

Triune Pattern

by

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There are three general forms of triune expression of the seven absolutes: trinity (primary), triunity (secondary), and triodity (tertiary). The Paradise Trinity is the one organic, existential triune actuality. It is the literal expression of the threefold, superadditive nature of the totality of the Universal Father, Eternal Son, and Infinite Spirit. Because the Trinity is a separate entity from the Father, Son, and Spirit, its existence frees the three absolute persons to function as independent entities, in relation to each other and in relation to the other four absolutes. The triunities and triodities are the partial, threefold, superadditive, functional and relational associations of the seven absolutes.

The triunities are the threefold associations that involve the Universal Father. Consequently, they are the means by which subinfinite and subabsolute reality is actualized from the primacy of the First Source and Center of all things and beings. The Universal Father is the catalyst behind all function, because he is the Universal A Priori. There are fifteen triunities: the first seven manifest the finite, linear, evolutionary aspects of subabsolute reality, while the last eight are the absonite, nonlinear, eventual associations. The latter set build on the former, and together they culminate in the absolute functional harmony of eternity. Briefly, the triunities are constituted as follows:

The First Triunity—the personal-purposive triunity

1. The Universal Father
2. The Eternal Son
3. The Infinite Spirit

Personality is spirit pattern, and this spirit pattern is bestowed on all subabsolute beings via this association of the three absolute personalities. Together they represent the three types of spirit pattern: unindividuated will and spirit, individuated will and spirit, and conjoint will and spirit, respectively. Each subabsolute personality is absolutely unique, so the totality of absolute personality is required to express it.

The Second Triunity—the power-pattern triunity

1. The Father-Son
2. The Paradise Isle
3. The Conjoint Actor

The term “power” is used to describe this triunity because power is the evolutionary purpose of energy. Energy is actualized as primordial force, then emergent energy, and finally universe power. Energy pattern is bestowed by this triunity. The Universal Father is unindividuated energy, the Paradise Isle is individuated energy, and the Conjoint Actor is conjoint energy. As with spirit pattern, the

bestowal of energy pattern requires the combined action of all three absolute actors. Hence, the Eternal Son is joined with the Universal Father in this action as the Father-Son. The Son must associate with the Father, rather than the Spirit, because it is only within the unindividuated nature of the Father that the pure spirit of the Son can relate to the pure energy transactions of this triunity. When the Third Source and Center is associated with the combined Father-Son, or when he acts as the combined focus of spirit and energy, it is more appropriate to designate him as the Conjoint Actor, rather than as the Infinite Spirit.

The Third Triunity—the spirit-evolutional triunity

1. The Universal Father
2. The Son-Spirit
3. The Deity Absolute

This triunity actualizes unpatterned spirit. The Universal Father compels the potential for subabsolute spirit within the Deity Absolute to actualize after the model of the unpatterned spirit substance of the Eternal Son. Since all action is focused by and directed from the Third Source and Center, the Infinite Spirit participates in all of the triunities of action. In this case, the Spirit could hypothetically enter into the triunity as the Father-Spirit; but in actuality he functions via the Son-Spirit combination, because this is more direct for the expression of spirit substance modeled after the Son.

The Fourth Triunity—the triunity of energy infinity

1. The Father-Spirit
2. The Paradise Isle
3. The Unqualified Absolute

This triunity actualizes unpatterned energy and is the parallel to the previous triunity. Since the Paradise Isle is not an actor, the Infinite Spirit joins this triunity as the Father-Spirit.

The Fifth Triunity—the triunity of reactive infinity

1. The Universal Father
2. The Universal Absolute
3. The Unqualified Absolute

This is a triunity of potentiality. The Unqualified Absolute embodies the potential to be energy, the Universal Absolute embraces the potential for energy to be in cosmic action, and the Universal Father holds the potential for energy to be more than just potential.

The Sixth Triunity—the triunity of cosmic-associated Deity

1. The Universal Father
2. The Deity Absolute
3. The Universal Absolute

On the one hand, this triunity is the spirit parallel to the previous triunity. But the spirit-then-energy numbering pattern of the first four triunities has been purposively reversed for the fifth and sixth triunities, to emphasize the evolutionary character of the liberation of finite potential. First the Universal Father draws energy up into cosmic action, and then he extends spirit down to that cosmic action, giving it value and encouraging it to divinity.

The Seventh Triunity—the triunity of infinite unity

1. The Universal Father
2. The Conjoint Actor
3. The Universal Absolute

The Universal Absolute is the superadditive unity of the Deity Absolute and the Unqualified Absolute. The Conjoint Actor, in substance, is both conjoint spirit and conjoint energy. In substance, the Universal Father is unindividuated spirit-energy, the Father-I AM; and he is unindividuated personality-power, the Father-Force. Thus, this triunity is the means of the coordination between the two parallel aspects of actualization, spirit and energy. And it is also the source of the linear coordination of evolutionary unfolding from the potentialities (fifth and sixth triunities), to the actualities (third and fourth triunities), and then to the realities (first and second triunities) of finite things and beings.

The Eighth Triunity—the triunity of absonite potentiality

1. The Universal Father
2. The Deity Absolute
3. The Unqualified Absolute

At the finite level of reality, spirit substance and energy substance are quite different; at the absolute level, they are virtually the same. In between, at the absonite level, the two substances are homogeneously merged to varying degrees and in various ways (in contrast to morontia substance, which is an artificial, heterogeneous, variable mixture of spirit and energy). As the Father-I AM, the First Source and Center is the unified context from which the spirit potential of the Deity Absolute and the energy potential of the Unqualified Absolute can be directly associated as absonite spirit-energy potential. This association is fundamentally nonlinear and nonevolutional.

The Ninth Triunity—the triunity of absonite spirit unity

1. The Universal Father
2. The Conjoint Actor
3. The Deity Absolute

When spirit potential is actualized after the likeness of an energy model, the combined spirit-energy nature of the Conjoint Actor is the means of the necessary coordination for such a nonlinear action.

The Tenth Triunity—the triunity of absonite energy unity

1. The Universal Father
2. The Conjoint Actor
3. The Unqualified Absolute

This triunity is the energy parallel to the previous triunity. It coordinates the actualization of energy potential after the likeness of a spirit model.

The Eleventh Triunity—the spirit-eventuational triunity

1. The Father-Spirit
2. The Paradise Isle
3. The Deity Absolute

This triunity eventuates absonite spirit in the likeness of the energy substance of the Paradise Isle. It is the absonite analogue to the third triunity.

The Twelfth Triunity—the triunity of transcendent energy infinity

1. The Father-Spirit
2. The Eternal Son
3. The Unqualified Absolute

This triunity eventuates absonite energy in the likeness of the spirit substance of the Eternal Son. It is the absonite analogue to the fourth triunity. The Conjoint Actor enters this triunity as the Father-Spirit, rather than as the Son-Spirit, because the Eternal Son does not possess the requisite spirit-energy character for this nonlinear actualization.

The Thirteenth Triunity—the triunity of absonite spirit activation

1. The Father-Spirit
2. The Paradise Isle
3. The Universal Absolute

It is from the superadditive spirit-energy potential of the Universal Absolute that the Conjoint Actor draws the coordination to use the Paradise Isle as a model for absonite spirit, and hence to activate that spirit with experiential possibilities.

The Fourteenth Triunity—the triunity of absonite energy activation

1. The Father-Spirit
2. The Eternal Son
3. The Universal Absolute

This is the energy parallel to the previous triunity.

The Fifteenth Triunity—the absonite pattern triunity

1. The Father-Spirit
2. The Eternal Son
3. The Paradise Isle

Absonite pattern is a combined spirit-energy pattern; it is personality-power. Associated together, the Father-Spirit, Eternal Son, and Paradise Isle encompass the totality of personality-power. Such a complete harmonization of absolute patterns can endow an eternity of actualities with individuality, culminating only in the unfathomable realization of God the Absolute.

The triodities are the threefold relational associations among the six absolutes other than the Universal Father. The term “od” is “god” without the “g”. It signifies deity without personality. There are twenty triodities: the first two are linear and relate to the finite level of reality, while the others are nonlinear and relate to absonite reality. Briefly, the first two triodities are constituted as follows:

The First Triodity—the triodity of actuality

1. The Eternal Son
2. The Paradise Isle
3. The Conjoint Actor

The absolute mind of the Conjoint Actor is the superadditive actuality of the relationship between the absolute spirit substance of the Eternal Son and the absolute matter substance of the Paradise Isle. Hence, mind is the coordination between spirit and matter in the absence of the personality and innate unity of the Universal Father. This triodity is the reason for the universality of the threefold character of evolutionary reality—spiritual, material, and mindal, respectively.

The Second Triodity—the triodity of potentiality

1. The Deity Absolute
2. The Universal Absolute
3. The Unqualified Absolute

The Deity, Universal, and Unqualified Absolutes are the reservoirs of spirit, mind, and matter potentials, respectively. The order in which they are listed is indicative of the relationship of God to man: God reaches down to man, and man reaches up to God. As man actualizes, he ascends from matter, through mind, to spirit.

The eighteen nonlinear triodities, as an augmentation to the first two, embody the eventual totalty of absonite spirit, mind, and matter, in their manifold merged forms. These eighteen different merged forms consist of the nine different combinations of one absolute potential with two absolute actuals (for example, spirit potential actualized in the likeness of mind-spirit), followed by the nine different combinations of two potentials with one actual (for example, matter-mind potential actualized in the likeness of spirit). Clearly, the transcendent future of things and beings is difficult to conceive, even in regard to their most basic form and function.