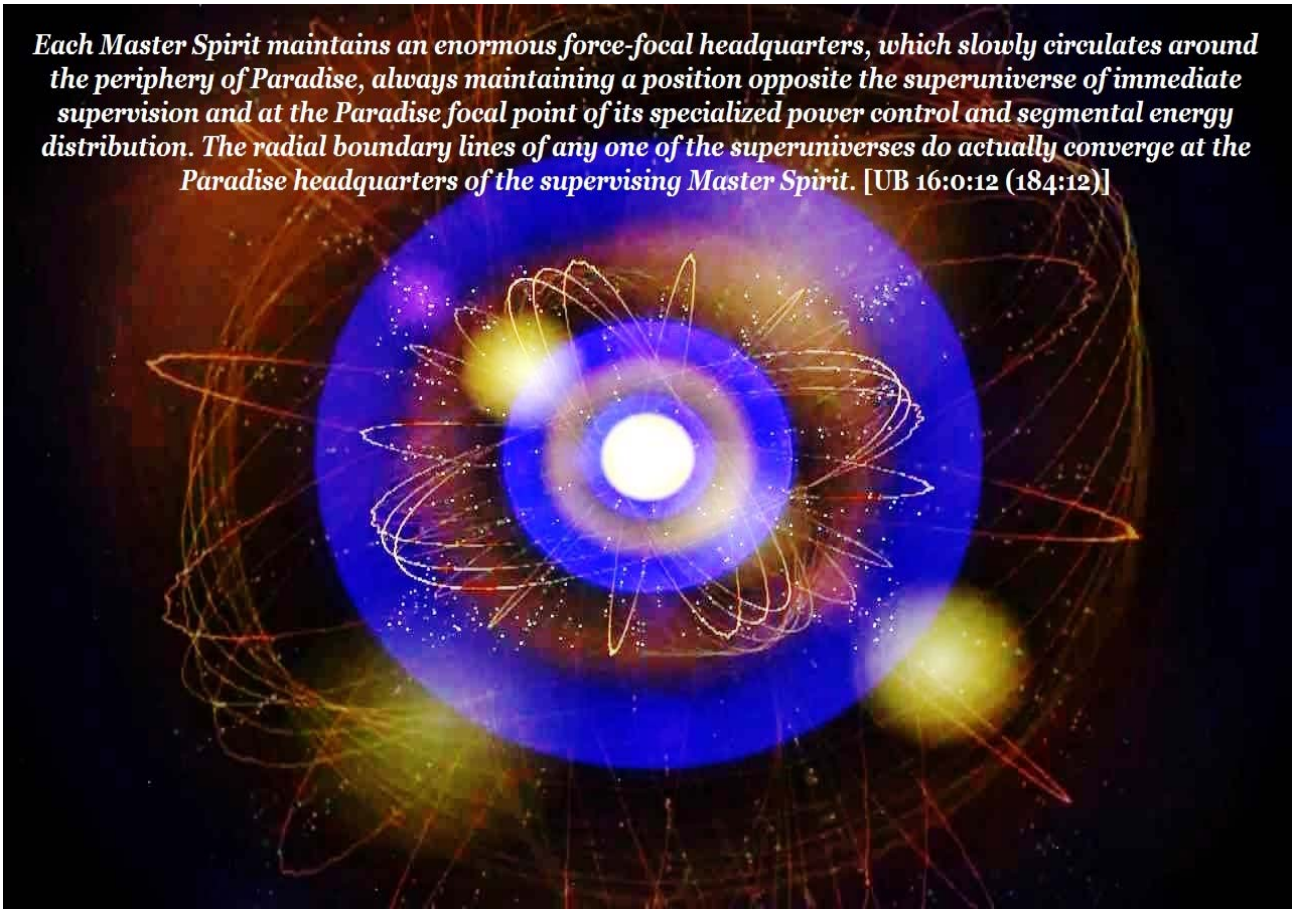


Pattern is projected onto any combination of material, mindal, or spiritual energies. The Infinite Spirit activates the Paradise pattern. With the Eternal Son and in the Infinite Spirit, the Universal Father projects the perfect and eternal central universe of Havona. Havona is the eternal proof and pattern of the co-ordinate participation of the Three Persons of Deity. The substance of the Paradise Isle is the master pattern of which Havona is a perfect, and the superuniverses are a perfecting, revelation. Havona serves as the pattern creation for all other sub-absolute universe projections ranging from the finite time-space Deity realm of the Supreme and into the eventuating absonite Deity realm of the Ultimate. Experientials are projected upon these two focalized universe fields of creative expression.



The Supreme is the Deity focalization of the finite manifestations of the Absolutes of all actuality and potentiality. The time-space superuniverse scheme of cosmic creation is projected into the Deity realm of the Supreme. God the Supreme is the focalization of all finite evolution. The evolutionary Supreme is the volitional focus of the transmutation of potentials to actuals throughout the finite level of existence. Positioned within Havona, God the Supreme is the essential focalizer of all evolutionary finite experience.

The circuits of the cosmic mind that influence the intellectual levels of all known existence focus in the Seven Master Spirits and converge in the Third Source and Center. The Seven Master Spirits maintain their power focal points on the periphery of Paradise.

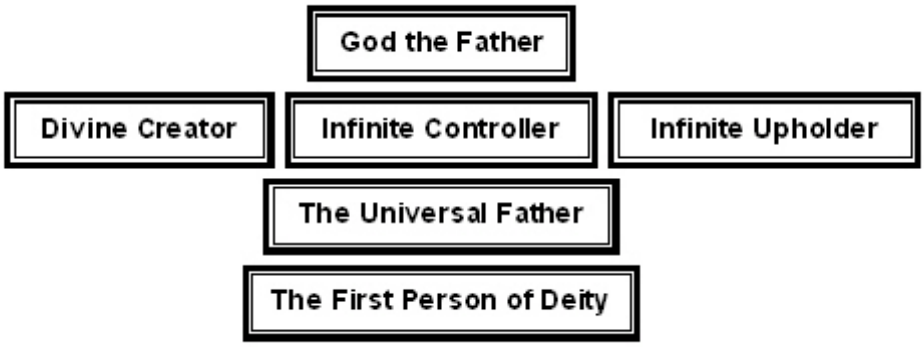


The Creator Son of a local universe personifies the Eternal Son of Paradise. The Creator Son is the supreme personality and the Eternal Son is the supersupreme personality - an infinite Deity personality. Within the local universe creations of time and space, a Creator Son's spiritual drawing power represents subabsolute focalizations of spirit gravity. These Creator Sons partake in the power-personality focalizations of the time-space achievements of God the Sevenfold. The local universe Mother Spirit starts out as a living power focus within the confines of her projected local universe. The Creative Mother Spirit is the localization and personalization of the Third Source and Center in our local universe. The Spirit of Truth of a Creator Son focalizes in the associated Mother Spirit, and the local universe Mother Spirit is the focalization of the Paradise Infinite Spirit. The Universe Mother Spirit acts as the universe focus and center of the Spirit of Truth as well as of her own personal influence, the Holy Spirit.

CHAPTER FIVE: THE UNIVERSAL FATHER

The First Source and Center
The Father-I AM
The Paradise Father
Personality

The First Source and Center

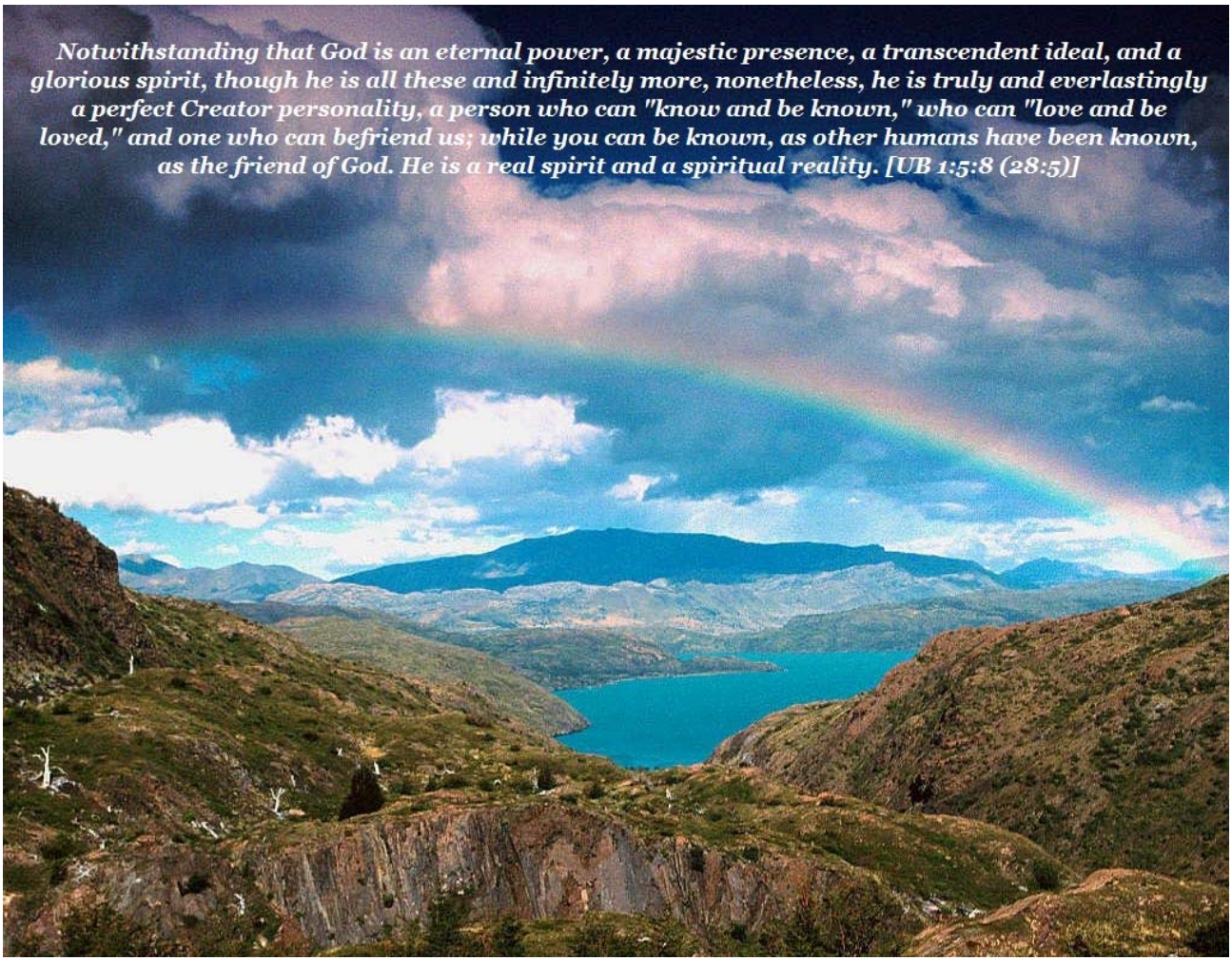


The expressed personality of God as Father is a highly potent concept that has come to mankind through revelation. Science may postulate a First Cause and philosophy may suggest the idea of a Universal Unity, but only revelation can affirm the validity of the personality concept of God. Only by attempting to comprehend the revealed personality of God can a person begin to understand the true unity of God. We can begin to understand how God can be primal, changeless, all-powerful, and perfect, and concomitantly be author of an ever-changing and evolving universe of imperfections because we maintain as a truth of our own personal experience our own identity of personality and unity of will. Our personal identity, a gift of the Father of personality himself, remains unified in spite of apparent changes in ourselves and in our world.

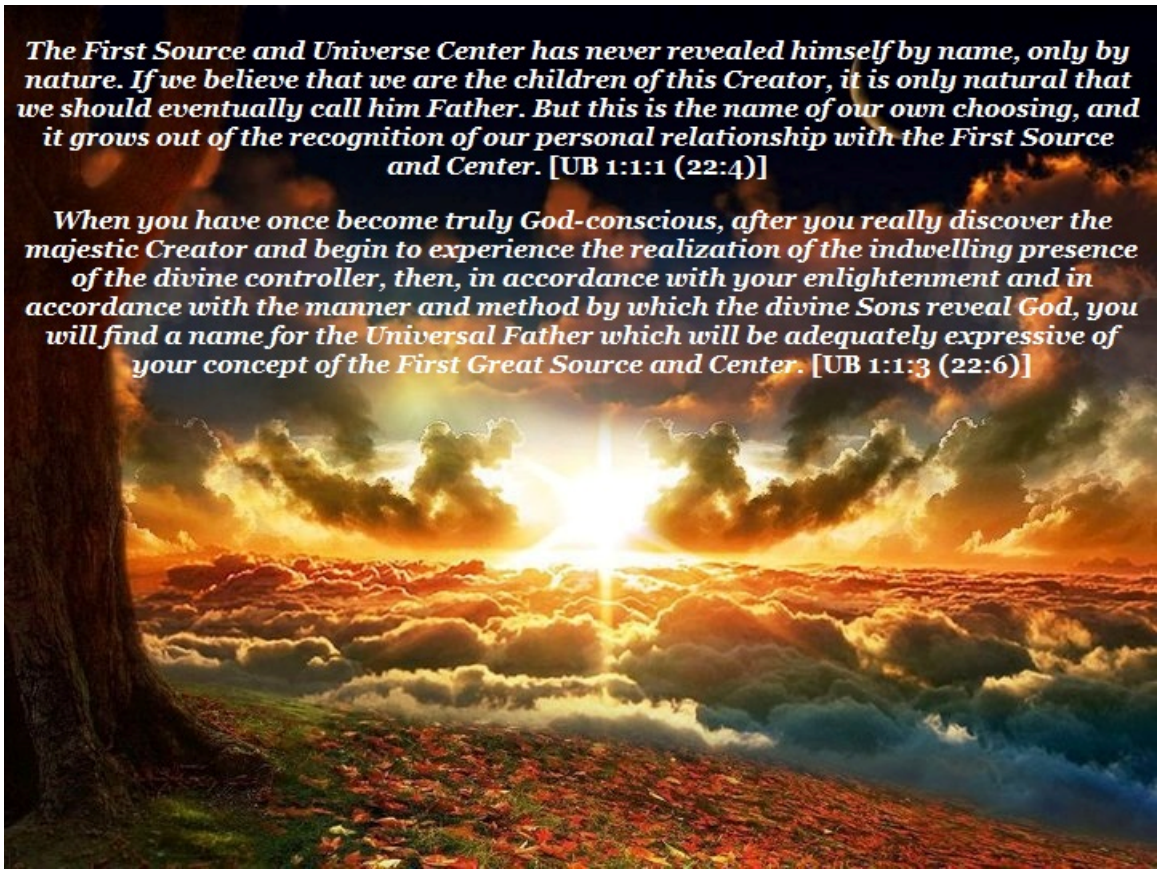
The Universal Father takes exclusive possession of the reality of freewill personality. He also presides over the realms of pre-energy, pre-mind, and pre-spirit - that is to say that before there was the distinction between matter, mind, and spirit, there was the First Source and Center. The First Source and Center, as unqualified infinity, transcends all distinctions of mind, matter, and spirit. Whether it be of mind, matter, or spirit, the Universal Father is the primal source and center of all reality. As the First Source and Center of all things, the Father "unqualifiedly transcends all mind, all matter, and all spirit." [UB 1:7:7 (31:7)]

The First Source and Center forever remains unified and indivisible. Yet, we know from our experience of getting to know the Father in our daily lives that he is intimately present - he is present in our hearts, he touches us through our souls. The truth that God imparts a transcendent and unmoved overcontrol of the universe of universes, and yet can be immanently found within and a part of each individual person, is a profound mystery of the

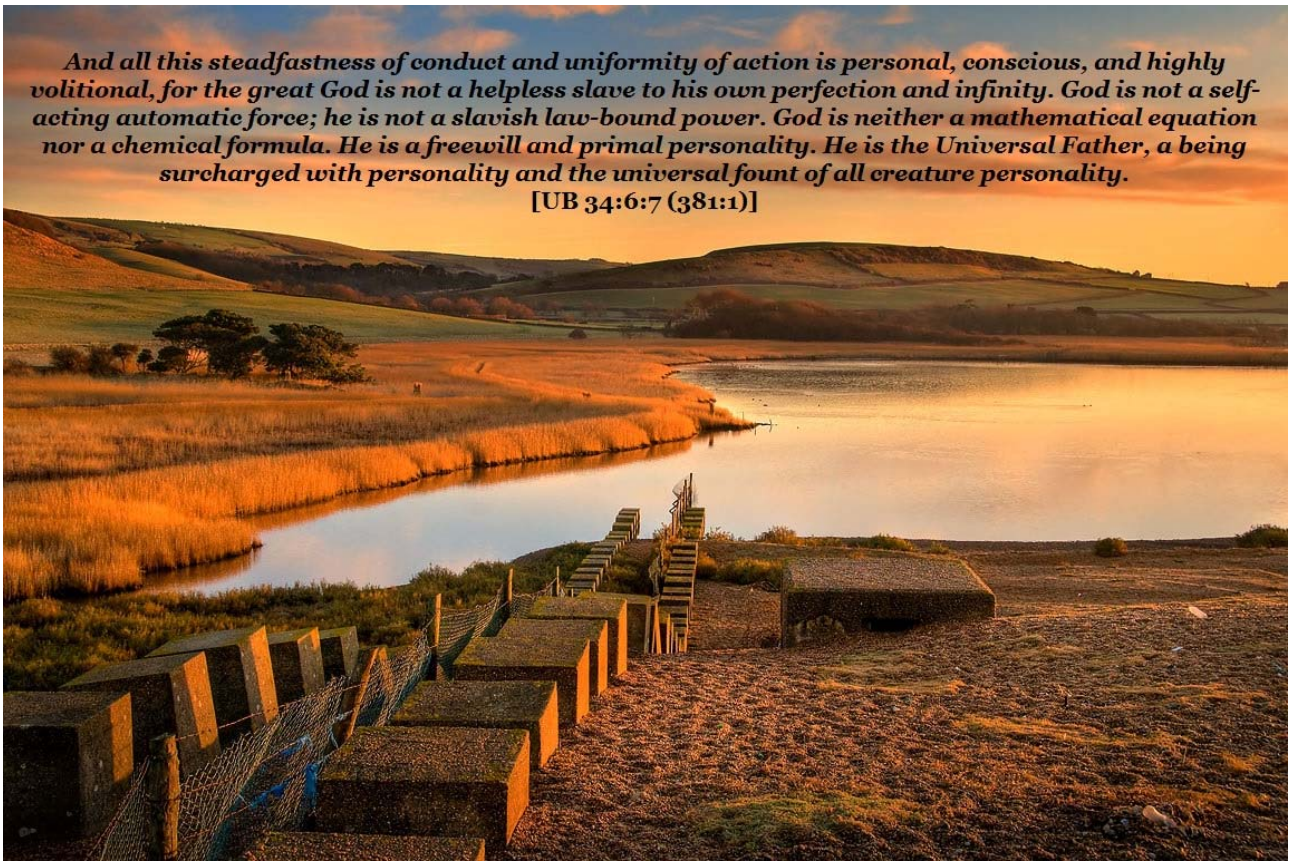
highest order. Nevertheless, we intuitively know this to be true. Our maturing faith reassures us that God, who is the First Source and Center of all reality, is also our divine and loving and omnipresent parent. We know we can pray to and worship God the Father. We know that we can share our lives with him, we know that we can unerringly seek his will in all things, and we know that he is always there in our greatest moments of need to comfort and reinforce us. We know this from personal experience.



The Urantia Book very clearly states that the First Source and Center has never revealed himself by name. However, considering that we are a planet of sex creatures and that we have good reason to believe that we are children of this personal Creator, the chosen term Father is a very expressive and appropriate name for God.



The totality of God's creation is made manifest through the creative acts of his unfettered will. God unfailingly directs his free will ministry of universal justice and mercy throughout his temporal creation without any conflict with his divine and eternal nature. This freewill ministry is not only guided by the Father's infinite intellect and his absolute rule of sovereign power, it is also manifested in accordance with his boundless love.



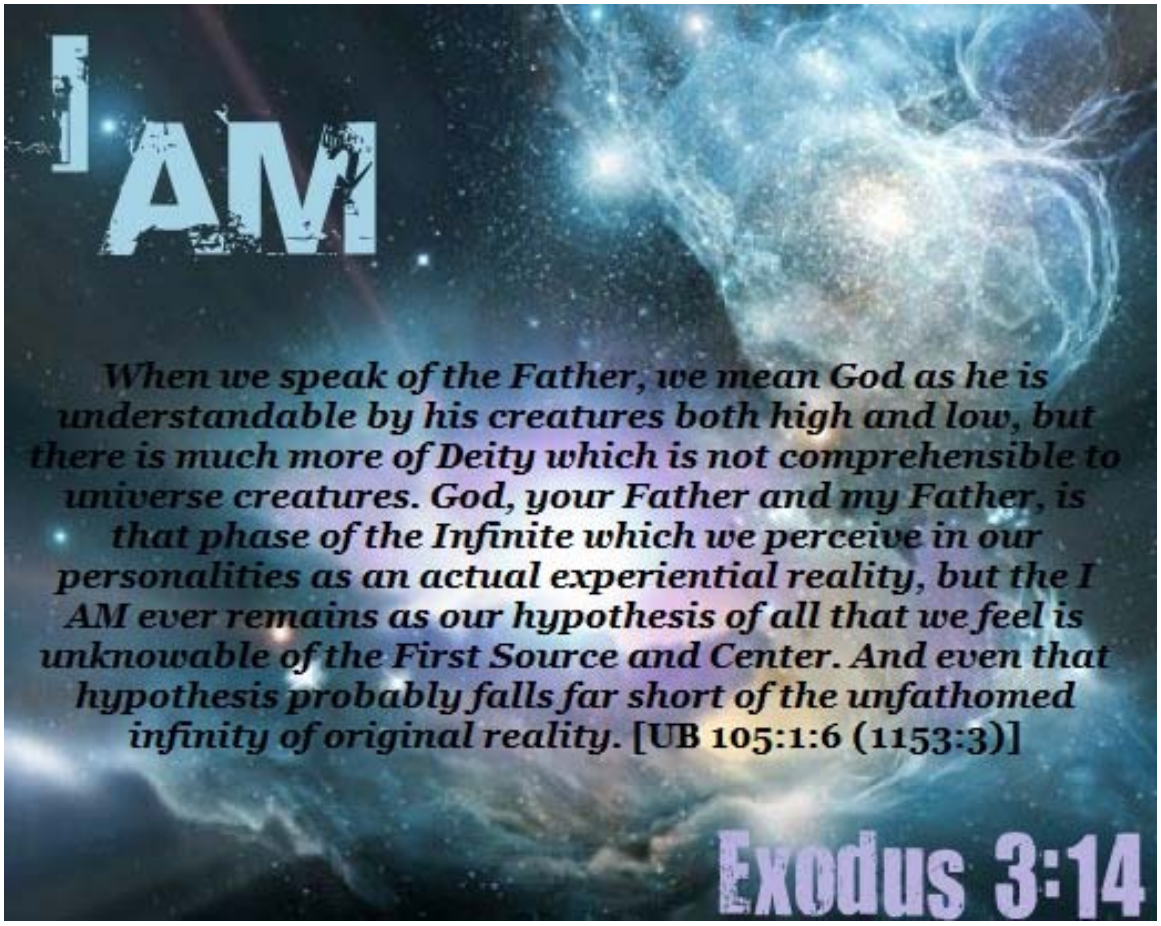
Although the Father can and does act independently and in accordance with the mandates of his own choosing, he prefers to delegate the exercise of his free will mandates to his Sons and their subordinate personalities. The Creator Sons of the local universes exercise a free will that is much more distinctly active and divine, and these creative prerogatives are well-nigh ultimate (if not absolute) in their scope and impact. The Father's volitional self-limitation is absolute and infinitely perfect, and it is in complete harmony with the personal sentiments of his eternal nature.

The all-wise Father possesses infinite universe insight and divine knowledge in the implementation of his creative free will. God's creative prerogatives are infinite and absolutely self-determined, "there are no limits to his universe reactions save those which are self-imposed, and his freewill acts are conditioned only by those divine qualities and perfect attributes which inherently characterize his eternal nature." [UB 4:4:3 (58:8)]

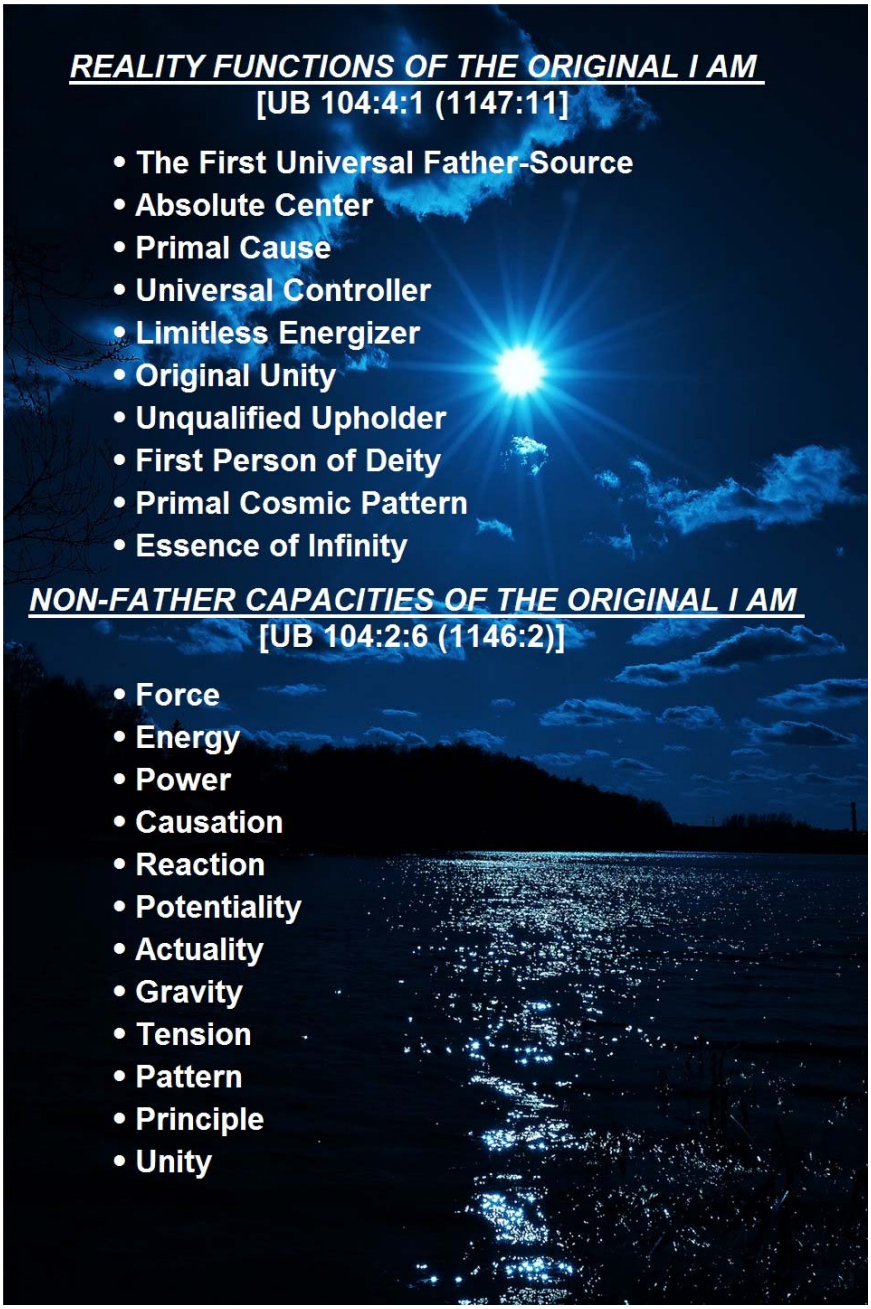
The Father-I AM

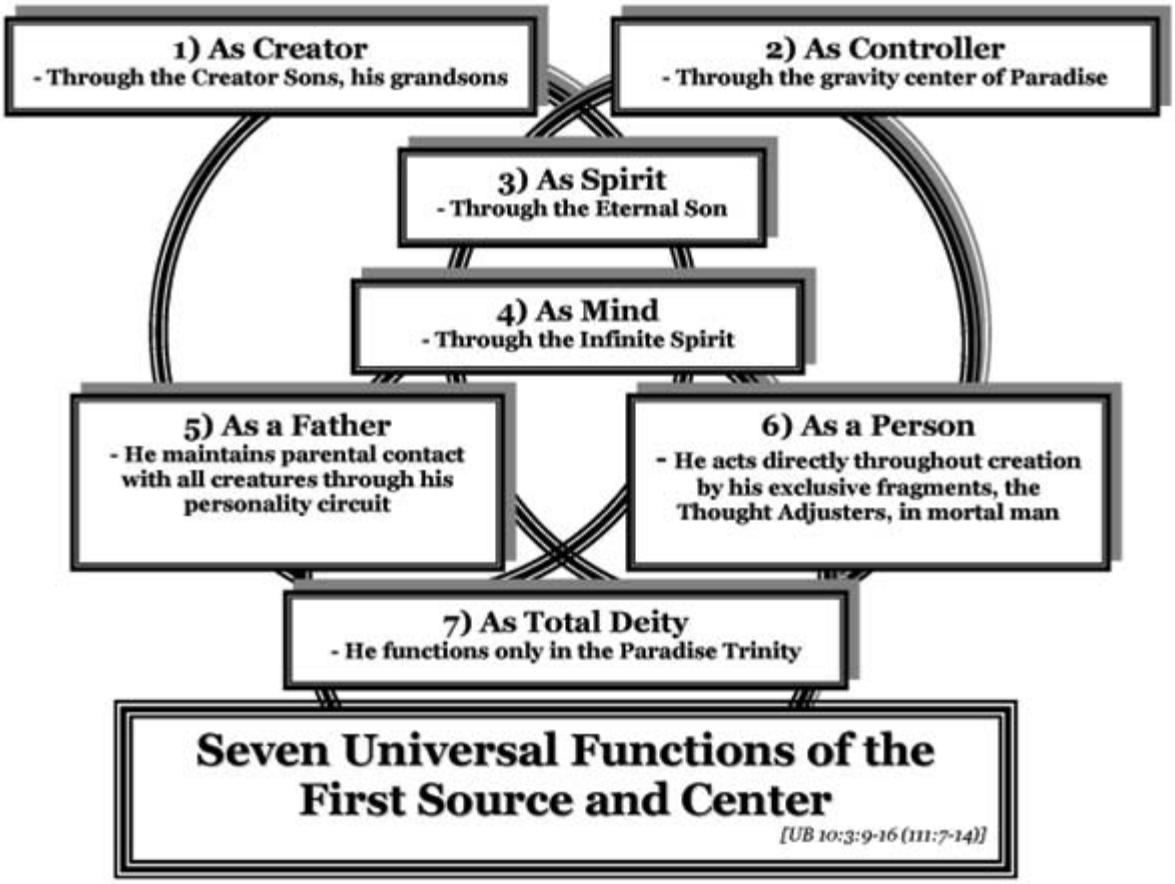
God as Father is that aspect of infinite Deity that is experientially real to mortal beings as a personal reality. Still, we should strive to understand the term Father in its largest possible

sense - we should strive to transcend the human concept of the divine Father as he becomes known during the course of our mortal existence in order to reach a higher level of comprehension of that same God who is expansive beyond the Father concept. We are told that the word God itself cannot adequately be conveyed to finite creatures in its full capacity to represent the infinite concept of existential Deity. Beyond the designation of Father, the best that can be achieved for giving us a flavor of the essential nature of infinite Deity is theorized in the hypothetical concept of the I AM:



The Urantia Book proceeds to elucidate many revealing reality functions that ultimately rely on this expanded concept of the Father-I AM as the essential and primal source and center of functional unity. These cosmic aspects of the Universal Father encompass both personal/spiritual and nonpersonal/material Deity functions:

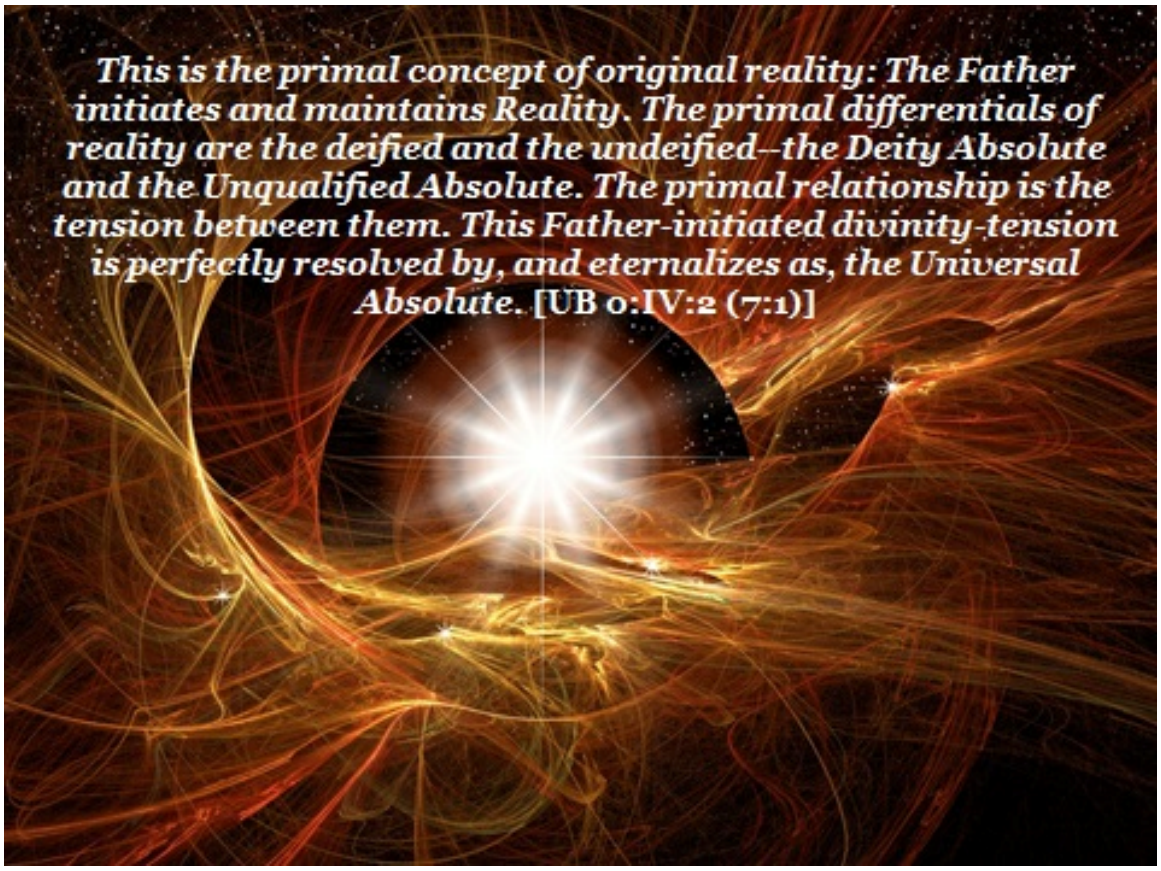

REALITY FUNCTIONS OF THE ORIGINAL I AM
[UB 104:4:1 (1147:11]
• The First Universal Father-Source
• Absolute Center
• Primal Cause
• Universal Controller
• Limitless Energizer
• Original Unity
• Unqualified Upholder
• First Person of Deity
• Primal Cosmic Pattern
• Essence of Infinity
NON-FATHER CAPACITIES OF THE ORIGINAL I AM
[UB 104:2:6 (1146:2)]
• Force
• Energy
• Power
• Causation
• Reaction
• Potentiality
• Actuality
• Gravity
• Tension
• Pattern
• Principle
• Unity



In our attempts to try to understand the all-inclusive concept of the Father-I AM, we search for a comprehensible beginning of reality. Within this static infinity of the infinite of prereality, there can be no differentiation of something from nothing; there are no acting causes and no responding effects. There is no differentiation between what is and what can be, because there is no distinction between actual reality and potential reality. When and how does it all begin, how does objective reality first manifest itself from the incomprehensible void of infinity and the boundless and formless swell of eternity? From the starting point of this origin, we want to understand the cause-and-effect sequences of reality events that follow, and we want to understand their interrelated association with themselves and the source relationships to the primordial state of their monothetic prereality.

The starting point for conceptualizing the primal beginning of reality is to first accept the premise that within this featureless void of infinite eternity, there is still the possibility for free will. Assuming this premise of primality, we are introduced to the hypothesis of the volitional I AM. If the I AM is volitional, then there must be a first freewill acting-cause of volition and there must be a first repercussional-reaction of response. This first volitional expression of the I AM within the eternal continuum of The Infinity repercusses in the self-differentiation of the freewill acts of The Infinite One from responding reactions of The Infinitude.

This Infinite One removes itself from The Infinitude and this act presents an unfathomable reality-tension differential that can only be maintained through the eternal freewill agency of the Original I AM. Thus is reality presented in the triune relationship of the infinitely dynamic and qualified Deity of ***The Infinite One*** **(the Qualified [Deity] Absolute)** with the infinitely static and unqualified Deity response of ***The Infinitude*** **(the Unqualified Absolute)**, both united by the unifying co-ordination of the ***Universal Absolute***.



This triune association of the Deity, the Unqualified, and the Universal Absolutes represents the triodity of the Absolutes of potentiality. The primacy of their potentiality supersedes, transcends, and supervenes all subsequent reality manifestation. In addition, it should be remembered that the Father-I AM forever remains the First Source and Center of all Absolutes. The First Source and Center is unqualifiedly primal in relation to total reality. All things and beings, relativities or finalities, are directly or indirectly dependent on the primacy of the First Source and Center. The Father-I AM is limited or conditioned (qualified) only by his own volition.

The Primal Domains of The First Source and Center

- **Deified and Undeified**
- **Personal and Impersonal**
- **Actual and Potential**
- **Finite and Infinite**

Reality differentially actualizes on diverse universe levels originating in and by the infinite volition of the Father-I AM:

Differential Reality Levels

- **UNDEIFIED REALITY - ranges from the nonpersonal energy domains to the very presence of the *Unqualified Absolute.***
- **DEIFIED REALITY - embraces all Deity potentials encompassing the domain of that which is personalizable to the very presence of the *Deity Absolute.***
- **INTERASSOCIATED REALITY - the vast domain of interassociated reality, potential and actualizing, embraced within the realms of the *Universal Absolute.***

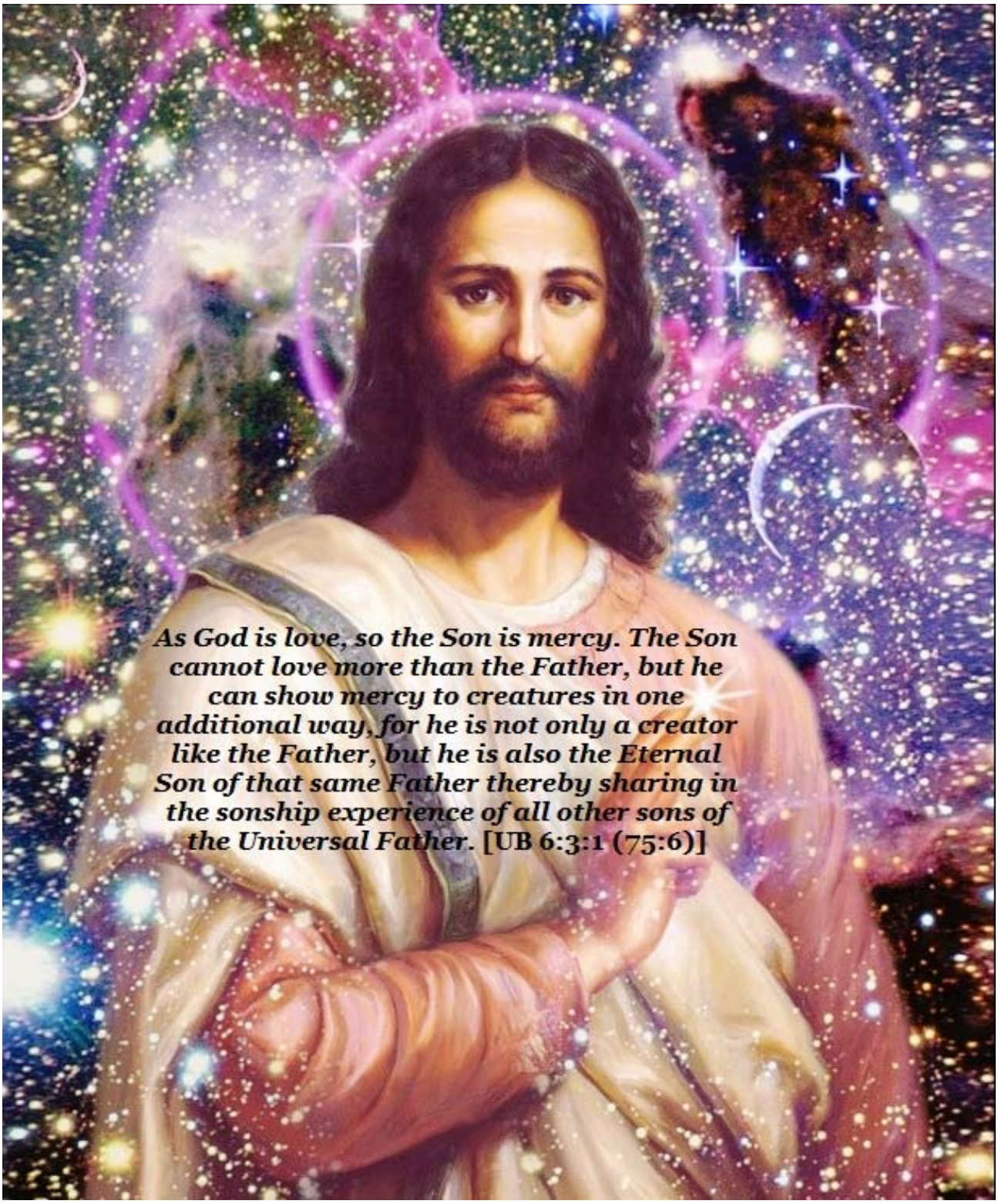
The I AM breaks free from his eternity confinement by the exercise of his absolute free will, thus achieving Deity liberation from the fetters of unqualified infinity. This primal act of first volitional expression, of absolute free will, repercusses in an infinity that is now dynamic, and this produces a coordinated divinity-tension in conjunction with the static infinity of the original and unqualified absolute. This act of inherent and eternal free will initiates the genesis and generation of all derivative reality. The I AM, as the stasis or self-relationship of infinity, as the eternal fact and universal truth of infinite reality, as the unity of unqualified infinity, upholds this divinity-tension by his eternal act of free will. Total infinitude undergoes subsequent segmentation and qualification in such a manner that the eternal repleteness of infinity becomes reconcilable with the derivative time-growth of the evolving universes and with the incompleteness of the experiential inhabitants therein.

Through this relationship of the original I AM to his free-will act of eternity, the I AM becomes discernible as personality. By this eternity act of absolute free will, the I AM is revealed as the primal expression of self-willed and personal God, as the Father-I AM. He reveals himself as the divine Father of all personality. Through this primal free-will act, the original Father-I AM creates room within all-encompassing infinity for finite creatures to co-exist. At the level of absolute Deity, personality implies identity, self-consciousness, self-will, and possibility for self-revelation. It is by virtue of these characteristics that the Universal Father, the First Person of Deity, is revealed. The possibility for fellowship with other and equal personalities is thus enacted.

The absolute proof of the revelation of God as Universal Father forever rests in the absolute person of his Eternal Son, the Second Person of Deity. This eternal relationship of Father and Son provides the room for all of us to partake of the Father. Even though the perfect divinity of the Father is characterized by an all-pervading unity of Being, the indivisibility of his personality does not interfere with his capacity to be a Father to other self-willed personalities, divine or human. The truth that the I AM is Father to the Eternal Son brings into being the personality relationships of all actualized beings.

The absolute personality of the Son makes absolute the fact of God's fatherhood and establishes the potential sonship of all personalities. This relationship establishes the personality of the Infinite and consummates its spiritual revelation in the personality of the Original Son.
[UB 105:2:5 (1154:4)]

The I AM is one with the Eternal Son because the divine nature that each possesses is eternal. The Son shares with the Father his divine character of Deity, for they are forever and inseparably one personal unity of universe presence. In addition, it is by virtue of this mutual omnipresence that all creation rests upon the everywhere-active presence of the divine spirit of the Eternal Son. The spirit of the Father is eternally resident in the spirit of his Son, but the Son alone perfectly personalizes the Father's love and mercy. To the universes of creation, the Son is the living revelation of his loving Father:

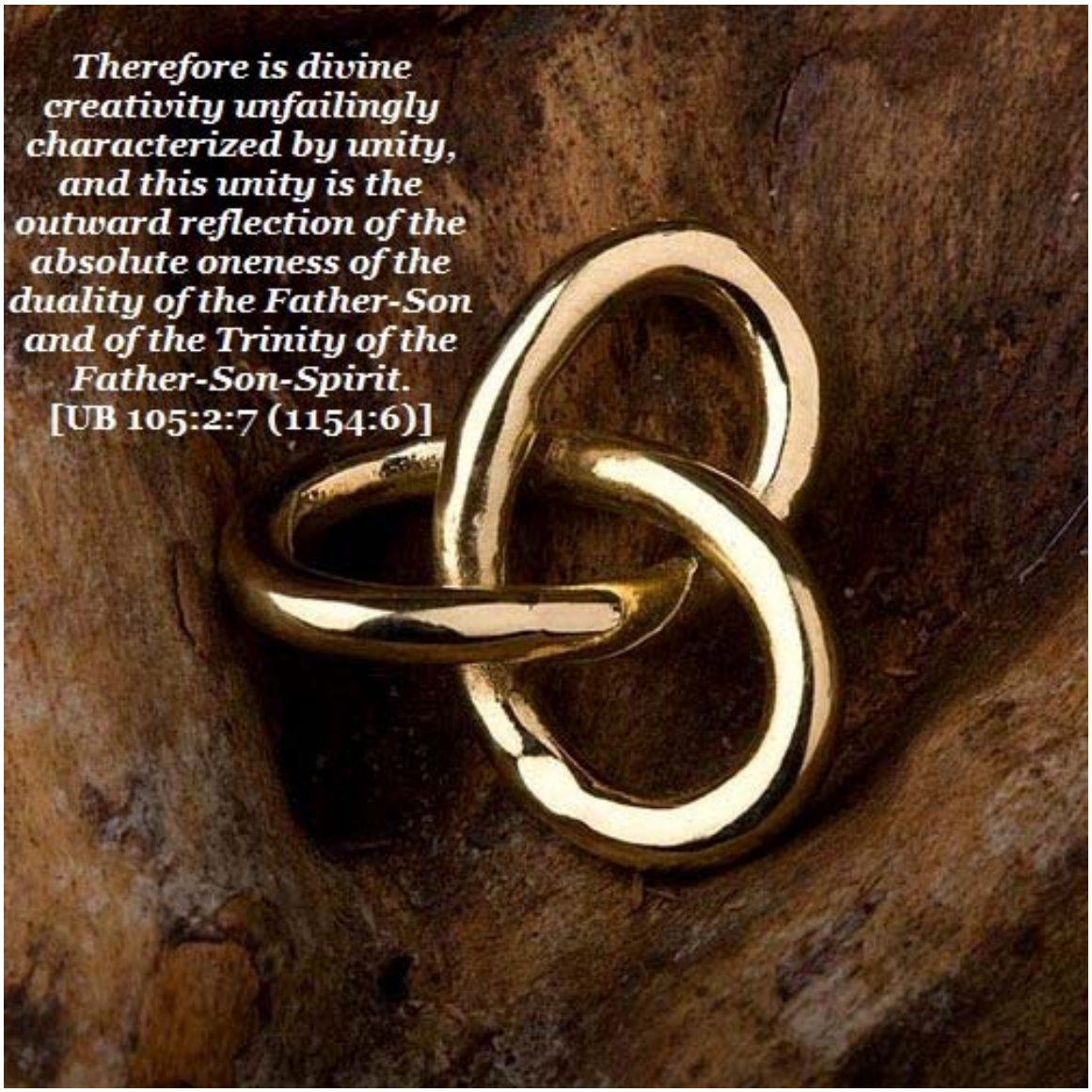

As God is love, so the Son is mercy. The Son cannot love more than the Father, but he can show mercy to creatures in one additional way, for he is not only a creator like the Father, but he is also the Eternal Son of that same Father thereby sharing in the sonship experience of all other sons of the Universal Father. [UB 6:3:1 (75:6)]

Personality is largely liberated from the fetters of antecedent causation because there is associated with personality an essential sovereignty of free will. Mortal man's inner self is thus liberated from the fetters of absolute dependence on antecedent causation and the fetters of causation response, at least as this pertains to the freewill choosing of eternal destiny. Man is provided with absolute sovereignty of mortal free will as it regards the growth of his immortal self, the survival of his eternal soul. The Father-I AM achieves the realization of personalization as the Universal Father by becoming the Eternal Father of the Original Son simultaneously with becoming the Eternal Source of the Isle of Paradise. The Universal Father presents an infinite portrayal of his spirit personality in the absolute person of his Eternal Son. At the same time, he reveals the full infinity potential of his nonpersonal self and actualizes this as nonpersonal and nonspiritual Paradise.

The Infinite Spirit is the Conjoint Actor and is the Third Person of Deity. He comes into being by the trinitizing act of the Universal Father and the Eternal Son, and this occurs in the presence of Paradise. The Universal Father realitizes all expressions of spirit in the absolute person of the Eternal Son, and he further realizes the expansion of reality by means of the activity of the Isle of Paradise. Throughout the universe of universes, the mind endowments of the Infinite Spirit work to correlate the spiritual expressions of the Eternal Son with the material levels of creation. This mind ministry is responsive to the spirit realities of Deity, and it is also physically directive of the material repercussions of Deity originating from the Isle of Paradise. The functional mind of the Infinite Spirit is infinite in potential and universal in bestowal. The dual expressions of spiritual and material realities are not inherently interactive. They require the indispensable presence of mind as the inevitable channel of intercourse and communion.

The Conjoint Actor integrates the divine spirituality of the personal Son with the immutable energies of the Paradise pattern. This arrangement completes the Father's liberation from the bonds of centralized perfection. The Universal Father bestows absoluteness of personality upon the Son, and in co-ordination with the Son, brings about the final personalization of the Conjoint Actor. This critical interdependence of the three divine personalities with regard to the totality of absolute Deity function allows the Father to finally and fully escape from the fetters of absolute personality causation.

With the differentiation of the Son from the Father and in the presence of Paradise, the Infinite Spirit and the central universe of Havona are brought into existence. The Infinite Spirit personalizes as an unlimited spirit presence co-ordinated with absolute mind and is endowed with unique prerogatives of energy manipulation. With the appearance of the coexistent personal Deities of the Son and the Spirit, the Father escapes as a personality from otherwise inevitable diffusion throughout the potentials of total Deity, and now begins the consummational adventure for Deity actualization on the experiential divinity levels of Supremacy, Ultimacy, and Absoluteness.


Therefore is divine creativity unfailingly characterized by unity, and this unity is the outward reflection of the absolute oneness of the duality of the Father-Son and of the Trinity of the Father-Son-Spirit.
[UB 105:2:7 (1154:6)]

The Paradise Father

As the First Source and Center, the Paradise Father functions as a physical controller in the material universe of universes. The Paradise Father utilizes the patterns of the Eternal Isle of Paradise while exercising cosmic overcontrol of the physical level throughout the universe of universes. As the Universal Father, he possesses exclusive control over the personality gravity circuit, but by the nature of his infinite primacy he can act over all three of the other absolute gravity circuits in the Master Universe. The will of the Father is carried out in spirit, with minds, and on matter.

Absolute Gravity Circuits in the Master Universe

(1) The Personality Gravity of the Universal Father.

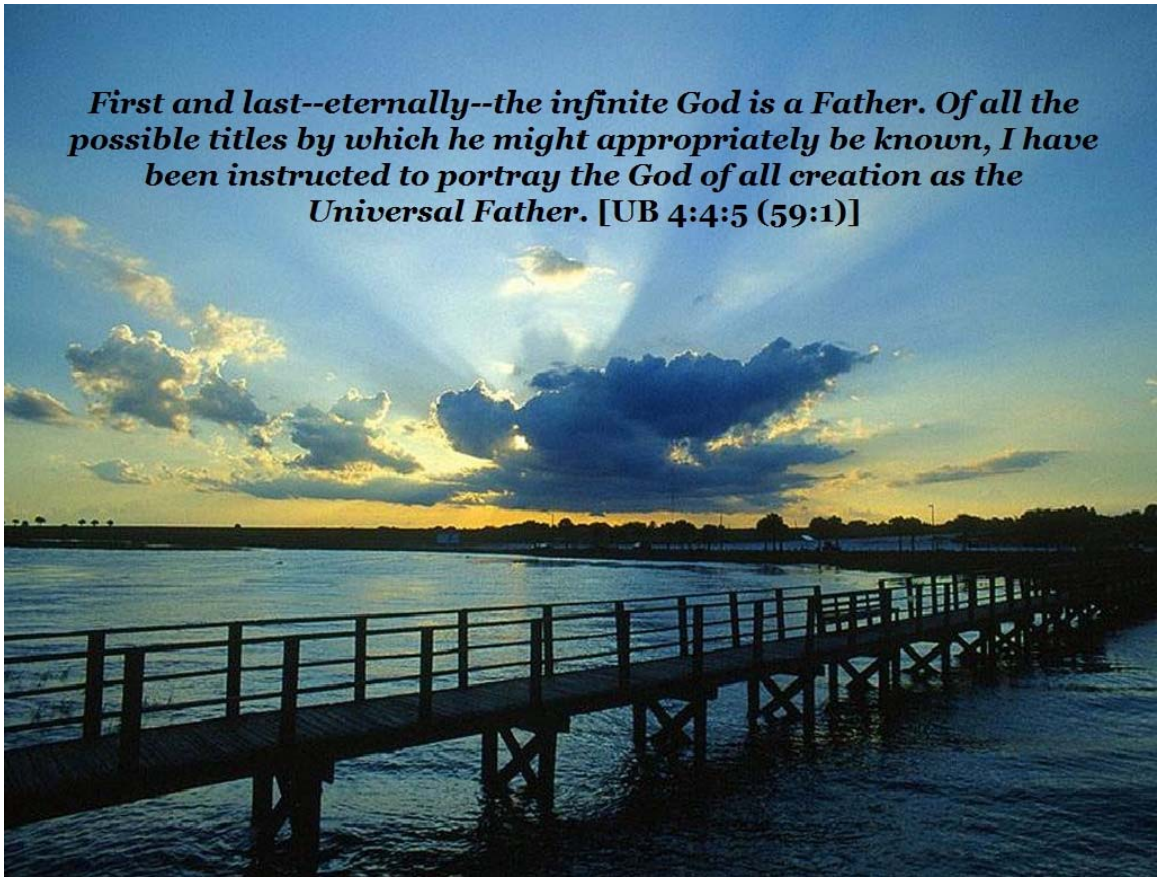
(2) The Spirit Gravity of the Eternal Son.

(3) The Mind Gravity of the Conjoint Actor.

(4) The Cosmic Gravity of the Isle of Paradise.

The personalization of God as Father has an immediate appeal to the parental instincts of humanity; that phase of the infinite God that we have come to know as Father is

experientially real and personally meaningful to us in our life experiences as members within the human family - both as children and as parents.

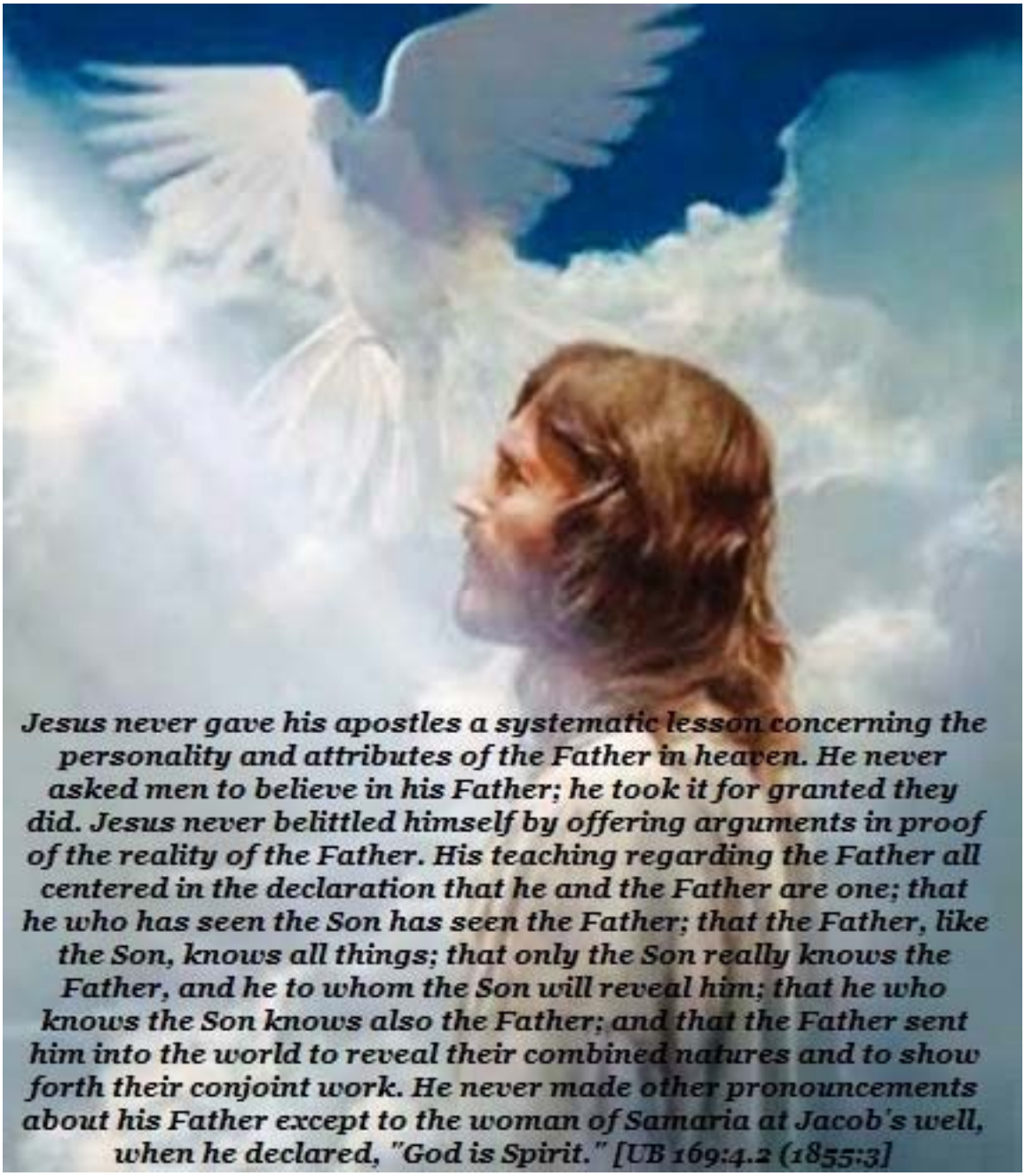


At the level of Deity, personality implies identity, self-consciousness, self-will, and possibility for self-revelation. It is by virtue of these characteristics that the Universal Father is revealed, that the possibility for fellowship with other and equal personalities is enacted. Even though the perfect unity of the Father is characterized by an all-pervading unity of Being, the indivisibility of his personality does not interfere with his capacity to be a Father to other self-willed personalities, divine or human. We discover that "in the worshipful experience of the personal contact of every worshiping personality throughout the master universe, God is one; and that unified and personal Deity is our Paradise parent, God the Father, the bestower, conservator, and Father of all personalities from mortal man on the inhabited worlds to the Eternal Son on the central Isle of Light." [UB 56:4:5 (640:4)]

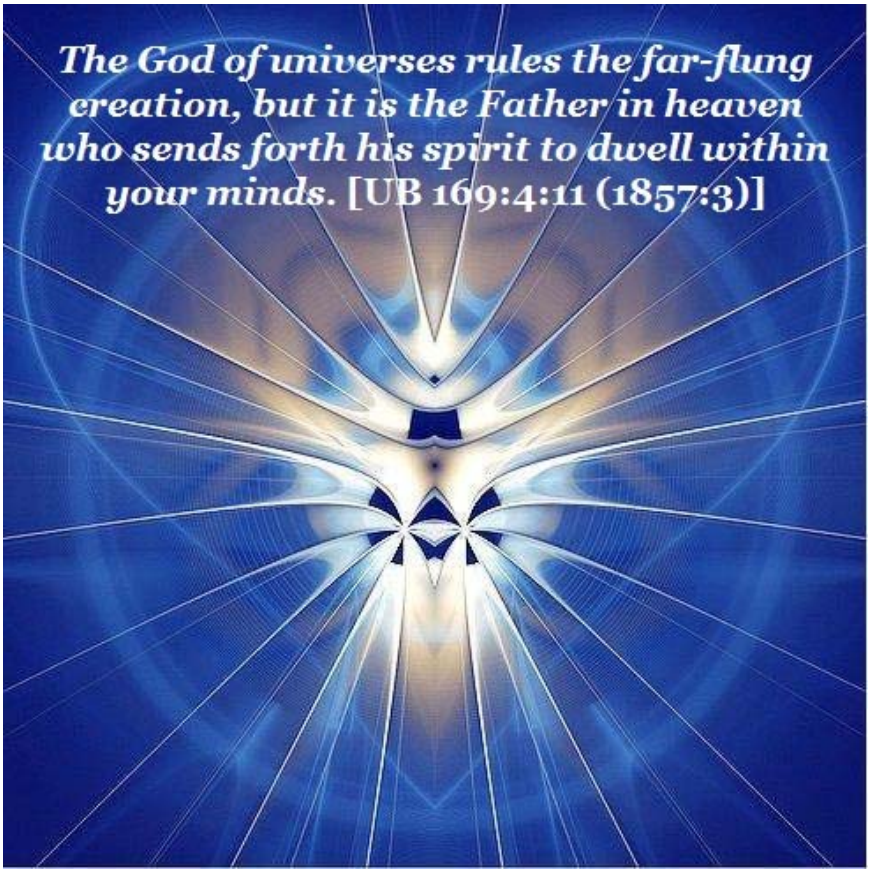
As we begin our lives as mortal children on an inhabited material world, we acquire our first impression of the universe from the maternal care of our earthly mother. We eventually derive our first conception of the Universal Father from the qualities possessed by our earthly father. These profound and personal insights into God's Fatherhood allow us to better understand what human fatherhood truly is because we will have learned that the

divine truth of God as Father precedes and grounds the human comprehension of fatherhood.

If we truly wish to discover the personal nature of the Universal Father, who better to turn to for enlightenment than his bestowed Son to this world. Jesus' primary mission for living out his life on this world as a human mortal was to reveal this selfsame Father to mankind. He carried out this exquisite achievement by actually living his life as the personal manifestation of the perfect love of the Father. It was the very life of Jesus, and not necessarily his teachings, that best revealed the Father's divine character and loving personality:



When speaking to his followers, Jesus would always refer to the concept of Deity as either God or Father. For the purposes of describing the transcendent and abstract nature of infinite Deity, Jesus would apply the word God. If he made any reference to Deity that touched upon the personal nature of God, he would choose the term Father - this was the appropriate term for Jesus that best described his own personal experience with the First Source and Center. Jesus expanded the traditional concept of God as Father by exalting and elevating this tradition to include the sublime experience that God personally reveals himself to every mortal willing to become a child of this Father of love:

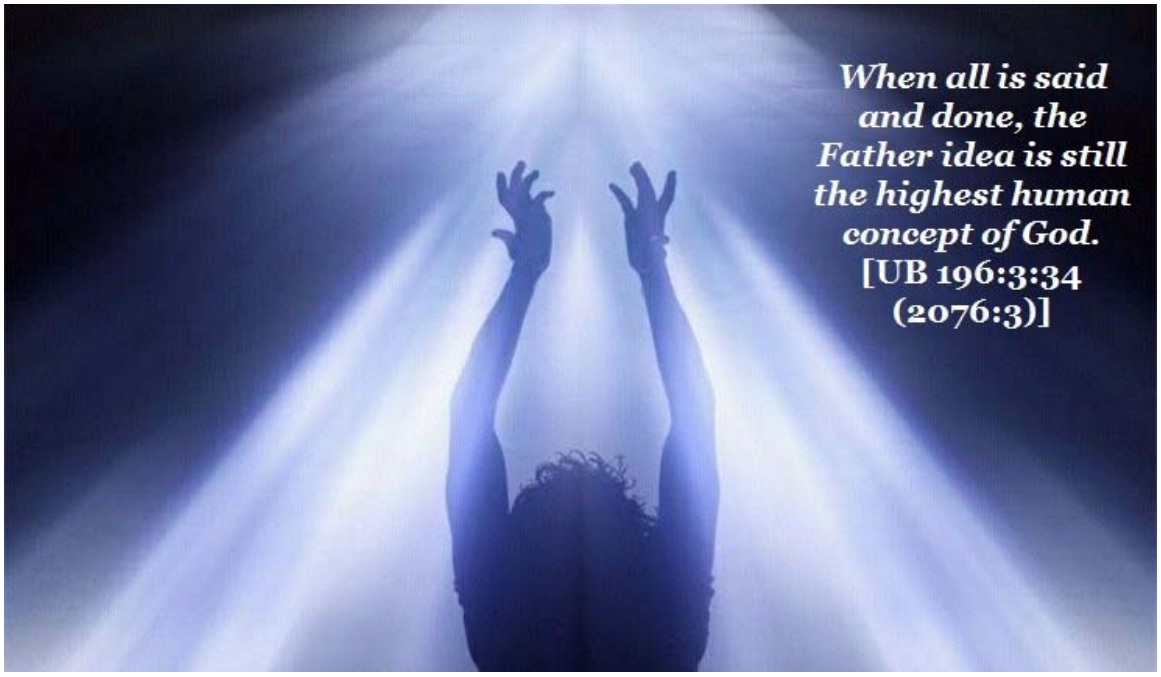


Jesus exhorted his apostles to listen to his teachings regarding the Father with a spiritual ear. God the Father is a spiritual being - he is the fatherhead of the spiritual kingdom and is an infinite and eternal spirit and they, the apostles, are spiritual children in the spirit family of heaven. The kingdom of heaven is a divine family with the Universal Father as the "universally recognized and unreservedly worshiped center and head of this far-flung brotherhood of intelligent beings." [UB 149:6:8 (1676:2)] This spiritual kingdom begins with and centers in "the dual concept of the truth of the fatherhood of God and the correlated fact of the brotherhood of man." [UB 170:2:1 (1859:11)] Between God and man, there exists a truly intimate and living relationship that is based on real Father-child affection. This Creator-creature relationship is a uniquely real experience in cosmic sociology. Even the child Jesus knew this as an experiential fact - he affirmed this truth to his earthly father

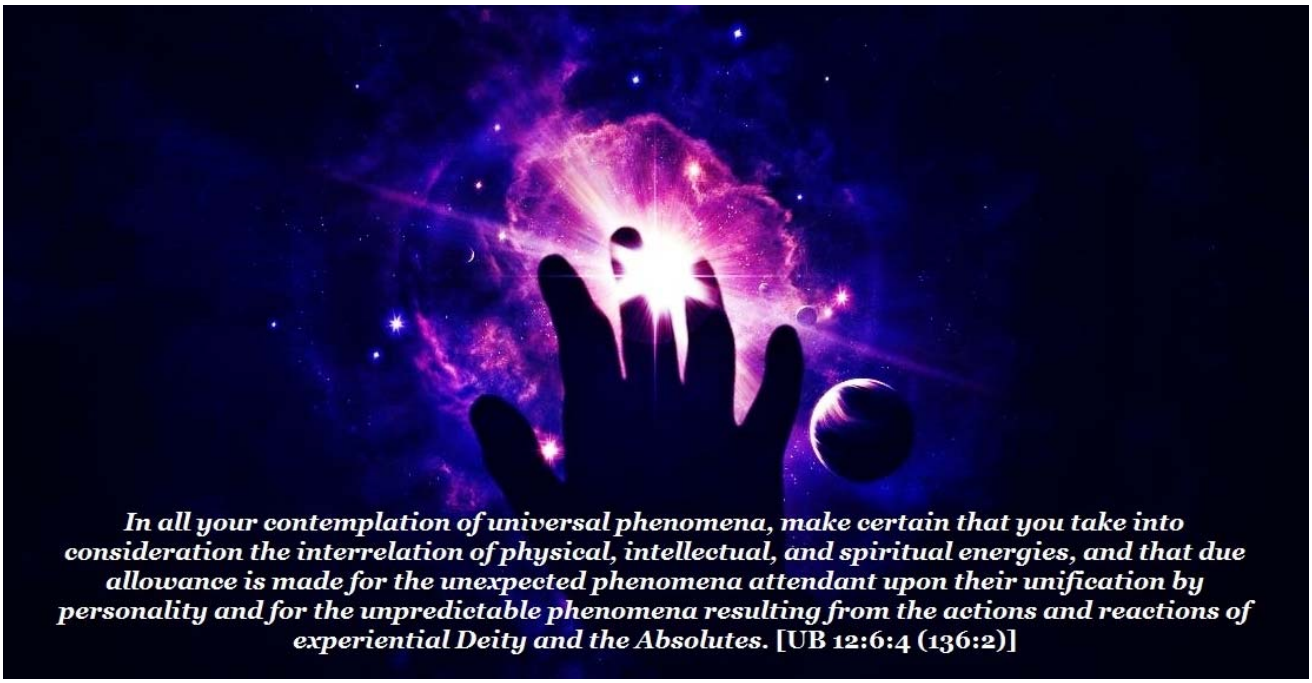
Joseph when he gave testimony that "the heavenly Father cannot love his children less than you love me." [UB 125:0:6 (1378:1)]

As a human father loves his children with the truest and most real affection, the Universal Father can do no less. We are incapable of comprehending his infinite love and sympathy for his spiritually immature and erring children, but we can discover with the certainty of experience that "the Universal Father loves and forever seeks the welfare of his created sons and daughters." [UB 2:5:9 (40:1)] This love is assured by the supernal fact that this same Father actually sends a fragment of himself to live in the minds of his children:

Special importance should be attributed to the fact that the very last sentence contained within The Urantia Book makes special reference to the fatherly nature of God - the very last thought continued within this, the fifth and most recent epochal revelation to mankind, makes it clearly understood that:



Personality



The divine gift of personality is bestowed upon a mind-endowed mortal mechanism as an exclusive gift of the Paradise Father. Personality is one of the greatest mysteries in all

existence. The concepts of personality and Deity are very similar in origin, function, and reach of their characterization. The endowment of personality originates at the most primal and original level of the Father-I AM. Before the divergence of the two absolutes of the spiritual Eternal Son and the material Isle of Paradise, there is the original personality of the Universal Father. It is at this primal level of deified reality that all personality derives.

God the Father bestows personality as a quality and value in cosmic reality upon living energy systems of matter, mind, and spirit. Personality is the unifier of the associated factors of individuality, the living and associative energies of body, mind, and spirit. Personality is the creative and unifying presence that coordinates mind with spirit, and subjugates energy-matter through mind. The possession of personality endows man with the unity of selfhood, spiritual self-consciousness, and the potential for God-consciousness. Most importantly, personality endows man with the personal dignity of free will. Personality is contactable, self-distributive, and sharing. Personalities may be similar according to a given series, type, order, or pattern, but they are never identical. Personality is always recognizable even if the vehicle of its identity changes in form, mind or spirit characteristics. If we have ever once known a person, we will always be able to recognize and identify such a person no matter how much they may have otherwise changed.

In and of itself, personality does not possess identity, but it does act to unify the differential components of spirit, mind, and matter as these characterize the experiential individuality of an ascending mortal. The great mystery is that while this unified identity of personal being is ever changing and transforming, the unifying personality itself remains unchanged. However, it is this non-changing quality of personality that will always and forever allow someone like me to be ever recognizable as being the same unchanging me. That personality of mine that blew out the birthday candles on my sixth birthday is the same personality that is writing this book many years later. My personality will remain unchanged when I breathe my last breath in this world of mortal flesh, and it will be once again the same when I re-consciousize on the first mansion world of my survival. In fact, the archangels will faithfully confirm that this same unchanging personality of mine has returned at my resurrection to re-unify my new morontia body. As to where my personality goes during the interim between my death and new awakening, no one knows.

As a more simplified example, personality is like the color red - there are red roses, red balloons, and red dresses, but there are no examples of red alone. There must be a red "something". Personality, like the color red, must be embodied in a pattern of mind, spirit, and matter in order to be recognizable. The pattern may undergo numerous changes and transformations, but the unifying personality remains unchanged.

The circumstances of my unified being are always changing - my physical body may age or my new resurrected body may be completely different, but it will still be me. I may be wiser and more experienced and the circumstances of my life may have changed dramatically, but my innermost being is still unmoved.