

**1955 PRINTING,
PAGE 3.**

Compare the wording of #5
below with the
1967 Printing.

FOREWORD

3

Deity may be existential, as in the Eternal Son; experiential, as in the Supreme Being; associative, as in God the Sevenfold; undivided, as in the Paradise

**All of the 1955
Printings that
we examined
had a bad
impression in
this area, with
poor inking and
broken letters.
Note especially
the word
"Deity."**

Deity is the source of all that which is divine. Deity is characteristically and
ably divine, but all that which is divine is not necessarily Deity, though it
co-ordinated with Deity and will tend towards some phase of unity with
spiritual, mindal, or personal.

UNITY is the characteristic,

unity is creature comprehensible
personality as love, mercy, and
ice, power, and sovereignty.

unity may be perfect—complete
se perfection; it may be imperfe
-space evolution; or it may be r
ain Havona levels of existential-

When we attempt to conceive of pe
tivity, we encounter seven conceivable

1. Absolute perfection in all aspects.
2. Absolute perfection in some phases and relative perfection in all other aspects.
3. Absolute, relative, and imperfect aspects in varied association.
4. Absolute perfection in some respects, imperfection in all others.
5. Absolute perfection in no direction, relative perfection in all other manifestations.
6. Absolute perfection in no phase, relative in some, imperfect in others.
7. Absolute perfection in no attribute, imperfection in all.

II. GOD

Evolving mortal creatures experience an irresistible urge to symbolize their finite concepts of God. Man's consciousness of moral duty and his spiritual idealism represent a value level—an experiential reality—which is difficult of symbolization.

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

1. *Prepersonal*—as in the ministry of the Father fragments, such as the Thought Adjusters.
2. *Personal*—as in the evolutionary experience of created and procreated beings

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but all that which is
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mindal, or personal.

(DETAIL)

PAGE 3 COMPARISONS - 1955 & 1967 PRINTINGS

On page three we see the first evidence of several alterations to the original plates. Whoever altered the plates in 1967 elected to remove the word "other" from #5 on page three. This required a new page to be set, etched and cast. Then the original page was removed from the plates and the new one was set in. 48 such alterations were made to the text for the 1967 printing. *Merritt Horn's commentaries on this and all 133 word and number changes — and deletions — (that have been found) are available in Appendix D.*