

TRANSLATION DISCUSSION#2

Nov 24, 2024

person

1. **Personality (個性/人格) is:**

- A direct bestowal from the Universal Father
- Makes possible self-consciousness, self-determination, and potential for self-development
- Is unique, absolutely unique
- Can exist without consciousness (like during sleep)

2. Different Types of Reality with Personality:

- **Prepersonal:** Like Thought Adjusters before personalization
- Personal: Humans, angels, most celestial beings
- Superpersonal: Certain high divine beings
- Impersonal: Certain cosmic forces

3. **Person (位格者/人) requires:**

- Self-consciousness (自我意識)
- Moral choice capacity (道德選擇能力)
- Spirit response ability (靈性回應能力)
- Ability for personal relationships (建立個人關係的能力)
- God-consciousness potential (神識潛能)

4. Key Distinction:

- **All persons have personality**
- **But not all personalities are persons**
- Personhood involves the full package of qualities above

5. Examples:

- A human is both a personality and a person
- A Thought Adjuster before personalization has personality but is not yet a person
- Some cosmic forces may have personality aspects but are not persons

Person

- 29:4.13 (325.6) Personality is not necessarily a concomitant of mind. Mind can think even when deprived of all power of choice, as in numerous of the lower types of animals and in certain of these subordinate physical controllers. Many of these more automatic regulators of physical power are not persons in any sense of the term. They are not endowed with will and independence of decision, being wholly subservient to the mechanical perfection of design for the tasks of their allotment. Nonetheless all of them are highly intelligent beings.

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person

- 1:6.5 Some degree of moral affinity and spiritual harmony is essential to friendship between two **persons**; a loving **personality** can hardly reveal himself to a loveless **person**. Even to approach the knowing of a divine personality, all of man's personality endowments must be wholly consecrated to the effort; halfhearted, partial devotion will be unavailing.
- 1:5.1 Do not permit the magnitude of God, his infinity, either to obscure or eclipse his personality. "He who planned the ear, shall he not hear? He who formed the eye, shall he not see?" The Universal Father is the acme of divine personality; he is the origin and destiny of personality throughout all creation. God is both infinite and personal; he is an infinite personality. The Father is truly a personality, notwithstanding that the infinity of his **person** places him forever beyond the full comprehension of material and finite beings.

prepersonal

- 前人格
- Quasi- 是「準」



Justice and Righteousness

- 正義與公義
- 公正與公義
- 公平與正義
- 公正與正義

kind 、 compassionate 、 merciful

- 善良、富有同情心、仁慈
- 仁慈、富有同情心、慈悲
- 慈愛，憐憫，仁慈
- 寬容，憐憫，慈愛
- 仁慈、憐憫、慈悲
- 和善、悲憫、恩慈
- loving-kindness 慈愛
- Goodness 善、良善

2:4.2 (38.2) God is inherently **kind**, naturally **compassionate**, and everlastingly **merciful**. And never is it necessary that any influence be brought to bear upon the Father to call forth his loving-kindness. ...

divine 神聖的、神性的、神的

- 0:1.15 (3.2) Deity is the source of all that which is divine. Deity is characteristically and invariably divine, but all that which is divine is not necessarily Deity, though it will be coordinated with Deity and will tend towards some phase of unity with Deity—spiritual, mindal, or personal.
- 1:6.5 Some degree of moral affinity and spiritual harmony is essential to friendship between two persons; a loving personality can hardly reveal himself to a loveless person. Even to approach the knowing of a divine personality, all of man's personality endowments must be wholly consecrated to the effort; halfhearted, partial devotion will be unavailing.
- 2:0.1 (33.1) INASMUCH as man's highest possible concept of God is embraced within the human idea and ideal of a primal and infinite personality, it is permissible, and may prove helpful, to study certain characteristics of the divine nature which constitute the character of Deity. The nature of God can best be understood by the revelation of the Father which Michael of Nebadon unfolded in his manifold teachings and in his superb mortal life in the flesh. The divine nature can also be better understood by man if he regards himself as a child of God and looks up to the Paradise Creator as a true spiritual Father.

divine

- 2:1.4 (34.3) The Father constantly and unfailingly meets the need of the differential of demand for himself as it changes from time to time in various sections of his master universe. The great God knows and understands himself; he is infinitely self-conscious of all his primal attributes of perfection. God is not a cosmic accident; neither is he a universe experimenter. The Universe Sovereigns may engage in adventure; the Constellation Fathers may experiment; the system heads may practice; but the Universal Father sees the end from the beginning, and his **divine plan** and eternal purpose actually embrace and comprehend all the experiments and all the adventures of all his subordinates in every world, system, and constellation in every universe of his vast domains.
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- 2:1.2 (34.1) “ There is but one God, the infinite Father, who is also a faithful Creator.” “ The divine Creator is also the Universal Disposer, the source and destiny of souls. He is the Supreme Soul, the Primal Mind, and the **Unlimited Spirit** of all creation.” “ The great Controller makes no mistakes. He is resplendent in majesty and glory.” “ The Creator God is wholly devoid of fear and enmity. He is immortal, eternal, self-existent, **divine**, and bountiful.”

divine

- Paper 3 **The Attributes of God**

- 3:2.3 (47.1) Of all the **divine attributes**, his omnipotence, especially as it prevails in the material universe, is the best understood. Viewed as an unspiritual phenomenon,

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divine

◦ Sacred 神聖的





DIVINE

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the Seven Master Spirits.

- 七個主位之靈 vs 七主位之靈 vs 七主位靈 vs 七主靈
- 15:9.5 (177.4) 2. The reflective-service circuit of the seven Reflective Spirits in each superuniverse.
- The Seven Supreme Power Directors VS seven Supreme Power Directors
- 七个至高力量主管者 七至高力量主管者

associates

- 2:1.11 (35.4) Divinity and eternity the Father shares with large numbers of the higher Paradise beings, but we question whether infinity and consequent universal primacy is fully shared with any save his co-ordinate **associates** of the Paradise Trinity. Infinity of personality must, perforce, embrace all finitude of personality; hence the truth—literal truth—of the teaching which declares that “In Him we live and move and have our being.” That fragment of the pure Deity of the Universal Father which indwells mortal man *is* a part of the infinity of the First Great Source and Center, the Father of Fathers.
- 同伴、夥伴、伙伴

- 0:8.11 (12.2) The Creator Sons in the Deity association of God the Sevenfold provide the mechanism whereby the mortal becomes immortal
- and the finite attains the embrace of the infinite. The Supreme Being provides the technique for the power-personality mobilization, the divine synthesis, of all these manifold transactions, thus enabling the finite to attain the absonite and, through other possible future actualizations, to attempt the attainment of the Ultimate. The Creator Sons and their associated Divine Ministers are participants in this supreme mobilization, but the Ancients of Days and the Seven Master Spirits are probably eternally fixed as permanent administrators in the grand universe.

有「主」的話，用「協同」

- Associate Circuit Supervisors
- associate force organizers
- Associate Inspectors
- Associate Master Force Organizers
- Associate Power Directors
- Associate Registrars
- Associate Transcendental Master Force Organizers

God-consciousness

- 1:2.4 1. The intellectual capacity for knowing God — **God-consciousness.**
- 知曉神的智性能力 —— 對神的意識
- ~~知曉神的智性能力 —— 覺知神~~
- 知曉神的智性能力 —— 神意識
- 1:2.5 2. The spiritual urge to find God — **God-seeking.**
- 1:2.5 2. 尋找神的靈性驅策力 —— 尋求神。
- 1:2.6 3. The personality **craving** to be like God — the wholehearted **desire** to do the Father's will.
- 1:2.6 3. 渴求像神一樣的人格 —— 履行上父之意志的全心渴望。

- 1:0.5 (22.2) Urantia mortals can hardly hope to be perfect in the infinite sense, but it is entirely possible for human beings, starting out as they do on this planet, to attain the supernal and divine goal which the infinite God has set for mortal man; and when they do achieve this destiny, they will, in all that pertains to self-realization and mind attainment, be just as replete in their sphere of divine perfection as God himself is in his sphere of infinity and eternity. Such perfection may not be universal in the material sense, unlimited in intellectual grasp, or final in spiritual experience, but it is final and complete in all finite aspects of divinity of will, perfection of personality motivation, and **God-consciousness**.
- 1:0.5 (22.2) 玉苒廈的凡人很難指望在無限意義上達到完美，但是像他們在這星球上所著手進行的，人類完全有可能達到無限之神為凡人所設置的超凡神聖目標；當他們真正完成這天命時，在所有與自我實現和心智成就相關方面，他們將在他們的神聖完美領域中完備，就如同神在其無限永恆領域中完備一樣。這完美性可能在物質意義上並非是普遍的，在智性理解上並非是無限制的，在靈性體驗上也並非是終極的，但是在意志的神性、人格動機的完美和**神意識(God-consciousness)**之所有有限方面上，它都是最終且完整的。

- 0:12.13 (17.2) We are fully cognizant of the difficulties of our assignment; we recognize the impossibility of fully translating the language of the concepts of divinity and eternity into the symbols of the language of the finite concepts of the mortal mind. But we know that there dwells within the human mind a fragment of God, and that there sojourns with the human soul the Spirit of Truth; and we further know that these spirit forces conspire to enable material man to grasp the reality of spiritual values and to comprehend the philosophy of universe meanings. But even more certainly we know that these spirits of the Divine Presence are able to assist man in the spiritual appropriation of all truth contributory to the enhancement of the ever-progressing reality of personal religious experience—God-consciousness.

- 這些真理有助於提升不斷進展的個人宗教經驗之實相——神意識。

- 1:7.6 (31.6) The higher concepts of universe personality imply: identity, self-consciousness, self-will, and possibility for self-revelation.
- Notwithstanding the infinity of the stupendous manifestations of the Father's eternal and universal personality, he is unqualifiedly self-conscious of both his infinity and eternity; likewise he knows fully his perfection and power. He is the only being in the universe, aside from his divine co-ordinates, who experiences a perfect, proper, and complete appraisal of himself.

- 1:1.3 (22.6) When you have once become truly God-conscious, after you really discover the majestic Creator and begin to experience the realization of the indwelling presence of the divine controller, then, in accordance with your enlightenment and in accordance with the manner and method by which the divine Sons reveal God, you will find a name for the Universal Father which will be adequately expressive of your concept of the First Great Source and Center. And so, on different worlds and in various universes, the Creator becomes known by numerous appellations, in spirit of relationship all meaning the same but, in words and symbols, each name
- 在你真正地發現偉大的造物主並開始體驗到神聖管理者之內駐臨在的實現後，當你一旦真正成為具有對神的意識時
- 在你真正地發現偉大的造物主並開始體驗到神聖管理者之內駐臨在的實現後，當你一旦真正具有神意識

- 5. The Consciousness of God
- 5:5.1 (68.4) Morality has its origin in the reason of self-consciousness; it is superanimal but wholly evolutionary. Human evolution embraces in its unfolding all endowments antecedent to the bestowal of the Adjusters and to the pouring out of the Spirit of Truth. But the attainment of levels of morality does not deliver man from the real struggles of mortal living. Man's physical environment entails the battle for existence; the social surroundings necessitate ethical adjustments; the moral situations require the making of choices in the highest realms of reason; the spiritual experience (having realized God) demands that man find him and sincerely strive to be like him.