

Chapter 1

Cosmogenesis

In religious experience, creatures make contact with the God who is love, but such spiritual insight must never eclipse the intelligent recognition of the universe fact of the pattern which is Paradise. ^{104:4.14}

It is an eternal truth that the universe is purposefully created in response to the infinite will of God. How it is that the unqualified unity of the Father-Infinite becomes manifest in the multiplicity of things and beings in a finite universe is ultimately unknowable. Eternity somehow coexists with time, infinity with space, unlimited potentiality with finite actuality, perfection with imperfection, Deity with man. Revelation offers authoritative instruction on how the infinite unity of the I AM becomes manifest in the personalities, values, meanings, and things of reality. "The primordial stasis of infinity requires segmentation prior to human attempts at comprehension." ^{115:3.3}

God is the Creator of the cosmos and also the Father of all personalities who dwell within it. "God created the heavens and formed the earth; he established the universe and created this world not in vain; he formed it to be inhabited." ^{1:0.2} In cosmic philosophy, cosmology is a manifestation of the purposes of Deity, acting as the First Cause, the First Source and Center. There is purpose behind the First Cause which begins the outworkings of final destiny. "The watchword of the universe is *progress*." ^{4:1.2} The Father has an eternal plan for the universe and for each of his children, and these final destinies are divinely harmonized. The events of eternity are in some way synchronized with the events of time. The Infinite in some way reaches down and touches the finite. The freewill decisions of his finite children somehow reach up and touch the heart of the Father-Infinite.

1. The First Source and Center

Cosmic consciousness implies the recognition of a First Cause, the one and only uncaused reality. ^{0:2.2}

Absolute primal causation in infinity the philosophers of the universes attribute to the Universal Father functioning as the infinite, the eternal, and the absolute I AM. ^{105:1.1}

God is eternal, without beginning or end, but we must think about the universe as beginning with a First Cause. All of reality originates in the “the infinite I AM, whose solitary existence in past infinite eternity must be a finite creature's premier philosophic postulate.” ^{105:1.3} The I AM represents the “first” hypothetical level of reality, on which the totality of infinity is unqualifiedly unified. “Unqualified unity of infinity is a hypothetical reality before all beginnings and after all destinies.” ^{106:0.9} The philosophic concept of the I AM is a hypothesis in *time* of the original unqualified unity of infinity of the Father-I AM in *eternity*. Prior to the “first” action of the I AM, reality theoretically exists only “in the hypothetical stasis of the original infinity of the I AM.” ^{104:4.47}

In attempting to portray the origin and nature of universal reality, we are forced to employ the technique of time-space reasoning in order to reach the level of the finite mind. Therefore must many of the simultaneous events of eternity be presented as sequential transactions. ^{0:3.20}

From a time perspective, the first action of the I AM is the “self-differentiation of *The Infinite One* from *The Infinitude* ... [and] ... the eternal continuum of *The Infinity*.” ^{105:2.2} The infinite will of the I AM separates the absolute, unqualified unity of infinity into the realities of *The Infinite One* of Deity and *The Infinitude* of undeified reality, and this necessarily brings into existence *The Infinity* which associates and unifies *The Infinite One* and *The Infinitude*. “It has been sometime stated that unity begets duality, that duality begets triunity, and that triunity is the eternal ancestor of all things.” ^{105:4.3} Each of these three phases of the I AM are then differentiated into infinite potentials and actuals, giving rise to six Absolutes, where the original I AM becomes the seventh absolute of the Universal Father. “The philosophic (time) concept of the solitary I AM and the transitional (time) concept of the I AM as triune can now be enlarged to encompass the I AM as sevenfold.” ^{105:2.4} *The Infinite One* becomes the actuality of the Eternal Son and the potentiality of the Deity Absolute. *The Infinitude* becomes the actuality of the Isle of Paradise and the potentiality of the Unqualified Absolute. *The Infinity* becomes the actuality of the Infinite Spirit and

the potentiality of the Universal Absolute. The original I AM is present among these six Absolutes as the Original Personality who is the Universal Father. "The Seven Absolutes of Infinity constitute the beginnings of reality." ^{105:3.9}

1. The Universal Father
2. The Eternal Son
3. The Infinite Spirit
4. The Isle of Paradise
5. The Deity Absolute
6. The Universal Absolute
7. The Unqualified Absolute

The I AM is the unqualifiedly infinite origin of reality. The Seven Absolutes of Infinity are the qualified absolute origins of reality in eternity. Within this eternal and absolute form the I AM becomes functionally manifest through various threefold relationships existing between the Seven Absolutes of Infinity. The Seven Absolutes have fifteen triune relationships among themselves, seven of which are revealed to us. "Although these associations cannot augment the infinity of the Father-I AM, they do appear to make possible the subinfinite and subabsolute manifestations of his reality." ^{104:4.47} In these triunities "is total reality functionalized, and through them does the Universal Father exercise immediate and personal control over the master functions of infinity." ^{105:3.18}

Thus is the Father related to the six co-ordinate Absolutes, and thus do all seven encompass the circle of infinity throughout the endless cycles of eternity. ^{104:3.13}

It is a *truth* that the Absolutes are manifestations of the I AM-First Source and Center; it is a *fact* that these Absolutes never had a beginning but are co-ordinate eternals with the First Source and Center. ^{105:3.10}

Reason invariably works its way back to a single unity, a First Cause. In doing so, it has a tendency to conflate Deity, *The Infinite One*, with non-Deity, *The Infinitude*, resulting in some sort of pantheistic Absolute: IT IS instead of I AM. By attempting to force a temporal sequence upon the eternal level of reality, reason tends to lose sight of the personality of God. Wisdom discerns that prior to the First Cause there must be both an Original Personality and an Original Reality; the potential must be present before the actual can appear. There must be a personality who can act before that personality actually acts. The Original Personality and the Original Reality are One in the infinite reality potential of the I AM. The infinite volition of the personality of the I AM-First Source and Center

is the First Cause of the eternal Absolutes, but these Absolutes are co-eternal with the First Source and Center, the Universal Father, the Original Personality.

The Original Personality is infinite, eternal and absolute. "In an ever-changing universe the Original Personality of causation, intelligence, and spirit experience is changeless, absolute." ^{130:4.2} When Moses pressed the Father for further revelation about himself, the Father was only able to disclose, "I AM that I AM."

The Father in heaven had sought to reveal himself to Moses, but he could proceed no further than to cause it to be said, "I AM." And when pressed for further revelation of himself, it was only disclosed, "**I AM that I AM.**" ^{182:1.9}

The Father is a self-conscious personality who knows and can be known. "Man's own personality awareness, self-consciousness, is also directly dependent on this very fact of innate other-awareness, this innate ability to recognize and grasp the reality of other personality, ranging from the human to the divine." ^{16:9.7} A personality's realization of its own self-conscious reality is directly dependent upon the awareness of the reality of other self-conscious personalities. Personality cannot be self-realized in isolation from other personalities. The degree of appreciation for other personalities is a measure of the depth of personal self-realization. "Personality in Deity demands that such Deity exist in relation to other and equal personal Deity." ^{104:2.2} There is absolute realization of self-conscious personality in the Paradise Trinity of the Father, Son, and Spirit.

There has always been a conceptual abyss between the infinity of eternal Deity and the finite temporal cosmos. "In some manner the eternal repleteness of infinity must be reconciled with the time-growth of the evolving universes and with the incompleteness of the experiential inhabitants thereof." ^{104:3.3} "While reason demands a monotheistic unity of cosmic reality, finite experience requires the postulate of plural Absolutes and of their co-ordination in cosmic relationships." ^{104:3.4} The Seven Absolutes of Infinity are functionally associated in the triunities, and these associations span the conceptual abyss between eternal repleteness of infinity and the evolutionary realities of time and space.

The three personalities of the Paradise Trinity are also functionally associated in the First Triunity, which is not the same as the Paradise Trinity. The First Triunity is characterized as "the triunity of infinite volition." ^{104:4.8} "This is the divinely fraternal, creature-loving, fatherly-acting, and ascension-promoting association. The divine personalities of this first triunity are personality-bequeathing, spirit-bestowing, and mind-endowing Gods." ^{104:4.7}

The reality of force and energy originates in the Fourth Triunity formed by the Father-Spirit, the Paradise Isle, and the Unqualified Absolute. “Within this triunity there eternalizes the beginnings and the endings of all energy reality, from space potency to monota.... The fourth triunity absolutely controls the fundamental units of cosmic energy and releases them from the grasp of the Unqualified Absolute.... This triunity *is* force and energy.” 104:4.22, 104:4.27, 104:4.28 The Unqualified is the infinite undeified potential for energy. The Isle of Paradise is the absolute actualization of undeified energy. The fourth triunity is responsible for the actualization of all units of cosmic energy in the universe of universes. The Isle of Paradise controls all material energy primarily through absolute gravity.

Love may characterize the divinity of the first triunity, but pattern is the galactic manifestation of the second triunity. What the first triunity is to evolving personalities, the second triunity is to the evolving universes. 104:4.15

The reality of pattern originates in the Second Triunity formed by the Father-Son, the Paradise Isle, and the Conjoint Actor. “Whether it be a tiny ultimaton, a blazing star, or a whirling nebula, even the central or superuniverses, from the smallest to the largest material organizations, always is the physical pattern—the cosmic configuration—derived from the function of this triunity.... The Second Triunity is the architect of the space stage ...” 104:4.9, 104:4.14 Space is an ultimate reality, meaning it is super-finite but subabsolute. Its origin appears to be related to the Second Triunity, the architect of the space stage. Patterns exist relative to space, but “space is neither pattern nor potential pattern.” 0:6.11 “The Paradise Isle is the absolute of cosmic reality, the absolute pattern.” 104:5.6 “Space ... takes origin from Paradise ...” 12:5.2 The stage of space is the ultimate pattern of cosmic reality. Space appears with the first functioning of the Second Triunity “after” the absolute cosmic pattern of Paradise already exists.

Paradise is the actual source of all material universes—past, present, and future. But this cosmic derivation is an *eternity* event; at no *time* —past, present, or future—does either space or the material cosmos come forth from the nuclear Isle of Light. As the cosmic source, Paradise functions prior to space and before time... 56:1.1

In the sequential-ization of the genesis of reality, when the Father “gave infinite personality expression of his spirit self in the being of the Eternal Son, simultaneously he revealed the infinity potential of his nonpersonal self as Paradise.” 11:9.3 The Perfector of Wisdom tells us that the tension between these personal and nonpersonal Absolutes, “in the face of will to action by the Father and the Son, gave existence to the Conjoint Actor and the central universe of

material worlds and spiritual beings.” 11:9.3 The Infinite Spirit mediates and unifies the association of the personal and nonpersonal Absolutes. From a temporal viewpoint, space appears after Paradise and before the worlds and beings of Havona are created. Logically, space should exist prior to the existence of anything in space.

Reference is made to this same creative event in relation to the Second Triunity. In describing the nature of this triunity, the Melchizedek says, “Energy is organized by the cosmic agents of the Third Source and Center; energy is fashioned after the pattern of Paradise, the absolute materialization; but behind all of this ceaseless manipulation is the presence of the Father-Son, whose union first activated the Paradise pattern in the appearance of Havona concomitant with the birth of the Infinite Spirit, the Conjoint Actor.” 104:4.13 The Divine Counselor says that the Infinite Spirit “merely verifies the fact that the central universe and all that pertains thereto eternalized simultaneously with his attainment of personality and conscious existence.” 8:1.8

The Infinite Spirit is self-conscious of his attainment of personality, of awakening. The eternal universe is coincident with the “birth” of the Infinite Spirit. How can eternity, the absolute of time, have a beginning? How can the Infinite Spirit, who is an Absolute existing before space, only self-consciously realizes existence with the appearance of space and the central universe? Although the origin of reality is presented in a sequential manner to give us some idea of relationships, it is relatively impossible for us to comprehend the nature of eternity existences and relationships. “*The concept of the I AM is a philosophic concession which we make to the time-bound, space-fettered, finite mind of man, to the impossibility of creature comprehension of eternity existences—nonbeginning, nonending realities and relationships.*” 0:3.23 Time-space reasoning cannot really understand eternal associations. A higher cosmic insight than those from which logic and causality arise is required to even approach an understanding of eternal relationships between nonbeginning, nonending realities.

This description of the origin, form, and function of absolute reality does not necessarily reveal the purposes of reality. From our perspective, God’s overarching eternal purpose appears to be the evolution of all creation toward divine perfection. Evolutionary growth involves the progressive transmutation of potentials into actuals. The eternal is perfect and replete; the imperfection of incompleteness is potentially perfectible in time. There are two threefold associations of the Absolutes of Infinity which establish the reality foundations for evolutionary growth. The Triodity of Actuality is the association of the

Eternal Son, the Infinite Spirit, and the Paradise Isle. “This triune association eventuates the co-ordination of the sum total of actualized reality—spirit, cosmic, or mindal. It is unqualified in actuality.” ^{104:5.6} The Triodity of Potentiality is the association of the Deity Absolute, the Universal Absolute, and the Unqualified Absolute. “Thus are interassociated the infinity reservoirs of all latent energy reality—spirit, mindal, or cosmic. This association yields the integration of all latent energy reality. It is infinite in potential.” ^{104:5.11}

The association of the Triodities of Actuality and Potential eventuates in the subabsolute time-space relationships of growth; there is no evolution on absolute levels of perfection. “Mortals and many other universe creatures find it necessary to think of potentials as being actualized in space and evolving to fruition in time, but this entire process is a time-space phenomenon which does not actually take place on Paradise and in eternity. On the absolute level there is neither time nor space; all potentials may be there perceived as actuals.” ^{106:9.3}

Reality originates in the I AM, has its absolute form in the Seven Absolutes of Infinity, is functionally unified in the triunities, and reveals an eternal purpose in the triodities. The triodities are “involved in the ... emerging power-personality synthesis of the Supreme Being. And to the time creatures of space the Supreme Being is a revelation of the unity of the I AM.” ^{105:5.12} The infinite I AM is being revealed in the evolution of the finite Supreme Being, and the grand universe is the finite time-space domain of the Supreme. The Absolutes of Infinity are the seven existential and absolute phases of the unqualified, infinite unity of the Father-I AM. There is absolute and eternal purpose in this sevenfold differentiation of the Father-I AM. This purpose is expressed on the subabsolute level in the two triodities, whose functions reveal supreme values and meanings in the “emerging power-personality synthesis of the Supreme Being.” The existential potentials of reality are becoming experiential actualities. The progressive unification of spiritual, mindal, and material power by personality through the experiential realization of existential potentials is the essence of the evolutionary nature of the Supreme Being. “Personality, in the supreme sense, is the revelation of God to the universe of universes.” ^{1:5.13}

2. The Cosmos-Infinite

This differentiation between existential and experiential realities is meaningful beyond the finite domain of the Supreme. The Seven Absolutes also function through the triunities on ultimate levels of reality. The existential is becoming experiential on both the Ultimate and Absolute levels. On the Absolute level, the purpose appears to be the final reunification of the Seven Absolutes of Infinity in the hypothetical emergence of the cosmos-infinite. "Such eventualities are rather remote to say the least; nevertheless, in the mechanisms, personalities, and associations of the three Trinities we believe we detect the theoretical possibility of the reuniting of the seven absolute phases of the Father-I AM." 106:7.10

This is the primal concept of original reality: The Father initiates and maintains Reality. The primal *differentials* of reality are the deified and the undeified—the Deity Absolute and the Unqualified Absolute. The primal *relationship* is the tension between them. 0:4.5

Absolute existential reality originates with the sevenfold self-differentiation of the Father-I AM in response to the infinite volition of the Original Personality. Within this absolute existential form, the reality of personality is first differentiated from the rest of reality. In time-space reasoning the first action of the Father-I AM is "the realization of personality by becoming the Eternal Father of the Original Son simultaneously with becoming the Eternal Source of the Isle of Paradise." 0:3.22 The Father has an eternal purpose, "which I purposed in my Son." 2:2.1 This original differentiation of personality from nonpersonal reality sets up the primal tension in Reality. This tension makes it possible for personality to *experience* the actuality of *personal existence* and also of *other personalities*. On the absolute level, "This Father-initiated divinity-tension is perfectly resolved by, and eternalizes as, the Universal Absolute." 0:4.5 On subabsolute levels, spiritualizing experience in some sense tends to resolve this primal divinity-tension by unifying the experiential and the existential.

Theoretically, a final unification of the experiential and the existential would reveal the infinite and unqualified unity of the I AM in a "reuniting of the seven absolute phases of the Father-I AM." "The concept of the unification of all reality, be it in this or any other universe age, is basically twofold: existential and experiential." 106:9.4

As we philosophically conceive of the I AM in past eternity, he is alone, there is none beside him. Looking forward into future eternity, we do not see that the

I AM could possibly change as an existential, but we are inclined to forecast a vast experiential difference. Such a concept of the I AM implies full self-realization—it embraces that limitless galaxy of personalities who have become volitional participants in the self-revelation of the I AM, and who will remain eternally as absolute volitional parts of the totality of infinity, final sons of the absolute Father. ^{106:8.23}

The sevenfold self-differentiation of the I AM establishes the absolute origins of existence, which are discernible on the finite level in the realities of personality, spirit, mind, matter, motion, gravity, and space. Philosophy tends to conceive of the absolute origin of reality as a perfect unity. Revelation says this original unity is a reality that *precedes* the absolute level of existence. “The I AM, in the final analysis, must exist *before* all existentials ...” ^{106:9.10} Where philosophy would expect one perfect unity on the absolute level, there are actually seven phases of reality, and they are perfectly unified in the *super-absolute* reality of the Father-I AM.

Human personality originates in the Universal Father, who is part of the First Triunity. “The divine personalities of this first triunity are personality-bequeathing, spirit-bestowing, and mind-endowing Gods.” ^{104:4.7} The irreducible unity of personality is manifest in its absolute uniqueness.

Personality is unique, absolutely unique: It is unique in time and space; it is unique in eternity and on Paradise; it is unique when bestowed—there are no duplicates; it is unique during every moment of existence; it is unique in relation to God... ^{112:0.12}

Self-conscious personality realizes its uniqueness through an insight inherent in personality; the same insight by which it is aware of other unique personalities. “Personality responds directly to other-personality presence.” ^{112:0.13} This personality insight is the foundation for the unwavering conviction in self-consciousness that “I exist.” No possible reasoning, logic, or experience can ever cast the slightest shadow of doubt upon the self-evident truth that “I am” in the moment when I am aware that I am. It is this same innate insight of personality which can also discern the absolutely certain truth that “God is.” “You cannot become so absolutely certain of a fellow being’s reality as you can of the reality of the presence of God that lives within you.” ^{16:9.4}

There are just three elements in universal reality: fact, idea, and relation. The religious consciousness identifies these realities as science, philosophy, and truth. Philosophy would be inclined to view these activities as reason, wisdom, and faith—physical reality, intellectual reality, and spiritual reality. We are in the habit of designating these realities as **thing**, meaning, and value. ^{196:3.2}

Energy is thing, mind is meaning, spirit is value. ^{9:4.5}

Actual matter, mind, and spirit originate in the Absolutes of Paradise, the Infinite Spirit, and the Eternal Son. "Paradise is the actual source of all material universes..." 56:1.1 Personality originates in the Universal Father. Material things are held in the grasp of the absolute gravity of Paradise. The Fourth Triunity controls the release of energy from the infinite potential of the Unqualified Absolute. Spirit values are held in the absolute gravity grasp of the Eternal Son. Spirit value emerges from the infinite potential of the Deity Absolute by the function of the Third Triunity. "The existential values of spirit have their primordial genesis, complete manifestation, and final destiny in this triunity." 104:4.20 Meanings are held in the absolute gravity grasp of the Infinite Spirit. The qualitative reality of values is ontologically distinct from the quantitative reality of things; their association in the reality of meaning is ultimately irreducible to either value or thing. Meaning is a creation of mind and the reality of mind is bestowed by the Infinite Spirit. Personalities are held in the grasp of the absolute personality gravity of the Universal Father on Paradise.

The three elements of universal reality exist in relation to space and time, both of which originate from Paradise. "Space ... takes origin from Paradise..." 12:5.2 "Like space, time is a bestowal of Paradise, but not in the same sense, only indirectly. Time comes by virtue of motion and because mind is inherently aware of sequentiality." 12:5.1 Space is where things exist; things in space have the potential for motion. The reality of time arises from actual motion relative to absolutely stationary and eternal Paradise.

Behind every philosophical effort to understand the elements of universal reality, there is the self-conscious personality of a philosopher whose most certain reality is the realization that "I am." Although this certainty is qualified by time, it is nevertheless absolutely true that "I am" in every moment of self-realization. The temporal qualification of the absolute certainty that "I am" necessarily means that this "I" is not a self-existent reality; this "I" must originate in an absolute and self-existent Creator. The Creator cannot be less personal than the creature. Behind the origin, history, and destiny of universal reality is the absolute truth of the Father-I AM, the self-conscious personality of the Universal Father.

The personality insight which realizes the truth that "I am" is that insight which realizes the truth of I AM. "I know what I have experienced because I am a son of I AM." 102:7.7 And faith soars beyond this in self-forgetful worship. Faith is a finite vision of the Infinite One, an insight experienced in time which beholds the Universal Father in eternity. "In time, thinking leads to wisdom and wisdom leads to worship." 112:2.13

3. The Cycles of Eternity

The Seven Absolutes are the eternal form of reality. They appear in some non-temporal way by virtue of the infinite volition of the Father-I AM. There are nonbeginning, nonending relationships between the eternal Absolutes, which are manifest in certain absolute reality functions. These absolute functions are harmonized in the general purpose of progress, evolutionary growth from imperfection to perfection. "Can you not advance in your concept of God's dealing with man to that level where you recognize that the watchword of the universe is *progress*?" 4:1.2 While eternity existences are essentially beyond our comprehension, the idea of eternal progress is less so. The Father created the universe for a purpose, and progress is the meaningful accomplishment of purpose.

A Mighty Messenger presents a concept of eternity somewhat comparable to that found in several religions, including Christianity. "On the levels of the infinite and the absolute the moment of the present contains all of the past as well as all of the future. I AM signifies also I WAS and I WILL BE. And this represents our best concept of eternity and the eternal." 118:1.9 Time and eternity share the moment of the present, but the single moment of eternity also exists in every past and future moment of time. On the final unitary level of unqualified infinity the I AM is absolutely perfect and changeless. This is the final level of the "hypothetical stasis of the original infinity of the I AM." This original level logically exists prior to the appearance of the Seven Absolutes of Infinity, but it is actually co-existent with them. "The I AM, in the final analysis, must exist *before* all existentials and *after* all experientials." 106:9.10 This concept of eternity as perfectly changeless might be designated *unqualified eternity*.

On the existential level of reality established by the Seven Absolutes of Infinity, eternity is absolute but infinite existence is qualified in the Absolutes. In unqualified eternity there is no motion, because the I AM is infinitely unified in the single moment of the eternal present. "From the finite mortal's viewpoint, reality has its true beginnings with the eternity appearance of the Havona creation." 105:2.7 The "birth" of the Infinite Spirit is coincident with the absolute beginning of the eternal central universe. From our time perspective the unqualified eternity of the I AM extends infinitely backward in time to "before" the Seven Absolutes, the foundations of reality. From a higher viewpoint, the eternal existence of the Seven Absolutes does not extend backward into an infinite past. When the God of Action, the Infinite Spirit, becomes existent, "the

cycle of eternity is established.” 8:1.3 The cycles of eternity have a beginning, unlike the unqualified eternity of the I AM. This concept of eternity as beginning with a never-ending cycle might be designated *existential eternity*.

The unqualified eternity of the I AM has no beginning and no end. Existential eternity begins with the birth of the Infinite Spirit and the appearance of the Havona creation at the completion of the first creative cycle of eternity. In the unqualified eternity of the I AM, change is not possible. In the existential eternity of the Seven Absolutes, change is possible, since there is an original state of Reality to which a sequence of eternity event-states can be related. Events occur in *existential eternity*, beginning with the “birth” of the Infinite Spirit, in response to the infinite volition of the Father-I AM in *unqualified eternity*. Multiple eternity events sequentially occur in the cycle of eternity, revealing the everlasting purposes of Deity. On the original level of unqualified eternity, the I AM progresses in self-realization of his personal reality in existential eternity. On the existential level, infinity potentials are progressively actualized and experientially grasped. On the finite level, personality progressively harmonizes the realities of eternal spirit, self-conscious intellect, and material body in experience, bringing about the power-personality synthesis of spiritualizing character. This power-personality synthesis on the individual level is part of the evolutionary growth of the Supreme Being.

The idea of a nontime sequence of events in eternity is difficult to conceive. “Time, as you understand it, is not a feature of Paradise existence, though the citizens of the central Isle are fully conscious of nontime sequence of events. Motion is not inherent on Paradise; it is volitional.” 11:2.11 The motion of time is not volitional; in our experience it is inescapable. The I AM is perfectly changeless in unqualified eternity. The march of time on the finite level is inexorable. The existential eternity of Paradise is neither absolutely changeless nor inexorably changing. There is a nontime sequence of events in which change occurs in response to the volition of personality.

Prior to the hypothetical self-differentiation of the I AM, the volition of the Father-Infinite is an unrealized potential in unqualified eternity. The first volitional act of the Original Personality in *unqualified eternity* is to become the Father of the Eternal Son and the source of the Eternal Isle in *existential eternity*. There is a change in eternity “when” the I AM self-differentiates as the Seven Absolutes of Infinity. This nontime sequence of events is a volitional motion from one state of absolute perfection to another, but both of these states always have and always will exist in the very same moment of eternity. Since there is a beginning to existential eternity, there is origin, history, and destiny in existential

eternity. There is progress on the level of existential eternity toward the final destiny of the cosmos-infinite.

Where motion is volitional in eternity, motion is inherent in time. But time is more than just motion. Motion is the objective cause of time in the reality of space, but it is subjective insight that structures physical motion with sequence. "Time comes by virtue of motion and because mind is inherently aware of sequentiality." ^{12:5.1} On the way to Rome, Jesus describes time as the relationship between subjective awareness and objective physical motion.

Time is a name given to the succession-arrangement whereby events are recognized and segregated.... The motion of time is only revealed in relation to something which does not move in space as a time phenomenon.... On the inhabited worlds, human personality (indwelt and oriented by the Paradise Father's spirit) is the only physically related reality which can transcend the material sequence of temporal events. ^{130:7.4}

Objective motion comes into our awareness through perception as recognizably different event-states. Mind imposes a before-after sequential order upon these event-states. This before-after sequence is the perceived motion of time, the direction or arrow of time. This motion of time is the quality of time, which is fundamentally different from the quantity of time, objective duration. The quality of time is a subjective reality discerned by self-conscious personality. The quantity of time is an objective reality determined by objective physical (cyclical) motion. Mind recognizes and remembers a before-after order to specific events and can learn how to respond differentially to external circumstances. The before-after ordering of events is meaningful to simple material mind, but this type of mind does not discern the reality of time. Material mind functions from within the sequence of material temporal events, and the motion of mind can only be seen from a reality perspective which is motionless relative to moving temporal events. The spiritual phase of mindedness is aware of the motion of time in the consciousness of material mind. This spirit mindedness originates in the living presence of the Father's Paradise spirit.

The "I" of personality is aware of continuous existence; it is motionless relative to the motion of time. "Personality is changeless in the presence of change." ^{112:0.9} Personality is able to realize its changeless nature in time because of the presence of the eternal Thought Adjuster. Material mind is aware of the persisting things of perception. Spirit is aware of the sequential meanings of mind. Personality is self-consciously aware of timeless spirit values, sequential mind meanings, and persisting material things. Self-conscious mind can learn to recognize useful meaning in sequential action, but only a morally self-conscious

personality can see the differing values of alternate behaviors and purposefully choose a course of action with a higher spiritual value.

My son, I have already told you much about the mind of man and the divine spirit that lives therein, but now let me emphasize that self-consciousness is a *reality*.... Such an attainment results from a co-ordination of function between impersonal energy and spirit-conceiving mind... 133:7.6

Self-consciousness, in and of itself, is not the soul. Moral self-consciousness is true human self-realization and constitutes the foundation of the human soul... 133:6.5

Personality does not move in space as a time phenomenon; the flow of a river is only discernible from the riverbank. Personality is an eternal reality which is aware of the moving arrow of time and, potentially, of the cycles of eternity, because it is intimately associated with the mindedness of the Thought Adjuster. Whether or not a personality is present in the universe in the eternal future as a final son of the absolute Father depends upon the freewill choice of the personality. Personality has its own perception of time, according to a Solitary Messenger: "Personality is uniquely conscious of time, and this is something other than the time perception of mind or spirit." 112:0.16 Mind sequential-izes the physical event-states of temporal experience. Spirit perceives the eternal meanings of temporal experience. Personality discerns the eternal spiritual values of finite experience.

Animals do not sense time as does man, and even to man, because of his sectional and circumscribed view, time appears as a succession of events; but as man ascends, as he progresses inward, the enlarging view of this event procession is such that it is discerned more and more in its wholeness. That which formerly appeared as a succession of events then 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. 130:7.5

The spirit awareness of time as "a whole and perfectly related cycle" gradually emerges in addition to the mind awareness of time as a linear sequence of segregated event-states. The event procession is the same but the isolated past, present and future event-states of time are increasingly seen as interassociated elements in the larger whole of a cycle of time. Circular simultaneity implies dynamic interaction in existential eternity between past, present, and future moments of time.

The Mighty Messenger reinforces the idea that the "transactions of time" are dynamically coordinated with the "basic reactions of eternity." He goes on:

To me it seems more fitting, for purposes of explanation to the mortal mind, to conceive of eternity as a cycle and the eternal purpose as an endless circle, a cycle of eternity in some way synchronized with the transient material cycles of time. ^{32:5.4}

Unqualified eternity is theoretically static, while existential eternity is dynamic. There is some sort of synchronized interaction between time and existential eternity. Temporal events are dynamically correlated with eternal plans and purposes in some way. The living nature of this interaction is manifest in Providence, when the Supreme Being mysteriously acts in time in relation to the whole.

There is also an organic unity in the universes of time and space which seems to underlie the whole fabric of cosmic events. This living presence of the evolving Supreme Being, this Immanence of the Projected Incomplete, is inexplicably manifested ever and anon by what appears to be an amazingly fortuitous co-ordination of apparently unrelated universe happenings. This must be the function of Providence—the realm of the Supreme Being and the Conjoint Actor. ^{4:1.10}

Providence is the sure and certain march of the galaxies of space and the personalities of time toward the goals of eternity, first in the Supreme, then in the Ultimate, and perhaps in the Absolute. ^{118:10.23}

Along with the fortuitous coordination of supreme events by Providence in any given moment of time, there is also an ongoing coordination of events on the existential level between past, present and future eternity. “The Deity Absolute cannot, or at least does not, react to any universe situation in a subabsolute manner. Every response of this Absolute to any given situation appears to be made in terms of the welfare of the whole creation of things and beings, not only in its present state of existence, but also in view of the infinite possibilities of all future eternity.” ^{0:11.5} Existential eternity responds dynamically to the present state of time-space existence by adjusting or altering reality potentials in some manner.

An example of an eternal response to temporal events is found in the new reality potentials which appeared upon the completion of the bestowal of Michael of Nebadon as Jesus of Nazareth.

New potentials were actualized in the universe of Nebadon consequent upon the terminal bestowal of Michael, and one of these was the new illumination of the path of eternity that leads to the Father of all, and which can be traversed even by the mortals of material flesh and blood in the initial life on the planets of space. ^{101:6.10}

Eternity is responsive on the individual as well as totality level. "Creature mind, being neither Paradise monota nor Paradise spirit, is not directly responsive to the Universal Father. God *adjusts* with the mind of imperfection—with Urantia mortals through the Thought Adjusters." 3:2.5 "It is the indwelling Adjuster who individualizes the love of God to each human soul." 2:5.10 "They are of God, and as far as we are able to discern, *they are God.*" 107:1.2 We are told a great deal about the divine Adjusters, but even the highest celestial personalities have very little understanding of how it is possible for a fragment of the unqualifiedly eternal Father-I AM to enter into a living relationship with human mind. The Divine Counselor admits: "The manner in which the Universal Father sojourns with the creatures of time is the most profound of all universe mysteries; the divine presence in the mind of man is the mystery of mysteries." 1:4.1

The concept of unqualified eternity creates a paradox with the freewill of personality. If everything has already taken place in eternity, then the choices of personal freewill are predetermined and there is never really any choice. This reasoning has led to various theological concepts of predestination. The concept of existential eternity does not lead to this paradox. Existential eternity is responsive to the freewill decisions of personality. Existential eternity exhibits "basic reactions" to temporal events without in any way altering the original and eternal purposes of God. "The Adjusters *are* the will of God." 108:4.2 "The will of God does not necessarily prevail in the part—the heart of any one personality—but his will does actually rule the whole, the universe of universes." 12:7.1 "You are all subjects of predestination, but it is not foreordained that you must accept this divine predestination; you are at full liberty to reject any part or all of the Thought Adjusters' program." 110:2.1 The spirit of the Father mercifully adjusts the plan of divine predestination for each child in recognition of personal limitations and circumstances. The love of God overshadows the law of God with divine mercy and wisdom.

This willingness of God to adjust his plans while holding to his original purposes is apparent in the progressive development of the fourth epochal revelation. Michael bestowed himself as Jesus for the purpose of revealing the will of the Father. His original plan was to present himself as a world teacher, the Son of Man. Because of the inability or unwillingness of the apostles to receive him in this role, he altered this plan twice. He eventually decided that it was necessary to openly admit his divinity as the Son of God, in order to accomplish the primary purposes of his bestowal.

Jesus had sought to live his life on earth and complete his bestowal mission as the Son of Man. His followers were disposed to regard him as the expected Messiah. Knowing that he could never fulfill their Messianic expectations, he endeavored to effect such a modification of their concept of the Messiah as would enable him partially to meet their expectations. But he now recognized that such a plan could hardly be carried through successfully. He therefore elected boldly to disclose the third plan—openly to announce his divinity, acknowledge the truthfulness of Peter's confession, and directly proclaim to the twelve that he was a Son of God. ^{157:5.2}

Unlike space, which is ultimately objective in nature, time is an experiential relationship between objective motion in space and the subjective insight of sequentiality inherent in mind. The subjective aspect of time has led some to speculate that time is an illusion, that there is no time in any objective sense. But the eternal God responds to temporal events and changing conditions in a historical context, so time must be an objective reality. We live within and are part of the domain of the Supreme Being. Finite time is the Supreme's experience of motion in space. This subjective reality of the Supreme is the objective reality of finite time-space in which we live and experience. The inescapable arrow of time is the subjective reality of the Supreme's experience.