

# WHY AM I ?

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*Why does anyone put pen to paper? Typically they have something to say, record, or share. In my case, I have questions rather than answers, speculations rather than assertions and these questions and speculations address the very nature of being. I would very much like to share them with you and enlist your support in my quest to understand what they try to reflect. It seems to me that this sharing process is rather like watching a ghostly ship emerge from a dense fog. Just as that ship is barely discernable at first, then gradually takes on recognizable shape until it finally sails out of the fog and closes on what sailors call a steady bearing—a collision course—so too must this essay find words to tease understandings out of their pre-conscious, notional state and gradually transition them from the ephemeral to the well established; from the ethereal to the very tangible. To this end, ***The Urantia Book*** continues to be of immeasurable value to me. It provides the language that fully expresses these ideas, concepts, and notions—thoughts—that emerge from time to time into my consciousness and then validates them. Our **blue book** both empowers and emboldens me as, once again (see “***Who Am I?***”), I put pen-to-paper. Hopefully this essay will ‘ring with truth’ for you just as it does for me.*

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Over three hundred years ago Blaise Pascal wrote, “The last thing one knows in constructing a work is what to put first.” Today I would restate his quandary this way: “Where do I begin?” Karen Armstrong's thoughts regarding Hegelian philosophy provide as good a place as any. Like so many have before, and likely will again, she remarks on our inherent capacity to sense that which seemingly exceeds our rational grasp.

She explains that this ‘inherent sense’ has traditionally been expressed in the ***mythos*** of religion—as the intuitive

apprehension that transcends rational thought.<sup>1</sup> As regards Hegelian philosophy she continues:

In ***The Phenomenology of Mind*** (1807), Hegel developed a philosophical vision that the ultimate reality, which he called Geist (“Spirit” or “Mind”), was not

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<sup>1</sup> ***Mythos*** is the consequence of intuitive apprehension as contrasted with ***logos*** which is the product of rational or discursive thought. ***Mythos*** connects us with the essence of the universe, whereas ***logos*** locates us on a peripheral, undistinguished planet revolving around a minor star.

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*a being* but ‘the inner being of the world’, that which essentially is. It was, therefore, *being itself*.

<... she continues her commentary on Hegel’s philosophy as follows ...>

It was a mistake to imagine that God was outside our world, an addition to our experience. Spirit was inextricably involved with the natural and human worlds and could achieve fulfillment only in finite reality. This Hegel believed was the real meaning of the Christian doctrine of incarnation. Similarly, it was only when human beings denied the alienating idea of a separate, externalized God that they would discover the divinity inherent in their very nature, because the universal Spirit was most fully realized in the human mind.<sup>2</sup>

Surely the observation that ‘the universal Spirit is most fully realized in the human mind’ reflects that inherent sense of knowing that which our rational grasp cannot apprehend. Quite a perspective, but is it meaningful? What does it mean? What are we able to say with some degree of confidence? Consider this observation taken from *The Urantia Book (UB)*:

A strange thing occurred when, in the presence of Paradise, the Universal Father and the Eternal Son unite to personalize themselves. Nothing in this eternity situation foreshadows that the Conjoint Actor would personalize as an unlimited spirituality co-ordinated with

absolute mind and endowed with unique prerogatives of energy manipulation.<sup>3</sup>

Interesting, isn’t it, that ‘mind’ plays such a pivotal role for both Hegel and the *UB*? Hegel identifies ‘mind’ as the ultimate reality of being itself. In Paradise, the Conjoint Actor is the personalization of ‘absolute mind’. Even more interesting is the observation that ‘absolute mind’ is endowed with the unique prerogative of ‘energy manipulation’. But I’m getting ahead of myself.

Another *UB* observation needs to be considered before we continue:

As the Eternal Son is the word expression of the “first” absolute and infinite thought of the Universal Father, so the Conjoint Actor is the perfect execution of the “first” completed creative concept or plan for combined action by the Father-Son personality partnership of absolute thought-word union. The Third Source and Center eternalizes concurrently with the central or fiat creation, and only this central creation is eternal in existence among universes.<sup>4</sup>

While you envisage the Father as an original creator and the Son as a spiritual administrator, you should think of the Third Source and Center as a universal co-ordinator, a minister of unlim-

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<sup>2</sup> Karen Armstrong, *The Case For God*, Borzoi Books, NY, 2009, p.232

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<sup>3</sup> *The Urantia Book*, The Urantia Foundation, Chicago, 1955, UB 9:0.1

<sup>4</sup> UB 8:3.1

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ited co-operation. The Conjoint Actor is the correlator of all actual reality; he is the Deity repository of the Father's thought and the Son's word and in action is eternally regardful of the material absoluteness of the central Isle. The Paradise Trinity has ordained the universal order of progress, and the providence of God is the domain of the Conjoint Creator and the evolving Supreme Being. No actual or actualizing reality can escape eventual relationship with the Third Source and Center.<sup>5</sup>

Let me paraphrase. The first person of Deity, the Universal Father (or First Source and Center), is the instantiation of the I AM and sine qua non of Personality. The second person of Deity, the Son (or Second Source and Center), instantiates Personality (as personality pattern) and is the sine qua non of Spirit. Together, the Father and Son bring forth the third person of Deity, the Conjoint Actor. This third person of Deity, also identified as the Third Source and Center, is the instantiation of Spirit and sine qua non of Mind.<sup>6</sup> This is the thought, word, and deed Trinity doctrine.

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<sup>5</sup> UB 9:1.3

<sup>6</sup> INSTANTIATION: to be present as a particular instance of **personality**.

I use 'instantiation' in an effort to convey the instantaneity consonant with the notion of 'no beginning' and 'no ending'. I also want to introduce the notional concept: **personality instance**.

This Trinity doctrine, this *mythos*, was originally devised by fourth century Greek theologians precisely as a myth. As Gregory, Bishop of Nyssa (335–395), had explained, Father, Son, and Spirit were not objective, ontological facts but simply 'terms that we use' to express the way in which the 'un-nameable and unspeakable' divine nature adapts itself to the limitations of our human minds. The revelators use this very human doctrine to clarify the great confusion respecting the meaning of such terms as God, divinity, and deity that continues to confound human discourse.<sup>7</sup>

No matter where nor when, no matter the order-of-words,<sup>8</sup> our inherent sense

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<sup>7</sup> Recall that the revelators were constrained to "convey our meanings by using the word symbols of the English tongue." UB 0:0.2 p.1 They were further constrained to "introduce new terms only when the concept to be portrayed finds no terminology in English which can be employed to convey such a new concept partially or even with more or less distortion of meaning." UB 0:0.2 p.1

**Trinity** is a human doctrine; it is not revelation. The revelators use this doctrine to facilitate our comprehension and prevent confusion.

<sup>8</sup> The concept of an **order-of-words** speaks to the set of words and meanings available to share our thoughts, ideas, and understandings. It is our language. At any time and in any place, this word-set is limited by the knowledge of the day. At all times and in all places, this word-set evolves. It becomes ever more powerful as intuition and

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of apprehension constantly and consistently conceives of God, divinity, and deity. The words used may vary; but the meanings those words attempt convey are singularly identical. The words themselves may be imprecise; but their meanings are not.

Since these last few paragraphs may have raised a concern or two, even alarm, some additional background may be useful. Let's pause for the moment to critically examine what we think we know—our knowledge-set. What assumptions do we make? What are our beliefs? Why do we hold them? As a critical reader you have likely already linked this interjection to the opening remarks made by a Divine Counsellor:

In the minds of the mortals of Urantia—that being the name of your world—there exists great confusion respecting the meaning of such terms as God, divinity, and deity. Human beings are still more confused and uncertain about the relationships of the divine personalities designated by these nu-

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discovery take us beyond previous constraints to establish new limits as our collective journey of growth unfolds (c.f., [school philosophy \[Footnote 11\]](#)).

Consider this, "Until the early modern period, most Western thought developed in a way that was reminiscent of the modern design technique of bricolage, where something new is constructed from an assemblage of whatever materials happen to lie at hand."

Armstrong, op cit, p.283

merous appellations. Because of this conceptual poverty associated with so much ideational confusion, I have been directed to formulate this introductory statement in explanation of the meanings which should be attached to certain word symbols as they may be hereinafter used in those papers which the Orvonton corps of truth revealers have been authorized to translate into the English language of Urantia.<sup>9</sup>

There is a great deal about what we think we know that reflects ideational confusion of one sort or another. We use words like *God* and *Trinity* both knowingly and confidently. But; can we really be confident that we know whereof we speak? I believe there are two answers to that question: yes and no. The answer is 'yes' if we are using the words symbolically—to apprehend what exceeds our rational grasp; 'no' if we are using them literally—to designate matters of fact. The focus of any real concern, therefore, should be to address the difference that we fail to recognize.

Today, our *order-of-words* includes many that were originally coined in the spirit of *mythos* but have come to be understood as *logos*. And, being blissfully unaware of this transformation, we have lost the ability to plumb the depths of their intended meaning. It is

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<sup>9</sup> UB 0:0.1

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as if ...

... Every concept grasped by the mind becomes an obstacle in the quest to those who search.<sup>10</sup>

In his analysis addressing the impact of this transformation Joseph Campbell captured the essence of the concern it raises. The citation begins with Campbell commenting upon our contemporary, *logos*-driven understandings ...

Our idea of deity is that the deity is a fact, and it's from that fact that the energies proceed. Likewise, with respect to consciousness, our notion is that the brain is the source of consciousness ...

Next he describes the traditional *mythos*-view ...

The traditional idea is that the brain is a function of consciousness. Consciousness is first. The brain is an organ that encapsulates consciousness and focuses it in a certain direction, in the direction of time and space knowledge, which is secondary knowledge. The notion that we are all manifestations of that transcendent consciousness, which goes beyond all our powers to think and to name, is the basic idea of all of this life ...

Finally, he concludes with the observa-

tion that, when *mythos* is able to emerge through the contemporary *logos*-oriented view, real epiphanies can occur:

In our Western thinking there have been moments when this has come in, against what might be called mainstream philosophy ... these are very important moments in the Western philosophical tradition—these recognitions of the breakthrough of this elementary idea system, the perennial philosophy, into what might be called the school system.<sup>11</sup>

We left off with the notion of instantiation, the consequence of a free will act of volition—the I AM choosing to step out of the state of eternal and infinite unity. The revelators explain that the potential for relationship does not exist unless and until the I AM instantiates as the personalized deity we know by the name God.<sup>12</sup>

What does this mean? Now the real

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<sup>10</sup> Karen Armstrong, *The History of God—The 4,000 Year Quest of Judaism, Christianity and Islam*, Ballantine Books, New York, 1994, p.220

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<sup>11</sup> Joseph Campbell, *Transformation of Myth Through Time—Thirteen Lectures*, Harper and Row, New York, 1990, pp. 130-131. **NOTE:** By *perennial philosophy* Campbell alludes to time-transcendent, *archetype*-based understanding as contrasted with what he identifies as *school philosophy*, which is time-bound and derived from the contemporary *order-of-words*.

<sup>12</sup> The **I AM** chooses to make the Qualified distinct from the Unqualified (Absolutes) and this free will act immediately results in the expression of the Trinity on Paradise.

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speculation begins.

Think of green. Try to let green fully occupy your mind displacing all else. Green. Just green. Monochromatic green. Nothing else. Dwell on it, feel it, live it. All is green. Undifferentiated green. Green.

What color is it?

Hopefully you have indulged me in this mini-meditation for, if you have, and done so successfully, you will now have remarked upon two simultaneous happenings. At one and the same time you both did not know and knew what green was. What happened? In the absence of the color spectrum (all is green) you had no reference but because of the color spectrum (the full panoply of color) you did.

What's the connection between this mini-meditation and my remarks about the instantiation of the I AM ? The connection is my sense of a *mythos* that may well describe the reason for being. It's one of those ghost-like ships. That's all!

Just as I could not name my holographic metaphor until our *blue book* provided a new definition for *personality*, so too did that same *Fifth Epochal Revelation* provide an account for my mini-meditation on green. Let's return to it now.

In my pre-Urantian quest to understand

both the 'who' and 'why' of my being as well as the nature of the cosmos, I found myself thinking green. I began to have this idea that absolutely everything was monochromatic green. There were no shades of green, no various hues. No other color at all. Everything was simply green. As I dwelt on this green mini-meditation a suggestion began to 'sail into my consciousness'.

I took it for granted that God was infinite and eternal because those were big ideas and I knew God was big. But what did big mean exactly. "Try the idea of green," came to my 'mind' as if in reply. So I gave it a try. I supposed that absolutely everything was infinitely and eternally green, without beginning, without ending. I truly lost myself in this green reality. All was absolutely green.

Suddenly a question filled my mind to overflowing. What color is green? Now I began to lose myself in this new question.

Well, it's green. But what does that mean? I couldn't answer the question. It seemed to be a simple enough; but it was a question I simply could not answer. I thought I should know the answer; but had no answer. So I tried another tack. How can I answer the question? That put a new twist on it. Maybe I could find an answer to that. First, I thought, I would need to figure

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out what I meant by color. Good place to start I thought. I was cooking now. Once I determined what color meant then I'd be able to explain green.

Think about my conundrum for a moment and ask yourself what it this mini-meditation had to do with understanding one's relationship with God. Allow me to bring some concepts from *The Urantia Book* to bear on your reflections at this point. Call to mind the reference that the **UB** makes about the **Absolutes**: the **Unqualified, Qualified**, and **Universal Absolutes**. In this context I began to realize that my mini-meditation on green amounted to a meditation on the **Unqualified Absolute**.

Conventional definitions of *unqualified* speak to missing a qualification (as in 'unqualified in a required skill') or being without reservation (as in 'unqualified success'). Obviously, neither of these definitions apply. When speaking of the **Unqualified Absolute** the revelators are speaking of 'deity without attribute'; without any characteristic at all. Since I had no idea how one might think about absolutely nothing, I choose to dwell on a single-idea as a best approximation. It worked! My mini-meditation made it possible to access the concept of the **Unqualified Absolute** even before our **blue book** had introduced that concept to me. In my spiritual quest, and using this mini-meditation, I began to con-

ceive of Deity in an infinitely eternal state of 'oneness'. This conception led to the notion that, in this state, Deity may not have any sense of self—may not have been self-aware. I encourage you to give this counterintuitive notion at least a little credence—indulge me for a moment and consider it a plausible postulate. It might help in this indulgence to consider the following:

As a time-space creature would view the origin and differentiation of Reality, the eternal and infinite **I AM** achieved Deity liberation from the **fetters of unqualified infinity** through the exercise of inherent and eternal free will ... <sup>13</sup>

*<emphasis added by author>*

His coming into being completes the Father's liberation from the **bonds** of centralized perfection and from the **fetters of personality absolutism** ... <sup>14</sup>

*<emphasis added by author>*

It strikes me that such language is at least as counterintuitive as my own notion. Yet my inherent sense of knowing had already suggested that an act of volition was necessary were the **Unqualified Absolute** to become **Qualified**. So why make this choice? My pre-**UB**, epiphanic answer seemed very clear: "So that the color green can become knowable!" The full panoply of color—creation—makes green 'knowable'. I began to believe that 'making

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<sup>13</sup> UB 0:3.14

<sup>14</sup> UB 9:0.10

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knowable' was the very reason for creation. Creation makes God immanently manifest. I can now use my post-**UB** order-of-words to rephrase this epiphany: "So that the I AM can eventuate as the Supreme."

The I AM chose to make the *Qualified* distinct from the *Unqualified (Absolutes)* and, by virtue of that act of volition, the Trinity relationship on Paradise found expression. In turn, the Paradise Trinity gave expression to the universe of universes; and the universe of universe equates to that panoply of color that makes it possible to 'know green'.

By now you are probably saying, "Enough of green already!" And I would agree, provided of course that this mini-meditation worked for you as it did for me. You should know that, for me, it did more than just work; it led me to discover a whole 'fleet of ships' that had hitherto been 'hidden in the fog'.

## Emerging from the fog

The universe of universes, the experiential domain of time and space, is the arena of action that provides for the eventuation of God the Supreme.<sup>15</sup>

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<sup>15</sup> As described in my earlier essay, this is the 'arena of action' wherein spirit beings and  
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The will creatures of universe upon universe have embarked upon the long, long Paradise journey, the fascinating struggle of the eternal adventure of attaining God the Father. The transcendent goal of the children of time is to find the eternal God, to *comprehend the divine nature*, to recognize the Universal Father.<sup>16</sup>

*<emphasis added by author>*

In this same **UB** reference, God calls upon us to become perfect ...

This magnificent and universal injunction to strive for the attainment of the perfection of divinity is the first duty, and *should be the highest ambition*, of all the struggling creature creation of the God of perfection.<sup>17</sup>

*<emphasis added by author>*

Quite a road trip! What have we been told about it? Well it's like this:

Life does not originate spontaneously. Life is constructed according to plans formulated by the (unrevealed) Architects of Being and appears on the inhabited planets either by direct importation or as a result of the operations of the Life Carriers of the local universes.

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mortal creatures are able to 'act'; to experience. When experience is both replete and complete, God the Supreme eventuates and, we are told, God the Supreme is experientially self-aware. And so it is that the experiential divine circle finds the closure that contributes to the existential **I AM** becoming experientially self-aware.

<sup>16</sup> UB 1:0.3

<sup>17</sup> UB 1:0.4



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These carriers of life are among the most interesting and versatile of the diverse family of universe Sons. They are entrusted with designing and carrying creature life to the planetary spheres. And after planting this life on such new worlds, they remain there for long periods to foster its development.<sup>18</sup>

This fostering ends when Life Carriers report to HQ that a critical milestone has been achieved, that the evolutionary process has resulted in self-aware beings—human beings.

Man-mind has appeared on 606 of Santania, and these parents of the new race shall be called *Andon* and *Fonta*. And all archangels pray that these creatures may speedily be endowed with the personal indwelling of the gift of the spirit of the Universal Father.<sup>19</sup>

Once again I'd like to paraphrase and restate these observations using my own understandings.

In the simplest of terms: outside of creation the I AM cannot see that HE IS; creation changes that. In the domain of time and space, the Holy Spirit “the Deity repository of the Father's thought and the Son's word...” uses the energy manipulation prerogative of mind to correlate “all actual reality.”

The Paradise Trinity has ordained the

universal order of progress, and the providence of God is the domain of the Conjoint Creator and the evolving Supreme Being. No actual or actualizing reality can escape eventual relationship with the Third Source and Center.<sup>20</sup>

Creation—the domain of time and space—is the domain of the Conjoint Creator. Talk about a ‘big bang’! Its whole purpose is to provide an arena of action wherein the Divine Plan can unfold ‘experientially’; an evolutionary domain wherein life can flourish and ‘material-beings’ can become self-aware through the foster care of the Life Carriers and ministry of divine mind.

It is the presence of the seven adjutant mind-spirits on the primitive worlds that conditions the course of organic evolution; that explains why evolution is purposeful and not accidental.<sup>21</sup>

Never underestimate the importance of this evolutionary process. The goal is self-awareness, the necessary condition for the bestowal of divine personality.

God ... never ceases to bestow himself upon all self-conscious creatures of the vast universe of universes.<sup>22</sup>

The bestowal of divine personality is a necessary pre-condition for the event-

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<sup>18</sup> UB 36:0.1

<sup>19</sup> UB 63:0.2

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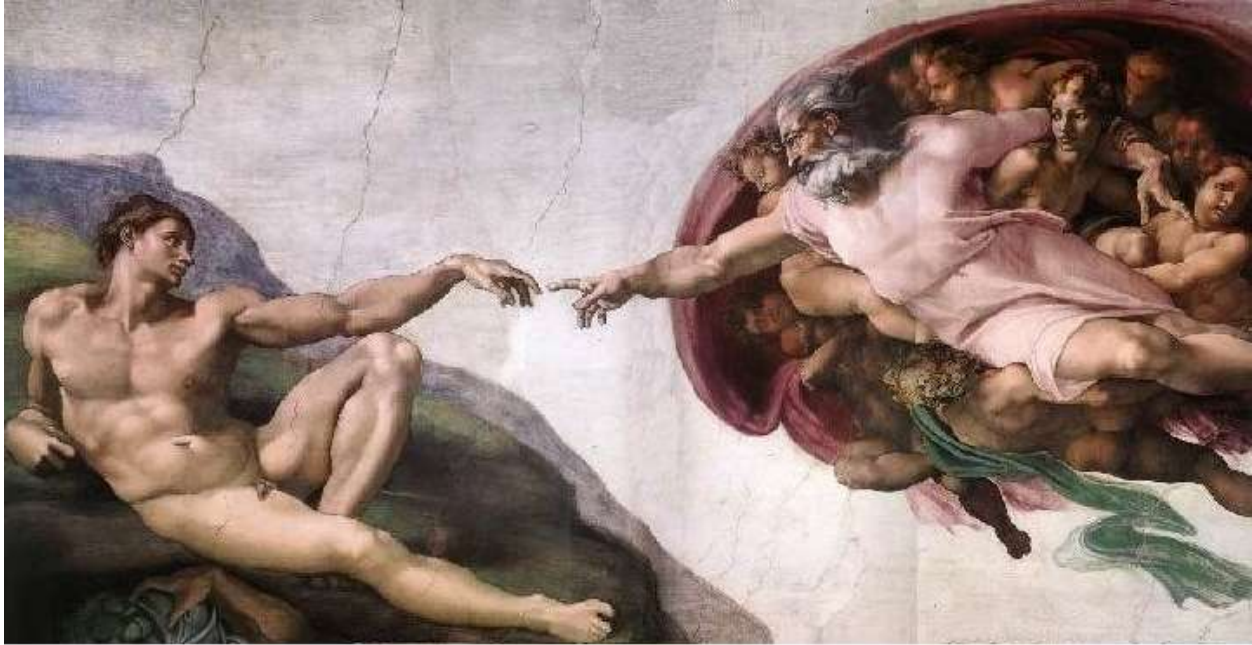
<sup>20</sup> UB 9:1.3

<sup>21</sup> UB 36:5.1

<sup>22</sup> UB 2:2.5

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uation of God the Supreme.

It's worth stating again that the bestowal of *divine personality* is a necessary pre-condition for the eventuation of God the Supreme. The question we need now ask addresses the criteria for that bestowal. As noted in the citation above which categorically asserts, "God never ceases to bestow himself upon self-aware creatures ..." self-awareness is the key.

Earlier in this essay your indulgence was sought regarding consideration for the notion that Deity, in an infinitely eternal state of 'oneness', may not have any sense of self—may not have been self-aware.

Recall that the rather counterintuitive language used by the revelators that spoke to "fetters of unqualified infin-

ity" and "bonds of centralized perfection ... fetters of personality absolutism" seemed to lend credence to this notion.

In this context you might also recall an [earlier essay](#) that suggested creation provides the 'arena for action' that liberates Deity from the fetters and bonds reported by the revelators. This arena makes experience possible and experience is the mechanism for becoming self-aware.

One more thought; the **UB** suggests that our Divine Father experiences, one might even say vicariously, through our experience.

If the premise "self-awareness is absent from undifferentiated, infinite, and eternal Deity" has any merit then creation and the mechanism of evolution

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are the necessary consequence of the act of volition which resulted in the *Qualified Absolute* separating out of the *Unqualified Absolute*. If this premise has merit it may well be that the singular goal of creation is to evolve self-aware creatures able to receive our Father's gift of himself—the bestowal of *divine personality*?

Let's work back from the milestone which so excited the Life Carriers, the report about Sonta-en and Sonta-an—Andon and Fonta—so that we might better understand the need to become self-aware. Imagine the excitement when the archangel message from Salvington, on this occasion of formal planetary recognition, reported these words:

“Man-mind has appeared on 606 of Sautania, and these parents of the new race shall be called *Andon* and *Fonta*. And all archangels pray that these creatures may speedily be endowed with the personal indwelling of the gift of the spirit of the Universal Father.”<sup>23</sup>

Timebound as we are, imagine the joy arising from millions of years attending to the mission of the designing and carrying of creature life to our planetary sphere. Man-mind, human mind, was now present ready to receive the bestowal of *divine personality* through the

agency of which a morontial soul might be both birthed and grown.

Through that act of volition by the I AM—through creation—planetary spheres became the domain wherein life could flourish and, through the foster care of the Life Carriers and ministry of divine mind, ‘creatures’ could become self-aware.

## Ministry of mind

Mind, personalized in the Third Person of Deity, has an energy manipulation prerogative that brings time and space—creation—into being. In the domain of time and space, the Conjoint Actor—the Deity repository of the Father's thought and the Son's word—uses the energy manipulation prerogative of mind to correlate “all actual reality.” Once again in the words of the revelators:

As the Eternal Son is the word expression of the “first” absolute and infinite thought of the Universal Father, so the Conjoint Actor is the perfect execution of the “first” completed creative concept or plan for combined action by the Father-Son personality partnership of absolute thought-word union. The Third Source and Center eternalizes concurrently with the central or fiat creation, and only this central creation is eternal in existence among universes.<sup>24</sup>

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<sup>23</sup> UB 63:0.2

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<sup>24</sup> UB 8:3.1

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In Trinity terms, the Father conceives of it (thought), the Son expresses it (word), and the Conjoint Actor makes it so (deed)! The providence of God is the domain of the Third Person of Deity—‘personalized-mind’.

The evolutionary plan unfolds through the ministry of the **Third Source and Center**, both directly and down-stepped through the Conjoint Actor’s supernal ‘staff’.

The Paradise Trinity has ordained the universal order of progress, and the providence of God is the domain of the Conjoint Creator and the evolving Supreme Being. No actual or actualizing reality can escape eventual relationship with the Third Source and Center. <sup>25</sup>

Moreover, the whole of creation is in play for a singular purpose—to evolve self-aware creatures upon whom *divine personality* may be bestowed by God. The revelators describe such self-aware creatures as having ‘man-mind’ and ‘man-mind’ is nothing other than *human personality*. *Human-personality* evolves in time and space under the guiding hand of the Third Person of Deity.

It is the presence of the seven adjutant mind-spirits on the primitive worlds that conditions the course of organic evolution; that explains why evolution is

purposeful and not accidental. <sup>26</sup>

This up-reaching *human personality* must be in place so that the **First Source and Center** can reach down and bestow that instance of ‘*god-stuff—divine personality*’—that gives birth to and grows the morontial soul. This momentous bestowal is essential for the Divine Plan to unfold.

Why?

Because once the cumulative experiences of *divine personality* are both complete and replete, God the Supreme eventuates in time and space and the I AM becomes experientially self-aware. So it is that the I AM responds to the same call to “Know Thyself” that Phemonoe recommends to us.

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<sup>25</sup> UB 9:1.3

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<sup>26</sup> UB 36:5.1