

## ABSONITE (all references)

P.2 - §3 Deity functions on personal, prepersonal, and superpersonal levels. Total Deity is functional on the following seven levels:

1. *Static*--self-contained and self-existent Deity.
2. *Potential*--self-willed and self-purposive Deity.
3. *Associative*--self-personalized and divinely fraternal Deity.
4. *Creative*--self-distributive and divinely revealed Deity.
5. *Evolutional*--self-expansive and creature-identified Deity.
6. *Supreme*--self-experiential and creature-Creator-unifying Deity. Deity functioning on the first creature-identificational level as time-space overcontrollers of the grand universe, sometimes designated the Supremacy of Deity.
7. *Ultimate*--self-projected and time-space-transcending Deity. Deity omnipotent, omniscient, and omnipresent. Deity functioning on the second level of unifying divinity expression as effective overcontrollers and absonite upholders of the master universe. As compared with the ministry of the Deities to the grand universe, this absonite function in the master universe is tantamount to universal overcontrol and supersustenance, sometimes called the Ultimacy of Deity.

P.2 - §12 *The absonite level* of reality is characterized by things and beings without beginnings or endings and by the transcendence of time and space. Absonites are not created; they are eventuated--they simply are. The Deity level of Ultimacy connotes a function in relation to absonite realities. No matter in what part of the master universe, whenever time and space are transcended, such an absonite phenomenon is an act of the Ultimacy of Deity.

P.3 - §15 Cosmic consciousness implies the recognition of a First Cause, the one and only uncaused reality. God, the Universal Father, functions on three Deity-personality levels of subinfinite value and relative divinity expression:

1. *Prepersonal*--as in the ministry of the Father fragments, such as the Thought Adjusters.
2. *Personal*--as in the evolutionary experience of created and procreated beings.
3. *Superpersonal*--as in the eventuated existences of certain absonite and associated beings.

P.4 - §11 6. *God the Ultimate*--the eventuating God of supertime and transcended space. The second experiential level of unifying Deity manifestation. God the Ultimate implies the attained realization of the synthesized absonite-superpersonal, time-space-transcended, and eventuated-experiential values, co-ordinated on final creative levels of Deity reality. [See page 4 for list]

P.7 - §4 From the viewpoint of time and space, reality is further divisible as:

1. *Actual and Potential*. Realities existing in fullness of expression in contrast to those which carry undisclosed capacity for growth. The Eternal Son is an absolute spiritual actuality; mortal man is very largely an unrealized spiritual potentiality.

2. *Absolute and Subabsolute*. Absolute realities are eternity existences. Subabsolute realities are projected on two levels: Absonites--realities which are relative with respect to both time and eternity. Finites--realities which are projected in space and are actualized in time.

3. *Existential and Experiential*. Paradise Deity is existential, but the emerging Supreme and Ultimate are experiential.

4. *Personal and Impersonal*. Deity expansion, personality expression, and universe evolution are forever conditioned by the Father's freewill act which forever separated the mind-spirit-personal meanings and values of actuality and potentiality centering in the Eternal Son from those things which center and inhere in the eternal Isle of Paradise.

P.11 - §4 All time-space finite reality, under the directive urge of the evolving Supreme Being, is engaged in an ever-ascending mobilization and perfecting unification (power-personality synthesis) of all phases and values of finite reality, in association with varied phases of Paradise reality, to the end and for the purpose of subsequently embarking upon the attempt to reach absonite levels of supercreature attainment.

P.12 - §2 The Creator Sons in the Deity association of God the Sevenfold provide the mechanism whereby the mortal becomes immortal and the finite attains the embrace of the infinite. The Supreme Being provides the technique for the power-personality mobilization, the divine synthesis, of *all* these manifold transactions, thus enabling the finite to attain the absonite and, through other possible future actualizations, to attempt the attainment of the Ultimate. The Creator Sons and their associated Divine Ministers are participants in this supreme mobilization, but the Ancients of Days and the Seven Master Spirits are probably eternally fixed as permanent administrators in the grand universe.

P.12 - §3 The function of God the Sevenfold dates from the organization of the seven superuniverses, and it will probably expand in connection with the future evolution of the creations of outer space. The organization of these future universes of the primary, secondary, tertiary, and quartan space levels of progressive evolution will undoubtedly witness the inauguration of the transcendent and absonite approach to Deity.

P.12 - §4 Just as the Supreme Being progressively evolves from the antecedent divinity endowment of the encompassed grand universe potential of energy and personality, so does God the Ultimate eventuate from the potentials of divinity residing in the transcended time-space domains of the master universe. The actualization of Ultimate Deity signalizes absonite unification of the first experiential Trinity and signifies unifying Deity expansion on the second level of creative self-realization. This constitutes the personality-power equivalent of the universe experiential-Deity actualization of Paradise absonite realities on the eventuating levels of transcended time-space values. The completion of such an experiential unfoldment is designed to afford ultimate service-destiny for all time-space creatures who have attained absonite levels through the completed realization of the Supreme Being and by the ministry of God the Sevenfold.

P.12 - §5 *God the Ultimate* is designative of personal Deity functioning on the divinity levels of the absonite and on the universe spheres of supertime and transcended space. The Ultimate is a supersupreme eventuation of Deity. The Supreme is the Trinity unification comprehended by

finite beings; the Ultimate is the unification of the Paradise Trinity comprehended by absonite beings.

P.13 - §1 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.

P.13 - §5 God the Absolute is the realization-attainment goal of all superabsonite beings, but the power and personality potential of the Deity Absolute transcends our concept, and we hesitate to discuss those realities which are so far removed from experiential actualization.

P.14 - §5 2. *The Unqualified Absolute* is nonpersonal, extradivine, and undeified. The Unqualified Absolute is therefore devoid of personality, divinity, and all creator prerogatives. Neither fact nor truth, experience nor revelation, philosophy nor absonity are able to penetrate the nature and character of this Absolute without universe qualification. [See page 14 for list]

P.15 - §9 The first and second experiential Trinities, the post-Havona Trinities, cannot be infinite because they embrace *derived Deities*, Deities evolved by the experiential actualization of realities created or eventuated by the existential Paradise Trinity. Infinity of divinity is being ever enriched, if not enlarged, by finity and absonity of creature and Creator experience.

P.16 - §2 The two post-Havona Trinities, the Ultimate and the Absolute experiential Trinities, are not now fully manifest; they are in process of universe realization. These Deity associations may be described as follows:

1. *The Ultimate Trinity*, now evolving, will eventually consist of the Supreme Being, the Supreme Creator Personalities, and the absonite Architects of the Master Universe, those unique universe planners who are neither creators nor creatures. God the Ultimate will eventually and inevitably powerize and personalize as the Deity consequence of the unification of this experiential Ultimate Trinity in the expanding arena of the well-nigh limitless master universe.

2. *The Absolute Trinity*--the second experiential Trinity--now in process of actualization, will consist of God the Supreme, God the Ultimate, and the unrevealed Consummator of Universe Destiny. This Trinity functions on both personal and superpersonal levels, even to the borders of the nonpersonal, and its unification in universality would experientialize Absolute Deity.

P.25 - §5 God is a universal spirit; God is the universal person. The supreme personal reality of the finite creation is spirit; the ultimate reality of the personal cosmos is absonite spirit. Only the levels of infinity are absolute, and only on such levels is there finality of oneness between matter, mind, and spirit.

P.69 - §6 God-consciousness, as it is experienced by an evolving mortal of the realms, must consist of three varying factors, three differential levels of reality realization. There is first the mind consciousness--the comprehension of the idea of God. Then follows the soul consciousness--the realization of the *ideal* of God. Last, dawns the spirit consciousness--the

realization of the *spirit reality* of God. By the unification of these factors of the divine realization, no matter how incomplete, the mortal personality at all times overspreads all conscious levels with a realization of the personality of God. In those mortals who have attained the Corps of the Finality all this will in time lead to the realization of the *supremacy* of God and may subsequently eventuate in the realization of the *ultimacy* of God, some phase of the absonite superconsciousness of the Paradise Father.

P.83 - §6 In the superuniverses the Son is not personally present or resident; in these creations he maintains only a superpersonal representation. These spirit manifestations of the Son are not personal; they are not in the personality circuit of the Universal Father. We know of no better term to use than to designate them *superpersonalities*; and they are finite beings; they are neither absonite nor absolute.

P.104 - §1 Mind gravity can operate independently of material and spiritual gravity, but wherever and whenever the latter two impinge, mind gravity always functions. When all three are associated, personality gravity may embrace the material creature--physical or morontial, finite or absonite. But irrespective of this, the endowment of mind even in impersonal beings qualifies them to think and endows them with consciousness despite the total absence of personality.

P.113 - §4 The Trinity maintains a unique attitude as the Trinity towards the entire universe of the past, present, and future. And the functions of the Trinity can best be considered in relation to the universe attitudes of the Trinity. Such attitudes are simultaneous and may be multiple concerning any isolated situation or event:

1. *Attitude toward the Finite.* The maximum self-limitation of the Trinity is its attitude toward the finite. The Trinity is not a person, nor is the Supreme Being an exclusive personalization of the Trinity, but the Supreme is the nearest approach to a power-personality focalization of the Trinity which can be comprehended by finite creatures. Hence the Trinity in relation to the finite is sometimes spoken of as the Trinity of Supremacy.

2. *Attitude toward the Absonite.* The Paradise Trinity has regard for those levels of existence which are more than finite but less than absolute, and this relationship is sometimes denominated the Trinity of Ultimacy. Neither the Ultimate nor the Supreme are wholly representative of the Paradise Trinity, but in a qualified sense and to their respective levels, each seems to represent the Trinity during the prepersonal eras of experiential-power development.

3. *The Absolute Attitude* of the Paradise Trinity is in relation to absolute existences and culminates in the action of total Deity.

P.116 - §3 It would be inadvisable to discuss the functions of the Trinity of Ultimacy, but it may be disclosed that God the Ultimate is the Trinity manifestation comprehended by the Transcendentals. We are inclined to the belief that the unification of the master universe is the eventuating act of the Ultimate and is probably reflective of certain, but not all, phases of the absonite overcontrol of the Paradise Trinity. The Ultimate is a qualified manifestation of the Trinity in relation to the absonite only in the sense that the Supreme thus partially represents the Trinity in relation to the finite.

P.116 - §4 The Universal Father, the Eternal Son, and the Infinite Spirit are, in a certain sense, the constituent personalities of total Deity. Their union in the Paradise Trinity and the absolute function of the Trinity equalate to the function of total Deity. And such completion of Deity transcends both the finite and the absonite.

P.116 - §8 The Corps of the Finality embrace, among others, those mortals of time and space who have attained perfection in all that pertains to the will of God. As creatures and within the limits of creature capacity they fully and truly know God. Having thus found God as the Father of all creatures, these finaliters must sometime begin the quest for the superfinite Father. But this quest involves a grasp of the absonite nature of the ultimate attributes and character of the Paradise Father. Eternity will disclose whether such an attainment is possible, but we are convinced, even if the finaliters do grasp this ultimate of divinity, they will probably be unable to attain the superultimate levels of absolute Deity.

P.156 - §6 There are seven basic forms of living things and beings on the Havona worlds, and each of these basic forms exists in three distinct phases. Each of these three phases is divided into seventy major divisions, and each major division is composed of one thousand minor divisions, with yet other subdivisions, and so on. These basic life groups might be classified as:

1. Material.
2. Morontial.
3. Spiritual.
4. Absonite.
5. Ultimate.
6. Coabsolute.
7. Absolute.

P.160 - §6 Many superfinite activities take place in the Havona of the present universe age, involving untold diversities of absonite and other phases of mind and spirit functions. It is possible that the central universe serves many purposes which are not revealed to me, as it functions in numerous ways beyond the comprehension of the created mind. Nevertheless, I will endeavor to depict how this perfect creation ministers to the needs and contributes to the satisfactions of seven orders of universe intelligence.

P.163 - §3 Havona will unquestionably continue to function with absonite significance even in future universe ages which may witness space pilgrims attempting to find God on superfinite levels. Havona has capacity to serve as a training universe for absonite beings. It will probably be the finishing school when the seven superuniverses are functioning as the intermediate school for the graduates of the primary schools of outer space. And we incline to the opinion that the potentials of eternal Havona are really unlimited, that the central universe has eternal capacity to serve as an experiential training universe for all past, present, or future types of created beings.

P.242 - §2 It is highly probable that these undisclosed creator powers will remain self-contained throughout the present universe age. But sometime in the far-distant future, in the now mobilizing universes of outer space, we believe that the liaison between a sevenfold Master Son and a seventh-stage Creative Spirit may attain to absonite levels of service attended by the

appearance of new things, meanings, and values on transcendental levels of ultimate universe significance.

P.242 - §3 Just as the Deity of the Supreme is actualizing by virtue of experiential service, so are the Creator Sons achieving the personal realization of the Paradise-divinity potentials bound up in their unfathomable natures. When on Urantia, Christ Michael once said, "I am the way, the truth, and the life." And we believe that in eternity the Michaels are literally destined to be "the way, the truth, and the life," ever blazing the path for all universe personalities as it leads from supreme divinity through ultimate absonity to eternal deity finality.

P.262 - §3 The Solitary Messengers demonstrate such an amazing ability to co-ordinate all types and orders of finite personality--even to make contact with the absonite regime of the master universe overcontrollers--that some of us postulate that the creation of these messengers by the Infinite Spirit is in some manner related to the Conjoint Actor's bestowal of Supreme-Ultimate Mind.

P.298 - §1 Primary supernaphim are the supernal servants of the Deities on the eternal Isle of Paradise. Never have they been known to depart from the paths of light and righteousness. The roll calls are complete; from eternity not one of this magnificent host has been lost. These high supernaphim are perfect beings, supreme in perfection, but they are not absonite, neither are they absolute. Being of the essence of perfection, these children of the Infinite Spirit work interchangeably and at will in all phases of their manifold duties. They do not function extensively outside Paradise, though they do participate in the various millennial gatherings and group reunions of the central universe. They also go forth as special messengers of the Deities, and in large numbers they ascend to become Technical Advisers.

P.332 - §38 IV. *EVENTUATED TRANSCENDENTAL BEINGS*. There is to be found on Paradise a vast host of transcendental beings whose origin is not ordinarily disclosed to the universes of time and space until they are settled in light and life. These Transcendentals are neither creators nor creatures; they are the *eventuated* children of divinity, ultimacy, and eternity. These "eventuators" are neither finite nor infinite--they are *absonite*; and absonity is neither infinity nor absoluteness.

P.333 - §1 These uncreated noncreators are ever loyal to the Paradise Trinity and obedient to the Ultimate. They are existent on four ultimate levels of personality activity and are functional on the seven levels of the absonite in twelve grand divisions consisting of one thousand major working groups of seven classes each. These eventuated beings include the following orders:

P.334 - §8 These papers do not--cannot--even begin to exhaust the story of the living creatures, creators, eventuators, and still-otherwise-existent beings who live and worship and serve in the swarming universes of time and in the central universe of eternity. You mortals are persons; hence we can describe beings who are *personalized*, but how could an *absonitized* being ever be explained to you?

P.343 - §6 7. *Paradise Arrivals*. On reaching Paradise with residential status, you begin the progressive course in divinity and absonity. Your residence on Paradise signifies that you have

found God, and that you are to be mustered into the Mortal Corps of the Finality. Of all the creatures of the grand universe, only those who are Father fused are mustered into the Mortal Corps of the Finality. Only such individuals take the finaliter oath. Other beings of Paradise perfection or attainment may be temporarily attached to this finality corps, but they are not of eternal assignment to the unknown and unrevealed mission of this accumulating host of the evolutionary and perfected veterans of time and space.

P.346 - §7 Wherever and whenever Gravity Messengers are functioning, the finaliters are in command. All Gravity Messengers are under the exclusive jurisdiction of Grandfanda, and they are assigned only to the primary Corps of the Finality. They are invaluable to the finaliters even now, and they will be all-serviceable in the eternal future. No other group of intelligent creatures possesses such a personalized messenger corps able to transcend time and space. Similar types of messenger-recorders attached to other finaliter corps are not personalized; they are absonitized.

P.350 - §4 Part of the perfected mortal's experience on Paradise as a finaliter consists in the effort to achieve comprehension of the nature and function of more than one thousand groups of the transcendental supercitizens of Paradise, eventuated beings of absonite attributes. In their association with these superpersonalities, the ascendant finaliters receive great assistance from the helpful guidance of numerous orders of transcendental ministers who are assigned to the task of introducing the evolved finaliters to their new Paradise brethren. The entire order of the Transcendentals live in the west of Paradise in a vast area which they exclusively occupy.

P.351 - §2 The Architects of the Master Universe are the governing corps of the Paradise Transcendentals. This governing corps numbers 28,011 personalities possessing master minds, superb spirits, and supernal absonites. The presiding officer of this magnificent group, the senior Master Architect, is the co-ordinating head of all Paradise intelligences below the level of Deity.

P.351 - §3 The sixteenth proscription of the mandate authorizing these narratives says: "If deemed wise, the existence of the Architects of the Master Universe and their associates may be disclosed, but their origin, nature, and destiny may not be fully revealed." We may, however, inform you that these Master Architects exist in seven levels of the absonite. These seven groups are classified as follows:

1. *The Paradise Level.* Only the senior or first-eventuated Architect functions on this highest level of the absonite. This ultimate personality--neither Creator nor creature--eventuated in the dawn of eternity and now functions as the exquisite co-ordinator of Paradise and its twenty-one worlds of associated activities.

2. *The Havona Level.* The second Architect eventuation yielded three master planners and absonite administrators, and they have always been devoted to the co-ordination of the one billion perfect spheres of the central universe. Paradise tradition asserts that these three Architects, with the counsel of the pre-eventuated senior Architect, contributed to the planning of Havona, but we really do not know.

3. *The Superuniverse Level.* The third absonite level embraces the seven Master Architects of the seven superuniverses, who now, as a group, spend about equal time in the company of the Seven Master Spirits on Paradise and with the Seven Supreme Executives on the seven special worlds of the Infinite Spirit. They are the superco-ordinators of the grand universe.

4. *The Primary Space Level.* This group numbers seventy Architects, and we conjecture that they are concerned with the ultimate plans for the first universe of outer space, now mobilizing beyond the borders of the present seven superuniverses.

5. *The Secondary Space Level.* This fifth corps of Architects numbers 490, and again we conjecture that they must be concerned with the second universe of outer space, where already our physicists have detected definite energy mobilizations.

6. *The Tertiary Space Level.* This sixth group of Master Architects numbers 3,430, and we likewise infer that they may be occupied with the gigantic plans for the third universe of outer space.

7. *The Quartan Space Level.* This, the final and largest corps, consists of 24,010 Master Architects, and if our former conjectures are valid, it must be related to the fourth and last of the ever-increasing-sized universes of outer space.

P.352 - §3 These seven groups of Master Architects total 28,011 universe planners. On Paradise there is a tradition that far back in eternity there was attempted the eventuation of the 28,012th Master Architect, but that this being failed to absonitize, experiencing personality seizure by the Universal Absolute. It is possible that the ascending series of the Master Architects attained the limit of absonity in the 28,011th Architect, and that the 28,012th attempt encountered the mathematical level of the presence of the Absolute. In other words, at the 28,012th eventuation level the quality of absonity equaled to the level of the Universal and attained the value of the Absolute.

P.353 - §6 The gathering together of these seven finaliter corps signifies reality mobilization of potentials, personalities, minds, spirits, absonites, and experiential actualities that probably transcend even the future master universe functions of the Supreme Being. These seven finaliter corps probably signify the present activity of the Ultimate Trinity engaged in mustering the forces of the finite and the absonite in preparation for inconceivable developments in the universes of outer space. Nothing like this mobilization has taken place since the near times of eternity when the Paradise Trinity similarly mobilized the then existing personalities of Paradise and Havona and commissioned them as administrators and rulers of the projected seven superuniverses of time and space. The seven finaliter corps represent the divinity response of the grand universe to the future needs of the undeveloped potentials in the outer universes of future-eternal activities.

P.401 - §4 The purpose of the midsonite creatures is not at present known, but it would appear that these personalities are forgathering on the seventh finaliter world in preparation for some future eventuality in universe evolution. Our inquiries concerning the midsonite races are always referred to the finaliters, and always do the finaliters decline to discuss the destiny of their wards. Regardless of our uncertainty as to the future of the midsoniters, we do know that every local universe in Orvonton harbors such an accumulating corps of these mysterious beings. It is the belief of the Melchizedek life carriers that their midsonite children will some day be endowed with the transcendental and eternal spirit of absonity by God the Ultimate.

P.471 - §2 6. *Transcendental energy*. This energy system operates on and from the upper level of Paradise and only in connection with the absonite peoples. On Uversa it is denominated TRANOSTA. [See page 469 for complete listing of UNIVERSAL NONSPIRITUAL ENERGY SYSTEMS (PHYSICAL ENERGIES)]

P.481 - §4 On Paradise, mind is absolute; in Havona, absonite; in Orvonton, finite. Mind always connotes the presence-activity of living ministry plus varied energy systems, and this is true of all levels and of all kinds of mind. But beyond the cosmic mind it becomes increasingly difficult to portray the relationships of mind to nonspiritual energy. Havona mind is subabsolute but superevolutionary; being existential-experiential, it is nearer the absonite than any other concept revealed to you. Paradise mind is beyond human understanding; it is existential, nonspatial, and nontemporal. Nevertheless, all of these levels of mind are overshadowed by the universal presence of the Conjoint Actor--by the mind-gravity grasp of the God of mind on Paradise.

P.508 - §3 Before ascending mortals leave the local universe to embark upon their spirit careers, they will be satiated respecting every intellectual, artistic, and social longing or true ambition which ever characterized their mortal or morontia planes of existence. This is the achievement of equality of the satisfaction of self-expression and self-realization but not the attainment of identical experiential status nor the complete obliteration of characteristic individuality in skill, technique, and expression. But the new spirit differential of personal experiential attainment will not become thus leveled off and equalized until after you have finished the last circle of the Havona career. And then will the Paradise residents be confronted with the necessity of adjusting to that absonite differential of personal experience which can be leveled off only by the group attainment of the ultimate of creature status--the seventh-stage-spirit destiny of the mortal finaliters.

P.627 - §8 In the third and subsequent stages, some of the midwayers are still functioning, chiefly as contact personalities for the finaliters, but as each stage of light and life is entered, new orders of liaison ministers largely replace the midwayers; very few of them ever remain beyond the fourth stage of light. The seventh stage will witness the coming of the first absonite ministers from Paradise to serve in the places of certain universe creatures.

P.628 - §7 The finaliters are chiefly engaged in initiating the new and supermaterial activities of society--social, cultural, philosophic, cosmic, and spiritual. As far as we can discern, they will continue this ministry far into the seventh epoch of evolutionary stability, when, possibly, they may go forth to minister in outer space; whereupon we conjecture their places may be taken by absonite beings from Paradise.

P.631 - §1 We conceive that physical evolution will have attained its full development by the end of the fifth epoch of the light-and-life era. We observe that the upper limits of spiritual development associated with evolving human mind are determined by the Adjuster-fusion level of conjoint morontia values and cosmic meanings. But concerning wisdom: While we do not really know, we conjecture that there can never be a limit to intellectual evolution and the attainment of wisdom. On a seventh-stage world, wisdom can exhaust the material potentials, enter upon mota insight, and eventually even taste of absonite grandeur.

P.631 - §2 We observe that on these highly evolved and long seventh-stage worlds human beings fully learn the local universe language before they are translated; and I have visited a few very old planets where abandoners were teaching the older mortals the tongue of the superuniverse. And on these worlds I have observed the technique whereby the absonite personalities reveal the presence of the finaliters in the morontia temple.

P.636 - §4 If and when a superuniverse should be settled in light and life, we believe that the now advisory Unqualified Supervisors of the Supreme would become the high administrative body on the headquarters world of the superuniverse. These are the personalities who are able to contact directly with the absonite administrators, who will forthwith become active in the settled superuniverse. Although these Unqualified Supervisors have long functioned as advisers and counselors in advanced evolutionary units of creation, they do not assume administrative responsibilities until the authority of the Supreme Being becomes sovereign.

P.636 - §5 The Unqualified Supervisors of the Supreme, who function more extensively during this epoch, are not finite, absonite, ultimate, or infinite; they are supremacy and only represent God the Supreme. They are the personalization of time-space supremacy and therefore do not function in Havona. They function only as supreme unifiers. They may possibly be involved in the technique of universe reflectivity, but we are not certain.

P.637 - §4 The Unqualified Absolute upholds the physical universe, while the Deity Absolute motivates the exquisite overcontrol of all material reality; and both Absolutes are functionally unified by the Universal Absolute. This cohesive correlation of the material universe is best understood by all personalities--material, morontia, absonite, or spiritual--by the observation of the gravity response of all bona fide material reality to the gravity centering on nether Paradise.

P.640 - §6 From the original Paradise-Havona level of existential reality, two subabsolute levels have differentiated, and thereon have the Father, Son, and Spirit engaged in the creation of numerous personal associates and subordinates. And while it is inappropriate in this connection to undertake the consideration of absonite deity unification on transcendental levels of ultimacy, it is feasible to look at some features of the unifying function of the various Deity personalizations in whom divinity is functionally manifest to the diverse sectors of creation and to the different orders of intelligent beings.

P.643 - §2 We do know, however, that in the universes of time and space, God the Sevenfold provides a progressive approach to the Universal Father, and that this evolutionary approach is experientially unified in God the Supreme. We might conjecture that such a plan must prevail in the outer universes; on the other hand the new orders of beings that may sometime inhabit these universes may be able to approach Deity on ultimate levels and by absonite techniques. In short, we have not the slightest concept of what technique of deity approach may become operative in the future universes of outer space.

P.643 - §4 The Supreme Being has a threefold function in the experience of mortal man: First, he is the unifier of time-space divinity, God the Sevenfold; second, he is the maximum of Deity which finite creatures can actually comprehend; third, he is mortal man's only avenue of

approach to the transcendental experience of consorting with absonite mind, eternal spirit, and Paradise personality.

P.1113 - §4 7. Salvation from the finite, the perfected oneness with Deity in and through the Supreme by which the creature attempts the transcendental discovery of the Ultimate on the postfinaliter levels of the absonite.

P.1160 - §2 Among those realities which are associated with the transcendental level are the following:

1. The Deity presence of the Ultimate.
2. The concept of the master universe.
3. The Architects of the Master Universe.
4. The two orders of Paradise force organizers.
5. Certain modifications in space potency.
6. Certain values of spirit.
7. Certain meanings of mind.
8. Absonite qualities and realities.
9. Omnipotence, omniscience, and omnipresence.
10. Space.

P.1165 - §6 The absonite architects eventuate the plan; the Supreme Creators bring it into existence; the Supreme Being will consummate its fullness as it was time created by the Supreme Creators, and as it was space forecast by the Master Architects.

P.1166 - §6 What changes will be inaugurated by the full emergence of the Ultimate we do not know. But as the Supreme is now spiritually and personally present in Havona, so also is the Ultimate there present but in the absonite and superpersonal sense. And you have been informed of the existence of the Qualified Vicegerents of the Ultimate, though you have not been informed of their present whereabouts or function.

P.1169 - §6 To finite creatures of the grand universe the concept of the master universe seems to be well-nigh infinite, but doubtless the absonite architects thereof perceive its relatedness to future and unimagined developments within the unending I AM. Even space itself is but an ultimate condition, a condition of qualification *within* the relative absoluteness of the quiet zones of midspace.

P.1171 - §8 2. *The Ultimate*. This is the deity consequence of the eventuated unity of the second Trinity, the transcendental and absonite personification of divinity. The Ultimate consists in a variably regarded unity of many qualities, and the human conception thereof would do well to include at least those phases of ultimacy which are control directing, personally experiencible, and tensionally unifying, but there are many other unrevealed aspects of the eventuated Deity. While the Ultimate and the Supreme are comparable, they are not identical, neither is the Ultimate merely an amplification of the Supreme.

P.1201 - §4 Personalized Adjusters are the all-wise and powerful executives of the Architects of the Master Universe. They are the personal agents of the full ministry of the Universal Father--personal, prepersonal, and superpersonal. They are the personal ministers of the extraordinary, the unusual, and the unexpected throughout all the realms of the transcendental absonite spheres of the domain of God the Ultimate, even to the levels of God the Absolute.

P.1201 - §6 Existential personality on the order of the infinite and absolute, the Father bestowed upon the Eternal Son, but he chose to reserve for his own ministry the experiential personality of the type of the Personalized Adjuster bestowed upon the existential prepersonal Adjuster; and they are thus both destined to the future eternal superpersonality of the transcendental ministry of the absonite realms of the Ultimate, the Supreme-Ultimate, even to the levels of the Ultimate-Absolute.

P.1226 - §5 Personality is bestowed by the Universal Father upon his creatures as a potentially eternal endowment. Such a divine gift is designed to function on numerous levels and in successive universe situations ranging from the lowly finite to the highest absonite, even to the borders of the absolute. Personality thus performs on three cosmic planes or in three universe phases:

1. *Position status.* Personality functions equally efficiently in the local universe, in the superuniverse, and in the central universe.
2. *Meaning status.* Personality performs effectively on the levels of the finite, the absonite, and even as impinging upon the absolute.
3. *Value status.* Personality can be experientially realized in the progressive realms of the material, the morontial, and the spiritual.

P.1226 - §13 The type of personality bestowed upon Urantia mortals has a potentiality of seven dimensions of self-expression or person-realization. These dimensional phenomena are realizable as three on the finite level, three on the absonite level, and one on the absolute level. On subabsolute levels this seventh or totality dimension is experiential as the fact of personality. This supreme dimension is an associable absolute and, while not infinite, is dimensionally potential for subinfinite penetration of the absolute.

P.1260 - §4 In order to facilitate mortal comprehension of the universe of universes, the diverse levels of cosmic reality have been designated as finite, absonite, and absolute. Of these only the absolute is unqualifiedly eternal, truly existential. Absonites and finites are derivatives, modifications, qualifications, and attenuations of the original and primordial absolute reality of infinity.

P.1261 - §4 The apparent method whereby the possibilities of the cosmos are brought into actual existence varies from level to level, being experiential evolution in the finite and experiential eventuation in the absonite. Existential infinity is indeed unqualified in all-inclusiveness, and this very all-inclusiveness must, perforce, encompass even the possibility for evolutionary finite experiencing. And the possibility for such experiential growth becomes a universe actuality through triodity relationships impinging upon and in the Supreme.

P.1263 - §6 The final penetration of the truth, beauty, and goodness of the Supreme Being could only open up to the progressing creature those absonite qualities of ultimate divinity which lie beyond the concept levels of truth, beauty, and goodness.

P.1264 - §4 The triodities which collectively encompass the actual and the potential are manifest on the finite level in conjunction with the Supreme Being. The technique of such manifestation is both direct and indirect: direct in so far as triodity relations repercuss directly in the Supreme and indirect in so far as they are derived through the eventuated level of the absonite.

P.1264 - §5 Supreme reality, which is total finite reality, is in process of dynamic growth between the unqualified potentials of outer space and the unqualified actuals at the center of all things. The finite domain thus factualizes through the co-operation of the absonite agencies of Paradise and the Supreme Creator Personalities of time. The act of maturing the qualified possibilities of the three great potential Absolutes is the absonite function of the Architects of the Master Universe and their transcendental associates. And when these eventualities have attained to a certain point of maturation, the Supreme Creator Personalities emerge from Paradise to engage in the agelong task of bringing the evolving universes into factual being.

P.1267 - §2 By the process of summing evolutionary experience the Supreme connects the finite with the absonite, even as the mind of the Conjoint Actor integrates the divine spirituality of the personal Son with the immutable energies of the Paradise pattern, and as the presence of the Universal Absolute unifies Deity activation with the Unqualified reactivity. And this unity must be a revelation of the undetected working of the original unity of the First Father-Cause and Source-Pattern of all things and all beings.

P.1281 - §5 Said Jesus: "I am the living way," and so he is the living way from the material level of self-consciousness to the spiritual level of God-consciousness. And even as he is this living way of ascension from the self to God, so is the Supreme the living way from finite consciousness to transcendence of consciousness, even to the insight of absonity.

P.1283 - §2 The Supreme apparently cannot initiate original causation but appears to be the catalyzer of all universe growth and is seemingly destined to provide totality culmination as regards the destiny of all experiential-evolutionary beings. The Father originates the concept of a finite cosmos; the Creator Sons factualize this idea in time and space with the consent and co-operation of the Creative Spirits; the Supreme culminates the total finite and establishes its relationship with the destiny of the absonite.

P.1287 - §5 The evolving Supreme will eventually compensate finite creatures for their inability ever to achieve more than limited experience contact with the universe of universes. Creatures can attain the Paradise Father, but their evolutionary minds, being finite, are incapable of really understanding the infinite and absolute Father. But since all creature experiencing registers in, and is a part of, the Supreme, when all creatures attain the final level of finite existence, and after total universe development makes possible their attainment of God the Supreme as an actual divinity presence, then, inherent in the fact of such contact, is contact with total experience. The finite of time contains within itself the seeds of eternity; and we are taught that, when the fullness

of evolution witnesses the exhaustion of the capacity for cosmic growth, the total finite will embark upon the absonite phases of the eternal career in quest of the Father as Ultimate.

P.1292 - §2 The Supreme Being contains three superfinite possibilities for universe manifestation:

1. Absonite collaboration in the first experiential Trinity.
2. Coabsolute relationship in the second experiential Trinity.
3. Coinfinite participation in the Trinity of Trinities, but we have no satisfactory concept as to what this really means.

P.1293 - §1 The perfected grand universe of those future days will be vastly different from what it is at present. Gone will be the thrilling adventures of the organization of the galaxies of space, the planting of life on the uncertain worlds of time, and the evolving of harmony out of chaos, beauty out of potentials, truth out of meanings, and goodness out of values. The time universes will have achieved the fulfillment of finite destiny! And perhaps for a space there will be rest, relaxation from the agelong struggle for evolutionary perfection. But not for long! Certainly, surely, and inexorably the enigma of the emerging Deity of God the Ultimate will challenge these perfected citizens of the settled universes just as their struggling evolutionary forebears were once challenged by the quest for God the Supreme. The curtain of cosmic destiny will draw back to reveal the transcendent grandeur of the alluring absonite quest for the attainment of the Universal Father on those new and higher levels revealed in the ultimate of creature experience.

P.1300 - §3 Volition, the act of choosing, must function within the universe frame which has actualized in response to higher and prior choosing. The entire range of human will is strictly finite-limited except in one particular: When man chooses to find God and to be like him, such a choice is superfinite; only eternity can disclose whether this choice is also superabsonite.

P.1318 - §5 In the experience of descending from God to man, Michael was concomitantly experiencing the ascent from partiality of manifestability to supremacy of finite action and finality of the liberation of his potential for absonite function. Michael, a Creator Son, is a time-space creator, but Michael, a sevenfold Master Son, is a member of one of the divine corps constituting the Trinity Ultimate.