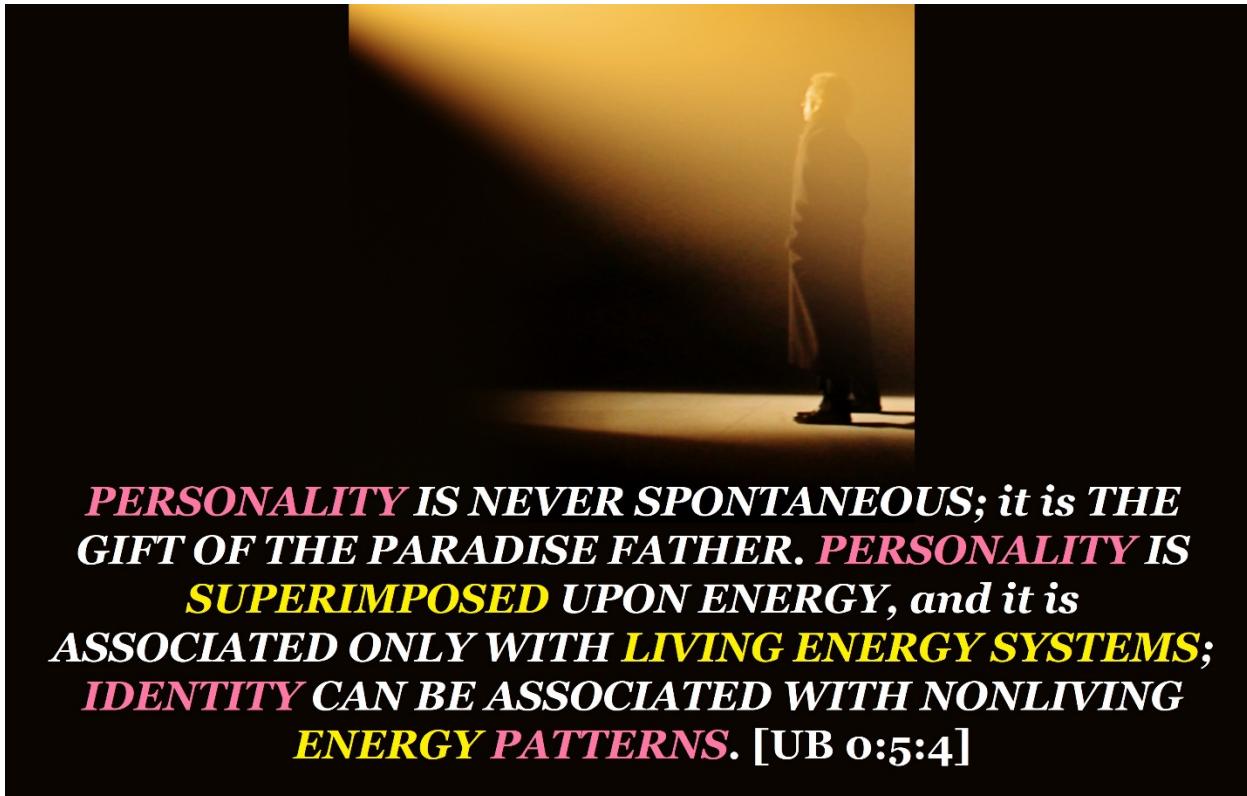


Emergent Personality - pattern and expression

3-15-21 Stuart R. Kerr III



PERSONALITY IS NEVER SPONTANEOUS; it is THE GIFT OF THE PARADISE FATHER. PERSONALITY IS SUPERIMPOSED UPON ENERGY, and it is ASSOCIATED ONLY WITH LIVING ENERGY SYSTEMS; IDENTITY CAN BE ASSOCIATED WITH NONLIVING ENERGY PATTERNS. [UB 0:5:4]

Personality:

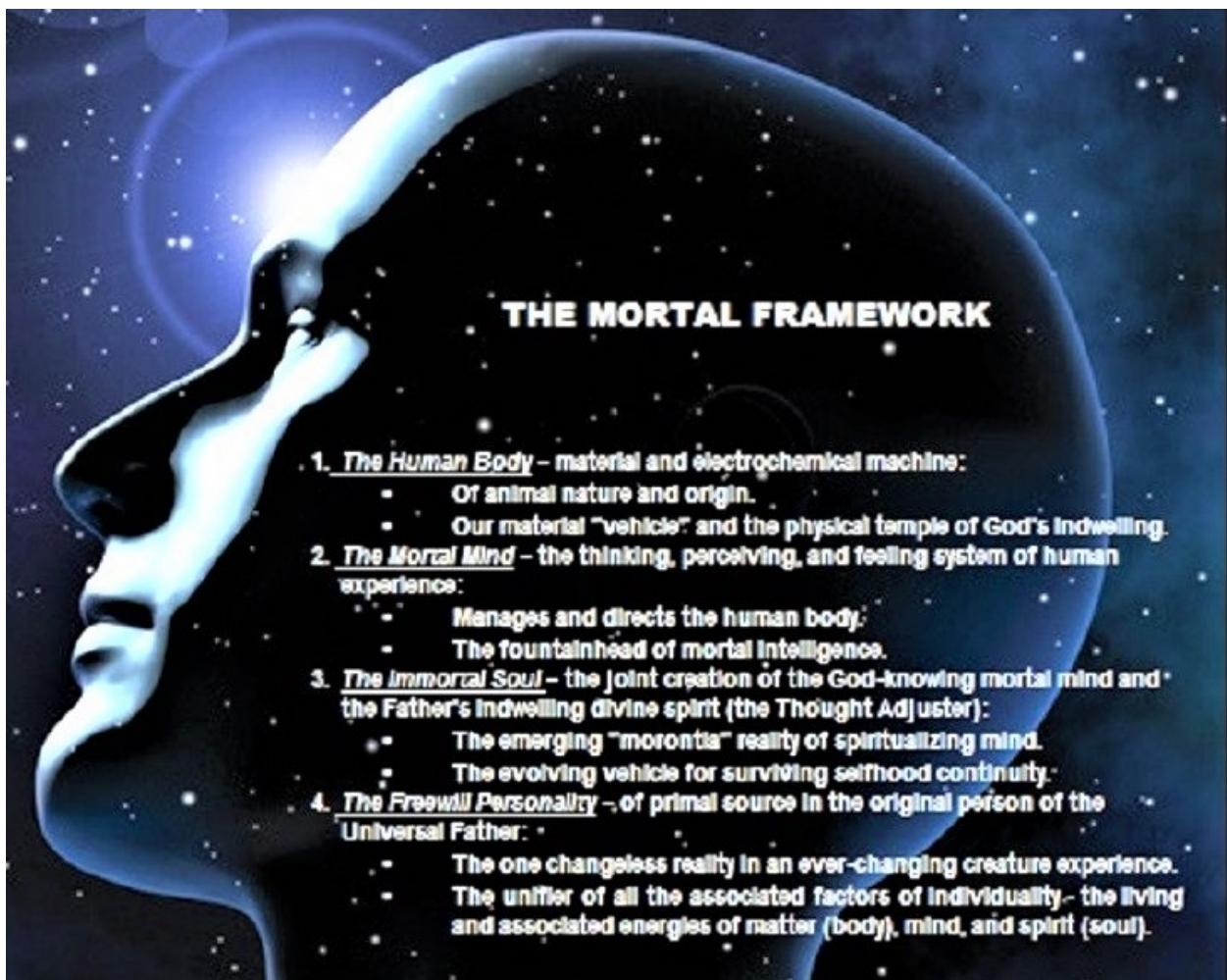
The Universal Father, by being personal God, is endowed with absolute, primal, and unlimited free will - free will is the essential endowment characterizing personality. The Eternal Son is eternally present with the Father as the absolute personality, and all other bona fide personalities share in this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

The divine gift of personality is bestowed upon a mind-endowed mortal mechanism as an exclusive gift of the Paradise Father. Personality is one of the greatest mysteries in all existence. The concepts of personality and Deity are very similar in origin, function, and reach of their characterization. The endowment of personality originates at the most primal and original level of the

Father-I AM. Before the divergence of the two absolutes of the spiritual Eternal Son and the material Isle of Paradise, there is the original personality of the Universal Father. It is at this primal level of deified reality that all personality derives.

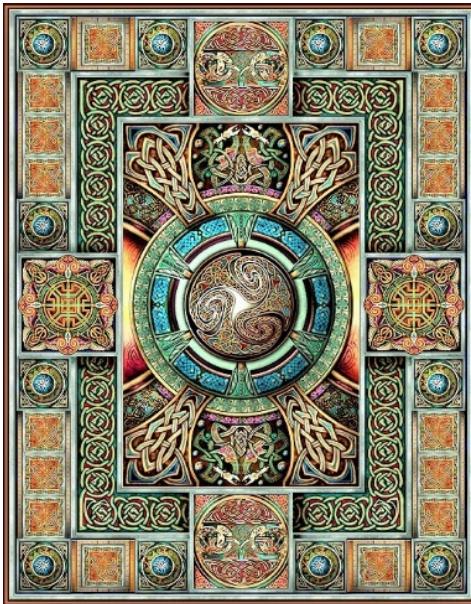
Pattern:

Can be projected as material, spiritual, or mindal, or any combination of these energies. It can pervade personalities, identities, entities, or nonliving matter. But pattern is pattern and remains pattern; only copies are multiplied.



UB 0:4.10. DEITY EXPANSION, PERSONALITY EXPRESSION, and UNIVERSE EVOLUTION are forever conditioned by the Father's freewill act which forever separated the **MIND-SPIRIT-PERSONAL** meanings and values of **ACTUALITY** and **POTENTIALITY** centering in the Eternal Son from those things which center and inhere in the eternal Isle of Paradise.

UB 0:5.4. All **SUBINFINITE ORDERS AND PHASES OF PERSONALITY** are **ASSOCIATIVE ATTAINABLES** and are **POTENTIALLY COCREATIONAL**. The **PREPERSONAL**, the **PERSONAL**, and the **SUPERPERSONAL** are all linked together by mutual potential of co-ordinate attainment, progressive achievement, and cocreational capacity. But never does the **IMPERSONAL** directly transmute to the **PERSONAL**. **PERSONALITY IS NEVER SPONTANEOUS**; it is **THE GIFT OF THE PARADISE FATHER**. **PERSONALITY IS SUPERIMPOSED UPON ENERGY**, and it is **ASSOCIATED ONLY WITH LIVING ENERGY SYSTEMS**; **IDENTITY CAN BE ASSOCIATED WITH NONLIVING ENERGY PATTERNS**.



PATTERN can be projected as MATERIAL, SPIRITUAL, or MINDAL, or ANY COMBINATION OF THESE ENERGIES. It can pervade PERSONALITIES, IDENTITIES, ENTITIES, or nonliving matter. But PATTERN IS PATTERN AND REMAINS PATTERN; only copies are multiplied. [UB 0:6:10]

UB 0:6.11. The reality of any **PATTERN** consists of its **ENERGIES**, its **MIND**, **SPIRIT**, or **MATERIAL COMPONENTS**.

UB 0:6.12. In contrast to the aspect of the total, **PATTERN** discloses the individual aspect **OF ENERGY AND OF PERSONALITY**. **PERSONALITY** or **IDENTITY FORMS** are **PATTERNS** resultant from **ENERGY** (physical, spiritual, or mindal) but are not inherent therein. That quality of **ENERGY** or of **PERSONALITY** by virtue of which **PATTERN** is caused to appear may be attributed to God—Deity—to Paradise force endowment, to the coexistence of **PERSONALITY** and power.

UB 0:6.13. **PATTERN** is a **MASTER DESIGN** from which copies are made. Eternal Paradise is the **ABSOLUTE OF PATTERNS**; the Eternal Son is the **PATTERN PERSONALITY**; the Universal Father is the direct ancestor-source of both. But Paradise does not bestow **PATTERN**, and the Son cannot bestow **PERSONALITY**.

UB 0:7.6. Having achieved existential Deity expression of himself in the Son and the Spirit, the Father is now achieving **EXPERIENTIAL EXPRESSION** on hitherto

impersonal and unrevealed deity levels as **GOD THE SUPREME**, **GOD THE ULTIMATE**, and **GOD THE ABSOLUTE**; but these experiential Deities are **NOT NOW FULLY EXISTENT**; they are **IN PROCESS OF ACTUALIZATION**.



TRINITIES are truths of relationship and facts of CO-ORDINATE DEITY MANIFESTATION. Trinity functions encompass Deity realities, and Deity realities always seek realization and manifestation in PERSONALIZATION. GOD THE SUPREME, GOD THE ULTIMATE, and even GOD THE ABSOLUTE are therefore divine inevitabilities. These three EXPERIENTIAL DEITIES were POTENTIAL in the existential Trinity, the PARADISE TRINITY, but their UNIVERSE EMERGENCE AS PERSONALITIES of power is dependent in part on their own experiential functioning in the universes of power and PERSONALITY and in part on the experiential achievements of the post-Havona Creators and Trinities. [UB 0:12:4]

UB 1:5.6. PARADISE SONS OF THE ORDER OF MICHAEL are perfect **PERSONALITIES**, even the **PATTERN** for all local universe **PERSONALITY** from that of the Bright and Morning Star down to the lowest human creature of progressing **ANIMAL EVOLUTION**.

UB 1:5.13. PERSONALITY is not simply an attribute of God; it rather stands for the totality of the co-ordinated infinite nature and the unified divine will which is **EXHIBITED IN ETERNITY AND UNIVERSALITY OF PERFECT EXPRESSION**. **PERSONALITY**, in the **SUPREME** sense, is the **REVELATION OF GOD** to the universe of universes.

UB 10:0.1. The **TRINITY** perfectly associates the limitless **EXPRESSION** of **GOD'S INFINITE PERSONAL WILL** with the absoluteness of Deity.

UB 11:9.3. In the eternity of the past, when the **UNIVERSAL 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. Nonpersonal and nonspiritual Paradise appears to have been the inevitable repercussion to **THE FATHER'S WILL AND ACT** which eternalized the Original Son.

UB 14:6.28. A **CREATOR SON** uses the creatures of Havona as **PERSONALITY-PATTERN** possibilities for his own mortal children and spirit beings.

UB 16:8.4. PERSONALITIES may be similar, but they are never the same. Persons of a given **SERIES**, **TYPE**, **ORDER**, or **PATTERN** may and do resemble one another, but they are never identical. **PERSONALITY** is that feature of an individual which we know, and which enables us to identify such a being at some future time regardless of the nature and extent of changes in **FORM**, **MIND**, or **SPIRIT STATUS**. **PERSONALITY** is that part of any individual which enables us to recognize and positively identify that person as the one we have previously known, no matter how much he may have changed because of the modification of the **VEHICLE OF EXPRESSION AND MANIFESTATION OF HIS PERSONALITY**.



THE URANTIA TYPE OF HUMAN PERSONALITY
[UB 16:8:15 (195:2)]

1. Functions in a physical mechanism of our planetary modification of the Nebadon (our local universe) type of organism.
2. Belongs to the electrochemical order of life activation.
3. Is endowed with the Nebadon order of the Orvonton (our superuniverse) series of the cosmic mind of parental reproductive pattern.
4. Is conferred with the dignity of cosmic citizenship.
5. Is enabled with reactivity to and recognition of three basic cosmic mind realities:
 - Logical recognition of the uniformity of physical causation.
 - Reasoned recognition of the obligation of moral choice.
 - Faith-grasp of the fellowship worship of Deity in association with the loving service of humanity.

UB 20:5.1. The Eternal Son is the eternal **WORD** of God. The Eternal Son is the perfect **EXPRESSION** of the "FIRST" **ABSOLUTE AND INFINITE THOUGHT OF HIS ETERNAL FATHER**.

UB 21:2.6,7. PERSONALITY is designed and bestowed by the Universal Father. The types and **PATTERNS OF MIND** are **DETERMINED BY THE PRECREATURE FACTORS OF BEING**. After these have been **ASSOCIATED TO CONSTITUTE A CREATURE (PERSONAL OR OTHERWISE)**, mind is the endowment of the Third Source and Center, the universal source of mind ministry to all beings below the level of Paradise Creators.

UB 31:10.19. As **WE** view this triune development, embracing creatures, universes, and Deity, can **WE** be criticized for anticipating that **SOMETHING NEW AND UNREVEALED IS APPROACHING CULMINATION IN THE MASTER UNIVERSE?** Is it not natural that **WE** should associate this agelong mobilization and organization of physical universes on such a hitherto unknown scale and **THE PERSONALITY EMERGENCE OF THE SUPREME BEING** with this stupendous scheme of upstepping the mortals of time to divine perfection and with their subsequent mobilization on Paradise in the Corps of the Finality—a designation and **DESTINY** enshrouded in universe mystery?

UB 36:2.13,14. The Life Carriers work constantly in an effort to improve the **VITAL FORMULAS** committed to their keeping. There are **OVER ONE MILLION FUNDAMENTAL OR COSMIC CHEMICAL FORMULAS** which constitute the **PARENT PATTERNS** and the numerous basic functional variations of life manifestations. **CONCEPT** is inherent in the Father, **EXPRESSION** in the Son, and **LIFE REALIZATION** in the Spirit.

UB 42:12.9. **MIND** is always creative. The **MIND** endowment of an individual animal, mortal, morontian, spirit ascender, or finality attainer is always competent to produce a suitable and serviceable body for the **LIVING CREATURE IDENTITY**. But the presence phenomenon of a **PERSONALITY** or the **PATTERN** of an **IDENTITY**, as such, is not a manifestation of **ENERGY**, either physical, mindal, or spiritual. The **PERSONALITY FORM** is the **PATTERN ASPECT** of a living being; it connotes the **ARRANGEMENT OF ENERGIES**, and this, plus life and motion, is the mechanism of creature existence.



*Even SPIRIT BEINGS have **FORM**, and these SPIRIT FORMS (**PATTERNS**) are real. Even the highest type of SPIRIT PERSONALITIES HAVE **FORMS**—personality presences in every sense analogous to Urantia mortal bodies. Nearly all beings encountered in the seven superuniverses are possessed of **FORMS**.... the great majority have bona fide **PERSONALITY FORMS**, **FORMS** which are individually **CHARACTERISTIC**, and which are **RECOGNIZABLE** and **PERSONALLY DISTINGUISHABLE**. [UB 42:12:10]*

UB 47:3.3. The **MORTAL-MIND TRANSCRIPTS** and the active **CREATURE-MEMORY PATTERNS** as transformed from the material levels to the spiritual are the individual possession of the detached Thought Adjusters; these **SPIRITIZED FACTORS OF MIND, MEMORY, AND CREATURE PERSONALITY** are forever a part of such Adjusters. The **CREATURE MIND-MATRIX** and the passive **POTENTIALS OF IDENTITY** are present in the morontia soul intrusted to the keeping of the seraphic destiny guardians. And it is the reuniting of the **MORONTIA-SOUL TRUST** of the seraphim and the **SPIRIT-MIND TRUST** of the Adjuster that **REASSEMBLES CREATURE PERSONALITY** and constitutes resurrection of a sleeping survivor.

UB 65:3.3. At that very moment **WE** were observing and fostering no less than **ONE THOUSAND DIFFERENT AND REMOTELY SITUATED MUTATING STRAINS OF LIFE** which could have been directed into various **DIFFERENT PATTERNS OF PREHUMAN DEVELOPMENT**.

UB 94:6.5. He [*Lao-tse*] taught the **RETURN OF THE CREATURE TO THE CREATOR** and pictured life as the **EMERGENCE OF A PERSONALITY** from **THE COSMIC POTENTIALS**, while **DEATH WAS LIKE THE RETURNING HOME OF THIS CREATURE PERSONALITY**. His concept of true faith was unusual, and he too likened it to the "attitude of a little child."

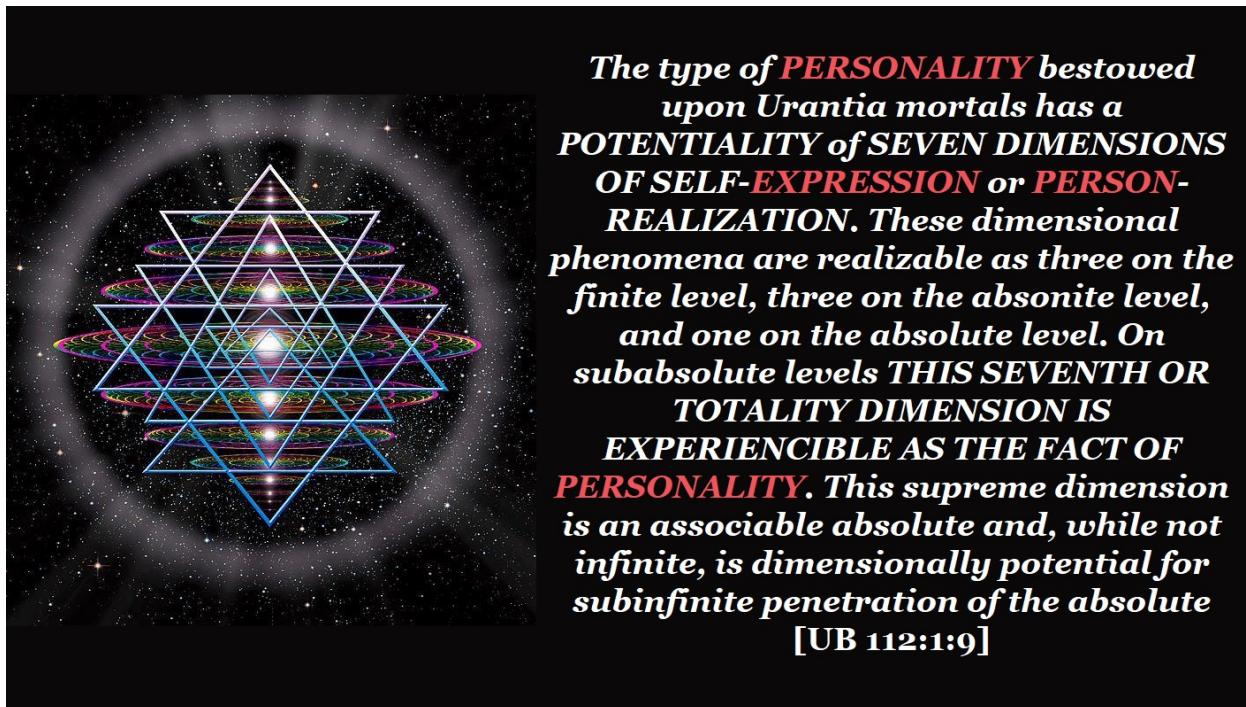
UB 103:6.6. Always must **MAN'S INNER SPIRIT** depend for its **EXPRESSION** and **SELF-REALIZATION** upon the mechanism and technique of the mind. Likewise must man's outer experience of material reality be predicated on the **MIND CONSCIOUSNESS** of the **EXPERIENCING PERSONALITY**.

UB 104:4.15. **PATTERN** and **PERSONALITY** are two of the great manifestations of the acts of the First Source and Center; and no matter how difficult it may be to comprehend, it is nonetheless true that the **POWER-PATTERN** and the loving person are one and the same universal reality.

UB 109:4.3. The **TYPE OF ADJUSTER** has much to do with the potential for **EXPRESSION** of the **HUMAN PERSONALITY**. On down through the ages, many of the **GREAT INTELLECTUAL AND SPIRITUAL LEADERS OF URANTIA** have exerted their influence chiefly because of the **SUPERIORITY AND PREVIOUS EXPERIENCE** of their indwelling Adjusters.

UB 110:2.5. You as a **PERSONAL CREATURE** have mind and will. **THE ADJUSTER AS A PREPERSONAL CREATURE** has **PREMIND** and **PREWILL**. If you so fully conform to the Adjuster's mind that you see eye to eye, then your minds become one, and you receive the reinforcement of the Adjuster's mind. Subsequently, if your will orders and enforces the execution of the decisions of this new or combined mind, **THE ADJUSTER'S PREPERSONAL WILL ATTAINS TO PERSONALITY EXPRESSION** through your decision, and as far as that particular project is concerned, you and the

Adjuster are one. Your mind has attained to divinity attunement, and **THE ADJUSTER'S WILL HAS ACHIEVED PERSONALITY EXPRESSION.**



The type of PERSONALITY bestowed upon Urantia mortals has a POTENTIALITY of SEVEN DIMENSIONS OF SELF-EXPRESSION or PERSON-REALIZATION. These dimensional phenomena are realizable as three on the finite level, three on the absonite level, and one on the absolute level. On subabsolute levels THIS SEVENTH OR TOTALITY DIMENSION IS EXPERIENCIBLE AS THE FACT OF PERSONALITY. This supreme dimension is an associative absolute and, while not infinite, is dimensionally potential for subinfinite penetration of the absolute

[UB 112:1:9]

UB 111:2.2. The material mind of mortal man is the cosmic loom that carries the **MORONTIA FABRICS** on which the indwelling Thought Adjuster threads the **SPIRIT PATTERNS** of a universe **CHARACTER** of enduring values and divine meanings—a surviving soul of ultimate destiny and unending career, a potential finaliter.

UB 112:5.14. At death the **FUNCTIONAL IDENTITY** associated with the **HUMAN PERSONALITY** is disrupted through the cessation of vital motion. **HUMAN PERSONALITY**, while transcending its constituent parts, is dependent on them for **FUNCTIONAL IDENTITY**. The stoppage of life destroys the **PHYSICAL BRAIN PATTERNS** for mind endowment, and the disruption of mind terminates mortal consciousness. The consciousness of that creature cannot subsequently reappear until a cosmic situation has been arranged which will permit the same **HUMAN PERSONALITY** again to function in relationship with **LIVING ENERGY**.

UB 112:6.2. It is difficult to instruct you regarding your **MORONTIA PERSONALITY FORMS** for the local universe career. You will be endowed with **MORONTIA PATTERNS OF PERSONALITY** manifestability, and these are investments which, in the last analysis, are beyond your comprehension. Such **FORMS**, while entirely real, are not **ENERGY PATTERNS** of the material order which you now understand. They do, however, serve the same purpose on the local universe worlds as do your material bodies on the planets of human nativity.

112:6.5. CREATURE VOLITION cannot exist without **MIND**, but it does persist in spite of the loss of the material intellect. During the times immediately following survival, the **ASCENDING PERSONALITY** is in great measure guided by the **CHARACTER PATTERNS INHERITED FROM THE HUMAN LIFE** and by the newly appearing action of morontia mota. And these guides to mansonia conduct function acceptably in the early stages of the morontia life and prior to the **EMERGENCE OF MORONTIA WILL** as a full-fledged volitional expression of the **ASCENDING PERSONALITY**.

UB 115:3.14. It is in the triodity of actuality that the existents of the cosmos have their center; be it spirit, mind, or energy, all center in this association of the Son, the Spirit, and Paradise. The **PERSONALITY** of the spirit Son is the **MASTER PATTERN** for all **PERSONALITY** throughout all universes.

UB 116:3.6. In these and many other ways do the Paradise Deities participate in the **EVOLUTIONS OF TIME** as they unfold on the circling planets of space, and as they culminate in **THE EMERGENCE OF THE SUPREME PERSONALITY** consequence of all **EVOLUTION**.

UB 117:0.2. If all grand **universers** should ever relatively achieve the full living of the will of God, then would the time-space creations be **SETTLED IN LIGHT AND LIFE**, and then would the **ALMIGHTY**, the **DEITY POTENTIAL OF SUPREMACY**, become factual in the **EMERGENCE OF THE DIVINE PERSONALITY OF GOD THE SUPREME**.

UB 117:1.5. In the **SUPREME BEING**, **CREATOR AND CREATURE** are united in **ONE DEITY WHOSE WILL IS EXPRESSIVE OF ONE DIVINE PERSONALITY**. And this will of the **SUPREME** is something more than the will of either creature or Creator, even as **THE SOVEREIGN WILL OF THE MASTER SON OF NEBADON** is now **SOMETHING MORE THAN A COMBINATION OF THE WILL OF DIVINITY AND HUMANITY**. The union of Paradise perfection and time-space experience yields a new meaning value on deity levels of reality.

UB 117:4.5,6. Any isolated action of the **PERSONAL** parts of the finite is comparatively irrelevant to the eventual appearance of the **SUPREME WHOLE**, but the whole is nonetheless dependent on the total acts of the manifold parts. The **PERSONALITY** of the individual mortal is insignificant in the face of **THE TOTAL OF SUPREMACY**, but the **PERSONALITY** of each human being represents an irreplaceable meaning-value in the finite; **PERSONALITY**, having once been **EXPRESSED**, never again finds identical **EXPRESSION** except in the continuing existence of that living **PERSONALITY**. And so, as we strive for **SELF-EXPRESSION**, the **SUPREME** is striving in us, and with us, for **DEITY EXPRESSION**. As we find the Father, so has the **SUPREME** again found the Paradise Creator of all things. As we master the problems of **SELF-REALIZATION**, so is the God of experience **ACHIEVING ALMIGHTY SUPREMACY IN THE UNIVERSES OF TIME AND SPACE**.

UB 118:6.6. In the mortal life, paths of differential conduct are continually opening and closing, and during the times when choice is possible the **HUMAN PERSONALITY** is constantly deciding between these many courses of action. Temporal volition is linked to time, and it must await the passing of time to find opportunity for **EXPRESSION**. Spiritual volition has begun to taste liberation from the fetters of time, having achieved partial escape from time sequence, and that is because **SPIRITUAL VOLITION IS SELF-IDENTIFYING WITH THE WILL OF GOD**.

UB 118:9.3. The life mechanism of the **MORTAL PERSONALITY**, the human body, is the product of supermortal creative design; therefore it can never be perfectly controlled by man himself. Only when ascending man, in liaison with the **FUSED ADJUSTER**, self-creates the mechanism for **PERSONALITY EXPRESSION**, will he achieve perfected control thereof.

PERSONALITY

IDENTITY

ENTITY

FORM

LIVING ENERGY SYSTEMS

PATTERN

EXPRESSION

EMERGENCE

PROTO-PERSONALITY [Rick Warren]

BIRTH – SURGE OF SUDDEN PERSONALITY EMERGENCE/AWARENESS

EMERGENT DIVINE PERSONALITY:



Throughout the grand universe the SUPREME struggles for EXPRESSION. His divine evolution is in measure predicated on the wisdom-action of every PERSONALITY in existence. When a human being chooses eternal survival, he is cocreating destiny; and in the life of this ascending mortal the finite God finds an increased measure of PERSONALITY SELF-REALIZATION and an enlargement of EXPERIENTIAL SOVEREIGNTY. [UB 117:4:2]

1) Initial Paradise Differentiation

- The birth within the person of the Infinite Spirit of the potential of the future local universe consort of a Paradise Son.

2) Preliminary Creatorship Training

- Undergoes further development of entity and becomes group conscious of destiny, and possibly becomes space cognizant.

3) The Stage of Physical Creation

- The entity of the Creative Spirit appears as differentiated from the person of the Infinite Spirit, and the Father-united Creator Son and Creative Spirit go forth on the adventure of universe creation.

4) The Life-Creation Era

- The phenomenon of "the primary eruption" in the person of the Infinite Spirit, and the heretofore impersonal Spirit consort of the Creator Son becomes a bona fide person.

5) The Postbestowal Ages

- The Creator Son completes his seventh bestowal (but before his sovereignty), he elevates the Mother Spirit to cosovereignty and acknowledges her his equal.

6) The Ages of Light and Life

- The local universe cosovereign enters upon the sixth phase of a Creative Spirit's career. But we may not portray the nature of this great experience.

7) The Unrevealed Career

- May have ahead of them an undisclosed career constituting their seventh phase of personal experience in universe service and loyal co-operation with the order of the Creator Michaels.

Seven Stages in the Career of a Local Universe Mother Spirit

[UB 17:6:2-10 (203:5 - 204:6)]

ANIMAL AND MORTAL MIND - EMERGENT PROTO-PERSONALITY AND PERSONALITY PATTERNS:

UB 12:5.10 UNSPIRITUAL ANIMALS KNOW ONLY THE PAST AND LIVE IN THE PRESENT. SPIRIT-INDWELT **MAN** has powers OF PREVISION (INSIGHT); he may VISUALIZE THE FUTURE. Only FORWARD-LOOKING AND PROGRESSIVE ATTITUDES are **PERSONALLY REAL**. Static ethics and traditional morality are just slightly **SUPERANIMAL**.

UB 16:7.2-4 The selective response of an **ANIMAL** is limited to the **MOTOR LEVEL OF BEHAVIOR**. The supposed insight of the **HIGHER ANIMALS** is on a motor level and **USUALLY APPEARS ONLY AFTER THE EXPERIENCE OF MOTOR TRIAL AND ERROR**. **MAN** is able to **EXERCISE SCIENTIFIC, MORAL, AND SPIRITUAL INSIGHT** prior **TO ALL EXPLORATION OR EXPERIMENTATION**.

Only a **PERSONALITY** can know what it is doing before it does it; only **PERSONALITIES** possess **INSIGHT IN ADVANCE OF EXPERIENCE**. A **PERSONALITY** can look before it leaps and can therefore learn from looking as well as from leaping. A **NONPERSONAL ANIMAL** ordinarily learns only by leaping.

As a result of experience an **ANIMAL** becomes **ABLE TO EXAMINE THE DIFFERENT WAYS OF ATTAINING A GOAL** and to select **AN APPROACH BASED ON ACCUMULATED EXPERIENCE**. But a **PERSONALITY** can also examine the goal itself and pass judgment on its worth-whileness, its value. Intelligence alone can discriminate as to the best means of attaining indiscriminate ends, but a **MORAL BEING** possesses an insight which enables him to discriminate between ends as well as between means. And a **MORAL BEING** in choosing virtue is nonetheless intelligent. He knows what he is doing, why he is doing it, where he is going, and how he will get there.

UB 36:2.10 The manifold by-products of **BIOLOGIC EVOLUTION** are all essential to the final and full function of the **HIGHER INTELLIGENT FORMS OF LIFE**, notwithstanding that great outward disharmony may prevail from time to time in the long upward struggle of the **HIGHER CREATURES** to effect the **MASTERY OF THE LOWER FORMS OF LIFE**, many of which are sometimes so antagonistic to the peace and comfort of the **EVOLVING WILL CREATURES**.

UB 36:5.13 The **ADJUTANT MIND-SPIRITS** experientially grow, but they never become personal. They evolve in function, and **THE FUNCTION OF THE FIRST FIVE IN THE ANIMAL ORDERS IS TO A CERTAIN EXTENT ESSENTIAL TO THE FUNCTION OF ALL SEVEN AS HUMAN INTELLECT**. This animal relationship makes the adjutants more practically effective as human mind; hence **ANIMALS** are to a certain extent indispensable to man's intellectual as well as to his physical evolution.

UB 36:6.5 The **LIFE BESTOWED** upon **PLANTS** and **ANIMALS** by the **LIFE CARRIERS** **DOES NOT RETURN TO THE LIFE CARRIERS** upon the death of plant or animal. The **DEPARTING LIFE OF SUCH A LIVING THING POSSESSES NEITHER**

IDENTITY NOR PERSONALITY; it **DOES NOT INDIVIDUALLY SURVIVE DEATH**. During its existence and the time of its sojourn in the body of matter, it has undergone a change; **IT HAS UNDERGONE ENERGY EVOLUTION AND SURVIVES ONLY AS A PART OF THE COSMIC FORCES OF THE UNIVERSE**; **IT DOES NOT SURVIVE AS INDIVIDUAL LIFE**. The **SURVIVAL OF MORTAL CREATURES** is wholly **PREDICATED ON THE EVOLVEMENT OF AN IMMORTAL SOUL WITHIN THE MORTAL MIND**.

UB 42:10.4 ADJUTANT-SPIRIT MINDS. This is the ministry of a local universe Mother Spirit functioning through her **SEVEN ADJUTANT MIND-SPIRITS** on the **TEACHABLE (NONMECHANICAL) LEVEL OF MATERIAL MIND**. On this level material mind is experiencing: as **SUBHUMAN (ANIMAL) INTELLECT** in the **FIRST FIVE ADJUTANTS**; as **HUMAN (MORAL) INTELLECT** in the **SEVEN ADJUTANTS**; as **SUPERHUMAN (MIDWAYER) INTELLECT** in the **LAST TWO ADJUTANTS**.

UB 43:6.5 Even the distinctively **ANIMAL LIFE** is very different from that of the evolutionary worlds, so different that it is quite impossible to portray to mortal minds the unique character and affectionate nature of these nonspeaking creatures. There are **THOUSANDS UPON THOUSANDS OF LIVING CREATURES** which your imagination could not possibly picture. The **WHOLE ANIMAL CREATION** is of an entirely different order from the gross **ANIMAL SPECIES OF THE EVOLUTIONARY PLANETS**.

UB 65:6.7 The lower forms of plant life are wholly responsive to physical, chemical, and electrical environment. But **AS THE SCALE OF LIFE ASCENDS, ONE BY ONE THE MIND MINISTRIES OF THE SEVEN ADJUTANT SPIRITS BECOME OPERATIVE**, and the mind becomes increasingly adjustive, creative, co-ordinative, and dominative. The ability of **ANIMALS** to adapt themselves to air, water, and land is not a **SUPERNATURAL** endowment, but it is a **SUPERPHYSICAL** adjustment.

UB 69:0.1 Emotionally, **MAN TRANSCENDS HIS ANIMAL ANCESTORS** in his ability to appreciate humor, art, and religion. Socially, **MAN** exhibits his superiority in that he is a toolmaker, a communicator, and an institution builder.

UB 69:2.5 Labor, the efforts of design, distinguishes **MAN** from the **BEAST**, whose exertions are largely instinctive.

UB 101:6.4 The evolutionary type of knowledge is but the accumulation of **PROTOPLASMIC MEMORY** material; this is the most primitive form of **CREATURE CONSCIOUSNESS**. **WISDOM EMBRACES** the ideas formulated from **PROTOPLASMIC MEMORY IN PROCESS OF ASSOCIATION AND RECOMBINATION**, and such phenomena **DIFFERENTIATE HUMAN MIND FROM MERE ANIMAL MIND**. **ANIMALS HAVE KNOWLEDGE**, but only **MAN POSSESSES WISDOM CAPACITY**. Truth is made accessible to the wisdom-endowed individual by the bestowal on such a mind of the spirits of the Father and the Sons, the Thought Adjuster and the Spirit of Truth.

UB 109:4.1 The higher forms of INTELLIGENT INTERCOMMUNICATION BETWEEN **HUMAN BEINGS** are greatly helped by the INDWELLING ADJUSTERS. **ANIMALS** DO HAVE FELLOW FEELINGS, but THEY DO NOT COMMUNICATE CONCEPTS TO EACH OTHER; THEY CAN EXPRESS EMOTIONS BUT NOT IDEAS AND IDEALS. Neither do men of animal origin experience a high type of intellectual intercourse or spiritual communion with their fellows until the Thought Adjusters have been bestowed, albeit, **WHEN SUCH EVOLUTIONARY CREATURES DEVELOP SPEECH, THEY ARE ON THE HIGHROAD TO RECEIVING ADJUSTERS.**



*Animals do, in a crude way,
communicate with each other, but
there is **little** or no **personality** in
such primitive contact.*
[UB 109:4:2]

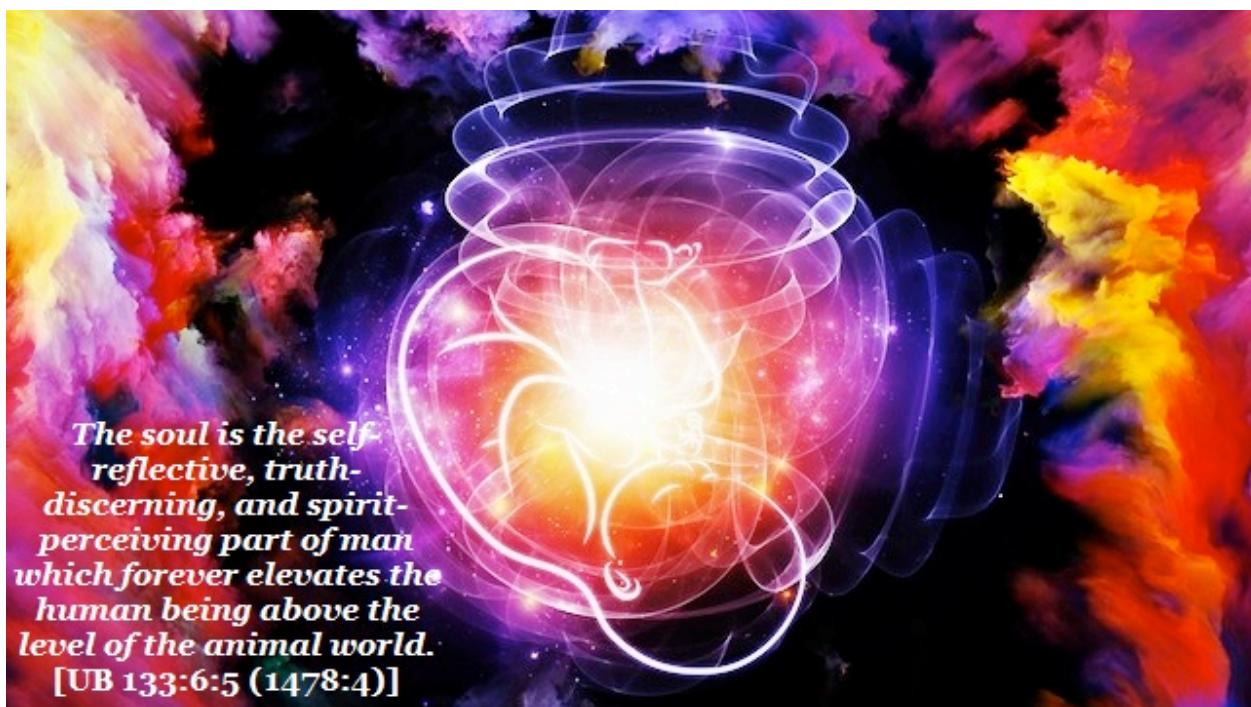
UB 118:3.1 Of all the **ANIMAL WORLD** ONLY **MAN** POSSESSES THIS TIME-SPACE PERCEPTIBILITY. To an **ANIMAL**, MOTION HAS A MEANING, but motion exhibits value only to a creature of personality status.

UB 130:2.8 That afternoon Jesus and Ganid had both enjoyed playing with a very INTELLIGENT SHEPHERD **DOG**, and Ganid wanted to know whether the dog had a soul, whether it had a will, and in response to his questions Jesus said: "THE **DOG** HAS A MIND WHICH CAN KNOW **MATERIAL MAN**, his master, but **CANNOT KNOW GOD, WHO IS SPIRIT**; therefore THE **DOG** DOES NOT POSSESS A SPIRITUAL NATURE and **CANNOT ENJOY A SPIRITUAL EXPERIENCE**. THE **DOG** MAY HAVE A **WILL** DERIVED FROM NATURE AND AUGMENTED BY TRAINING, but such a power of mind is **NOT A SPIRITUAL FORCE**, neither is it comparable to the human will, inasmuch as **IT IS NOT REFLECTIVE** -- it is **NOT THE RESULT OF DISCRIMINATING HIGHER AND MORAL MEANINGS OR CHOOSING SPIRITUAL AND ETERNAL**

VALUES. It is the possession of such powers of spiritual discrimination and truth choosing that makes **MORTAL MAN** a moral being, **A CREATURE ENDOWED WITH THE ATTRIBUTES OF SPIRITUAL RESPONSIBILITY AND THE POTENTIAL OF ETERNAL SURVIVAL.**"

UB 130:4.9 ONLY IN DEGREE DOES MAN POSSESS MIND ABOVE THE ANIMAL LEVEL aside from the higher and quasi-spiritual ministrations of intellect. Therefore **ANIMALS (NOT HAVING WORSHIP AND WISDOM) CANNOT EXPERIENCE SUPERCONSCIOUSNESS, CONSCIOUSNESS OF CONSCIOUSNESS.** The **ANIMAL MIND IS ONLY CONSCIOUS OF THE OBJECTIVE UNIVERSE.**

PUB 133:0.3 Said Jesus: "Though **HUMAN BEINGS** differ in many ways, the one from another, before God and in the spiritual world all **MORTALS** stand on an equal footing. There are **ONLY TWO GROUPS OF MORTALS IN THE EYES OF GOD:** those who desire to do his will and those who do not. As the universe looks upon an inhabited world, it likewise discerns **TWO GREAT CLASSES: THOSE WHO KNOW GOD AND THOSE WHO DO NOT. THOSE WHO CANNOT KNOW GOD ARE RECKONED AMONG THE ANIMALS** of any given realm.



UB 160:1.5 ANIMALS RESPOND NOBLY TO THE URGE OF LIFE, but only **MAN CAN ATTAIN THE ART OF LIVING**, albeit **THE MAJORITY OF MANKIND ONLY EXPERIENCE THE ANIMAL URGE TO LIVE. ANIMALS** know only this blind and instinctive urge; **MAN** is capable of transcending this urge to natural function. **MAN** may elect to live upon the high plane of intelligent art, even that of celestial joy and spiritual ecstasy. **ANIMALS** make **NO INQUIRY INTO THE PURPOSES OF LIFE**; therefore they never worry, neither do they commit suicide. Suicide among **MEN** testifies that such

beings have **EMERGED FROM THE PURELY ANIMAL STAGE OF EXISTENCE**, and to the further fact that the exploratory efforts of such **HUMAN BEINGS** have failed to attain the **ARTISTIC LEVELS OF MORTAL EXPERIENCE**. **ANIMALS** know not the meaning of life; **MAN** not only possesses capacity for the **RECOGNITION OF VALUES AND THE COMPREHENSION OF MEANINGS**, but he also is **CONSCIOUS OF THE MEANING OF MEANINGS** -- he is **SELF-CONSCIOUS OF INSIGHT**.

UB 160:2.1 There are just two ways in which **MORTALS** may live together: **THE MATERIAL OR ANIMAL WAY** and **THE SPIRITUAL OR HUMAN WAY**. By the use of signals and sounds **ANIMALS ARE ABLE TO COMMUNICATE WITH EACH OTHER IN A LIMITED WAY**. But **SUCH FORMS OF COMMUNICATION DO NOT CONVEY MEANINGS, VALUES, OR IDEAS**. The one distinction between man and the animal is that **MAN CAN COMMUNICATE WITH HIS FELLOWS BY MEANS OF SYMBOLS** which most certainly **DESIGNATE AND IDENTIFY MEANINGS, VALUES, IDEAS, AND EVEN IDEALS**.

UB 160:2:2 Since **ANIMALS** cannot communicate ideas to each other, they **CANNOT DEVELOP PERSONALITY**.

PLATO, FORM AND PATTERN:

What Are Platonic Forms?

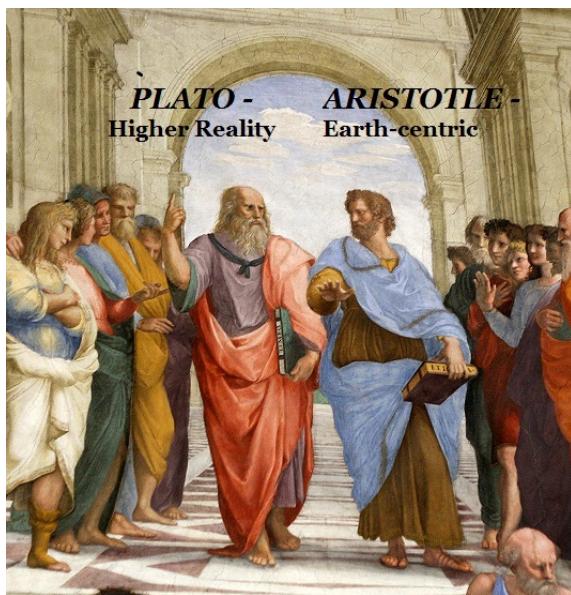
The theory of Forms or theory of Ideas is a philosophical theory, concept, or world-view, attributed to Plato, that the physical world is not as real or true as timeless, absolute, unchangeable ideas. According to this theory, ideas in this sense are the non-physical essences of all things, of which objects and matter in the physical world are merely imitations. Plato speaks of these entities only through the characters (primarily Socrates) of his dialogues who sometimes suggests that these forms are the only objects of study that can provide knowledge. The theory itself is contested from within Plato's dialogues, and it is a general point of controversy in philosophy. Nonetheless the theory is considered to be a classical solution to the problem of universals.

The Platonic Forms, according to Plato, are simply ideas of things that actually exist. They represent what each individual thing is supposed to be like in order for it to be that specific thing. For example, the form of human entity shows qualities one must have in order to be human. It is a depiction of the idea of humanness. But no actual human is the perfect representation of the "divine Form" embodying humanity. They may be similar, but every human pattern is different, and none are perfect representations of the human Form.

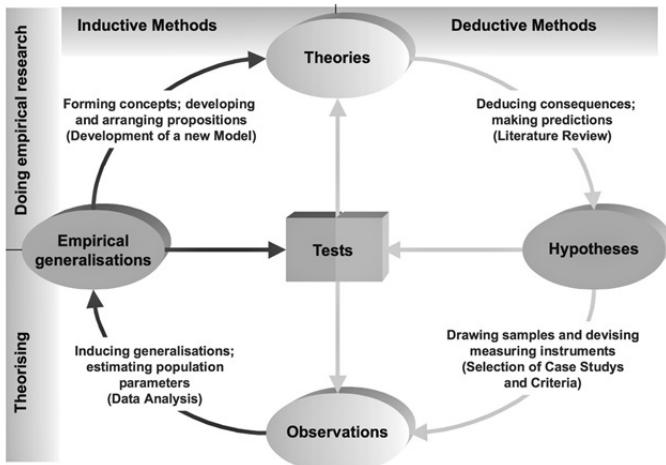
According to Plato's theory of Forms, matter is considered particular in itself. For Plato, forms are more real than any objects that imitate them. Though the Forms are timeless and unchanging, physical manifestations of Forms are in a constant state of change. Where Forms are patterns of unqualified perfection, physical objects are qualified and conditioned.

According to Plato, every object or quality in reality has an essential Form: dogs, cats, humans, oceans, tables, colors, beauty, love, and courage. Form answers the question "What is that?" Plato went a step further in asking "what is Form itself?" Plato assumed that an object was essentially or "really" a manifestation of the Form and that the phenomena were mere shadows that mimicked the Form. This means that objects in reality are momentary portrayals of the Form under varying circumstances. The "problem of universals," or how can one "Form" in general be many things in particular, was solved by presuming that form is a distinct singular thing that causes multiple representations of itself in particular objects. Philosophy of art is the study of the nature of art, including concepts such as interpretation, representation and expression, and Form. It is closely related to aesthetics, the philosophical study of beauty and taste.

It is an exaggeration to say that Plato and Aristotle are recognized as the founding fathers of pattern recognition. There are hardly references to them in the text books and review papers. Nevertheless, it is my strong opinion that understanding the basis of their philosophical discussion is a big help in understanding the scientific basis of pattern recognition. In the previous discussions on the knowledge and observations and on the four approaches to pattern recognition we touched already their approaches.



INDUCTIVE-DEDUCTIVE METHODOLOGY



Plato is engaged with the esoteric world. His thinking starts with ideas, with concepts, with the spiritual elements. His struggle is to bring them down to earth, to physical observations. Aristotle was Plato's student, but developed his own philosophy that starts with the physical observations. His struggle is to combine these observations and to generalize them to rules. In contrast to Plato, he is searching, even creating, the proper conceptual forms and patterns. In short, Plato has the concepts, but is in need for formulations and observations that can relate them to the physical world. Aristotle observes the physical world and is in search for concepts that generalizes them. A

debate between these two people may be very fruitful, like the two philosophers in the School of Athens in the above picture, a part of a painting by Raphael in the Vatican Museum.

The two conceptual polarities represented by Plato and Aristotle can be found everywhere in science. Theoreticians need experimental investigations to verify their hypotheses. Experimentalists need theoreticians to put their observations into the general framework of the laws of nature. In scientific publications these two lines can be distinguished: theories in need for a verification, or observations in need for an explanation. These are the ways knowledge growth, top-down or bottom-up.

Pattern recognition contributes to this process by the development of specific tools. The top-down approach, the Platonic way, is studied by structural pattern recognition in which general concepts are logically related by rules or graphs. It is the challenge to relate them to measurable observations. The bottom-up approach, the Aristotelian way, is studied by statistical pattern recognition, in which given observations have to be generalized to rules and concepts. The debate between Plato and Aristotle is reflected in pattern recognition by the several attempts to bridge the two approaches. The difficulties are the question how to find the observations that support or specify a given conceptual framework, and, from the other side, how to transform a generalization of measurements into a meaningful concept.

Though no one has ever seen a perfect circle, nor a perfectly straight line, everyone knows what a circle and a straight line are. Plato uses this as evidence that his Forms are real. Forms are the purest representation of all things. Plato believed that true knowledge or intelligence is the ability to grasp the world of Forms with one's mind. It is difficult for many thinkers to understand the concept of perfect Forms. If there are no perfect examples, how we can know what the Forms are, exactly? If there are no perfect humans, how do we know what the form actually looks like? And if we don't know what it looks like, how do we know that no human is a perfect representation of that form?

Forms are aspatial (transcendent to space) and atemporal (transcendent to time). Forms do not exist within any time period, but rather provide the formal basis for time. Neither are they eternal in the sense of existing forever, nor mortal, existing for only a limited duration. Forms exist transcendent to time altogether, according to Plato's "Theory of Forms". Forms are non-physical, but they are not in the mind. Forms are extra-mental ideas, meaning that they are real in the strictest sense of the word.

Because the forms transcend time and space, they can be said to exist only as ideas in people's minds. The forms are objective "blueprints" for perfection. They are considered perfect themselves because they are unchanging. For example, if we have a square drawn on a blackboard, the square as it is drawn is not a perfect representation of a square. However, it is only the knowledge of the Form "square" that allows us to know the drawing on the chalkboard is meant to represent a square. The form "square" is perfect and unchanging, it is exactly the same no matter who thinks about it.

If there is a form for everything, and forms do not fundamentally exist in time or space, could there be a form for objects that don't yet exist? If there is a form for everything that could ever exist, are there also forms for things that people will never think of? Are there forms that will never be realized? The Forms are thought to be perfected ideas of things that exist independently of the actual objects. If no one has ever thought of it, then can it exist as a Form, or idea? If everything with the potential to exist does exist as a Form, where does the idea for the Form whose physical object does not yet exist come from?

Since forms don't exist in time or space, where do the forms actually exist? If they aren't in the physical world or only in our individual minds, is there some other place that humans can't even comprehend where the Forms reside? These questions make Plato's Theory of Forms difficult for the average person to comprehend.

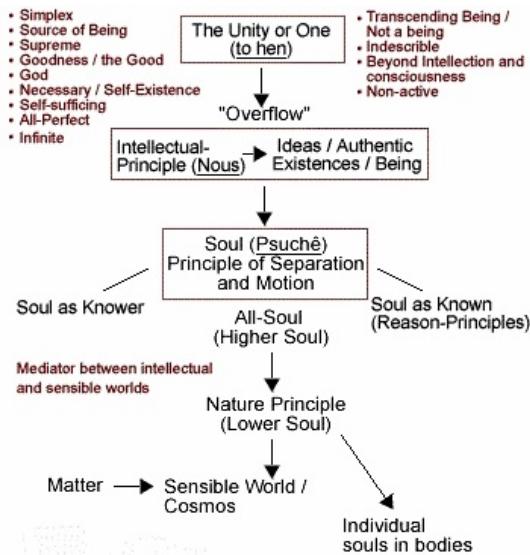
Plato's Theory of Forms is a difficult concept to grasp because it requires one to think in abstract thought about concrete objects. No object is a perfect representation of the idea it represents, according to this theory. Each object in the real world is a mere flawed representation of the perfect Forms they represent. Because the Forms are perfect versions of their corresponding physical objects, the Forms can be considered to be the most real and purest things in existence, according to Plato.

Plotinus (c. 204/5 – 270 BC) was a major Hellenistic philosopher who lived in Roman Egypt. In his philosophy, described in the *Enneads*, there are three principles: the One, the Intellect, and the Soul. His teacher was Ammonius Saccas, who was of the Platonic tradition. Historians of the 19th century invented the term Neoplatonism and applied it to Plotinus and his philosophy, which was influential during Late Antiquity and the Middle Ages. Much of the biographical information about Plotinus comes from Porphyry's preface to his edition of Plotinus' *Enneads*. His metaphysical writings have inspired centuries of Pagan, Jewish, Christian, Gnostic, and Islamic metaphysicians and mystics, including developing precepts that influence mainstream theological concepts within religions, such as his work on duality of the One in two metaphysical states.

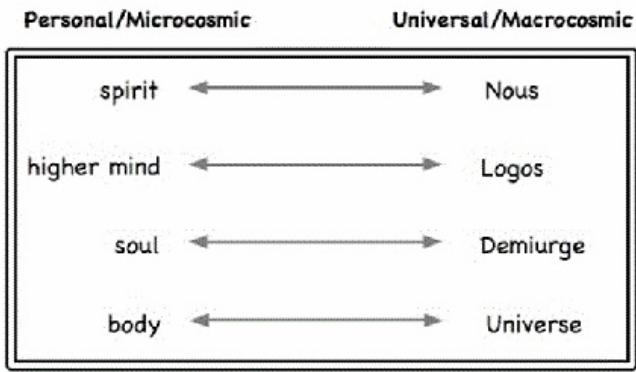
In the third century AD, Plotinus recast Plato's system, establishing Neoplatonism, in which Platonism was fused with mysticism. At the summit of existence stands the One or the Good, as the source of all things. It generates from itself, as if from the reflection of its own being, reason, the nous, wherein is contained the infinite store of ideas. The world-soul, the copy of the nous, is generated by and contained in it, as the nous is in the One, and, by informing matter in itself nonexistent, constitutes bodies whose existence is contained in the world-soul. Nature therefore is a whole, endowed with life and soul. Soul, being chained to matter, longs to escape from the bondage of the body and return to its original source. In virtue and philosophical thought it has the power to elevate itself above the reason into a state of ecstasy, where it can behold, or ascend to, that one good primary Being whom reason cannot know. To attain this union with the Good, or God, is the true function of human beings.

Early Trinity Developments

Plotinus was a Neoplatonist and mystic who, in 244, established a school in Rome and focused his thought on the relations between the One and the Many. Borrowing from Plato, he assigned the One (or the Good) as the first principle. From the One came the intelligible reality of Ideas, and from these was derived the World-Soul as the third member of the Plotinian triad. The World-Soul was subsequently responsible for the material and living creation. Plotinus exercised a subtle but effective influence on the evolving thought of the early Church Fathers. In his "Enneads", he was willing to envision a heavenly existence; he describes a future abode such that "there shall a man see, as seeing may be in Heaven, both God and himself; himself made radiant, filled with the intelligible light, or rather grown one with that light in its purity, without burden or any heaviness, transfigured to godhead, nay, being in essence God. For that hour he is enkindled."



Platonic "Mind. Body, and Soul"



Since the early developments of Christian thought, the search has been to find God as infinite Deity who is not only transcendent but also immanent. Eusebius, the so-called "Father of Church History", was a bishop of the early church in Caesarea in 313. He suggested that Plato, in his letters, came upon an early idea of the Trinity through his three principles of the One (or Good), the Nous (or Mind), and the World-Soul. Indeed, there were many Platonist thinkers who were contemporaries with the Church Fathers and who were highly motivated to use Plato's ideas for bridging the tremendous conceptual gap between man and God. For these Neoplatonists, the ultimate One transcends all finite experience, while the dualism of Thought and Reality is responsible for the ever-changing world of things and beings.

Origen was an early theologian and a prolific Christian writer before the Council of Nicaea in 325. He attempted to reconcile Platonic philosophy with the seeds of early Christian thought. In the strictest and Christian sense, God the Father is the Creator of an infinity of worlds, one succeeding the other and all different from one another. The Logos, or Word, is the exemplar of Creation, and through the Logos all things are created with the Logos acting as mediator between God and his creatures. The final

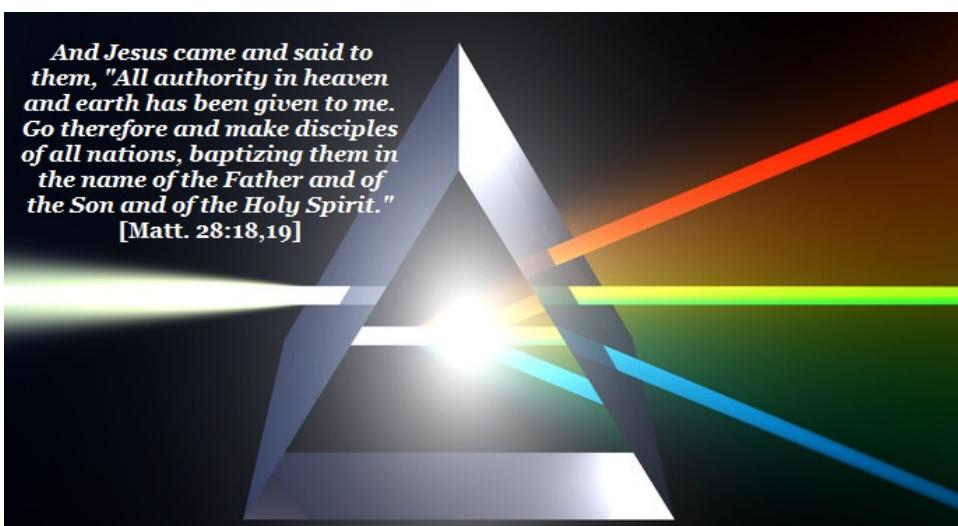
member within the Godhead is the Holy Spirit, immediately below whom are the created spirits who, through the agency of the Spirit, are lifted up to become sons of God in union with the Word, and finally as participants in the divine life of God Himself.

In these early developments of Christian thought, the emphasis is on God as infinite Deity who is not only transcendent but also immanent. Man becomes united with God by participating in the divine life through the grace received from God's Word, the Son. And the infinite and the finite are being regarded not as set-over against one another but as united without confusion:



In Him we live and move and have our being. [Acts 17:28]

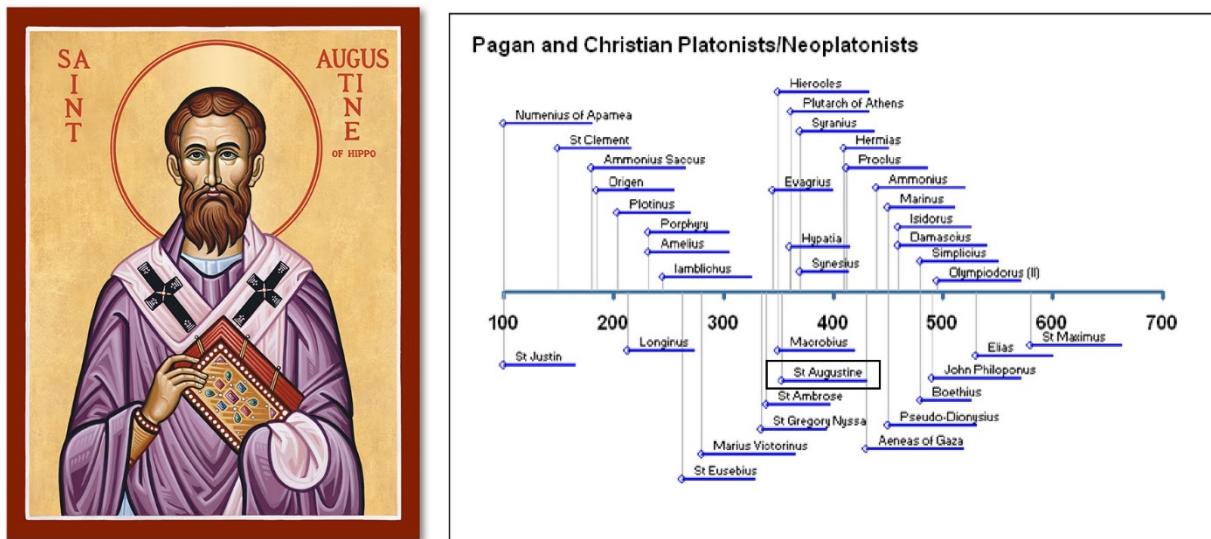
God is being emphasized not as an undifferentiated unity but as the Trinity of Persons, as infinite spiritual life. This use of the term "Trinity" as such is not found in the Bible. One of the first uses of this term was in the second century AD by Tertullian, the Church Father of Carthage, to express the truth taught in the Scriptures denoting the triune revelation of God as Father, Son, and Spirit.



St. Gregory, the "Cappadocian Father", was born about 335 and later became bishop of Nyssa. He posited a further rationalization for the Trinity of Persons in one Godhead. God must have a Logos, a Word, a Reason, and this Logos must be eternal just as he must be living. The Logos is one in nature with the Father, for there is only one God. The only distinction between the Logos and the Father is the distinction of relation.

The term Logos was increasingly being accepted as the name given to the pre-existence of Christ. In opposition to this developing view of the Logos, a view that constituted the basis for the established Creeds of later Christianity, there appeared during the period of the Church Fathers two heretical positions. First, there was the proposal that the Logos was created by God out of nothing and consequently was not God. This belief became known as Arianism, which was anathematized (denounced) at the Council of Nicaea. Second, there was the proposition that the Logos was not a real personal being but was only a "power" of God. This view became best known as Sabellianism after the name of one of its key proponents.

St. Augustine, "Doctor of the Church", was born in Tagaste in the province of Numidia in 354. He had ties to the Neoplatonists, and early expressed his view that their foundational concept of "Ideas" is contained in the Christian concept of the divine Word and that the Word is the archetype of Creation. The Father knows himself perfectly and that this act of self-knowledge is the image and expression of himself - it is his Word. As proceeding from the Father, the Word is divine - the divine Son. Representing the Father, the Word expresses, represents, all that the Father can effect.

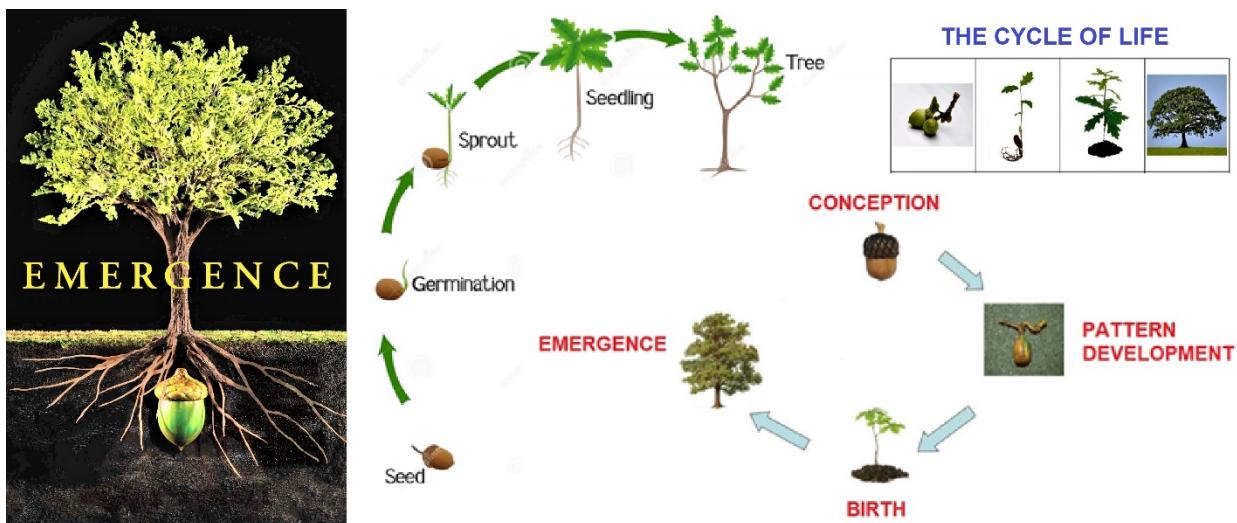


In the ninth century, John Scotus Erigena of Ireland emphasized that the generation of the Word, or Son, is not a temporal process (i.e., having a definite beginning and progressing towards a definite end), but is rather an "eternity process" outside of the stream of time as we know it. The constitution of the archetypal Ideas, or exemplary causes, in the Word is a logical and not a temporal sequence. The priority of the Word to the emergence of these reality archetypes implies that causal sequences proceed from the Word by "generation", although there was never a time when the Word was without the archetypes.

The Franciscan theologian St. Bonaventure, "Doctor Seraphicus", was born at Bagnorea in Tuscany in the year 1221. He entered the Franciscan Order and became a student of the Augustinian tradition of theological teaching. For Bonaventure, reality was founded on the three cardinal centers of "creation" (Father), "exemplarism" (Son), and "illumination" (Spirit). The doctrine of exemplarism reveals the world of creatures as standing to God in the relation of imitation to model, while the doctrine of illumination traces the stages of the soul's return to God by the final attainment of Perfect Being. Thus, for Bonaventure, it is through the Word of God that all things are created, and it is the Word of God, the consubstantial image of the Father, whom all creatures mirror. The Word of God is the door through which the soul enters into God above itself, and it is the Holy Spirit, whom he has sent, who inflames the soul and leads it beyond the limitations of its clear ideas into the final ecstatic union.

The German Nicholas of Cusa was born in 1401, was ordained a priest in 1426, and was appointed to the bishopric of Brixen in 1450. His thought was governed by the idea of unity as the harmonious synthesis of differences, the synthesis of opposites that transcends and yet includes distinctions. The idea of material nature itself was considered as an external manifestation of God. God contains all things, material and spiritual, in that he is the cause of all things. He is imminent in all things such that all things are essentially dependent on him. In Nicholas' creation, unity is derivatized into plurality, infinity into finitude, simplicity into composition, eternity into succession, necessity into possibility. The divine infinity reveals itself in the multiplicity of finite things, and the divine eternity expresses itself in temporal succession. The world is a harmonious system. It consists of a multiplicity of finite things, but its members are so related to one another and to the whole that there is an all-embracing "unity in plurality".

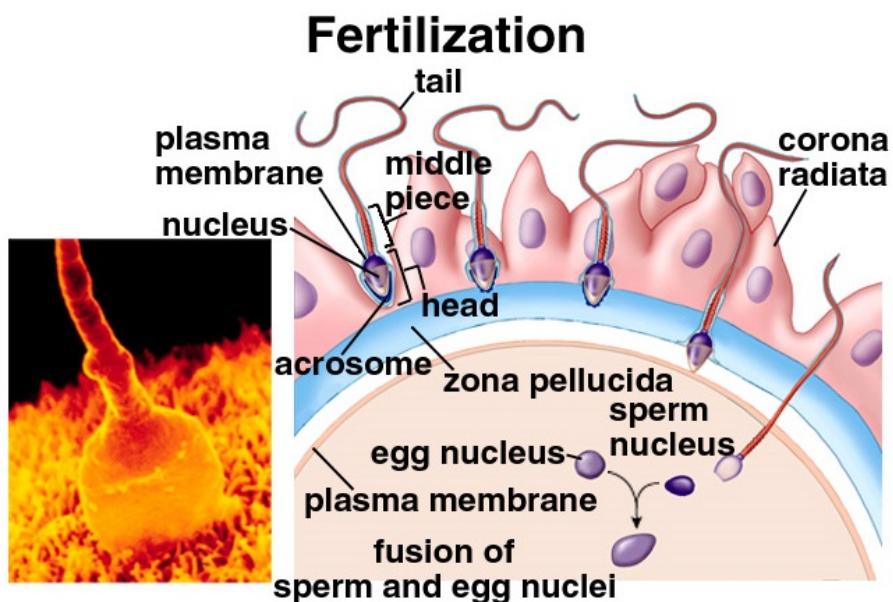
THE CYCLE OF LIFE:



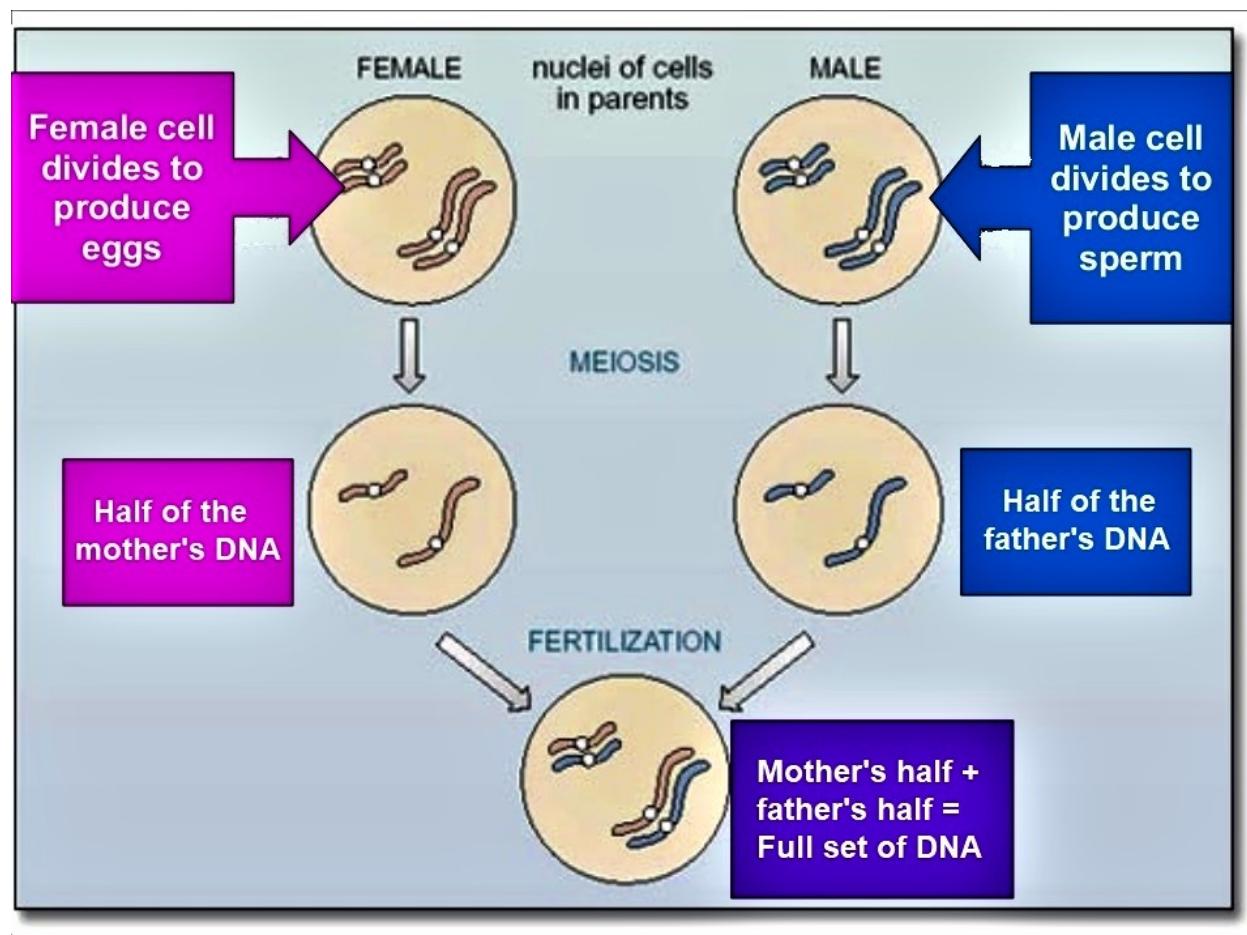


The WORLDS OF THE ARCHANGELS. The seventh group of the encircling Salvington worlds, with their associated satellites, is ASSIGNED TO THE ARCHANGELS. Sphere number one and all of its six tributary satellites are occupied by the PERSONALITY RECORD KEEPERS. This enormous corps of recorders busy themselves with keeping straight THE RECORD OF EACH MORTAL OF TIME FROM THE MOMENT OF BIRTH up through the universe career until such an individual either leaves Salvington for the superuniverse regime or is "blotted out of recorded existence" by the mandate of the Ancients of Days. [UB 37:3:7]

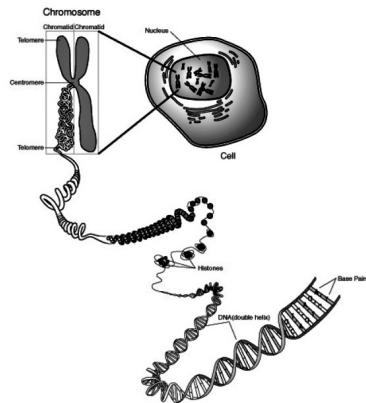
The personality record keepers keep a "record of each mortal of time from the moment of birth" and certainly this shows an important cosmic respect for human life. It does not, however, irrefutably say record keeping for "each personality". I might offer that these record keepers are keeping records of those of potential "personality" distinction which would be cosmically proper considering the "nursery worlds" on the Mansion Worlds.



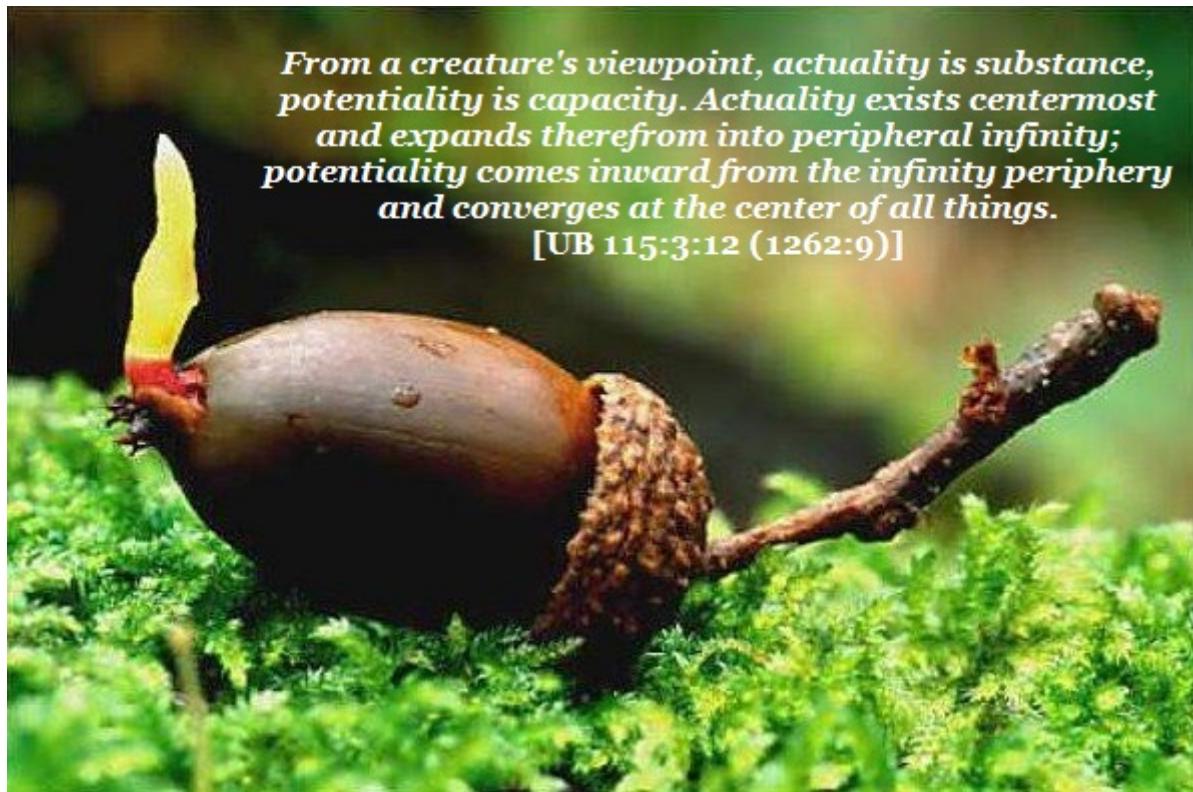
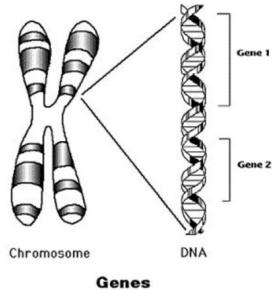
Fertilization (also known as 'conception', 'fecundation' and 'syngamy') is the fusion of *gametes* to produce a new organism. Fertilization is the union of the female gamete (egg) and the male gamete (spermatozoa). Whether it occurs naturally inside the female reproductive system or with the assistance of reproductive technologies outside of the human body, the product is a structure called a *zygote*. In animals, the process involves a sperm fusing with an ovum, which eventually leads to the development of an embryo. To prevent more than one sperm fertilizing the egg (*polyspermy*), processes known as "fast block" and "slow block" to polyspermy are used. *Fast block* happens when the membrane potential rapidly depolarizes and then returns to normal immediately after an egg is fertilized by a single sperm. *Slow block* begins the first few seconds after fertilization and is when the release of calcium causes the cortical reaction (various enzymes releasing from cortical granules in the egg's plasma membrane) to expand and harden the outside membrane, preventing more sperm from entering.



Genes and Chromosomes



A chromosome is a bundle of DNA.
Segments of DNA are genes.



From a creature's viewpoint, actuality is substance, potentiality is capacity. Actuality exists centermost and expands therefrom into peripheral infinity; potentiality comes inward from the infinity periphery and converges at the center of all things.

[UB 115:3:12 (1262:9)]

The mortal would have to have a personality or why would the "personality recorders" be involved in recording each mortal at the time of birth if there was no personality to record?

I do believe that the personality is fully activated just before the adjuster arrives. I'm just concerned about Michael/Jesus...if his personality was not fully activated at birth through age 5, what was he doing in this limbo state?

Stuart Kerr I believe Son of Man Jesus was, as do all children of Adam, awaiting his eventual indwelling of the Thought Adjuster. As to where Son of God Michael's personality was during this time, this is a complete mystery to me - but remember that the UB clearly acknowledges that the revelators also do not really comprehend where personality goes when a mortal being of survival status dies before his resurrection on the Mansion Worlds. The reality of God-bestowed personality is a true mystery to both man and UB revelator alike.

Capacity for divine personality is inherent in the prepersonal Adjuster; capacity for human personality is potential in the cosmic-mind endowment of the human being. But the experiential personality of mortal man is not observable as an active and functional reality until after the material life vehicle of the mortal creature has been touched by the liberating divinity of the Universal Father, being thus launched upon the seas of experience as a self-conscious and a (relatively) self-determinative and self-creative personality. The material self is truly and unqualifiedly personal. [UB 5:6:6 (71:1)]

Denver Pearson Dennis, there are a few points I would like to make. The personality of the Creator Son in Jesus seems to be from birth, not conception. There is a quote that backs this up. Also, the Father bestows two things for us. The TA which is planned for,



Though the ADJUSTERS VOLUNTEER FOR SERVICE AS SOON AS THE PERSONALITY FORECASTS HAVE BEEN RELAYED TO DIVININGTON, they ARE NOT ACTUALLY ASSIGNED UNTIL THE HUMAN SUBJECTS MAKE THEIR FIRST MORAL PERSONALITY DECISION. The first moral choice of the human child is automatically INDICATED IN THE SEVENTH MIND-ADJUTANT and registers instantly, by way of the local universe Creative Spirit, over the universal mind-gravity circuit of the Conjoint Actor IN THE PRESENCE OF THE MASTER SPIRIT OF SUPERUNIVERSE JURISDICTION, who forthwith dispatches this intelligence to DIVININGTON. [UB 108:2:1]

picks us based on our qualifications, and then is bestowed when the TA is able to function, not before. Personality, which is bestowed, also has a purpose and a function. Off the top of my head, I would say that a child's personality is functioning when relating to other personalities and adjutant mind circuits. By reading the paper on personality survival, we get a good idea of what a personality does. It doesn't appear to me that bestowing a personality on dividing cells makes sense. There is no mind in those cells.

Denver Pearson Dennis, you are right that from concept there is the potential of a future Finaliter, but also a non-finaliter, a Hitler, Ted Bundy, and a still born. There is constant cell growth but without a brain there is no mind function. Dennis, this is the issue for me. Personality at conception is an assumption. The supportable ideas are that personality is recorded at birth, that personality interaction comes at birth, the breath of life comes at birth, that Michael of Nebadon incarnated from birth to death not conception to death.

(228.1) 20:5.4 During the course of the long history of an inhabited planet, many dispensational adjudications will take place, and more than one magisterial mission may occur, but ordinarily only once will a bestowal Son serve on the sphere. It is only required that each inhabited world have one bestowal Son come to live the full mortal life from BIRTH to death

Evidently, there is something significant about birth. The bestowal of a Son is recorded from birth to death and our personality is recorded from birth until whenever. Even with humans, the birth date is what is significant because the parent's personalities recognize another personality in their baby when it is born, not before. When a child has breathed air for one year, we don't say he is one year nine months old. The potential for human life comes with the dividing of the first cells, but this has nothing to do with personality bestowal. The capacity for it develops but the bestowal of it seems to come.

QUESTIONS TO PONDER:

- According to the UB, animals communicate with each other, but there is "little" or no personality. Does this mean that there can be "little" = "some" personality in certain higher animals, and is this conjectured "some personality" drawn into the Paradise Father's personality circuit?



*The Adjusters will
NEVER lose anything
committed to their
care. [UB 108:5:3]*

➤ If the Adjusters “**NEVER** lose anything committed to their care”, do you think that sometime as we journey on our unique personality paths of destiny that we may somehow come to an opportunity to “re-create” a pattern of the living “personality pattern” established by a onetime beloved pet, say, on the transcendental Deity level of Ultimacy in outer space levels adventure of personality expression?

The Thought Changer's Work Before Arrival The Thought Adjusters (in the early life of the child called Thought Changers [107:0.7]) during the pre-bestowal period of the young child between zero and five years of age, reside at their home world of Divinington, where under guidance they observe and carefully consider the child's developing and projecting personal development. The experienced Adjusters heading for service on Urantia are thought to be matched according to their fitness to adapt to the human subject. The company of volunteer experienced Adjusters and then the selected volunteer Adjuster look down upon the soon-to-be indwelt five year-old candidate and consider numerous factors that constitute "full data." [cf. 108:1.2, & 1.3] Those factors include the following:

- The seraphic knowledge of ancestry and projected patterns of life conduct
- Human heredity is a considerable factor
- Probable intellectual endowment and spiritual capacity
- The candidate's intimate nature has been fully apprised
- What is the intelligence capacity? Will wisdom have an opportunity to function?
- The prospects for reverence, the birth and growth of the religious nature
- What is the probable capacity for spiritual receptivity?
- What is the potential for the intellectual and spiritual powers to combine to produce strength of character?

Just before the actual dispatch of the assigned Adjuster, a "working pattern" of the young child's mind is utilized by the Adjuster in the Divinington schools for instructing the Adjuster for the most effective plans of personality approach and mind spiritization. [cf. 108:1.8]

A child offspring may die before achieving individual spirit status 45:6.7 This probation nursery of Satania is maintained by certain morontia personalities on the finaliters' world . . . Here are received and reassembled certain children of surviving mortals, such as those offspring who perished on the evolutionary worlds before acquiring spiritual status as individuals. 47:2.1 The infant-receiving schools of Satania are situated on the finaliter world, the first of the Jerusem transition-culture spheres. These infant-receiving schools are enterprises devoted to the nurture and training of the children of time, including those who have died on the evolutionary worlds of space before the acquirement of individual status on the universe records.

37:3.7 The Worlds of the Archangels. The seventh group of the encircling Salvington worlds, with their associated satellites, is assigned to the archangels. Sphere number one and all of its six tributary satellites are occupied by the personality record keepers. This enormous corps of recorders busy themselves with keeping straight the record of each mortal of time from the moment of birth up through the universe career until such

an individual either leaves Salvington for the superuniverse regime or is “blotted out of recorded existence” by the mandate of the Ancients of Days. 5

Conception and Birth of a Mortal Ascender



by Chris M. Halvorson

Separate vs Independent

The word “conception” denotes the moment in time when something becomes a *separate* actuality; the word “birth” denotes the subsequent moment in time when that something becomes an *independent* actuality. To understand how something can be separate but not independent, consider the human liver, for example. It is definitely a separate part of the body; it is individuated; it has identity. However, it is clearly not independent of the body. If the liver is removed from the body, it will not persist as living matter; it will die. For ongoing animation, the liver depends on the living vitality that is associated with the [energy](#) system of the material body; it is not self-animating. In the case of the liver, the human is also dependent on it for the vital material processes of the body. However, this reverse dependence is not a necessary consequence of separateness; the kidneys are also separate organs, but one of them can be removed without resulting in the death of the human.

Matter, Mind, and Spirit

The ascension career moves from matter, through mind, to spirit. Consequently, there are three pairs of conception and birth events for an ascending mortal. Material conception is the moment when an ovum from the mother merges with a spermatozoon from the father. This event marks the very beginning of a potential eternal [personality](#); and in that potential lies the value, a value which is just as great at this initial moment of separation into a single-celled organism as it is at any subsequent moment of emerging actuality. This is the reason why children who die prior to material birth are still

resurrected in the probationary nursery on the finaliter world—dependent upon the survival of at least one of their natural parents. At the moment of material conception, physical changes occur in the ovum that prevent other spermatozoa from entering, literally marking one aspect of the separateness of the new organism. These physical changes also allow the cell to augment its living vitality with the reproductive spark, making it a totipotent stem cell, a cell capable of producing the totality of a human. An isolated totipotent stem cell is indeed a separate organism, as opposed to the qualified, suborganismal nature of a pluripotent or multipotent stem cell.

Material and Mindal Realities

Material birth marks the beginning of the material independence of the child from the human mother, the graduation from the material womb. The moment of material birth is recorded by the archangels (viz., the personality record keepers), because a truly distinct, unique personality can be actualized on such an independent foundation. After material birth, a child has separate and independent material identity; but in the eyes of the universe, the real identity of a being is spiritual, because personality is spirit pattern. Hence, true, potentially eternal identity is marked by the arrival of a Thought Adjuster—at just under six years of age, on average, on Urantia. The spirit substance of the Thought Adjuster *is* eternal identity; but until the ascender becomes a first-stage spirit, it is not the sole identity of the human personality.

At a very early age, parents will often proclaim that their child has developed a “mind of his (or her) own”. In reality, a child is literally mindally joined to the parents for many years. This is why young children cannot be resurrected in the probationary nursery until (or unless) at least one of their parents is repersonalized on the mansion worlds and reacquires mind. Not until sixteen years of age—with only a few exceptions—can a child conceive of themselves as an ascender and choose the path to Paradise. Mindal conception is the moment of this decision, more than just *making up* one’s mind, but actually *making* one’s mind a separate activity. As a person grows through the progressively more spiritual stages of morontial identity, that being becomes less and less dependent on the presence of the local universe Mother Spirit for mind. Upon achieving the status of a first-stage spirit, a person becomes self-minded and can graduate from the mindal womb of the Universe Mother. This is the moment of mindal birth.

The Surviving Entity

Spiritual conception is the moment of soul fusion with the Thought Adjuster, the moment when the immortal human self becomes a separate universe value of eternal surety. The soul and the spirit fragment are like the two gametes which fused to form the zygote at material conception. Spiritual conception finalizes the decision-making process that began at mindal conception. At this point, the choice for the eternal career is irrevocable and embraced without reservation. Spiritual birth is the moment when an ascender becomes a fourth-stage or graduate spirit, marking the personal recognition of the superuniverse Master Spirit and the ability to leave the spiritual womb and be transferred from the seventh to the sixth circle of Havona. Thus begins the independent spiritual ascension of the circles of Havona, not unlike the ascension of the psychic circles that was begun so long ago by a lowly mortal of time and space.

Extrapolating from these ideas of material, mindal, and spiritual conception and birth, one can reflect on personal conception and birth; however, such notions are of limited validity. Personality is bestowed by the Universal Father from outside of space and time; but, technically, conception and birth are temporal events. Will *is* individuated as personality, but the separation occurred in the eternal past; hence, that event can be only loosely called “personal conception”. Mortals begin the ascension career, *in fact*, as animals, not as humans; but *in truth*, they are persons, because their

personalities existed before they were even conceived. This is why children are said to be *personalized* in the probationary nursery at the time of their resurrections, even if they died at a very early stage of development. Volition is the exercise of the will. As a child develops from a single-celled organism, the seven adjutant mind-spirits constantly attempt and then successively make contact with the increasingly complex animal life form. When the seventh adjutant mind-spirit is successful, the child becomes a volitional being, the personality finally manifests itself in space and time. This finite personality carries on through time and space to supremacy and then beyond, ultimately achieving coabsoluteness with the Universal Father at the ends of eternity. However, even then there is not actual "personality birth"; the child can never be truly independent of the Father, because the personal womb, the presence of the Universal Father, has no bounds.

Consciousness originates in the Father and is shared with all personalities. We are aware of consciousness when our mind becomes self-aware. Animals have no narrative of self-awareness. They simply respond to their environment using strategies learned by previous experiences. Mind exists as a 'function' of the Infinite Spirit, which is downstepped and diversified into the seven Master Spirits, which is further downstepped and diversified into the Creative Mother Spirits in the local universes. Given all that, and considering our adjutants are levels of our Mother's consciousness, what personality is manifest must come from the Mother.

36:5.4 The seven adjutant mind-spirits always accompany the Life Carriers to a new planet, but they should not be regarded as entities; they are more like circuits. The spirits of the seven universe adjutants do not function as personalities **apart** from the universe presence of the Divine Minister; they are in fact a level of consciousness of the Divine Minister and are always subordinate to the action and presence of their creative mother.

Chas Garbett

Thought about this passage for many years bc somewhere else it says that something either HAS personality or does not. Does our higher personality assist lower domesticated animals in gaining more personality???

Casey Jonquil

That is my understanding as well, a being either does or does not have personality. Also that animals do not have personality. As we know, it is a direct gift of the Father and all personalities are drawn to Paradise by the personality gravity circuit of the Father. By inference, animals are not a part of the ascension scheme. Because even one celled organisms exist by the Mother's breath of life and partake of at least the first adjutant of mind, they must participate in some manner in the evolution of the Supreme. (IMO).

Stuart Kerr

Author

Casey, when you posit "that animals do not have personality", you seem to base that on your statement "all personalities are drawn to Paradise by the personality gravity circuit of the Father". By inference, animals are not a part of the ascension scheme because they are not included in this mortal ascension plan. Granted, but that does not address the irresistible drawing power of the Father's all-inclusive personality-circuit. Emergent personality does not entitle higher animals that are not a direct part of the ascension plan of the Father to benefit from ascendancy potential, but ,(1) do they have some semblance to an embryonic and emergent personality pattern and if so, (2) is this beautiful pattern of expression lost forever, or can it EVER be re-patterned (with fused Thought Adjuster input)?

Stuart Kerr

Author

Hey Chas, we often treat our beloved pets with much dignity-respect as "evolving personality patterns [WIP - works-in progress, like small children]", but they do not have the capability of breaching the top two (of 7 total) mind-adjutants of God-awareness "Worship" and "Wisdom" that allows for eventual indwelling of God's actual presence, the Thought Adjuster. We, as mortal ascenders, are graced with the "personality dignity" of becoming "children of the Paradise children"! So, do have a potential destiny after their first emergence into reality?

Robert Walker

Perhaps, every single use of the word "personality" in the book is not made in the strict sense of the word, meaning a gift of the Father. For an animal to have 'a little personality' may be intended to mean it possesses a certain combination of traits and abilities that when occurring together make the animal distinct and identifiable to a human.

Stuart Kerr**Author**

Robert, so why not use the more appropriate word "character"? The revelators are IMHO quite strict on their proper terminologies and their re-qualified English words of human origin. If they say "personality" we can rely that this is the correct term.

Robert Walker

Stuart Kerr The quote you gave follows some discussion about inter-communication with one's own being a basis for indicating personality. It says animals do inter-communicate a little but not concepts; so they have little personality or none. But I recently noted one "writer" says we should not "presume" survival although most writers say to believe in your survival if not assume it. So, the writers do display some slight differences, IMO, as to how they present the material.

Stuart Kerr**Author**

Agreed Robert, thank you! Still, I do not buy into that the revelators would get clumsy with such a "key" term as personality.

The Urantia Book 30:2.8 |

That afternoon Jesus and Ganid had both enjoyed playing with a very intelligent shepherd dog, and **Ganid wanted to know whether the dog had a soul**, whether it had a will, and in response to his questions **Jesus said**:

"The dog has a mind which can know material man, his master, but cannot know God, who is spirit; therefore the dog does not possess a spiritual nature and cannot enjoy a spiritual experience.

The dog may have a will derived from nature and augmented by training, but such a power of mind is not a spiritual force, neither is it comparable to the human will, inasmuch as it is not reflective—it is not the result of discriminating higher and moral meanings or choosing spiritual and eternal values.

It is the possession of such powers of spiritual discrimination and truth choosing that makes mortal man a moral being, a creature endowed with the attributes of spiritual responsibility and the potential of eternal survival.

Jesus went on to explain that it is the absence of such mental powers in the animal which makes it forever impossible for the animal world to develop language in time or to experience anything equivalent to personality survival in eternity.

As a result of this day's instruction Ganid never again entertained belief in the transmigration of the souls of men into the bodies of animals.

Stuart Kerr**Author**

[I LUV the UB citation Pablo!!] I am not asking whether higher animals are entitled with spiritual soul-capability and ascendency potential – we already know that not all universal personalities “in-total” have ascendency potential, including higher animals. What I am scrutinizing is whether animals, in spite of their limitations, are developing emergent personality patterns that exist (without our personal contributions) in the good preserving hands of our loving Father (via our Thought Adjuster). Can we have access to these preserved personality patterns via our Thought Adjuster connections?

Casey Jonquil

Stuart Kerr, we probably won't have answers until the mansion worlds. As I suggested, these much valued and worthy creatures might not be lost as their experience may become a part of the experience of the Supreme. Just a thought...

(516.5) 45:6.7 . . . Here are received and reassembled certain children of surviving mortals, such as those offspring who perished on the evolutionary worlds before acquiring spiritual status as individuals.

(531.5) 47:2.1 . . . These infant-receiving schools are enterprises devoted to the nurture and training of the children of time, including those who have died on the evolutionary worlds of space before the acquirement of individual status on the universe records.