

19:1 (“The Trinity Teacher Sons”)

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Source for 19:1

- (1) John Morris **Dorsey**, M.S., M.D., *The Foundations of Human Nature: The Study of the Person* (New York: Longmans, Green and Co., 1935)

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable; the highlights are tentative.)

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PAPER 19 — THE CO-ORDINATE TRINITY-ORIGIN BEINGS

1. THE TRINITY TEACHER SONS

19:1.1 Of all the high orders of celestial personalities revealed to you, the Trinity Teacher Sons alone act in a dual capacity. By origin of Trinity nature, in function they are almost wholly devoted to the services of divine sonship. They are the liaison beings who bridge the universe gulf between Trinity- and dual-origin personalities.

19:1.2 While the Stationary Sons of the Trinity are of completed numbers, the Teacher Sons are constantly increasing. What the final number of Teacher Sons will be I do not know. I can, however, state that, at the last periodic report to Uversa, the Paradise records indicated 21,001,624,821 of these Sons in service.

19:1.3 These beings are the only group of the Sons of God revealed to you whose origin is in the Paradise Trinity. They range the central and superuniverses, and an enormous corps is assigned to each local universe. They also serve the individual planets as do the other Paradise Sons of God. Since the scheme of the grand universe is not fully developed, large numbers of Teacher Sons are held in the reserves on Paradise, and they volunteer for emergency duty and unusual service in all divisions of the grand universe, on the lone worlds of space, in the local and superuniverses, and on the worlds of Havona.

They also function on Paradise, but it will be more helpful to postpone their detailed consideration until we come to the discussion of the Paradise Sons of God.

III: PERSPECTIVE (Dorsey 70)

IV. SCOPE OF THE STUDY OF THE PERSON
(Dorsey 90)

Criticism of genetic method.

19:1.4 In this connection, however, it may be noted that Teacher Sons are the supreme co-ordinating personalities of Trinity origin. In such a far-flung universe of universes there is always great danger of succumbing to the error of the circumscribed viewpoint, to the evil inherent in a segmentalized conception of reality and divinity.

19:1.5 For example: The human mind would ordinarily crave to approach the cosmic philosophy portrayed in these revelations by proceeding from the simple and the finite to the complex and the infinite, from human origins to divine destinies. But that path does not lead to *spiritual wisdom*. Such a procedure is the easiest path to a certain form of *genetic knowledge*, but at best it can only reveal man's origin; it reveals little or nothing about his divine destiny.

19:1.6 Even in the study of man's biologic evolution on Urantia,

[T]here are certain dangers in the genetic (*historical*, developmental) method and it is well that these risks be reviewed in a work such as this that employs the genetic *approach*. Read the following criticism carefully. One can only be bettered by studying it (D 100).

there are grave objections to the exclusive *historic approach* to his present-day status and his current problems.

The true perspective of any reality problem—human or divine, terrestrial or cosmic—can be had only by the full and unprejudiced study and correlation of three phases of universe reality: origin, history, and destiny. The proper understanding of these three experiential realities affords the basis for a wise estimate of the current status.

[contd] “In dealing with living organisms and with minds there is a complication which does not arise to the same extent in considering non-living matter. This is the fact of evolution....

“Now, in trying to analyse and understand any complex state of affairs which has gradually grown up from simpler beginnings, there are two alternative orders of treatment. One is to start by considering the most perfect and highly developed instances of the phenomenon in question. Another is to treat the problem genetically, devoting great attention to its earliest, simplest, and crudest forms. The latter is of course the more popular order at the present time. My own view is that neither line of approach can be dispensed with, but that the former is the more fundamental of the two.

“In the first place, if we want to study the nature and structure of some important item in Reality it is surely more sensible to begin by studying it in its most characteristic and developed forms than in those elementary beginnings in which it is barely distinguishable from other factors in Reality.... Secondly, if we start from the other end,

we are liable to fall into two errors.

19:1.7 When the human mind undertakes to follow the philosophic technique of starting from the lower to approach the higher, whether in biology or theology,

it is always in danger of committing four errors of reasoning:

“(a) We are extremely likely to underestimate the complexity and ignore the peculiarities of the **final** stage, because we cannot see how they could have developed out of the earlier and simpler stages....

... My first objection then to starting from the lower end and working to the higher is that this way of approach tends to prevent one from viewing the latter with an unprejudiced eye, and to make one commit the **greatest of all mistakes in philosophy,**

that of **oversimplifying** the **facts** to be explained (D 102).

[contd] “(b) A second danger is the following. When I **study** the evolution of anything, be it an animal or an institution or a mental process, I am simply learning about the **history** of it and its ‘ancestors’ in a wide sense of that word. . .

Now we are all extremely liable to confuse a history of the **becoming** of a thing with an analysis of the thing as it has become. . .” (D 102).

“To analyse anything you must examine and reflect upon *it*; and the most elaborate account of what preceded it in the course of history is no substitute for this.... And, in any case, you have no right whatever to say that the **end is just the beginning in disguise** if, on inspecting the end as carefully and fairly as you can, you do *not* detect the characteristics of the beginning in it and *do* detect characteristics which were not present in the beginning” [C. D. Broad, *The Mind and Its Place in Nature*] (D 102-03).

19:1.8 1. It may utterly fail to perceive the **final** and completed evolutionary goal of either personal attainment or cosmic destiny.

19:1.9 2. It may commit the **supreme philosophical blunder**

by **oversimplifying** cosmic evolutionary (experiential) reality, thus leading to the distortion of **facts**, to the perversion of truth, and to the misconception of destinies.

19:1.10 3. The **study** of causation is the perusal of **history**.

But the knowledge of how a being **becomes** does not necessarily provide an intelligent understanding of the present status and true character of such a being.

19:1.11 4. History alone fails adequately to reveal future development—destiny. Finite origins are helpful, but only divine causes reveal final effects.

Eternal **ends are not shown in time beginnings.**

This is a fact to remember then: Man as he is today is as much a reality as a history and his **present** state cannot be entirely accounted for by simply reviewing his **past**. How about his present? How about his **future**? (D 103)

The **present** can be truly interpreted only in the light of the correlated **past** and **future**.

19:1.12 Therefore, because of these and for still other reasons, do we employ the technique of approaching man and his planetary problems by embarkation on the time-space journey from the infinite, eternal, and divine Paradise Source and Center of all personality reality and all cosmic existence.