

THE MASTER UNIVERSE HYPOTHESIS

A PRESENTATION OF SPECULATIVE THINKING

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OUTLINE

This presentation is arranged under the following twelve general captions:

- I. The "Zero Age."
- II. The First Universe Age -- the Existential-eternal Age.
- III. The Relationships of Universe Ages.
- IV. Son and Spirit in the Second Universe Age.
- V. Nuclear and Cytoplasmic Universes.
- VI. The Post-Supreme Ages -- the Ages of the Outer Space Levels.
- VII. The Third Universe Age -- the Age of the First Outer Space Level.
- VIII. Master Universe Magnitudes.
- IX. The Last Three Master Universe Ages.
- X. The Completed Master Universe.
- XI. The Master Universe as the Final Nucleus.
- XII. The Final Universe Age -- the Experiential-eternal Age.
Some Problems of the Cosmos-Infinite.

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It is the purpose of this presentation to explore and to tie together the many facts known about the master universe. We use the term "master universe" casually in our discussions of the Urantia Book, but what does this term really mean? How big is the master universe? What is the creative intent concerning the master universe? How are the universe ages related to each other? Do these ages differ qualitatively as the space levels differ quantitatively? What creative themes have developed, are developing, and may yet develop in the master universe? We know that there was a universe age before the present one; it was the age of Havona. We now live in the second universe age; the age of the grand universe. There will be still other universe ages — the ages of the outer space levels. What does the book teach us about these things and what can we logically deduce from what the book teaches?

Consider the following development of speculative thinking:

I. THE "ZERO AGE"

Any consideration of sequence should start with "zero." Zero is not a reality, but it is a valuable concept, and so this hypothesis presents for your consideration the concept of the "Zero Age" of the Master Universe. Let us examine the conditions of reality in the zero age. What is the status of things just before the appearance of the Master Universe? We have of course the three Absolutes of Potentiality and then we have three actualities. We have Paradise, we have the First Source and Center and we have the Second Source and Center. In other words, we have:

- a. A material base from which to initiate creation — to wit, the Isle of Paradise.

b. There are two existential Deities -- the Father and the Son.

This inventory of conditions in the Zero Age is very important. There are just three actualities at the beginning of eternity in the Zero Age: There are two existential Deities and a material base, Paradise. We are here sharply separating the Isle of Paradise from Havona. They should be thus conceptually separated; Paradise belongs to the Zero Age and Havona is a creation of the First Age. Paradise is not really a part of the central universe; the twelve circuits of Havona are in space but Paradise is not.

Now, what is it that ends the Zero Age and begins the First Universe Age? The episode that does this is a trinitizing act on the part of the two existential Deities and this act produces the following immediate effects:

1. The union of the Father and Son as the Father-Son.
2. The appearance of their existential equal, the Conjoint Actor.
3. The actualization of the central universe of eternity.
4. The Paradise bestowal of the totality of material creation.

At this time, Paradise made an eternity-bestowal of what was to become the material creation of all future universes. And this potential "stuff" of the then uncreated post-Havona Universe immediately passed into the hands of the Unqualified Absolute. I think ^{of} Paradise as the bestower and the Unqualified Absolute as the receiver. Paradise bestowed the whole of the material potential of the uncreated universes of all future time and eternity upon the Unqualified Absolute. Now, at that same time and from that same source, the Central Universe crystalized. Whether the Central Universe ever passed through a potential stage or whether it immediately came into being as an actuality is splitting metaphysical hairs; whether it ever was under the jurisdiction of the Unqualified Absolute and then instantly actualized is a matter for conjecture. But regardless, all force-energy came from Paradise: Havona came from Paradise,

the Superuniverses later came from Paradise, all the organizing universes of outer space came from Paradise. Paradise has acted as a force-energy bestower just once. It gave the full potential for all future material creations at the close of the Zero Age.

In the Zero universe age Paradise is the sole materialization. But the first time-reality is not Zero but One. The first true reality is One, and the age of Havona is universe age number one. If we go back of One we can reach Zero in concept and at the Zero point we find Paradise and two existential Deities. But this is not a real universe age, it is just a useful concept. The first real point of departure is universe age number one and here we find both Havona and the Infinite Spirit. If we try to go back of Zero we are no longer even thinking of universe ages and this discussion is a discussion of the Master Universe Hypothesis. This is a discussion of seven universe ages, but we have to start with the Zero marker point in order to bound the seven universe ages. It is very important that we take inventory of exactly what we find in the Zero Age. On this inventory depends this story.

II. THE FIRST UNIVERSE AGE — THE EXISTENTIAL-ETERNAL AGE

The first real universe age is the universe age of Havona. It differs from our present universe age because it has no origin in time. It has an end in time. It ended with the creation of the twenty-one Ancients of Days for this "first recorded historical event" must mark the end of the Havona Age and the beginning of the present age. The Age of Havona is thus qualitatively different from all other Master Universe Ages for all the others have beginnings and endings in time.

The Havona Age is also unique in other respects. It is a pre-Supreme uni-

verse age; it is also a pre-Ultimate universe age. We know this is true because these two experiential Deities have experienced historic origins. This means an origin in time and Havona had no origin in time.

Havona could be considered as the original thesis of Deity. It is Deity's original projection of perfection and it is creatively designed to stand in contrast to an antithesis: the projection of imperfection which characterizes the present universe age. We are here examining the first step in a three-step process of thesis, antithesis, and synthesis. In other words, perfection, imperfection, the perfecting of imperfection, and the final synthesis of the perfect and the perfected. From a creature standpoint this means the co-ordination of primary and secondary finite maximums and their union to produce the tertiary finite maximums. The Havoner is a primary maximum; a seventh stage Finaliter would be a secondary maximum; the Trinitized Sons are unquestioningly tertiary maximums, or are destined to be tertiary maximums. (Hegel had something in his concept of thesis, antithesis, and synthesis.) Can you think of anything more unlike an exquisite native of Havona than a cave man here on earth? And yet that cave man may have had Adjuster potential, had the potential to become a finaliter, and to trinitize with a Havona Native.

III. THE RELATIONSHIPS OF UNIVERSE AGES

The Second Universe Age is qualitatively different from the first. Consider the difference in these ages in terms of the several levels on which total Deity is active. We are instructed in the Foreword (p.2, ¶4) that total Deity is active on the following seven levels:

1. Static
2. Potential
3. Associative
4. Creative
5. Evolutional
6. Supreme
7. Ultimate

In the Zero Universe Age, we have Deity functioning on the static, and potential levels. While the Father and Son are associative, there is no Trinity association and Deity has yet to function creatively.

In the ^{First}~~Second~~ Universe Age we witness Deity completing the associative relationship with the coming into being of the Infinite Spirit and the formation of the Paradise Trinity. What else do we witness? We see something new: We observe the initial creative act of Deity in the production of the central universe of eternity. Deity now for the first time functions on the fourth level -- the creative level.

Now in the present, in the second universe age, Deity invades the fifth level of function -- the evolutional level. There is no evolution in the first universe age. Evolution is the characteristic of the second universe age. This age, the present universe age, also sees the beginning of the emergence of the sixth level of total deity function. Not the full function on that level, but the beginnings of the emergence of deity on the Supreme level of function. Our present universe age also undoubtedly witnesses the bare dawn of the function of total deity on the seventh level -- the Ultimate level. But

just as the prime characteristic of the Havona Age is creative, so the prime characteristic of the present universe age is evolutionary. The level of the Supreme is not, in the present age, fully functional.

This does not mean that Deity has stopped acting on the previous levels. In the successive universe ages we may note as follows:

1. In the Zero Age, Deity functioned fully on only the static and potential levels.
2. In the ^{First} ~~Second~~ Age, the age of Havona, Deity continued to function as static and potential and added two new levels of activity: the completion of the associative level and the inauguration of function on the creative level.
3. In the post-Havona ages, starting with the present universe age, Deity continues to function on the four ~~pre-~~ceding levels and adds a fifth — the evolutionary level. Deity does not stop creating in our present universe age but the evolutionary tactic has been added to the creative technique.
4. In the post-Supreme ages, the ages of the four outer space levels, Deity will undoubtedly continue to function on the first five levels and will add the function of the sixth — the full function on the supreme level.
5. In the post-Master Universe Age, the Final Age, Deity will function on the first six levels and will, for the first time, achieve the fullness of function on the seventh level, the ultimate level.

Some new terminology should be noted at this point: We have lumped together all of the universe ages of the four outer space levels and have called them the post-Supreme ages. Why do we do this? It is because they will all be ages in which the now-evolving Supreme Being will be fully actual and functional in the master universe. We are instructed that the Supreme will have achieved his fullness of growth by the end of the present universe age. This does not mean the fullness of Deity function, but it does mean the end of finite experience. So, all universe ages, all Master Universe Ages, that follow the present universe age may be grouped together under one caption -- post Supreme Ages.

Such another development of experiential Deity will not take place until the end of the last of the master universe ages -- the end of the universe age of the fourth outer space level. When this last master universe age has come to an end, then God the Ultimate will have completed his experiential eventuation and will have attained fullness of function. So we may speak of the Final Age as the post-Master Universe Age, or we might denominate it the post-Ultimate Age. I shall refer to it in this hypothesis as the Final Universe Age.

The expanding scope of universe ages. The Second Age is the age of the Grand Universe -- the seven superuniverses as dependent on Havona. We could also refer to this as the superuniverse age, because out here is where much of the obvious maximum of creation is taking place. Nevertheless, there is much that is going on in the Paradise-Havona system that is a central universe repercussion of what is taking place out in the seven superuniverses. Consider the following:

1. The appearance of the spirit person of the Supreme in Havona. His spirit personality is in the central universe but this appearance must date after the beginning of the Second Universe Age.
2. The similar eventuation of the Ultimate in Havona. In the paper on the central universe it states that the Creator Sons know that the presence of the Supreme and of the Ultimate is in Havona.
3. The beginning of the inflow of the power of the Almighty Supreme to conjoin with the spirit person of the Supreme on the pilot world of the outer Havona circuit. This confluence of power and personality does not take place out here in the superuniverses; it takes place in the central creation.
4. The Havona repercussions of Grandfanda's arrival: the first Graduate Guides, the beginning of the movement of Havona Natives into the Finaliter Corps, Havona Natives engaging in trinitization adventures with finaliters, the beginning of the creation of secondary seconaphim, the first creation of large numbers of tertiary seconaphim, the beginning of the outward pilgrimage of Paradise Citizens through Havona, and so on.
5. Majeston of Paradise. Here the evolutionary ripple from the superuniverses washes even the shores of the Eternal Isle.

This list rather well establishes the fact that a universe age is to be thought of as encompassing not only the new space levels involved -- in this case the superuniverse space level -- but also the component parts of the preceding universe age. These universe ages are then expanding in scope and should be thought of as always going back to the center of all things in area and function.

The point to be established is this: The next universe age, the age of the first outer space level, will encompass the activities of all then organized space, to wit: Havona, the seven superuniverses, and the first outer space level. The whole of three space levels will be tied together as a unit.

IV. SON AND SPIRIT IN THE SECOND UNIVERSE AGE.

The essential fact of the First Age is the union of the Father and Son in the trinitizing act which produced the twin phenomena of the eternity appearance of the Infinite Spirit and the central universe of Havona. Similarly, the final fruits of the Second Universe Age should result in the time-appearance of seven ^{hundred thousand} perfected ~~super~~ ^{local} universes, plus some kind of a trinitization union of the local universe Sons and Spirits. What started the first universe age will be something that may well be reflected at the end of the second universe age. (a trinitization act)

We have been instructed that the Spirit sustains the same relation to the Son in the creation of a local universe that the Son did sustain to the Father in the creation of the central universe. Does this mean a new relationship of the Eternal Son and the Infinite Spirit on Paradise? I would submit not; their creative partnership is one that is being consummated not on Paradise but rather in time and space. So the union of Son and

Spirit is more likely to take place in time and space and in the persons of the Creator Sons and the Creative Spirits.

The Father-Son union is existential and is in eternity. The union of the Sons and Spirits is experiential and is in time. It is a reflection not only of the associative and creative functions of deity, but also of the evolutionary level of deity function. A Master Michael is more than what he was when he first appeared on Paradise as a Son of the Universal Father and the Eternal Son. In his bestowal experiences he has added much that was not in his original created divinity. A sixth stage Creative Spirit (and that is as far as they can develop in the present universe age) is a far different local universe Mother Spirit than the initial Creative Spirit who differentiated within the Infinite Spirit as a repercussive response to the concurrent birth of the associated Creator Son.

A real union of the universe Sons and Spirits would be expressive, not only of their original Paradise divinity, but also of their earned experiential sovereignty. The trinitization consequence of such a Son-Spirit union would, therefore, be an expression of experiential supremacy and might well result in the appearance of the potential for absonite function in the newly appearing creative trios consisting of the Son-Spirit and their trinitized colleague who might be named Creative Supremacy.

In the production of Havona, the Infinite Spirit attained reality as a personal Deity. In the production of a perfected local universe, it would appear that a Creative Spirit also attains unqualified status as a personal creator. And if this is true, she could hardly start out in the time adventure as an unqualifiedly personal being. A Creative Spirit is earning

her status as a personal creator by the act of participating in the creation of a local universe. That is exactly how her divine mother, the Infinite Spirit, earned personality status as the Third Person of Deity. The Infinite Spirit achieved such status by the act of participating in the creation of the central universe. But, the Infinite Spirit is a flashing-into-existence-type of Deity; a Creative Spirit is a becoming-in-time-type of creative personality. Each thus resembles the universe in the creation of which each achieves personality status.

If we go back to the Zero Age, we may observe that the Eternal Son was a fully personal being "before" Havona was ever created. So also is a Creator Son a fully personal being before his local universe has been created -- much less settled in light and life. His creative associate will also be a completely personal being when the local universe creative adventure has been completed, when the universe Son and Spirit have complied with the Father's instructions to come out here in time and space and by the evolutionary technique (which is creativity in time) duplicate the central pattern universe of eternity on a one per-cent quantitative basis -- a universe with ten million inhabited worlds in contrast with the central universe of a billion.

V. NUCLEAR AND CYTOPLASMIC UNIVERSES

At this point in the development of our hypothesis, it appears desirable to introduce the concept of nucleus and cytoplasm in relation to the growing universes. If the master universe may be regarded as a growing organism, then it may be regarded as having a nucleus in the biologic meaning. Nucleus is defined as, "An organ present in the protoplasm of most plant and animal cells, and regarded as an essential agent in their constructive metabolism, growth, and reproduction and in the hereditary transmission of characters."

This word stands in contrast to cytoplasm which is defined as "...the protoplasm of the cell exclusive of the nucleus." In an egg, the yellow portion would be the nucleus and the white would be the cytoplasm.

Havona, the nucleus of the grand universe. The central creation is obviously the nucleus of the grand universe. What are the peculiar characteristics that suggest that it is a nucleus? These could be enumerated as follows:

1. It is central in relation to the cytoplasmic superuniverses.
2. In nature it is radically different from the superuniverses.
3. Hereditary characteristics are transmitted by it to the
superuniverses.
4. The birth of this nucleus is associated with the birth of a
Trinity.
5. Deity appears whose nature is like the nucleus.

Havona is existential, the cytoplasmic supercreations are experiential and evolutionary. The natives of the Paradise-Havona system find service destiny in the cytoplasmic evolutionary universes. The divinity of perfection is transmitted to the evolutionary creations through nuclear Havona. The birth of this nuclear universe was associated with the formation of the Paradise Trinity; there could be no Trinity without the Infinite Spirit and there is no Conjoint Creator prior to the appearance of Havona. And lastly, the origin of the existential nucleus is inseparable from the origin of the third and last of the existential Deities -- the Infinite Spirit.

Havona is certainly the nucleus of the grand universe. But is it equally certain that the central creation is the true nucleus of the master universe? This hypothesis would answer that question in the negative. Havona is in

the master universe and it is existential. The superuniverse and outer-universe space levels are also in the master universe and they are experiential creations. This hypothesis would submit that the master universe, being ~~existential~~^{experiential} experiential, ~~must~~^{should} have an existential-experiential nucleus.

The grand universe as a nucleus of the master universe. As Havona is the existential nucleus of the grand universe, so it would appear that the grand universe may well be the existential-experiential nucleus of the master universe. Let us compare the characteristics of nuclear-universe formation which were examined in connection with Havona and see if they also apply to the grand universe. Such a comparison should, of course, be made between Havona and the completed grand universe -- the grand universe at the end of the current age when the seven superuniverses will have been settled in light and life and the Supreme Being will have become fully functional. Consider the following:

1. The grand universe is central in relation to the cytoplasmic outer space levels.
2. In nature it is radically different from the four outer space levels. Nothing else in the master universe is like Havona and no other space level of creation will be characterized by the evolutionary growth of the Supreme Being.
3. Hereditary characteristics will be transmitted by the grand universe to the outer space levels. Finaliters, for one thing, will be out there serving as administrators.
4. The birth of the second nuclear universe is also associated with

the birth of a Trinity — not an existential Trinity, but an experiential Trinity. This is the first experiential Trinity, the Trinity Ultimate. Since one of its members is the Supreme Being and since the Supreme Being will not be fully actual until the end of the present universe age, it logically follows that this Trinity Ultimate cannot become fully functional until the end of the present universe age — until the second nucleus has come into existence.

5. As existential Havona witnesses the birth of the last of the existential Deities, so does the completed evolution of the second nucleus witness the emergence of a Deity whose nature is like the nature of the nuclear universe. The Supreme Being derives his spirit person from the Paradise Trinity and his power as Almighty from the divinity successes of the time-space Creators and then conjoins these two aspects of his deity even as Havona is conjoined with the superuniverses in the formation of the nucleus of the master universe.

When we look at the growth of the master universe from the larger perspective, it appears that the Paradise Deities are getting into the job of creation quite rapidly. They are providing the nuclear foundations for the master universe rather quickly. The Havona thesis is followed by the superuniverse antithesis and then the synthesis into the grand-universe nucleus of the master universe.

The outer space levels as cytoplasmic universes. This hypothesis would submit that the completed conquest of the first outer space level will not result in the formation of a larger nucleus for the master universe. There is no com-

pletion of a Trinity union of Deity. It does not appear that the four outer space levels will differ from each other in kind as do Havona and the superuniverses, in the first instance, and the grand universe and the outer space levels in the second instance. The outer space levels must provide for the second great antithesis -- something which is an antithesis to the thesis of the grand universe.

VI. THE POST-SUPREME AGES -- THE AGES OF THE OUTER SPACE LEVELS

The post-Supreme Ages are the ages of the outer space levels. Just as the function of evolution is characteristic of the post-Havona age, so the personal presence and active function of the Supreme Being will be characteristic of all the ^{master} universe ages that follow the present one. This means that the next four universe ages will be qualitatively different from this one and from the previous one (the Havona age.)

It is not without significance that the number ten is a factor in the numbers of the architects of the outer space levels. Consider the significance of the number ten to the Supreme: It is symbolic of the relationship of the Seven Master Spirits to the three Paradise Deities. There are just ten Trinitized Secrets of Supremacy on each of the Father's worlds adjacent to Paradise. Now, let us look at the numbers of the Architects of the Master Universe:

1. The Paradise level: 1 architect
2. Havona level: 3 architects -- expressive of the Trinity.
3. Superuniverses: 7 architects -- expressive of Master Spirits.
4. First outer space level: 70 -- this is 7×10
5. Second outer space level: 490 -- this is $7^2 \times 10$
6. Third outer space level: 3,430 -- this is $7^3 \times 10$
7. Fourth outer space level: 24,010 -- this is $7^4 \times 10$

So the number ten is a factor in all post-superuniverse planning and the Supreme Being must be a factor in all post-superuniverse administration for he does have a tertiary mind function of master-universe scope and he is a member of the First Experiential Trinity -- the Trinity Ultimate which is also of master universe scope.

Now, let us consider some of the characteristics of the post-Supreme ages:

The matter of growth: This question of the evolution of the outer space level is an interesting one to examine. At the present time, we have been told about three kinds of beings who are functioning in the grand universe of today:

1. Status of the previous universe age. These include Trinity origin beings, like the Stationary Sons of the Trinity together with some of their Trinity-embraced associates. These beings do not grow by any evolutionary process. Divine Counselors do not grow, neither do Mighty Messengers.
2. Status of the present universe age. These are creatures like us -- mortals, finaliters, midwayers -- all participating in the growth of the Supreme which characterizes the Second Universe Age, the age of the grand universe.
3. Status of the future universe age. These include the creature trinitized sons who are being held in reserve for experiential growth of a post-superuniverse, hence post-Supreme kind.

Now, we have no more possible idea of what post-Supreme growth would be like

than a Havona Native could have had of evolutionary growth prior to the dawn of the present universe age. (Do you suppose a Havona Native could have actually conceived of creatures like us, who could become finaliters? He would have had to think outside of his own conceptual frame work to visualize us. He had to see finaliters, to see ascenders, to believe them.) We can be sure only that post-Supreme growth will be different from anything that we have seen, or that the Havoners have seen. Perhaps the Solitary Messengers associated with the creature trinitized sons of destiny on Vicegerington have some idea of what it would be like. This hypothesis presents the opinion that such post-Supreme growth could still take place on the finite level and it supports this opinion with two points: (a) The Supreme Being has a tertiary Master universe function and he is finite, and (b) There will be Creator Sons and Creative Spirit who will have their initial experience as creators out in the outer space levels. But, while this growth may involve finite creatures, it will be lacking "the presence of actual finite experience." (p.353, ¶7)

The two Trinities. The post-Supreme ages should witness the collaboration of two Trinities -- the Paradise Trinity and the Ultimate Trinity, the latter being the First Experiential Trinity. This First Experiential Trinity cannot become fully functional until the end of the present universe age when the Supreme will have completed evolutionary growth. He is a member of that Trinity. This experiential trinity should begin to function either at the end of the second universe age or at the beginning of the third -- or maybe the universe ages have cushion zones of time separating them, just as the sem-quiet zones of space separate the successive space levels of the master universe. (I am inclined to believe that universe ages do have such cushion zones of time -- twilight zones between the ages.)

This hypothesis postulates that the Paradise Trinity will withdraw in function just as fast as the Ultimate Trinity can take over. The Ultimate Trinity would appear to be the absonite experiential governor of the master universe, while the Paradise Trinity would continue as an absonite over-controller, functioning on the level of the Trinity of Ultimacy.

The Spirit and the Supreme. The Father-Son partnership eternalizes the Infinite Spirit and the central universe. The Son-Spirit partnership evolves 700,000 perfected local universes and then trinitizes some new form of Creative Supremacy. Consider the Deity products of the first two universe ages: The First Age sees the eternity appearance of the Infinite Spirit; The Second Age witnesses the time appearance of the Supreme Being. It would appear to be likely that the Third Universe Age would see the collaboration of the Spirit and the Supreme on several levels:

- (1) the Infinite Spirit collaborating with the Supreme Being;
- (2) the Supreme Being collaborating with the Seven Master Spirits; and
- (3) the active functioning of 700,000 creative trios in the first outer space level consisting of the universe Son-Spirit union in association with their trinitized expression of Creative Supremacy.

VII. THE THIRD UNIVERSE AGE -- THE AGE OF THE FIRST OUTER SPACE LEVEL.

This universe age witnesses the invasion of outer space and the attainment of initial destiny by the finaliters as seventh-stage spirits. The papers suggest that the repercussions of this age will ripple in as far as Havona, which may undergo a partial change of population.

Administration of the first outer space level: Here we can engage in some most interesting speculation. Consider the following:

1. The Paradise Trinity and the Trinity Ultimate will certainly be functional with the former giving way to the expanding experiential acts of the latter.
2. The Supreme Being will become expanded as a super-Almighty in the realms of outer space.
3. We can speculate that the Conjoint Actor will continue to be functional through the Seven Master Spirits. It should be remembered that these Master Spirits are supreme, ultimate, and they are even supreme-ultimate in function.
4. There will be at least two, if not three, types of Creator Sons and Creative Spirits in outer space.
5. The children of the present universe age will be out there helping the outer spacers to compensate for being deprived of having a chance to participate in the growth of the Supreme just as the children of Paradise and Havona come down here now and try to help us compensate for the difficulties inherent in having been born imperfect.
6. Finites will probably continue although finite experience will have ended.
7. Absonite growth will begin.

Creator Sons and Creative Spirits. In one paper (p. 235, ¶4) it speaks of more than seven hundred thousand Creator Sons. In another paper (p. 1299, ¶5) it speaks of well-nigh a million Creator Sons. This means

that the number of Creator Sons and the equal number of Creative Spirits already vastly exceeds the number of space sites available for local universes in the superuniverse space level. We have considered the possible nature of the development of the Universe Sons and Universe Spirits who have functioned creatively in the present age of the growth of the Supreme. Let us now consider the possible development of the post-Supreme Sons and the Post-Supreme Spirits.

Post-Supreme Creator Sons. These sons would appear to fall into two basic classifications:

- (1) Those whose personal memories are of the present universe age but whose creator experience is post-Supreme;
- (2) Those Creator Sons whose very origin will date in the post-Supreme ages of the future.

Distinction: Those who were born in the present universe age and who function creatively in outer space in contrast to those who are born in the next universe age and who also function creatively in the next universe age. The first group may embody certain pre-creative aspects of Supremacy in their personal natures but they would share the experience of the second group as concerns the actual experience of functioning as creators in a post-Supreme space stage. The nature of the Michaels could hardly change for they are creator expressions of Father-Son divinity. But the potentials with which these Michaels will be working will be post-Supreme, hence the creator growth of these Michaels will also be post-Supreme, thus the final fruits of this experiential creator growth at the conclusion of the next universe age will also be post-Supreme as concerns any trinitization expression. This, then,

gives our hypothesis three possible groups of Creator Sons:

1. Born in this universe age and functioning creatively in this universe age.
2. Born in this universe age and functioning creatively in the next universe age.
3. Born in the next universe age and functioning creatively in the next universe age.

The experience of the second group would partly parallel the experience of the Supreme Being. He existed as a Spirit person in Havona before he ever functioned as an Almighty Sovereign, before he really began to function out here in time and space. The second group of Creator Sons would have existed as Spirit persons in the present universe age, but their entire experience, creator experience with sovereignty acquirement, would be of and in the next universe age.

Post-Supreme Creative Spirits. As is the case with Creator Sons, there may be two classes of post-Supreme Creative Spirits — those whose origin is in the present universe age and those whose origin is in the post-Supreme ages of the future. However, there is a vital difference between the pre-creator experiences of a Creator Son and the pre-universe experiences of his Creative Consort. The Creator Son enjoys full status as a personality prior to beginning the creation of his local universe; similarly the Eternal Son (in the hypothetical Zero Age) enjoyed full status as a personality prior to the appearance of his universe — Havona. The Infinite Spirit attains the full status of a personal Deity concurrent with the appearance of Havona; a Creative Spirit apparently achieves full personality stature concurrent with the evolution of the local universe as a perfected creation. Those Mother Spirits who are born in the present

universe age but who are destined for the next age are going to function as second-stage Creative Spirits only during the present universe age. They will not achieve even the third stage of being (stage of physical creation) until they are assigned to space sites in outer space. This means that their entire experience with this universe age will be on pre-personality levels of meanings and values, whereas some Creator Sons could be personally functional in the present universe age while being held in reserve for creative function in the next universe age.

The change in post-Supreme universe potential. As we have observed, the basic divinity of a Creator Son or of a Creative Spirit could hardly change. But the potentials with which they will be creatively working certainly will change when the age of the grand universe gives way to the oncoming age of the first outer space level. In this first post-Supreme universe age the time-space creators will be working in a universe that does not contain the possibility for participating in the growth of the Supreme Being.

For example: A post-Supreme Creative Spirit may well produce seraphim out in outer space. But these seraphim will be post-Supreme in their basic natures and the universe of their function will provide no possibility for participating in finite experience. They will be post-Supreme seraphim and their growth will likely be absonite in nature as concerns evolutionary development.

Relationships of pre-Supreme and post-Supreme universe Sons and Spirits. The pre-Supreme Sons and Spirits will be creative trios, if our hypothesis is sound as concerns their trinitizing some expression of Creative Supremacy at the conclusion of the present universe age. The post-Supreme Sons and Spirits will be functioning in outer space as creative duos -- much on the order of

the relationships between the universe Sons and Spirits in the present universe age. Is it possible that the post-Supreme creators will be functioning under the over-supervision of the pre-Supreme creative trios? Will the post-Supreme creators be working on the finite level while the pre-Supreme Creators are working on the absonite level in outer space? If there are going to be 700,000 pre-Supreme Creator Sons and Creative Spirits in supervision of their post-Supreme colleagues, then how many such post-Supreme Sons and Spirits are projected for outer space? -- even for just the first outer space level?

VIII. MASTER UNIVERSE MAGNITUDES

At this point it may be well to pause and give consideration to the size of the Master Universe. We can start with the radius of the superuniverse space level which is given as about 250 thousand light years (p. 360, ¶1). This means that the transverse diameter of the superuniverses would be around 500 thousand light years. Let us, for comparative purposes, give this a dimensional value of one inch. Now, if we ignore the area of Havona, we can say that, on this scale, the radius of the grand universe is one inch and its diameter is two inches.

Question: Is it reasonable to ignore Havona in these calculations? It is reasonable because Havona is so very small in comparison with the superuniverses. Consider the volume of space occupied by 1 billion worlds in relation to the volume of space occupied by 7 trillion inhabited worlds and who can calculate how many other uninhabited spheres there are -- suns, dark islands, cold and airless satellites, meteors, and so on. The superuniverses must be much more than 7 thousand times the volume of Havona so

that the central creation figures in at probably one one-hundredth of one percent (0.01%) of the total volume of the grand universe. Such a small percentage of such a large volume can be cheerfully ignored in our calculations concerning master universe magnitudes. We can represent the diameter of the grand universe (twice the radius) as two inches.

But even if our calculation regarding Havona is wrong, even if Havona is inconceivably larger in space-area than it would appear, still the error factor is not significant in view of the large magnitudes we will shortly encounter. Suppose that we should have assigned a value of one inch to the diameter of the central universe. This would then mean that the grand universe should be scaled at three inches instead of two inches. In view of our next measurement, it will be seen that even this error in calculation is not highly significant.

Relation of the grand universe to the first outer space level. For these purposes of estimation, we may well ignore the 400 thousand light years of semi-quiet zone separating the superuniverses from outer space (p. 130, ¶1). The papers (p. 130, ¶1) give the probable radius of the first outer space level as 25 million light years. They speak of an energy activity which increases for this distance. If it increases for this distance it is logical to assume that it decreases for a like distance of 25 million light years. This would suggest that we are dealing with a diameter, a transverse diameter, of the first outer space level amounting to around 50 million light years. This means that on a scale representing the grand universe as a two-inch-diameter circle, we should have to go out 100 inches to draw in the outer margin of the first outer space level. We have now established a relationship of 1 to 100 on a linear basis. But the relationship is not one of length, nor

Minimum estimate. Might play a part in center for a 100' way

even one of area, it is one of volume. This means the relationship of the cube of two in comparison to the cube of 100 and this is a relationship ~~to~~ ^{of} 1 to 125 thousand. We might conservatively deduce that the first outer space level might be 125 thousand times the volume, and perhaps that many times the magnitude of the grand universe. If this is true, then the apparent utilization of only 85% of Paradise gravity in outer space (p. 132, ¶2) indicates that these regions have hardly, just barely gotten under way. This is a ratio of 1 to 5.6 and this is a long long way from 1 to 125,000!

(Just to buttress the hypothesis at this point, we may point out that the papers [p. 354, ¶5] state that, in outer space, there have been identified at least seventy thousand aggregations of matter, and that each aggregation is already larger than a superuniverse.)

Magnitude of the Second outer space level. We have calculated that the mass-magnitude and space-volume of Havona was on the order of one one-hundredth of one percent of the comparable superuniverse magnitudes. That is .01 percent. We have further seen that the first outer space level may well be 125,000 times the magnitude of the superuniverses. How does the second outer space level compare with the first? All the papers have to say is that there are far greater energy activities going on more than 50 million light years on beyond the first outer level (p. 130, ¶2). We have no actual data as to dimensions. Nevertheless, we have two members of a series and we can speculate concerning a third: 1 is to 100 as 100 is to 10,000. This is the conservative speculation; it assumes a constant rate of accelerating increase; we have no way of knowing that this increase is constant in its acceleration. It is growing and the rate of acceleration might not be constant, but it might be an accelerating rate of acceleration. So we have every reason to believe

that a diameter of 10 thousand inches for the second outer space level is reasonable. This is only the linear relationship; the cubic relationship if something else again. So as to keep the numbers simple, let us say that the grand universe is represented by a two inch circle, the first outer space level goes out eight feet (about 100 inches) and that the second outer space level goes out 800 feet!

Magnitude of the third outer space level. If we have ^{two} inches, eight feet, and eight hundred feet, then we can project the ^{Transverse} (diameter of the third outer space level as 80,000 feet. Just to make the division easy, we can take a mile as 5,000 feet (instead of 5,280) and quickly see that the outer edge of the third space level is going to be some 16 miles distant from the center.

Magnitude of the fourth outer space level. When we finish the series we have the following dimensions:

1. The grand universe -- a 2 inch circle
2. First outer level -- 8 feet farther out, or a 16 foot circle
3. Second outer level -- 800 feet farther out, or a 1,600 foot circle
4. Third outer level -- 16 miles farther out, or a 32 mile circle
5. Fourth outer level -- 1,600 miles out or a 3,200 mile circle

We can really make this simple: Try to visualize a small room, about an 8 foot cube. Then float a tennis ball in the middle of that room. This gives us a feeling for the grand universe in relation to the first outer space level.

Now, let us consider a city block with 10 eighty foot lots on it (comfortable suburban building lots - a little less than 100 front footage). That is an 800 foot block with 10 comfortable houses on it. Now, cube the block and

float our 8 foot room in the middle of that large cubic city block. We have now visualized the second outer space level.

Let us go on to cube the city of Chicago; we are trying to visualize a 16 mile cube. We will float our cubic block in the middle of our cubic city. We have now visualized the third outer space level.

And now let us put our cubic city in the middle of the earth's moon, which has a diameter of 2100 miles. (This is not too far off from 3,200 miles for purposes of developing a feeling for size.) We can float our cubic city in the moon and now we have visualized the magnitude of the Master Universe.

The ratio of architects is misleading when it comes to visualizing these magnitudes. We go from seven here to twenty-odd thousand in the fourth outer space level. But the space-scope of the function of each architect is not constant, it is enlarging at a tremendous rate as we move into outer space.

IX. THE LAST THREE MASTER UNIVERSE AGES.

Difficult as it is to speculate about even the next universe age, we still ought to go on to examine the ages which follow the next one. This hypothesis proposes that they are not qualitatively different from the next universe age. The quantitative magnitudes increase so greatly that it almost amounts to a qualitative difference, but it is proposed that the four ages of the four outer space levels are qualitatively alike. They are progressive expansions of experiential reality on the ultimate level.

Be this as it may, there are three things which seem likely to continue to operate in the last three Master Universe Ages:

1. The continuation of the Spirit-Supreme collaboration.
2. The continuation of Son-Spirit collaboration:
 - a. with a further differentiation of the Michaels
 - b. with a further differentiation of the Creative Spirits
 - c. with a further differentiation of their trinitization
 offspring.
3. The further growth in Trinity collaboration - the Paradise Trinity
 of Ultimacy collaborating with the First Experiential Trinity,
 the Trinity Ultimate.

Consider this: eventuated transcendental beings "are existent on four ultimate levels of personality activity." (p. 333, ¶1) Is this why there are four outer space levels? And these four levels of ultimacy should not be confused with the seven levels of the absonite.

Consider also: What does the exponential factor in the 7×10 combinations mean? Is the first ultimate level symbolized by 7×10 ? And is the second one similarly symbolized by $7^2 \times 10$? Does this exponential expansion signify not only a quantitative increase, but also a qualitative penetration of the whole transcendental level? This hypothesis advances the thought that the post-Supreme Ages represent some kind of an exponential-expanding march through Ultimacy! The fact remains that the successive numbers of the architects functioning on the successive outer space levels is expressed as ten times seven to the first power, then seven squared, then seven cubed, and lastly, seven to the fourth power. This hypothesis does not support numerology but it recognizes that the numbers in these papers are the natural consequences of certain basic principles. There could be only three existential deities and

when they had formed, it is obvious as to why there are not six or eight, but precisely seven Master Spirits, and when the seven Master Spirits collaborate with the three Paradise Deities, there is a factor of ten that naturally appears. What the progressive advance of these exponents of seven really means is a subject for much speculation!

X. THE COMPLETED MASTER UNIVERSE

What does the completed Master Universe really mean? This hypothesis offers the following for consideration:

1. Triumph of the First Experiential Trinity. The Paradise Trinity could have created the master universe existentially, but if they had done this, then they would have produced an existential master universe — just Havona on a much greater scale. Instead, the Paradise Trinity has withdrawn to permit the fullest possible function of the collaborating Trinity Ultimate and the result is an experiential creation. This is also the time of glory for the Supreme Creators, for the Architects of the master universe and for the Supreme Being — these are the several members of the First Experiential Trinity.
2. Tertiary completion of the Supreme Being. If the Supreme Being functions primarily in the central universe as a spirit person, and secondarily in the grand universe as a personality of power, and tertiarily in the master universe as a mind function and as a super-almighty, then the completion of the master universe must witness the completion of the tertiary development of the Supreme and possibly results in evolution of capacity on the part of the Supreme for co-absolute function in the Second Experiential Trinity.
3. The emergence of God the Ultimate. All during the long, long eons of master universe development, God the Ultimate has been in process of experiential growth. If we go back to our consideration of the master universe magnitudes, back to the tennis ball and the moon, then we can say that it took the

"tennis ball" to complete the emergence of the Supreme, but it takes the "moon" to complete the emergence of the Ultimate. Consider the difference in the magnitudes: this is how much greater the absonite is than the finite — even a finite that is operating with an existential-eternal-infinite base of Paradise-Havona. Comparatively speaking, the Supreme Being emerges rather quickly — in a matter of a few minutes on the eternity scale. It takes much longer to produce a similar emergence of the Ultimate. This assumes, of course, that there is some relationship between the magnitude of the space levels and of the respective universe ages. Comparatively speaking, the seven superuniverses are achieving perfection in the "twinkling of an eternal eye" when their period of growth is compared to the probable length of time involved in the growth of the entire master universe. The master universe is going to take a long time, even by the standards of Havona.

4. A new relationship on the deity level of ultimacy. With the emergence of God the Ultimate, it is possible to conceive of a new relationship on the last level of total deity function. This relationship is suggested as follows:

- a. The Trinity of Ultimacy. This is the continuing function of the Paradise Trinity in relationship to absonite realities.
- b. The Trinity Ultimate. This is the continuing intra-master universe function of the First Experiential Trinity.
- c. God the Ultimate. This is the completed function of God the Ultimate, not as an emerging deity, but as a completed experiential deity.

This hypothesis suggests that these are the three deity realities that will occupy the seventh level of total deity function — the ultimate level.

*On the nature of the Ultimate
The purpose of the Trinity, since the
divinity of the Trinity.*

5. Completion of the Spirit-Supreme relationship. It is suggested that the end of master universe evolution may well witness the completion of the relationship between the Spirit and the Supreme which is suggested as having its real beginnings in the age of the first space level. The papers state: "That which began as Father-Son has become Son-Spirit and will become Spirit-Supreme, even Supreme-Ultimate and Ultimate-Absolute." (p. 1171, ¶5)

6. Formation of the Second Experiential Trinity. The emergence of God the Ultimate makes possible the formation of the Trinity Absolute, that trinity made up of the Supreme, the Ultimate, and the Consummator of Universe Destiny.

XI. THE MASTER UNIVERSE AS THE FINAL NUCLEUS.

This hypothesis presents the concept of the master universe as the third and final nuclear universe. We have considered the central universe as the first nucleus and the grand universe as the second. Is the master universe an end, in and of itself? or, is it a nucleus for a further cytoplasmic development in the space regions beyond the perimeter of the fourth space level?

The following evidence is offered to support the thesis that the master universe is not a finality, not a completion, but that it is a true nucleus and that it must, sooner or later, function as a nucleus in relation to some cytoplasmic creation external to the master universe. Consider the following:

1. The primary nucleus. We have considered the nuclear nature of Havona. We have observed that its appearance as the primary nucleus is associated with the appearance of the Paradise Trinity. Before Havona there could be no Trinity, because, before Havona there is no Infinite Spirit. And when there is no Infinite Spirit there can be no Trinity.

2. The secondary nucleus. The completion of the grand universe is also associated with the formation of another trinity, the First Experiential Trinity. We have observed that nuclear formation is apparently associated with trinity formation. The Trinity Ultimate comes into being at the close of the grand universe age because the Supreme Being emerges at the close of this universe age.

3. The third and final nucleus. It is not possible to form another trinity after the close of the ages of the first, second, and third space levels; no new deity is emergent at these times. Not until the final completion of the evolution of the fourth and outermost space level does God the Ultimate emerge, and not until his appearance is it possible to form the Second Experiential Trinity, the Trinity Absolute. The fact that this trinity does form at the time of the completion of master universe growth is profoundly suggestive that the master universe itself is another nucleus -- undoubtedly the final nucleus.

This hypothesis offers the theory that the formation of a trinity is always associated with the creation of a nuclear universe and that the appearance of a nuclear universe always suggests that there is an exterior cytoplasmic universe -- at least in potential. Havona is the nucleus of the grand universe. The grand universe is the nucleus of the master universe. What is the master universe the nucleus of? This hypothesis submits that the master universe is the final nucleus and it sustains a nuclear relationship to the ^{cosmos} infinite!

XII. THE FINAL UNIVERSE AGE -- THE EXPERIENTIAL-ETERNAL AGE

This hypothesis starts with an existential-eternal age. It postulates an experiential-eternal age at the end. This final age has an origin in time but

it could hardly have an end in time. Like the experiential deities, it is not a past eternal but it is truly a future eternal. This must be the eternal age of the cosmos infinite.

The dawn of the Final Universe Age. If we are to consider the dawn of the Final Universe Age, then let us go back to the dawn of the first universe age. We postulated this "dawn" as the Zero Age. Let us again examine the actual content of Reality in the Zero Age. We discovered that there ~~were~~ two existential Deities plus a base of operations: there was the Universal Father and the Eternal Son plus the Isle of Paradise. What did the Father and the Son do? They trinitized the Infinite Spirit, their existential co-ordinate, and started the master universe (by the creation of Havona). What do we find at the dawn of the final universe age? We observe that there are two experiential Deities plus a vast base of operations: We have God the Supreme and God the Ultimate plus the staggering vastness of the master universe as an experiential base of operations. What will these two experiential Deities do at the dawn of the Final Age but duplicate what their existential predecessors did at the dawn of the First Age. This hypothesis submits that the Final Age will be ushered in by a trinitizing act taking place between the Supreme and the Ultimate.

These two deities are subinfinite deities. But, while they are subinfinite, they are nevertheless fully capable of mobilizing the full total of all the unimaginable titanic potential of the experiential-evolutional-eventuational reality contained in the whole of the master universe. Such a trinitization-union of the two experiential deities could unite them as the Supreme-Ultimate and could witness the subinfinite appearance of God the Absolute and the be-

ginning of the never-ending invasion of the space regions beyond the borders of the master universe.

(This trinitizing act is symbolized in my mind by the following picture: There are two mighty experiential brothers, a greater and a lesser. They are carrying a stupendous battering ram. This battering ram is the earned experiential sovereignty of the total master universe. They are approaching a formidable wall that is labeled "absolute." And as they arrive before this wall, the Ultimate says to the Supreme, "Swing hard, brother, we are going through!" They know full well they can never knock this wall down, but they also know that they are going to breach it. Consider, just consider, the massiveness of the battering ram they are swinging -- the total vastness of the mighty mobilization of all the experience in the experiential master universe.)

Some problems of the Cosmos Infinite. If we are to assume the possibility of the cosmos infinite -- and the papers make this speculation (p. 1168, ¶3) -- then we should give consideration to some of the problems that are inherent in this concept. The following speculative thinking is accordingly offered as the conclusion of this presentation of the Master Universe Hypothesis:

1. The positional values of the universe age demarcations in time. In this hypothesis of the master universe, we have now come to the realization that there may well be seven universe ages: The First Age, the age of Havona; the Second age, the age of the grand universe; the four ages of the outer space levels -- this makes six in all -- and then, the Seventh Age, the Final Age. Suppose that we symbolize these seven ages by picturing them as a seven-inch ruler. Of course the "inches" are of unequal length, but, just for thinking purposes, let us think of a seven-inch ruler. Now, it requires eight demarcations to set off seven inches in our ruler. We require the demarcations:

zero, one, two, three, four, five, six, and seven. This adds up to eight markers. Now, it is interesting to note that only six of these markers have a positional value in time. The zero demarcation and the seventh demarcation have no positional value in time; the six intervening demarcations do have positional values in time.

The zero marker is the same as our concept of the Zero Age. This is the "dawn of eternity" — the eternity beginning of the First Age, the Havona age. The first marker has a real position in time. We do not know how long ago it was, but we do know the event that determines its position. That event was the creation of the twenty-one Ancients of Days. This is the first recorded fact in universe history, and this creative act must witness the close of the First Age and the beginning of the Second Age — the present universe age. So, the First Age, which has no origin in time, does have an ending in time. It ends with the dawn of the Second Age, the age of the grand universe.

All of the demarcations from number two through number six have real positional values in time. We know, for instance, just where the second marker is going to fall: That is the marker which separates the present universe age from the next one. The end of the present age is associated with the settling of the superuniverses in light and life and will see the appearance of the Supreme Being and the completion of finite experience.

And as it is with the second marker, so it is with the third. We can even translate our space symbols of master universe magnitudes into time symbols: If the second marker is less than an inch distant, then the third is around eight feet away, the fourth is eight hundred feet away, the fifth is sixteen miles away, and the sixth is sixteen hundred miles away.

But the seventh marker is like the zero marker. It has no positional value in time. There was a time-end of the First Universe Age but no time-beginning. There will be a time-beginning of the Final Universe Age, but no time-ending. It is no more possible to locate the seventh marker in time than it would be possible to locate the zero marker in time.

2. The problem of space, is it a variable or a constant? This hypothesis offers the following speculations concerning the volume of space:

- a. Space is a constant in volume. If this is so, then space could hardly be "absolutely ultimate." The ceaseless expansion of creation would sooner or later reach the encapsulating margins of mid-space.
- b. Space is a diminishing variable. This speculation is simply inconsistent with any concept of a growing universe.
- c. Space is now an increasing variable. Whether or not space is presently an increasing variable is not important at the present time, because the outer margins of the physical creations are so far distant from the encapsulating margins of mid-space.
- d. Space is an increasing variable now or at some future time. This is the speculation favored in this hypothesis. If true, it would mean that space could have an outer boundary at any given time but it would be an outward-moving boundary. Let us see how this would work out in terms of space respiration:

Suppose that pervaded space had just reached the end of the inhalation cycle of

space respiration. It has shrunk to its minimum of volume and we can say that its outer margins are at a distance from Paradise that we will call "x". Then, the exhalation cycle starts and the outer margin of pervaded space eventually reaches its maximum distance from Paradise which we may call "y." When the next contracting cycle has been completed we observe that the outer margin of space has returned to a distance from Paradise which we will call "x plus something." And at the end of the expansion cycle it moves out to the distance "y plus something." When it returns it is to "x plus more-than-something" and then out to "y plus more-than-something." And so on.

Now, so long as space is increasing in volume as fast or faster than the expansion of the cosmos-infinite, it follows that such a potentially infinite cosmos will never be limited by space. Such expanding space itself may well have boundaries at any given time and still be boundless in eternity. This thesis is submitted as the only one which can reconcile the statements in the papers concerning the outer boundaries of space with the speculation concerning a possible cosmos infinite. Infinity must, perforce, be limited as to any time expression; but how could infinity ever be limited in eternity?

3. Quality and quantity. The problem of absolute destiny attainment may be resolved if it is recognized that an absolute is attainable in a subinfinite sense. The papers state (p. 1226, ¶14) that human beings have personalities that have seven dimensions and that the seventh dimension of personality "...is an associable absolute, and while not infinite, is dimensionally potential for subinfinite penetration of the absolute." To draw a simple analogy: I cannot personally drink all of the orange juice in the city of Chicago, but this does

not mean that I cannot drink some orange juice nor does it mean that I cannot keep on drinking orange juice, day after day.

It is in this sense that God the Absolute is subinfinitely attainable. So also is God the Absolute trinitizable as a subinfinite value.

Again, consider quality and quantity from the existential sense: When the Father and the Son engaged in the trinitization of the Spirit and the creation of Havona, they gave full expression to the Paradise quality of divinity reflected in the perfection of the central universe. But they did not give such full and final expression from the standpoint of the quantity of creation produced by their creative intent. They did not fill all space with the Havona creation. They quantitatively limited Havona to one billion worlds. They achieved a full expression of the quality of divine perfection and still limited their handiwork from a quantitative standpoint. They did not existentially project the master universe as an actuality, neither did they create the cosmos infinite. They were satisfied with a pattern universe which was unlimited as to quality but which was strictly limited as to quantity.

4. The function of the Second Experiential Trinity -- the Trinity Absolute.

This trinity must have a function that is extra-master universe in scope. This is the trinity composed of the Supreme, the Ultimate, and the Consummator of Universe Destiny. This must be the experiential trinity that can function in subinfinite but still absolute relationship to the Paradise Trinity. If this trinity -- this experiential trinity -- could ever achieve final function, then such function would experientialize the Deity Absolute. But we have already seen that the papers speculate (p. 16, ¶6) that God the Absolute will appear as a consequence of the trinitizing act of the Supreme and the Ultimate.

5. The growth of God the Absolute. When two creatures trinitize another being, that being represents only the potential which the two creatures can mobilize. When two infinite and existential deities trinitize, they produce their existential and infinite equal — the Infinite Spirit. The Supreme and the Ultimate, however experientially great, are still subinfinite, hence, if they trinitize God the Absolute, he too will be subinfinite in his cosmic emergence. But God the Absolute, while subinfinite as to quantity of experiential emergence, could still be absolute as to quality of contactable emerged divinity. His quantity of presence would represent the extent to which subinfinite experiential deity had penetrated the absolute level.

If God the Absolute is subinfinite in quantity of cosmic emergence, then it logically follows that he, too, has capacity for further growth within infinity. Consider the following possibilities for such growth:

- a. Growth in the cosmos infinite. God the Absolute could personally participate in the growth of the final universe. He could be a never-ending participant in the expansion of the beach head which the Supreme-Ultimate have established on the shores of infinity.
- b. Growth in the Trinity of Trinities. The moment God the Absolute emerges, even in a qualified sense, that moment a qualified and subinfinite function of the Trinity of Trinities becomes possible. This is the multiple trinity composed of the union of all three trinities as the first level, of the three experiential deities on the second level, and of some manifestation of the Infinite on the third level.

c. The final power-personality synthesis. This brings us face to face with the concept of the experiential union of the three Absolutes. Certainly God the Absolute will sustain a qualified relationship to the Unqualified Absolute. And, while this relationship may grow and grow, it is submitted that the existential oneness of the three Absolutes can never be quantitatively duplicated in an experiential sense.

6. What is the role of the Universal Absolute in the Final Age? We are told (p. 15, ¶4) that this Absolute functions at the present time on the first three levels of total deity function: static, potential, and associative. This hypothesis can present the question we are considering, but it offers no speculation as to the expanded functions (if any) of the Universal Absolute in the Final Universe Age. The Universal Censor who writes Paper 10 suggests (p. 116, ¶9) that the Universal Absolute is non-attainable by creatures because this Absolute is growing faster than the finalizers are growing. This is something like observing a seraphim who, at triple velocity, is chasing a Solitary Messenger who is moving altogether much faster.

7. What is the final Goal? The final goal would appear to be the experiential unification of the three Absolutes. This goal is absolutely non-attainable but nothing can ever stop the never-ending progression toward that goal. God the Absolute would appear to be experientially attainable by creatures as a sub-infinite experience. The Universal Absolute would appear to be nonattainable by creatures. But even if creatures can never attain the Universal Absolute, still God the Absolute could know this level of Deity. Even if creatures can never know the Universal Father as an infinity, still think what it could mean to an infinite God if he could be known, at least as an absolute God, by an experiential deity -- by God the Absolute.