

# Concepts: **Meaning/Value**

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## Introduction: **Meaning/Value**

[Let's look closely at the concepts of **meaning** and **value**. We'll discuss the definition of the terms (Fact), and how The Urantia Book uses the words with respect to conceptual frameworks and relatively within those frameworks (Knowledge). We'll expand our understanding of the importance of **meaning** and **value** to spiritual growth and how that very growth will change and expand our comprehension of these terms (Wisdom). And we will reflect upon our new understanding, appreciating how we might wisely apply this knowledge as we evaluate the potentials of our lives and choose paths that glorify God (Living Truth).]

[Throughout this paper I will color code the text to draw the reader's attention to the significance of what is being discussed.]

Black identifies sections that support the topic of discussion, eg setting time and place, adding context, etc. This in no way suggests that the text does not have special import or spiritual stature, but notes that it is only structurally relevant to the topic of discussion.

Green is used to identify text that I find has special import in expanding understanding, e.g. developing relationships of ideas/ideals, discussing fundamental concepts, etc.

Blue is use for text that is of special or high spiritual stature, e.g. the words of Christ Michael, discussions revealing pathways to personal spiritual growth.

[My commentary will be bracketed and colored purple.

Each major section will begin by defining our terms. What we will achieve is first an understanding of the clearest dictionary use of these terms at the time of the revelation and how usage has changed the definitions over the past 80 years. The most learned factual definition of **meaning** and **value** during the period that The Urantia Book was first revealed would have been Websters Dictionary 1924 Ed. The truest current usage is best depicted by online sources — examples are dictionary.com and merriam-webster.com.

Several of the selections taken from The Urantia Book are used more than once. Generally these are some of the exceptional gems of the revelation. The repetitions are included as they accentuate and give greater depth and breadth to the central idea under discussion.

All major sections will also include an extensive selection of “Examples” of the actual use of the major theme in the Urantia papers. The Urantia Book commonly approaches topics from many different viewpoints, fostering conceptual unity from diversity of presentation and associations. Certainly spiritual gems are scattered throughout these “Examples” , but also, just allow you mind to become comfortable with the discussion of high spiritual concepts as you read through these selections. The specific topics in each major section will then be considered in relation to particularly associated selections from the Urantia Book, with the purpose of augmenting wisdom from the mindful consideration of increased knowledge, generating spiritual insight from cooperative mediation of the topic in association with the indwelling Thought Adjuster, and fostering personal spiritual growth.]

## Ideas

## Perfection

1:0.3 (21.3) The enlightened worlds all recognize and worship the Universal Father, the eternal maker and infinite upholder of all creation. 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. God-knowing creatures have only one supreme ambition, just one consuming desire, and that is to become, as they are in their spheres, like him as he is in his Paradise perfection of personality and in his universal sphere of righteous supremacy. From the Universal Father, who inhabit eternity there has gone for the supreme mandate, "Be you perfect, even as I am perfect." In love and mercy the messengers of Paradise have carried this divine exhortation down through the ages and out through the universes, even to such lowly animal-origin creatures as the human races of Urantia.

1:0.4 (22.1) 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. This possibility of the attainment of divine perfection is the final and certain destiny of all of man's eternal spiritual progress.

1:0.5 (21.2) 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.

1:0.6 (22.3) This is the true **meaning** of that divine command, "Be you perfect even as I am perfect. "which ever urges mortal man onward and beckons him inward in that long and fascinating struggle for the attainment of higher and higher levels of spiritual **values** and true universe **meanings**. This sublime search for the God of universes is the supreme adventure of the inhabitants of all the worlds of time and space.

[The Urantia Book teaches that the final and certain destiny of all mortal beings is eternal spiritual progress. The one supreme ambition and consuming desire, is to find and know God. We seek to live our lives as God would, as Jesus did, as replete in divine perfection on our spheres, as God is perfect in infinity and eternity. So what are these universal **values** and spiritual **meanings** we hope to recognize and attain? How do we learn to incorporate that understanding into the choices that our life experience —

our experiential reality — presents us? How do we use this wisdom, gained from melding knowledge and experience, to achieve the self-realization and mind attainment required to create in ourselves all finite aspects of divinity of will, perfection of personality motivation, and God consciousness?

In this “Concepts Paper” we will discuss and clarify our common understanding of “meaning” and “values” and discuss their relationship to the various stages of the Ascension career. Look at what the Divine Counselor goes on to tell us.]

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.

2:0.3 (33.3) In all our efforts to enlarge and spiritualize the human concept of God, we are tremendously handicapped by the limited capacity of the mortal mind. We are also seriously handicapped in the execution of our assignment by the limitations of language and by the poverty of material which can be utilized for purposes of illustration or comparison in our efforts to portray divine values and to present spiritual meanings to the finite, mortal mind of man. All our efforts to enlarge the human concept of God would be well-nigh futile except for the fact that the mortal mind is indwelt by the bestowed Adjuster of the Universal Father and is pervaded by the Truth Spirit of the Creator Son. Depending, therefore, on the presence of these divine spirits within the heart of man for assistance in the enlargement of the concept of God, I cheerfully undertake the execution of my mandate to attempt the further portrayal of the nature of God to the mind of man.

3:5.16 (52.2) The full appreciation of truth, beauty, and goodness is inherent in the perfection of the divine universe. The inhabitants of the Havona worlds do not require the potential of relative value levels as a choice stimulus; such perfect beings are able to identify and choose the good in the absence of all contrastive and thought-compelling moral situations. But all such perfect beings are, in moral nature and spiritual status, what they are by virtue of the fact of existence. They have experientially earned advancement only within their inherent status. Mortal man earns even his status as an ascension candidate by his own faith and hope. Everything divine which the human

mind grasps and the human soul acquires is an experiential attainment; it is a reality of personal experience and is therefore a unique possession in contrast to the inherent goodness and righteousness of the inerrant personalities of Havona.

[The immortal soul of morontia status derives from and is the initiation of a unique reality of progressive personality spiritual attainment — personality of will dignity (free will choice), manifesting spirit **value** in cooperation with the Adjuster and the Spirit of Truth.]

16:6.5 (192.1) The cosmic mind unfailingly responds (recognizes response) on three levels of universe reality. These responses are self-evident to clear-reasoning and deep-thinking minds. These levels of reality are:

1. Causation—the reality domain of the physical senses, the scientific realms of logical uniformity, the differentiation of the factual and the nonfactual, reflective conclusions based on cosmic response. This is the mathematical form of the cosmic discrimination.
2. Duty—the reality domain of morals in the philosophic realm, the arena of reason, the recognition of relative right and wrong. This is the judicial form of the cosmic discrimination.
3. Worship—the spiritual domain of the reality of religious experience, the personal realization of divine fellowship, the recognition of spirit **values**, the assurance of eternal survival, the ascent from the status of servants of God to the joy and liberty of the sons of God. This is the highest insight of the cosmic mind, the reverential and worshipful form of the cosmic discrimination. 16:6.6-8 (192.2-4)

16:6.9 (192.5) These scientific, moral, and spiritual insights, these cosmic responses, are innate in the cosmic mind, which endows all will creatures. The experience of living never fails to develop these three cosmic intuitions; they are constitutive in the self-consciousness of reflective thinking. But it is sad to record that so few persons on Urantia take delight in cultivating these qualities of courageous and independent cosmic thinking.

16:6.10 (192.6) In the local universe mind bestowals, these three insights of the cosmic mind constitute the a priori assumptions which make it possible for man to function as a rational and self-conscious personality in the realms of science, philosophy, and religion. Stated otherwise, the recognition of the reality of these three manifestations of the Infinite is by a cosmic technique of self-revelation. Matter-energy is recognized by the mathematical logic of the senses; mind-reason intuitively knows its moral duty; spirit-faith (worship) is the religion of the reality of spiritual experience. These three basic factors in reflective thinking may be unified and co-ordinated in personality development, or they may become disproportionate and virtually unrelated in their respective functions. But when they become unified, they produce a strong character consisting in the correlation of a factual science, a moral philosophy, and a genuine

religious experience. And it is these three cosmic intuitions that give objective validity, reality, to man's experience in and with things, **meanings**, and **values**.

[So personality can "recognize response", evaluate, reality in three primary phases.

1. Things – the environment dominated by sensory information and conditioned by knowledge of the laws of nature and the experience of how things react and interact — help determine causation.
2. **Meanings** – the appreciative discrimination of morals and conduct — evolve duty as a basis for character growth.
3. **Values** – the increasingly spiritual decisions made by personality in association with the Father Fragments, eventuates in the recognition of spiritual **values** — a basis of universal spiritual status through worship and faith in choosing that God's will be done as your personal experience.

As evolving personality associates and unifies these reality levels of the cosmic mind, a new spiritual being is actualized as a Son of God, an Ascension Pilgrim.]

16:8.15 (195.2) The Urantia type of human personality may be viewed as functioning in a physical mechanism consisting of the planetary modification of the Nebadon type of organism belonging to the electrochemical order of life activation and endowed with the Nebadon order of the Orvonton series of the cosmic mind of parental reproductive pattern. The bestowal of the divine gift of personality upon such a mind-endowed mortal mechanism confers the dignity of cosmic citizenship and enables such a mortal creature forthwith to become reactive to the constitutive recognition of the three basic mind realities of the cosmos:

1. The mathematical or logical recognition of the uniformity of physical causation.
2. The reasoned recognition of the obligation of moral conduct.
3. The faith-grasp of the fellowship worship of Deity, associated with the loving service of humanity. 16:8.16-18 (195.3-5)

16:9.3 (195.9) If mortal man fails to survive natural death, the real spiritual **values** of his human experience survive as a part of the continuing experience of the Thought Adjuster. The personality **values** of such a nonsurvivor persist as a factor in the personality of the actualizing Supreme Being. Such persisting qualities of personality are deprived of identity but not of experiential **values** accumulated during the mortal life in the flesh. The survival of identity is dependent on the survival of the immortal soul of morontia status and increasingly divine **value**. Personality identity survives in and by the survival of the soul.

[We are a mind endowed mortal mechanism (i.e. transient), Nebadon energy pattern endowed with Nebadon cosmic mind pattern, and bestowed with the Fathers gift of

personality. We are actuals only with respect to unique personality status — cosmic citizenship. Potentially, we are Sons of God, beings of will dignity, destined to achieve personality recognition of God, divine status on Paradise and service in the Corp of Finality in eternity.]

9:4.5 (102.5) Cosmic force responds to mind even as cosmic mind responds to spirit. Spirit is divine purpose, and spirit mind is divine purpose in action. Energy is thing, mind is **meaning**, spirit is **value**. Even in time and space, mind establishes those relative relationships between energy and spirit which are suggestive of mutual kinship in eternity.

energy / thing      mind / **meaning**      spirit / **value**

9:4.6 (102.6) Mind transmutes the **values** of spirit into the **meanings** of intellect; volition has power to bring the **meanings** of mind to fruit in both the material and spiritual domains. The Paradise ascent involves a relative and differential growth in spirit, mind, and energy. The personality is the unifier of these components of experiential individuality.

34:7.2 (382.2) Evolutionary mortals inhabiting normal worlds of spiritual progress do not experience the acute conflicts between the spirit and the flesh which characterize the present-day Urantia races. But even on the most ideal planets, pre-Adamic man must put forth positive efforts to ascend from the purely animalistic plane of existence up through successive levels of increasingly intellectual **meanings** and higher spiritual **values**.

[One should consider mind as a ministry of the Infinite Spirit. A gift that enables personality to self-recognize **meaning** and **value** in the experiences of living and to actualize the morontia soul and the subsequent evolutionary spirit being as a result of that effort. Volition — free will choice — is a quality of personality that is directly bestowed by God. It is through the dominance of finite mind, by the unique mortal's "positive efforts", in association with the Thought Adjuster, that the decision "it is my will that God's will be done" transcends the mortal animal status and results in the soul of eternity destiny.]

56:10.9 (646.10) The worlds settled in light and life are so fully concerned with the comprehension of truth, beauty, and goodness because these quality **values** embrace the revelation of Deity to the realms of time and space. The **meanings** of eternal truth make a combined appeal to the intellectual and spiritual natures of mortal man. Universal beauty embraces the harmonious relations and rhythms of the cosmic creation; this is more distinctly the intellectual appeal and leads towards unified and synchronous comprehension of the material universe. Divine goodness represents the

revelation of infinite values to the finite mind, therein to be perceived and elevated to the very threshold of the spiritual level of human comprehension.

[56:10.13 (647.4) ... truth - the living spirit relationship of all things and all beings as they are co-ordinated in the eternal ascent Godward.

56:10.17 (647.8) ... beauty is the recognition of the reflection of the Isle of Paradise in the material creation...

56:10.12 (647.3) Goodness is the mental recognition of the relative values of the diverse levels of divine perfection.

These brief definitions of truth, beauty and goodness bely a depth of comprehension that impinges directly upon personality recognition of Deity. Bounded by status achievement and personal spiritual capacity, the personal experiential understanding of these dominant personality characteristics of God the Father will define the individual measure of God-consciousness that we create and display in the Supremacy and in our onward Paradise journey. As unified by our personalities, they will reflect our unique expression of God's love].

103:7.13 (1139.5) Reason is the act of recognizing the conclusions of consciousness with regard to the experience in and with the physical world of energy and matter. Faith is the act of recognizing the validity of spiritual consciousness — something which is incapable of other mortal proof. Logic is the synthetic truth-seeking progression of the unity of faith and reason and is founded on the constitutive mind endowments of mortal beings, the innate recognition of things, meanings, and values.

100:1.8 (1095.3) Religious habits of thinking and acting are contributory to the economy of spiritual growth. One can develop religious predispositions toward favorable reaction to spiritual stimuli, a sort of conditioned spiritual reflex. Habits which favor religious growth embrace cultivated sensitivity to divine values, recognition of religious living in others, reflective meditation on cosmic meanings, worshipful problem solving, sharing one's spiritual life with one's fellows, avoidance of selfishness, refusal to presume on divine mercy, living as in the presence of God. The factors of religious growth may be intentional, but the growth itself is unvaryingly unconscious.

100:2.2 (1095.6) Spiritual growth is first an awakening to needs, next a discernment of meanings, and then a discovery of values. The evidence of true spiritual development consists in the exhibition of a human personality motivated by love, activated by unselfish ministry, and dominated by the wholehearted worship of the perfection ideals of divinity. And this entire experience constitutes the reality of religion as contrasted with mere theological beliefs.

100:2.4 (1096.1) Spirituality becomes at once the indicator of one's nearness to God and the measure of one's usefulness to fellow beings. Spirituality enhances the ability to discover beauty in things, recognize truth in meanings, and discover goodness in

**values**. Spiritual development is determined by capacity therefor and is directly proportional to the elimination of the selfish qualities of love.

[The “habits which favor religious growth” are wonderful examples of the reflection and discernment of mind associating causation, duty and worship to affect spiritual growth. If you truly wish to pursue this evolutionary path of divinity perfection, you will learn to make plans, choose, and act in ways that actualize spirit **value**. Let God's love be sanctioned to light and clarify the decisions of personality to allow thoughts of “I want”, “I wish”, and “I need” to dissipate in the shining joy of “God’s will be done”.]

100:2.5 (1096.2) Actual spiritual status is the measure of Deity attainment, Adjuster attunement. The achievement of finality of spirituality is equivalent to the attainment of the maximum of reality, the maximum of Godlikeness. Eternal life is the endless quest for infinite **values**.

100:2.8 (1096.5) After such spiritual attainment, whether secured by gradual growth or specific crisis, there occurs a new orientation of personality as well as the development of a new standard of **values**. Such spirit-born individuals are so remotivated in life that they can calmly stand by while their fondest ambitions perish and their keenest hopes crash; they positively know that such catastrophes are but the redirecting cataclysms which wreck one’s temporal creations preliminary to the rearing of the more noble and enduring realities of a new and more sublime level of universe attainment.

111:3.4 (1219.3) Both the human mind and the divine Adjuster are conscious of the presence and differential nature of the evolving soul — the Adjuster fully, the mind partially. The soul becomes increasingly conscious of both the mind and the Adjuster as associated identities, proportional to its own evolutionary growth. The soul partakes of the qualities of both the human mind and the divine spirit but persistently evolves toward augmentation of spirit control and divine dominance through the fostering of a mind function whose **meanings** seek to co-ordinate with true spirit **value**.

[Jesus's discussion with Ganid about the differences between animal and human mind helps to clarify how personality free will choice is the pathway of spiritual progression. Achieving the functioning of the adjutants of worship and wisdom allows the nonpersonal spirit of God to function in man's mind, enabling personality to spiritually discriminate between choices and then to incorporate spiritual **meanings** and **values** into the growth of a morontial soul.]

130:2.8 (1431.3) 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. 103:2.9 (1431.4) The next day Ganid talked all this over with his father, and it was in answer to Gonad’s question

That Jesus explained that “human wills which are fully occupied with passing only upon temporal decisions

having to do with the material problems of animal existence are doomed to perish in time. Those who make wholehearted moral decisions and unqualified spiritual choices are thus progressively identified with the indwelling and divine spirit, and thereby are they increasingly transformed into the values of eternal survival - unending progression of divine service.”

196:3.10 (2094.9) The human mind does not create real values; human experience does not yield universe insight. Concerning insight, the recognition of moral values and the discernment of spiritual meanings, all that the human mind can do is to discover, recognize, interpret, and choose.

196:3.17 (2095.1) Moral evaluation with a religious meaning - spiritual insight - connotes the individual’s choice between good and evil, truth and error, material and spiritual, human and divine, time and eternity. Human survival is in great measure dependent on consecrating the human will to the choosing of those values selected by this spirit-value sorter - the indwelling interpreter and unifier.

196:3.2 (2094.1) There are just three elements in universal reality: fact, idea, and relation. The religious consciousness identifies these realities as science, philosophy, and truth. Philosophy would be inclined to view these activities as reason, wisdom, and faith - physical reality, intellectual reality, and spiritual reality. We are in the habit of designating these realities as thing, meaning, and value.

	energy / thing	mind / meaning	spirit/ value
Elements of Universal Reality:	Fact	Idea	Relation
Midwayers view as	Thing	Meaning	Value

Religious Consciousness Identifies Philosophy views as or restated as Reality	Science Reason Physical Reality	Philosophy Wisdom Intellectual Reality	Truth Faith Spiritual
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5:2.2 (64.5) Sooner or later, God is destined to be comprehended as the reality of **values**, the substance of **meanings**, and the life of truth.

**[Organizing threads of understanding:**

- Thought Adjusters are fragments of Absolute divinity.
- Thought Adjusters reside in the minds of mortals.
- God’s relationship with mortal beings is personal.
- Mortal mind responds to, recognizes, three levels of universal reality.
  - Causation – the differentiation of the factual and the nonfactual
    - mathematical or logical form of the cosmic discrimination
  - Duty – the recognition of relative right and wrong
    - judicial form of the cosmic discrimination
  - Worship – the recognition of spirit **values** – “The faith-grasp of the fellowship worship of Deity, associated with the loving service of humanity” 16:8.16-18 (195.3-5)
    - reverential and worshipful form of the cosmic discrimination
- Cosmic discrimination by the human mind, personal choice, adds **meaning** to personal experience – and results in the recognition of **value**.
- The morontial soul is the cocreational entity crafted by relationship between the Divine Indwelling Adjuster and the mortal personality as the mortal mind “evolves toward augmentation of moral choice and spiritual attainment” 111:3.4 (1219.3), doing the will of God.]

[Let’s begin by defining our terms. What we will achieve is first an understanding of the clearest dictionary use of these terms at the time of the revelation and how usage has changed the definitions since The Urantia Book was published.]

**Meaning**

\*Complete definitions of terms from the following sources are in the Index.  
 Websters Dictionary 1924  
 merriam-webster.com  
 dictionary.com

## Meaning Definition Edited:

That which is meant or intended; intent; purpose; aim; object

That which one intends to convey by an act

Hence, sense; significance

Knowledge; understanding

The psychological context of anything; the body of habitually associated ideas; that which a thing suggests

The connotation of a word or phrase; the intention of a term

The end, purpose or significance of something

implied or explicit significance

important or worthwhile quality

sense, signification, import, gist, thrust, drift, implication, tenor, message, essence, substance, purport, intention.

definition, sense, explanation, denotation, connotation, interpretation, nuance.

intend, design; destine, predestine.

entail, involve, necessitate, lead to, result in, give rise to, bring about, cause, engender, produce.

matter, be important, be significant.

presage, portend, foretell, augur, promise, foreshadow, herald, signal, bode

the idea that is represented

the idea that is expressed

purport

import

aim

significant quality

the logical connotation of a word or phrase

the logical denotation or extension of a word or phrase

[Next we will become knowledgeable about how the concept term is used within The Urantia Book itself. We will look at nouns that reference similar concepts. We will review selections from the book that use adjectives to describe the term, and qualifiers to help us better understand the relationships and context as the word is used. Examples from The Urantia Book are presented in a manner to help guide the reader in understanding how **meaning** relates to personality growth during the Paradise Ascension path – material, morontial, spiritual, and divine.]

## DEFINITIONS FROM THE URANTIA BOOK:

100:3.4 (1097.1) **Meaning** is something which experience adds to **value**; it is the appreciative consciousness of **values**.... [Perhaps my favorite definition of **meaning**.]

111:4.2 (1220.1) **Meanings** are derived from a combination of recognition and understanding. **Meanings** are nonexistent in a wholly sensory or material world. **Meanings** and **values** are only perceived in the inner or supermaterial spheres of human experience.

## NOUNS

196:3.2 (2094.1) idea, philosophy, wisdom, reality

-There are just three elements in universal reality: fact, idea, and relation. The religious consciousness identifies these realities as science, philosophy, and truth. Philosophy would be inclined to view these activities as reason, wisdom, and faith — physical reality, intellectual reality, and spiritual reality. We are in the habit of designating these realities as thing, **meaning**, and **value**.

## ADJECTIVES

16:8.12 (194.12) universe

-Cosmic insight, the grasp of universe **meanings**.

43:9.5 (495.7) divine

-And on that day when you are prepared to leave Edentia for the Salvington career, you will pause and look back on one of the most beautiful and most refreshing of all your epochs of training this side of Paradise. But the glory of it all augments as you ascend inward and achieve increased capacity for enlarged appreciation of divine **meaning** and spiritual **values**.

56:9.11 (645.6) absolute

-The Universal Father is the explanation of universal unity as it must be supremely, even ultimately, realized in the postultimate unity of absolute **values** and **meanings** — unqualified Reality.

56:10.18 (648.1) Truth

-Physical matter is the time-space shadow of the Paradise energy-shining of the absolute Deities. Truth **meanings** are the mortal-intellect repercussions of the eternal word of Deity — the time-space comprehension of supreme concepts. The goodness **values** of divinity are the merciful ministries of the spirit personalities of the Universal, the Eternal, and the Infinite to the time-space finite creatures of the evolutionary spheres.

111:2.2 (1217.6) divine

-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.

## QUALIFIERS

6:0.3 (73.3) spiritual, volitional, purposeful, personal

-The Eternal Son is the spiritual personalization of the Paradise Father's universal and infinite concept of divine reality, unqualified spirit, and absolute personality. And thereby does the Son constitute the divine revelation of the creator identity of the Universal Father. The perfect personality of the Son discloses that the Father is actually the eternal and universal source of all the meanings and values of the spiritual, the volitional, the purposeful, and the personal.

## EXAMPLES FROM THE URANTIA BOOK:

Things That Have Meaning:

### Material

54:0.1 (613.1) evil, error, sin, and iniquity

-EVOLUTIONARY man finds it difficult fully to comprehend the significance and to grasp the meanings of evil, error, sin, and iniquity. Man is slow to perceive that contrastive perfection and imperfection produce potential evil; that conflicting truth and falsehood create confusing error; that the divine endowment of freewill choice eventuates in the divergent realms of sin and righteousness; that the persistent pursuit of divinity leads to the kingdom of God as contrasted with its continuous rejection, which leads to the domains of iniquity.

63:0.3 (711.3) names

-Andon is the Nebadon name which signifies "the first Fatherlike creature to exhibit human perfection hunger."

Fonta signifies "the first Sonlike creature to exhibit human perfection hunger." Andon and Fonta never knew

these names until they were bestowed upon them at the time of fusion with their Thought Adjusters. Throughout

their mortal sojourn on Urantia they call each other Sonta-an and Santa-en, Sonta-an and meaning "loved by

mother, "Sonta-en signify "love by father." They gave themselves these names, and the meanings are significant of their mutual regard and affection.

101:6.5 (1112.1) enthusiasm, zeal, and courage

-But true religion is a living love, a life of service. The religionist's detachment from much that is purely temporal and trivial never leads to social isolation, and it should not destroy the sense of humor. Genuine religion takes nothing away from human existence, but it does add new meanings to all of life; it generates new types of enthusiasm, zeal, and courage.

102:2.5 (1120.2) facts

-Even the discoveries of science are not truly real in the consciousness of human experience until they are unraveled and correlated, until their relevant facts actually become meaning through encirclement in the thought streams of mind.

111:6.7 (1222.6) ideas

-The expansion of material knowledge permits a greater intellectual appreciation of the meanings of ideas and the values of ideals.

112:1.17 (1227.7) concept of the personality

-But the concept of the personality as the meaning of the whole of the living and functioning creature means much more than the integration of relationships; it signifies the unification of all factors of reality as well as co-ordination of relationships.

118:10.14 (1306.3) philosophy

-Semicivilized man is beginning to unlock the storehouse of the secrets of the natural realms, and his science is slowly but effectively destroying his superstitions while at the same time providing a new and enlarged factual basis for the comprehension of the meanings of philosophy and the values of true spiritual experience.

130:4.7 (1434.6) Life

-Life is an adaptation of the original cosmic causation to the demands and possibilities of universe situations, and it comes into being by the action of the Universal Mind and the activation of the spirit spark of the God who is spirit. The meaning of life is its adaptability; the value of life is its progressability — even to the heights of God-consciousness.

134:5.16 (1490.2) sovereignties

-Citizens are not born for the benefit of governments; governments are organizations created and devised for the benefit of men. There can be no end to the evolution of political sovereignty short of the appearance of the government of the sovereignty of all men. All other sovereignties are relative in value, intermediate in meaning, and subordinate in status.

149:6.3 (1675.4) fear of the Lord

-“The ‘fear of the Lord’ has had different meanings in the successive ages, coming up from fear, through anguish and dread, to awe and reverence. And now from reverence I would lead you up, through recognition, realization, and appreciation, to love. When man recognizes only the works of God, he is led to fear the Supreme; but when man begins to understand and experience the personality and character of the living God, he is led increasingly to love such a good and perfect, universal and eternal Father. And it is just this changing of the relation of man to God that constitutes the mission of the Son of Man on earth.

155:3.4 (1727.4) Master’s pronouncement concerning unselfish service for one’s fellows

-Increasingly they learned from Jesus to look upon human personalities in terms of their possibilities in time and in eternity. They learned that many souls can best be led to love the unseen God by being first taught to love their brethren whom they can see. And it was in this connection that new meaning became attached to the Master’s pronouncement concerning unselfish service for one’s fellows: “Inasmuch as you did it to one of the least of my brethren, you did it to me.”

159:5.17 (1771.1) salt, leaven, fishing, and little children

-In all his teaching Jesus unfailingly avoided distracting details. He shunned flowery language and avoided the mere poetic imagery of a play upon words. He habitually put large meanings into small expressions. For purposes of illustration Jesus reversed the current meanings of many terms, such as salt, leaven, fishing, and little children. He most effectively employed the antithesis, comparing the minute to the infinite and so on. His pictures were striking, such as, “The blind leading the blind.” But the greatest strength to be found in his illustrative teaching was its naturalness. Jesus brought the philosophy of religion from heaven down to earth. He portrayed the elemental needs of the soul with a new insight and a new bestowal of affection.

160:1.5 (1773.2) meaning

-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.

166:3.7 (1829.4) Jesus’ early declaration

-Slowly the apostles and many of the disciples were learning the meaning of Jesus’ early declaration: “Unless you are born again, born of the spirit, you cannot enter the kingdom of God.” Nevertheless, to all who are honest of heart and sincere in faith, it remains eternally true: “Behold, I stand at the doors of men’s hearts and knock, and if

any man will open to me, I will come in and sup with him and will feed him with the bread of life; we shall be one in spirit and purpose, and so shall we ever be brethren in the long and fruitful service of the search for the Paradise Father." And so, whether few or many are to be saved altogether depends on whether few or many will heed the invitation: "I am the door, I am the new and living way, and whosoever wills may enter to embark upon the endless truth-search for eternal life."

170:2.7 (1860.2) Man's mortal sojourn on earth

-Jesus taught that eternal realities were the result (reward) of righteous earthly striving. Man's mortal sojourn on earth acquired new **meanings** consequent upon the recognition of a noble destiny.

180:5.1 (1949.3) Spirit of Truth

-The new helper which Jesus promised to send into the hearts of believers, to pour out upon all flesh, is the Spirit of Truth. This divine endowment is not the letter or law of truth, neither is it to function as the form or expression of truth. The new teacher is the conviction of truth, the consciousness and assurance of true **meanings** on real spirit levels. And this new teacher is the spirit of living and growing truth, expanding, unfolding, and adaptive truth.

180:5.3 (1949.5) Wisdom

-comprises the consciousness of knowledge elevated to new levels of **meaning** and activated by the presence of the universe endowment of the adjutant of wisdom.

Morontial

47:5.3 (536.1) morontia mota and mortal logic

-Mansonia the third is a world of great personal and social achievement for all who have not made the equivalent of these circles of culture prior to release from the flesh on the mortal nativity worlds. On this sphere more positive educational work is begun. The training of the first two mansion worlds is mostly of a deficiency nature - negative - in that it has to do with supplementing the experience of the life in the flesh. On this third mansion world the survivors really begin their progressive morontia culture. The chief purpose of this training is to enhance the understanding of the correlation of morontia mota and mortal logic, the co-ordination of morontia mota and human philosophy. Surviving mortals now gain practical insight into true metaphysics. This is the real introduction to the intelligent comprehension of cosmic **meanings** and universe interrelationships. The culture of the third mansion world partakes of the nature of the postbestowal Son age of a normal inhabited planet.

Spiritual

56:10.18 (648.1) Truth

-Truth **meanings** are the mortal-intellect repercussions of the eternal word of Deity - the time-space comprehension of supreme concepts.

118:9.9 (1304.2) God the Supreme/ truth

-God the Supreme is the personalization of all universe experience, the focalization of all finite evolution, the maximization of all creature reality, the consummation of cosmic wisdom, the embodiment of the harmonious beauties of the galaxies of time, the truth of cosmic mind **meanings**, and the goodness of supreme spirit **values**.

Absolute/Divine

0:2.11 (4.5) GOD

-The word GOD is used, in these papers, with the following **meanings**:

0:2.12 (4.6) 1. God the Father—Creator, Controller, and Upholder. The Universal Father, the First Person of Deity.

0:2.13 (4.7) 2. God the Son—Co-ordinate Creator, Spirit Controller, and Spiritual Administrator. The Eternal Son, the Second Person of Deity.

0:2.14 (4.8) 3. God the Spirit—Conjoint Actor, Universal Integrator, and Mind Bestower. The Infinite Spirit, the Third Person of Deity.

0:2.15 (4.9) 4. God the Supreme—the actualizing or evolving God of time and space. Personal Deity associatively realizing the time-space experiential achievement of creature-Creator identity. The Supreme Being is personally experiencing the achievement of Deity unity as the evolving and experiential God of the evolutionary creatures of time and space.

0:2.16 (4.10) 5. God the Sevenfold—Deity personality anywhere actually functioning in time and space. The personal Paradise Deities and their creative associates functioning in and beyond the borders of the central universe and power-personalizing as the Supreme Being on the first creature level of unifying Deity revelation in time and space. This level, the grand universe, is the sphere of the time-space descension of Paradise personalities in reciprocal association with the time-space ascension of evolutionary creatures.

0:2.17 (4.11) 6. God the Ultimate—the eventuating God of supertime and transcended space. The second experiential level of unifying Deity manifestation. God the Ultimate implies the attained realization of the synthesized absonite-superpersonal, time-space-transcended, and eventuated-experiential **values**, co-ordinated on final creative levels of Deity reality.

0:2.18 (4.12) 7. God the Absolute—the experientializing God of transcended superpersonal **values** and divinity **meanings**, now existential as the Deity Absolute. This is the third level of unifying Deity expression and expansion. On

this supercreative level, Deity experiences exhaustion of personalizable potential, encounters completion of divinity, and undergoes depletion of capacity for self-revelation to successive and progressive levels of other-personalization. Deity now encounters, impinges upon, and experiences identity with, the Unqualified Absolute.

#### 0:9.3 (13.1) personality focalization and power mobilization

-The Universal Father, through the mechanism of evolutionary Deity, is actually engaged in the stupendous and amazing act of personality focalization and power mobilization, on their respective universe **meaning**-levels, of the divine reality **values** of the finite, the absonite, and even of the absolute.

[Here we first become aware that **meaning** and **value** are relative to, and best understood, within frames of reference. This concept is central to the understanding of personality growth by the technique of unifying **meaning** and **value** within spheres of comprehension, the reflective discrimination of experiential reality with respect to discernment and appreciation of potentials.]

#### 112:2.7 (1228.2) love

-In the true **meaning** of the word, love connotes mutual regard of whole personalities, whether human or divine or human and divine.

#### 118:10.18 (1306.7) providence

-To realize providence in time, man must accomplish the task of achieving perfection. But man can even now foretaste this providence in its eternity **meanings** as he ponders the universe fact that all things, be they good or evil, work together for the advancement of God-knowing mortals in their quest for the Father of all.

### The Significance of **Meaning**

6:0.3 (73.3) ...the Father is actually the eternal and universal source of all the **meanings** and **values** of the spiritual, the volitional, the purposeful, and the personal.

16:7.8 (193.7) Man's moral nature would be impotent without the art of measurement, the discrimination embodied in his ability to scrutinize **meanings**. Likewise would moral choosing be futile without that cosmic insight which yields the consciousness of spiritual **values**. From the standpoint of intelligence, man ascends to the level of a moral being because he is endowed with personality.

[God's gift of relative free will choice is integral to the concept of **meaning** and **value**.

100:2.2 (1095.6) "Spiritual growth is first an awakening to needs, next a discernment of **meanings**, and then a discovery of **values**."

196:3.10 (2094.9) "The human mind does not create real **values**; human experience does not yield universe insight. Concerning insight, the recognition of moral **values** and

the discernment of spiritual **meanings**, all that the human mind can do is to discover, recognize, interpret, and choose.”

But personality can make the decision to “do the will of God”, to work in concert with the nonpersonal fragment of Deity that indwells material mind. Cosmic insight can be achieved through personal spiritual effort. Spiritual **meaning** can be discerned by personal mind functioning with God-consciousness. Moral **values** are realized by those who choose to display the Father's love in their life experiences. For the Sons of God, the Fatherhood of God and the Brotherhood of Man is the path of supreme **meaning** and divine **value**.]

16:8.7 (194.7) The relative free will which characterizes the self-consciousness of human personality is involved in:

1. Moral decision, highest wisdom.
2. Spiritual choice, truth discernment.
3. Unselfish love, brotherhood service.
4. Purposeful co-operation, group loyalty.
5. Cosmic insight, the grasp of universe **meanings**.
6. Personality dedication, wholehearted devotion to doing the Father's will.
7. Worship, the sincere pursuit of divine **values** and the wholehearted love of the divine **Value-Giver** 16:8.8-14 (194.8-5.1)

[These represent virtual signposts on the path of spiritual ascension. Imagine yourself possessed of a “Completion of Achievement” for each of these characteristics of personality growth. Where would you be along the path toward Paradise? What would your spiritual status be? Self-consciousness is the reflective understanding of current spiritual actuality, self-revelation is an expression of free will choice identified with the divine presence of God who shares our life, and with the purpose of actualizing the highest **value** potentials of spiritual achievement, of satisfying divine perfection hunger.]

100:1.1 (1094.3) A child evaluates experience in accordance with the content of pleasure; maturity is proportional to the substitution of higher **meanings** for personal pleasure, even loyalties to the highest concepts of diversified life situations and cosmic relations.

50:5.9 (577.4) 6. The age of spiritual striving. When evolving mortals have passed through the physical, intellectual, and social stages of development, sooner or later they attain those levels of personal insight which impel them to seek for spiritual satisfactions and cosmic understandings. Religion is completing the ascent from the emotional domains of fear and superstition to the high levels of cosmic wisdom and personal spiritual experience. Education aspires to the attainment of **meanings**, and culture grasps at cosmic relationships and true **values**. Such evolving mortals are genuinely cultured, truly educated, and exquisitely God-knowing.

111:6.7 (1222.6) The expansion of material knowledge permits a greater intellectual appreciation of the **meanings** of ideas and the **values** of ideals. A human being can find truth in his inner experience, but he needs a clear knowledge of facts to apply his personal discovery of truth to the ruthlessly practical demands of everyday life.

160:5.11 (1782.2) Now are we truly forsaking the lures of the known order of existence while we unreservedly dedicate our quest to the lures of the unknown and unexplored order of the existence of a future life of adventure in the spirit worlds of the higher idealism of divine reality. And we seek for those symbols of **meanings** wherewith to convey to our fellow men these concepts of the reality of the idealism of the religion of Jesus, and we will not cease to pray for that day when all mankind shall be thrilled by the communal vision of this supreme truth. Just now, our focalized concept of the Father, as held in our hearts, is that God is spirit; as conveyed to our fellows, that God is love; 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.

[The universe has been described as one stupendous teaching program for the ascending Sons of God. Spiritual growth is relative to capacity and spiritual status, and results from mind seeking to comprehend and scrutinize **meaning**, and gain insightful experience in appreciating true spiritual **value**. We learn, we teach and we create ourselves as perfected Sons of God. The Ascension path is not just “studied” it is “walked”.]

100:3.5 (1097.2) **Values** can never be static; reality signifies change, growth. Change without growth, expansion of **meaning** and exaltation of **value**, is **valueless** — is potential evil. The greater the quality of cosmic adaptation, the more of **meaning** any experience possesses. **Values** are not conceptual illusions; they are real, but always they depend on the fact of relationships. **Values** are always both actual and potential — not what was, but what is and is to be associated, when such relationships are recognized and appreciated by mind.

101:1.4 (1105.1) Religion lives and prospers, then, not by sight and feeling, but rather by faith and insight. It consists not in the discovery of new facts or in the finding of a unique experience, but rather in the discovery of new and spiritual **meanings** in facts already well known to mankind. The highest religious experience is not dependent on prior acts of belief, tradition, and authority; neither is religion the offspring of sublime feelings and purely mystical emotions. It is, rather, a profoundly deep and actual experience of spiritual communion with the spirit influences resident within the human mind, and as far as such an experience is definable in terms of psychology, it is simply

the experience of experiencing the reality of believing in God as the reality of such a purely personal experience.

180:5.1 (1949.3) The new helper which Jesus promised to send into the hearts of believers, to pour out upon all flesh, is the Spirit of Truth. This divine endowment is not the letter or law of truth, neither is it to function as the form or expression of truth. The new teacher is the conviction of truth, the consciousness and assurance of true meanings on real spirit levels. And this new teacher is the spirit of living and growing truth, expanding, unfolding, and adaptive truth.

[Give yourself to the "... profoundly deep and actual experience of spiritual communion with the spirit influences

resident within the human mind." 101:1.4 (1105.1)! Listen to the "... the conviction of truth, the consciousness and assurance of true meanings on real spirit levels." 180:5.1 (1949.3) – the gift of our Lord Christ Michael – the Spirit of Truth! See to "recognize and appreciate" both the "actual and potential" of value choices and by "... faith and insight... discover new and spiritual meanings." 101:1.4 (1105.1) in the decisions you make in God's name. Grow!]

102:2.5 (1120.2) Even the discoveries of science are not truly real in the consciousness of human experience until they are unraveled and correlated, until their relevant facts actually become meaning through encirclement in the thought streams of mind. Mortal man views even his physical environment from the mind level, from the perspective of its psychological registry. It is not, therefore, strange that man should place a highly unified interpretation upon the universe and then seek to identify this energy unity of his science with the spirit unity of his religious experience. Mind is unity; mortal consciousness lives on the mind level and perceives the universal realities through the eyes of the mind endowment. The mind perspective will not yield the existential unity of the source of reality, the First Source and Center, but it can and sometime will portray to man the experiential synthesis of energy, mind, and spirit in and as the Supreme Being. But mind can never succeed in this unification of the diversity of reality unless such mind is firmly aware of material things, intellectual meanings, and spiritual values; only in the harmony of the triunity of functional reality is there unity, and only in unity is there the personality satisfaction of the realization of cosmic constancy and consistency.

180:5.3 (1949.5) Intelligence grows out of a material existence which is illuminated by the presence of the cosmic mind. Wisdom comprises the consciousness of knowledge elevated to new levels of meaning and activated by the presence of the universe endowment of the adjutant of wisdom.

111:4.2 (1220.1) Meanings are derived from a combination of recognition and understanding. Meanings are nonexistent in a wholly sensory or material world.

Meanings and values are only perceived in the inner or supermaterial spheres of human experience.

111:3.6 (1219.5) Mind knows quantity, reality, meanings. But quality - values - is felt. That which feels is the mutual creation of mind, which knows, and the associated spirit, which reality-izes.

[Human mind of will dignity – demonstrating the function of the mind adjutants of worship and wisdom is potentially reflective – capable of “ ... discriminating higher and moral meanings or choosing spiritual and eternal values.” For such a mind, under the direction of personality and in association with the Divine Adjuster 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.” 130:2.8 (1431.3).

Personal material mind, unifies material things, intellectual meanings, and spiritual values, and in association with the Adjusters creates – “spiritualize” – a new value and creation – the soul. Cherish your mind! Polish it with spiritual effort to keep it clear, and focus it with prayer and worship on God’s will and the Ascension path!]

#### [Organizing threads of understanding:

- Meaning has cosmic significance; Meaning is something which experience adds to value; it is the appreciative consciousness of values....100:3.4 (1097.1)
- Comprehension of meanings and values is relative within the frames of reference bounded by personality status achievement, capacity for discriminative thought, and degree of spiritual insight and is exhibited by the personality as the dedication to live the will of God.

The divine spirit makes contact with mortal man, not by feelings or emotions, but in the realm of the highest and most spiritualized thinking. It is your thoughts, not your feelings, that lead you Godward. The divine nature may be perceived only with the eyes of the mind. But the mind that really discerns God, hears the indwelling Adjuster, is the pure mind. “Without holiness no man may see the Lord.” All such inner and spiritual communion is termed **spiritual insight**. Such religious experiences result from the impress made upon the mind of man by the combined operations of the Adjuster and the Spirit of Truth as they function amid and upon the ideas, ideals, insights, and spirit strivings of the evolving sons of God. 101:1.3 (1104.6)

**Spiritual Growth** is first an awakening to needs, next a discernment of meanings, and then a discovery of values. The evidence of true spiritual development consists in the exhibition of a

human personality motivated by love, activated by unselfish ministry, and dominated by the wholehearted worship of the perfection ideals of divinity. And this entire experience constitutes the reality of religion as contrasted with mere theological beliefs. 100:2.2 (1095.6) (emphasis added by author)]

## Value

[Again, first let s define our terms.]

### Definitions

\*Complete definitions of terms from the following sources in the Index.

Websters Dictionary 1924

merriam-webster.com

dictionary.com

**Value** Definition Edited:

The quality or fact is being worth while, excellent, useful, or desirable

Relative worth, importance, or utility; degree of excellence or usefulness; status in a scale of preferences or the like

Estimated or assessed worth

That in a thing or kind of thing which makes possible its evaluation or distinction precise signification; import

Something as a principle, quality or the like, which is, or is regarded as, intrinsically valuable or desirable

relative worth or importance

import; significance

the abstract concepts of what is right, worthwhile, or desirable; principles or standards to consider with respect to worth or importance

to regard highly; esteem

the regard that something is held to deserve; the importance, worth, or usefulness of something

a person's principles or standards of behavior; one's judgment of what is important in life

usefulness, benefit, good, help, merit, helpfulness; importance, significance.

evaluate, assess

think highly of, have a high opinion of, hold in high regard, rate highly, esteem, set (great) store by, put stock in, appreciate, respect; prize, cherish, treasure.

usefulness or importance  
a principle or quality

## **DEFINITIONS FROM THE URANTIA BOOK**

### **NOUNS**

196:3.2 (2094.1) Relation, Truth, Faith, Spiritual Reality

-There are just three elements in universal reality: fact, idea, and relation. The religious consciousness identifies these realities as science, philosophy, and truth. Philosophy would be inclined to view these activities as reason, wisdom, and faith — physical reality, intellectual reality, and spiritual reality. We are in the habit of designating these realities as thing, **meaning**, and **value**.

### **ADJECTIVES**

2:3.4 (37.2) experiential spirit

-When this sentence is finally confirmed, the sin-identified being instantly becomes as though he had not been. There is no resurrection from such a fate; it is everlasting and eternal. The living energy factors of identity are resolved by the transformations of time and the metamorphoses of space into the cosmic potentials whence they once emerged. As for the personality of the iniquitous one, it is deprived of a continuing life vehicle by the creature's failure to make those choices and final decisions which would have assured eternal life. When the continued embrace of sin by the associated mind culminates in complete self-identification with iniquity, then upon the cessation of life, upon cosmic dissolution, such an isolated personality is absorbed into the oversoul of creation, becoming a part of the evolving experience of the Supreme Being. Never again does it appear as a personality; its identity becomes as though it had never been. In the case of an Adjuster-indwelt personality, the experiential spirit **values** survive in the reality of the continuing Adjuster.

6:2.7 (75.4) universal

-In the love of truth and in the creation of beauty the Father and the Son are equal except that the Son appears to devote himself more to the realization of the exclusively spiritual beauty of universal **values**.

7:0.3 (81.3) spiritual

-As the upholder of spirit realities, the Second Source and Center is the eternal counterpoise of the Isle of Paradise, which so magnificently upholds all things material. Thus is the First Source and Center forever revealed in the material beauty of the exquisite patterns of the central Isle and in the spiritual **values** of the supernal personality of the Eternal Son.

#### 43:9.5 (495.7) spiritual

-And that day when you are prepared to leave Edentia for the Salvington career, you will pause and look back on one of the most beautiful and most refreshing of all your epochs of training this side of Paradise. But the glory of it all augments as you ascend inward and achieve increased capacity for enlarged appreciation of divine meanings and spiritual values.

#### 7:1.3 (82.2) qualitative

-Spirit realities respond to the drawing power of the center of spiritual gravity in accordance with their qualitative value, their actual degree of spirit nature. Spirit substance (quality) is just as responsive to spirit gravity as the organized energy of physical matter (quantity) is responsive to physical gravity. Spiritual values and spirit forces are real.

#### 7:1.4 (82.3) inter- and intraspirit

-The reactions and fluctuations of spirit gravity are ever true to the content of spiritual values, the qualitative spiritual status of an individual or a world. This drawing power is instantly responsive to the inter- and intraspirit values of any universe situation or planetary condition. Every time a spiritual reality actualizes in the universes, this change necessitates the immediate and instantaneous readjustment of spirit gravity. Such a new spirit is actually a part of the Second Source and Center; and just as certainly as mortal man becomes a spiritized being, he will attain the spiritual Son, the center and source of spirit gravity.

#### 16:8.14 (195.1) divine

-Worship, the sincere pursuit of divine values and the wholehearted love of the divine Value-Giver.

#### 50:5.9 (577.4) true

-The age of spiritual striving. When evolving mortals have passed through the physical, intellectual, and social stages of development, sooner or later they attain those levels of personal insight which impel them to seek for spiritual satisfactions and cosmic understandings. Religion is completing the ascent from the emotional domains of fear and superstition to the high levels of cosmic wisdom and personal spiritual experience. Education aspires to the attainment of meanings, and culture grasps at cosmic relationships and true values. Such evolving mortals are genuinely cultured, truly educated, and exquisitely God-knowing.

#### 56:9.11 (645.6) absolute

-The Universal Father is the explanation of universal unity as it must be supremely, even ultimately, realized in the postultimate unity of absolute values and meanings — unqualified Reality.

56:10.8 (646.9) divine reality

-3. Ethic sensitivity. Through the realization of truth the appreciation of beauty leads to the sense of the eternal fitness of those things which impinge upon the recognition of divine goodness in Deity relations with all beings; and thus even cosmology leads to the pursuit of divine reality values — to God-consciousness.

56:10.18 (648.1) goodness

-Physical matter is the time-space shadow of the Paradise energy-shining of the absolute Deities. Truth meanings are the mortal-intellect repercussions of the eternal word of Deity — the time-space comprehension of supreme concepts. The goodness values of divinity are the merciful ministries of the spirit personalities of the Universal, the Eternal, and the Infinite to the time-space finite creatures of the evolutionary spheres.

101:9.5 (1115.6) morontial

-The enlightened spiritual consciousness of civilized man is not concerned so much with some specific intellectual belief or with any one particular mode of living as with discovering the truth of living, the good and right technique of reacting to the ever-recurring situations of mortal existence. Moral consciousness is just a name applied to the human recognition and awareness of those ethical and emerging morontial values which duty demands that man shall abide by in the day-by-day control and guidance of conduct.

111:2.2 (1217.6) enduring

-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.

133:5.6 (1477.1) intellectual and moral

-Mathematics asserts that, if one person stands for a certain unit of intellectual and moral value, ten persons would stand for ten times this value. But in dealing with human personality it would be nearer the truth to say that such a personality association is a sum equal to the square of the number of personalities concerned in the equation rather than the simple arithmetical sum. A social group of human beings in co-ordinated working harmony stands for a force far greater than the simple sum of its parts.

155:3.7 (1727.7) transcendent

-They learned that, when religion is wholly spiritual in motive, it makes all life more worth while, filling it with high purposes, dignifying it with transcendent values, inspiring it with superb motives, all the while comforting the human soul with a sublime and sustaining hope. True religion is designed to lessen the strain of existence; it releases faith and courage for daily living and unselfish serving. Faith promotes spiritual vitality and righteous fruitfulness.

## QUALIFIERS

6:0.3 (73.3) spiritual, volitional, purposeful, personal

-The Eternal Son is the spiritual personalization of the Paradise Father's universal and infinite concept of divine reality, unqualified spirit, and absolute personality. And thereby does the Son constitute the divine revelation of the creator identity of the Universal Father. The perfect personality of the Son discloses that the Father is actually the eternal and universal source of all the meanings and values of the spiritual, the volitional, the purposeful, and the personal.

7:1.8 (82.7) degree of actuality (the qualitative degree of reality)

-All reactions of the spirit-gravity circuit of the grand universe are predictable. We recognize all actions and reactions of the omnipresent spirit of the Eternal Son and find them to be dependable. In accordance with well-known laws, we can and do measure spiritual gravity just as man attempts to compute the workings of finite physical gravity. There is an unvarying response of the Son's spirit to all spirit things, beings, and persons, and this response is always in accordance with the degree of actuality (the qualitative degree of reality) of all such spiritual values.

16:9.9 (196.5) Self-consciousness is in essence a communal consciousness: God and man, Father and son, Creator and creature. In human self-consciousness four universe-reality realizations are latent and inherent:

1. The quest for knowledge, the logic of science.
2. The quest for moral values, the sense of duty.
3. The quest for spiritual values, the religious experience.
4. The quest for personality values, the ability to recognize the reality of God as a personality and the concurrent realization of our fraternal relationship with fellow personalities. 16:9.10-13 (196.6-9)

100:3.5 (1097.2) actual and potential

-Values can never be static; reality signifies change, growth. Change without growth, expansion of meaning and exaltation of value, is valueless - is potential evil. The greater the quality of cosmic adaptation, the more of meaning any experience possesses.

**Values** are not conceptual illusions; they are real, but always they depend on the fact of relationships. **Values** are always both actual and potential - not what was, but what is and is to be associated, when such relationships are recognized and appreciated by mind.

100:3.6 (1097.3) growth of **values**

-The association of actuals and potentials equals growth, the experiential realization of **Values**. But growth is not mere progress. Progress is always **meaningful**, but it is relatively **valueless** without growth. The supreme **value** of human life consists in growth of **value**, progress in **meanings**, and realization of the cosmic interrelatedness of both of these experiences. And such an experience is the equivalent of God-consciousness. Such a mortal, while not supernatural, is truly becoming superhuman; an immortal soul is evolving.

[This is a core concept for students of personal spiritual growth. In learning to associate actuals (current spiritual status) with potentials (relative spiritual possibilities appreciated by cosmic insight in association with the divine adjuster and actualize by personality choice), the Sons of God begin the self-realization of a spirit being of divine perfection potential, and in doing so, help to actualize the Supreme Being. Thus it becomes clear why a thorough understanding of **value** and **meaning** must be developed.]

100:4.4 (1098.1) life

-In physical life the senses tell of the existence of things; mind discovers the reality of **meanings**; but the spiritual experience reveals to the individual the true **value** of life. These high levels of human living are attained in the supreme love of God and in the unselfish love of man. If you love your fellow men, you must have discovered their **values**. Jesus loved men so much because he placed such a high **value** upon them. You can best discover **values** in your associates by discovering their motivation. If someone irritates you, causes feelings of resentment, you should sympathetically seek to discern his viewpoint, his reasons for such objectionable conduct. If once you understand your neighbor, you will become tolerant, and this tolerance will grow into friendship and ripen into love.

118:10.14 (1306.3) true spiritual experience

-Semicivilized man is beginning to unlock the storehouse of the secrets of the natural realms, and his science is slowly but effectively destroying his superstitions while at the same time providing a new and enlarged factual basis for the comprehension of the **meanings** of philosophy and the **values** of true spiritual experience.

133:5.7 (1477.2) Quality

-Quantity may be identified as a fact, thus becoming a scientific uniformity. Quality, being a matter of mind interpretation, represents an estimate of values, and must, therefore, remain an experience of the individual. When both science and religion become less dogmatic and more tolerant of criticism, philosophy will then begin to achieve unity in the intelligent comprehension of the universe.

196:0.8 (2088.3) spirit

-The faith of Jesus visualized all spirit values as being found in the kingdom of God; therefore he said, "Seek first the kingdom of heaven."

### EXAMPLES FROM THE URANTIA BOOK:

Types of Value

100:3.3 (1096.8) In the contemplation of values you must distinguish between that which is value and that which has value. You must recognize the relation between pleasurable activities and their meaningful integration and enhanced realization on ever progressively higher and higher levels of human experience.

That which is value

Material

0:2.1 (3.14) Man's consciousness of moral duty and his spiritual idealism

-Evolving mortal creatures experience an irresistible urge to symbolize their finite concepts of God. Man's consciousness of moral duty and his spiritual idealism represent a value level - an experiential reality - which is difficult of symbolization.

92:7.5 (1012.6) divine and spiritual ideals

-Primitive religion was largely a material-value consciousness, but civilization elevates religious values, for true religion is the devotion of the self to the service of meaningful and supreme values. As religion evolves, ethics becomes the philosophy of morals, and morality becomes the discipline of self by the standards of highest meanings and supreme values — divine and spiritual ideals. And thus religion becomes a spontaneous and exquisite devotion, the living experience of the loyalty of love.

132:2.8 (1458.5) goodness/ evil

-The presence of goodness and evil in the world is in itself positive proof of the existence and reality of man's moral will, the personality, which thus identifies these values and is also able to choose between them.

136:6.10 (1519.3) intellectual mastery and spiritual achievement

-This great decision of Jesus portrays dramatically the truth that selfish satisfaction and sensuous gratification, alone and of themselves, are not able to confer happiness upon

evolving human beings. There are higher values in mortal existence - intellectual mastery and spiritual achievement - which far transcend the necessary gratification of man's purely physical appetites and urges. Man's natural endowment of talent and ability should be chiefly devoted to the development and ennoblement of his higher powers of mind and spirit.

165:3.4 (1820.3) you

-“Are not five sparrows sold for two pennies? And yet, when these birds flit about in quest of their sustenance, not one of them exists without the knowledge of the Father, the source of all life. To the seraphic guardians the very hairs of your head are numbered. And if all of this is true, why should you live in fear of the many trifles which come up in your daily lives? I say to you: Fear not; you are of much more value than many sparrows.

Morontial

111:2.4 (1218.2) relationship between material mind and divine spirit

-There are three and not two factors in the evolutionary creation of such an immortal soul. These three antecedents of the morontia human soul are:

1. The human mind and all cosmic influences antecedent thereto and impinging thereon.
2. The divine spirit indwelling this human mind and all potentials inherent in such a fragment of absolute spirituality together with all associated spiritual influences and factors in human life.
3. The relationship between material mind and divine spirit, which connotes a value and carries a meaning not found in either of the contributing factors to such an association. The reality of this unique relationship is neither material nor spiritual but morontial. It is the soul. 111:2.5-7 (1218.3-5)

130:2.4 (1430.2) man's soul

-One of the young men who worked with Jesus one day on the steering paddle became much interested in the words which he dropped from hour to hour as they toiled in the shipyard. When Jesus intimated that the Father in heaven was interested in the welfare of his children on earth, this young Greek, Anaxand, said: “If the Gods are interested in me, then why do they not remove the cruel and unjust foreman of this workshop?” He was startled when Jesus replied, “Since you know the ways of kindness and value justice, perhaps the Gods have brought this erring man near that you may lead him into this better way. Maybe you are the salt which is to make this brother more agreeable to all other men; that is, if you have not lost your savor. As it is, this man is your master in that his evil ways unfavorably influence you. Why not assert your mastery of evil by virtue of the power of goodness and thus become the master of all relations between the two of you? I predict that the good in you could overcome the evil in him if you gave

it a fair and living chance. There is no adventure in the course of mortal existence more enthralling than to enjoy the exhilaration of becoming the material life partner with spiritual energy and divine truth in one of their triumphant struggles with error and evil. It is a marvelous and transforming experience to become the living channel of spiritual light to the mortal who sits in spiritual darkness. If you are more blessed with truth than is this man, his need should challenge you. Surely you are not the coward who could stand by on the seashore and watch a fellow man who could not swim perish! How much more of **value** is this man's soul floundering in darkness compared to his body drowning in water!"

195:5.14 (2076.5) love of the beautiful, the pursuit of truth, loyalty to duty, and the worship of divine goodness, love

-In religion, Jesus advocated and followed the method of experience, even as modern science pursues the technique of experiment. We find God through the leadings of spiritual insight, but we approach this insight of the soul through the love of the beautiful, the pursuit of truth, loyalty to duty, and the worship of divine goodness. But of all these **values**, love is the true guide to real insight.

Spiritual

2:7.12 (43.5) Truth/beauty/goodness

-Truth is coherent, beauty attractive, goodness stabilizing. And when these **values** of that which is real are co-ordinated in personality experience, the result is a high order of love conditioned by wisdom and qualified by loyalty.

56:10.9 (646.10) The truth, beauty, goodness

-The worlds settled in light and life are so fully concerned with the comprehension of truth, beauty, and goodness because these quality **values** embrace the revelation of Deity to the realms of time and space. The **meanings** of eternal truth make a combined appeal to the intellectual and spiritual natures of mortal man. Universal beauty embraces the harmonious relations and rhythms of the cosmic creation; this is more distinctly the intellectual appeal and leads towards unified and synchronous comprehension of the material universe. Divine goodness represents the revelation of infinite **values** to the finite mind, therein to be perceived and elevated to the very threshold of the spiritual level of human comprehension.

7:1.3 (82.2) Spirit realities

-Spirit realities respond to the drawing power of the center of spiritual gravity in accordance with their qualitative **value**, their actual degree of spirit nature. Spirit substance (quality) is just as responsive to spirit gravity as the organized energy of

physical matter (quantity) is responsive to physical gravity. Spiritual values and spirit forces are real.

#### 7:1.8 (82.7) spirit things, beings, and persons

-There is an unvarying response of the Son's spirit to all spirit things, beings, and persons, and this response is always in accordance with the degree of actuality (the qualitative degree of reality) of all such spiritual values.

#### 117:6.4 (1288.3) The act of the creature's choosing to do the will of the Creator

-The act of the creature's choosing to do the will of the Creator is a cosmic value and has a universe meaning which is immediately reacted to by some unrevealed but ubiquitous force of co-ordination, probably the functioning of the ever-enlarging action of the Supreme Being.

#### 118:3.4 (1297.5) The linking of the absolute and eternal truth of the Creator with the factual experience of the finite and temporal creature

-The linking of the absolute and eternal truth of the Creator with the factual experience of the finite and temporal creature eventuates a new and emerging value of the Supreme. The concept of the Supreme is essential to the co-ordination of the divine and unchanging overworld with the finite and ever-changing underworld.

#### 130:4.10 (1435.2) Truth

-Knowledge is the sphere of the material or fact-discerning mind. Truth is the domain of the spiritually endowed intellect that is conscious of knowing God. Knowledge is demonstrable; truth is experienced. Knowledge is a possession of the mind; truth an experience of the soul, the progressing self. Knowledge is a function of the nonspiritual level; truth is a phase of the mind-spirit level of the universes. The eye of the material mind perceives a world of factual knowledge; the eye of the spiritualized intellect discerns a world of true values.

#### Truth

-Truth is a spiritual reality value experienced only by spirit-endowed beings who function upon supermaterial levels of universe consciousness

#### 180:5.9 (1950.4) divine beauty, infinite goodness, and eternal truth - to know God and to become increasingly like him

-This same philosophy of the living flexibility and cosmic adaptability of divine truth to the individual requirements and capacity of every son of God, must be perceived before you can hope adequately to understand the Master's teaching and practice of nonresistance to evil. The Master's teaching is basically a spiritual pronouncement.

Even the material implications of his philosophy cannot be helpfully considered apart from their spiritual correlations. The spirit of the Master's injunction consists in the nonresistance of all selfish reaction to the universe, coupled with the aggressive and progressive attainment of righteous levels of true spirit **values**: divine beauty, infinite goodness, and eternal truth - to know God and to become increasingly like him.

195:7.4 (2078.7) truth, beauty, and goodness

-Paradise **values** of eternity and infinity, of truth, beauty, and goodness, are concealed within the facts of the phenomena of the universes of time and space. But it requires the eye of faith in a spirit-born mortal to detect and discern these spiritual **values**.

Absolute/Divine

0:3.24 (6.4) Father-Infinite

-The Infinite is used to denote the fullness - the finality - implied by the primacy of the First Source and Center. The theoretical I AM is a creature-philosophic extension of the "infinity of will," but the Infinite is an actual **value**-level representing the eternity-intension of the true infinity of the absolute and unfettered free will of the Universal Father. This concept is sometimes designated the Father-Infinite.

5:6.3 (70.4) personality

-Personality is that quality and **value** in cosmic reality which is exclusively bestowed by God the Father.

56:10.8 (646.9) God-consciousness

-Through the realization of truth the appreciation of beauty leads to the sense of the eternal fitness of those things which impinge upon the recognition of divine goodness in Deity relations with all beings; and thus even cosmology leads to the pursuit of divine reality **values** — to God-consciousness.

112:1.1 (1226.5) Personality

-Personality is bestowed by the Universal Father upon his creatures as a potentially eternal endowment. Such a divine gift is designed to function on numerous levels and in successive universe situations ranging from the lowly finite to the highest absonite, even to the borders of the absolute. Personality thus performs on three cosmic planes or in three universe phases:

1. Position status. Personality functions equally efficiently in the local universe, in the superuniverse, and in the central universe.
2. **Meaning** status. Personality performs effectively on the levels of the finite, the absonite, and even as impinging upon the absolute.

3. **Value** status. Personality can be experientially realized in the progressive realms of the material, the morontial, and the spiritual. 112:1.2-4 (1226.6-8)  
112:1.5 (1226.9) Personality has a perfected range of cosmic dimensional performance. The dimensions of finite personality are three, and they are roughly functional as follows:

1. Length represents direction and nature of progression—movement through space and according to time—evolution.
2. Vertical depth embraces the organismal drives and attitudes, the varying levels of self-realization and the general phenomenon of reaction to environment.
3. Breadth embraces the domain of co-ordination, association, and selfhood organization. 112:1.6-8 (1226.10-12)

112:1.9 (1226.13) 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 experiential as the fact of personality. This supreme dimension is an associable absolute and, while not infinite, is dimensionally potential for subinfinite penetration of the absolute.

112:1.10 (1226.14) The finite dimensions of personality have to do with cosmic length, depth, and breadth. Length denotes **meaning**; depth signifies **value**; breadth embraces insight—the capacity to experience unchallengeable consciousness of cosmic reality.

That which has **value**

Material

39:4.14 (435.7) moral choice

-The keys of the kingdom of heaven are: sincerity, more sincerity, and more sincerity. All men have these keys. Men use them - advance in spirit status - by decisions, by more decisions, and by more decisions. The highest moral choice is the choice of the highest possible **value**, and always - in any sphere, in all of them - this is to choose to do the will of God.

68:2.8 (765.5) family

-Almost everything of lasting **value** in civilization has its roots in the family. The family was the first successful peace group, the man and woman learning how to adjust their antagonisms while at the same time teaching the pursuits of peace to their children.

70:2.9 (785.14) War (and numerous others)

-War has had a certain evolutionary and selective **value**, but like slavery, it must sometime be abandoned as civilization slowly advances. Olden wars promoted travel and cultural intercourse; these ends are now better served by modern methods of

transport and communication. Olden wars strengthened nations, but modern struggles disrupt civilized culture. Ancient warfare resulted in the decimation of inferior peoples; the net result of modern conflict is the selective destruction of the best human stocks. Early wars promoted organization and efficiency, but these have now become the aims of modern industry. During past ages war was a social ferment which pushed civilization forward; this result is now better attained by ambition and invention. Ancient warfare supported the concept of a God of battles, but modern man has been told that God is love. War has served many valuable purposes in the past, it has been an indispensable scaffolding in the building of civilization, but it is rapidly becoming culturally bankrupt - incapable of producing dividends of social gain in any way commensurate with the terrible losses attendant upon its invocation.

#### 79:6.8 (885.5) peace

-The yellow race early learned the **value** of peace among themselves. Their internal peaceableness so contributed to population increase as to insure the spread of their civilization among many millions. From 25,000 to 5000 B.C. the highest mass civilization on Urantia was in central and northern China. The yellow man was first to achieve a racial solidarity - the first to attain a large-scale cultural, social, and political civilization.

#### 83:6.2 (927.3) monogamy

-The earliest monogamy was due to force of circumstances, poverty. Monogamy is cultural and societal, artificial and unnatural, that is, unnatural to evolutionary man. It was wholly natural to the purer Nodites and Adamites and has been of great cultural **value** to all advanced races.

#### 84:7.10 (940.6) Love of offspring

-Love of offspring is almost universal and is of distinct survival **value**. The ancients always sacrificed the mother's interests for the welfare of the child; an Eskimo mother even yet licks her baby in lieu of washing. But primitive mothers only nourished and cared for their children when very young; like the animals, they discarded them as soon as they grew up. Enduring and continuous human associations have never been founded on biologic affection alone. The animals love their children; man - civilized man - loves his children's children. The higher the civilization, the greater the joy of parents in the children's advancement and success; thus the new and higher realization of name pride comes into existence.

#### 87:7.8 (966.3) home

-No cult can endure and contribute to the progress of social civilization and individual spiritual attainment unless it is based on the biologic, sociologic, and religious significance of the home. A surviving cult must symbolize that which is permanent in the

presence of unceasing change; it must glorify that which unifies the stream of ever-changing social metamorphosis. It must recognize true meanings, exalt beautiful relations, and glorify the good values of real nobility.

#### 90:4.8 (991.7) medicines

-Fasting, dieting, and counterirritants were often used as remedial measures. Human secretions, being definitely magical, were highly regarded; blood and urine were thus among the earliest medicines and were soon augmented by roots and various salts. The shamans believed that disease spirits could be driven out of the body by foul-smelling and bad-tasting medicines. Purging very early became a routine treatment, and the values of raw cocoa and quinine were among the earliest pharmaceutical discoveries.

#### 91:1.1 (994.6) early evolutionary religion/ prayer

-The function of early evolutionary religion is to conserve and augment the essential social, moral, and spiritual values which are slowly taking form. This mission of religion is not consciously observed by mankind, but it is chiefly effected by the function of prayer. The practice of prayer represents the unintended, but nonetheless personal and collective, effort of any group to secure (to actualize) this conservation of higher values. But for the safeguarding of prayer, all holy days would speedily revert to the status of mere holidays.

#### 91:3.3 (997.1) prayer

-As it is conceived by successive generations of praying mortals, the alter ego evolves up through ghosts, fetishes, and spirits to polytheistic gods, and eventually to the One God, a divine being embodying the highest ideals and the loftiest aspirations of the praying ego. And thus does prayer function as the most potent agency of religion in the conservation of the highest values and ideals of those who pray. From the moment of the conceiving of an alter ego to the appearance of the concept of a divine and heavenly Father, prayer is always a socializing, moralizing, and spiritualizing practice.

#### 100:3.6 (1097.3) human life

-The association of actuals and potentials equals growth, the experiential realization of values. But growth is not mere progress. Progress is always meaningful, but it is relatively valueless without growth. The supreme value of human life consists in growth of values, progress in meanings, and realization of the cosmic interrelatedness of both of these experiences. And such an experience is the equivalent of God-consciousness. Such a mortal, while not supernatural, is truly becoming superhuman; an immortal soul is evolving.

#### 103:2.7 (1131.6) egoistic motive/altruistic impulse

-Moral choosing is usually accompanied by more or less moral conflict. And this very first conflict in the child mind is between the urges of egoism and the impulses of altruism. The Thought Adjuster does not disregard the personality **values** of the egoistic motive but does operate to place a slight preference upon the altruistic impulse as leading to the goal of human happiness and to the joys of the kingdom of heaven.

#### 111:6.7 (1222.6) ideals

-The expansion of material knowledge permits a greater intellectual appreciation of the **meanings** of ideas and the **values** of ideals.

#### 130:2.9 (1431.4) eternal survival

-The next day Ganid talked all this over with his father, and it was in answer to Gonod's question that Jesus explained that "human wills which are fully occupied with passing only upon temporal decisions having to do with the material problems of animal existence are doomed to perish in time. Those who make wholehearted moral decisions and unqualified spiritual choices are thus progressively identified with the indwelling and divine spirit, and thereby are they increasingly transformed into the **values** of eternal survival — unending progression of divine service."

#### 130:4.7 (1434.6) Life

-Life is an adaptation of the original cosmic causation to the demands and possibilities of universe situations, and it comes into being by the action of the Universal Mind and the activation of the spirit spark of the God who is spirit. The **meaning** of life is its adaptability; the **value** of life is its progressability — even to the heights of God-consciousness.

#### 134:5.16 (1490.2) sovereignties

-Citizens are not born for the benefit of governments; governments are organizations created and devised for the benefit of men. There can be no end to the evolution of political sovereignty short of the appearance of the government of the sovereignty of all men. All other sovereignties are relative in **value**, intermediate in **meaning**, and subordinate in status.

#### 140:8.20 (1582.1) sincerity — a pure heart

-Jesus did not attack the teachings of the Hebrew prophets or the Greek moralists. The Master recognized the many good things which these great teachers stood for, but he had come down to earth to teach something additional, "the voluntary conformity of man's will to God's will." Jesus did not want simply to produce a religious man, a mortal wholly occupied with religious feelings and actuated only by spiritual impulses. Could

you have had but one look at him, you would have known that Jesus was a real man of great experience in the things of this world. The teachings of Jesus in this respect have been grossly perverted and much misrepresented all down through the centuries of the Christian era; you have also held perverted ideas about the Master's meekness and humility. What he aimed at in his life appears to have been a superb self-respect. He only advised man to humble himself that he might become truly exalted; what he really aimed at was true humility toward God. He placed great value upon sincerity - a pure heart. Fidelity was a cardinal virtue in his estimate of character, while courage was the very heart of his teachings. "Fear not" was his watchword, and patient endurance his ideal of strength of character. The teachings of Jesus constitute a religion of valor, courage, and heroism. And this is just why he chose as his personal representatives twelve commonplace men, the majority of whom were rugged, virile, and manly fishermen.

#### 143:3.3 (1611.1) rest

-“My brethren, you must all learn the value of rest and the efficacy of relaxation. You must realize that the best method of solving some entangled problems is to forsake them for a time. Then when you go back fresh from your rest or worship, you are able to attack your troubles with a clearer head and a steadier hand, not to mention a more resolute heart. Again, many times your problem is found to have shrunk in size and proportions while you have been resting your mind and body.”

151:3.3 (1692.2) utilizing the analogy existing between the natural and the spiritual worlds -Jesus advised against the use of either fables or allegories in teaching the truths of the gospel. He did recommend the free use of parables, especially nature parables. He emphasized the value of utilizing the analogy existing between the natural and the spiritual worlds as a means of teaching truth. He frequently alluded to the natural as “the unreal and fleeting shadow of spirit realities.”

#### 151:3.5 (1692.4) parables

-In teaching the apostles the value of parables, Jesus called attention to the following points:

151:3.6 (1692.5) The parable provides for a simultaneous appeal to vastly different levels of mind and spirit. The parable stimulates the imagination, challenges the discrimination, and provokes critical thinking; it promotes sympathy without arousing antagonism.

151:3.7 (1692.6) The parable proceeds from the things which are known to the discernment of the unknown. The parable utilizes the material and natural as a means of introducing the spiritual and the supermaterial.

151:3.8 (1692.7) Parables favor the making of impartial moral decisions. The parable evades much prejudice and puts new truth gracefully into the mind and does all this with the arousal of a minimum of the self-defense of personal resentment.

151:3.9 (1692.8) To reject the truth contained in parabolical analogy requires conscious intellectual action which is directly in contempt of one's honest judgment and fair decision. The parable conduces to the forcing of thought through the sense of hearing.

151:3.10 (1692.9) The use of the parable form of teaching enables the teacher to present new and even startling truths while at the same time he largely avoids all controversy and outward clashing with tradition and established authority.

151:3.11 (1693.1) The parable also possesses the advantage of stimulating the memory of the truth taught when the same familiar scenes are subsequently encountered.

151:3.12 (1693.2) In this way Jesus sought to acquaint his followers with many of the reasons underlying his practice of increasingly using parables in his public teaching.

159:6.3 (1771.4) messenger corps

-Few of Jesus' followers at this time fully appreciated the great value of the services of the messenger corps. Not only did the messengers keep the believers throughout Palestine in touch with each other and with Jesus and the apostles, but during these dark days they also served as collectors of funds, not only for the sustenance of Jesus and his associates, but also for the support of the families of the twelve apostles and the twelve evangelists.

167:6.5 (1839.10) beauty, worshipping the Creator in the midst of the natural surroundings of creation

-It was also at Jericho, in connection with the discussion of the early religious training of children in habits of divine worship, that Jesus impressed upon his apostles the great value of beauty as an influence leading to the urge to worship, especially with children. The Master by precept and example taught the value of worshipping the Creator in the midst of the natural surroundings of creation. He preferred to commune with the heavenly Father amidst the trees and among the lowly creatures of the natural world. He rejoiced to contemplate the Father through the inspiring spectacle of the starry realms of the Creator Sons.

170:2.6 (1860.1) Human life

-This new gospel held up spiritual attainment as the true goal of living. Human life received a new endowment of moral value and divine dignity.

188:5.4 (2018.3) the cross

-The sufferings of Jesus were not confined to the crucifixion. In reality, Jesus of Nazareth spent upward of twenty-five years on the cross of a real and intense mortal

existence. The real **value** of the cross consists in the fact that it was the supreme and final expression of his love, the completed revelation of his mercy.

#### 192:2.2 (2047.6) meditation

-Jesus then turned toward Peter and asked, "Peter, do you love me?" Peter answered, "Lord, you know I love you with all my soul." Then said Jesus: "If you love me, Peter, feed my lambs. Do not neglect to minister to the weak, the poor, and the young. Preach the gospel without fear or favor; remember always that God is no respecter of persons. Serve your fellow men even as I have served you; forgive your fellow mortals even as I have forgiven you. Let experience teach you the **value** of meditation and the power of intelligent reflection."

#### 196:0.3 (2087.3) human experience

-Jesus did not cling to faith in God as would a struggling soul at war with the universe and at death grips with a hostile and sinful world; he did not resort to faith merely as a consolation in the midst of difficulties or as a comfort in threatened despair; faith was not just an illusory compensation for the unpleasant realities and the sorrows of living. In the very face of all the natural difficulties and the temporal contradictions of mortal existence, he experienced the tranquillity of supreme and unquestioned trust in God and felt the tremendous thrill of living, by faith, in the very presence of the heavenly Father. And this triumphant faith was a living experience of actual spirit attainment. Jesus' great contribution to the **values** of human experience was not that he revealed so many new ideas about the Father in heaven, but rather that he so magnificently and humanly demonstrated a new and higher type of living faith in God. Never on all the worlds of this universe, in the life of any one mortal, did God ever become such a living reality as in the human experience of Jesus of Nazareth.

#### 196:1.3 (2090.4) knowledge /the religious life of Jesus

-To "follow Jesus" means to personally share his religious faith and to enter into the spirit of the Master's life of unselfish service for man. One of the most important things in human living is to find out what Jesus believed, to discover his ideals, and to strive for the achievement of his exalted life purpose. Of all human knowledge, that which is of greatest **value** is to know the religious life of Jesus and how he lived it.

#### 196:2.10 (2093.4) men

-He taught men to place a high **value** upon themselves in time and in eternity. Because of this high estimate which Jesus placed upon men, he was willing to spend himself in the unremitting service of humankind. And it was this infinite worth of the finite that made the golden rule a vital factor in his religion. What mortal can fail to be uplifted by the extraordinary faith Jesus has in him?

## Spiritual

28:5.17 (312.4) service

-The Satisfaction of Service... strive to enhance the **value** of service and to augment the satisfactions to be derived therefrom.

118:10.14 (1306.3) true spiritual experience

-Semicivilized man is beginning to unlock the storehouse of the secrets of the natural realms, and his science is slowly but effectively destroying his superstitions while at the same time providing a new and enlarged factual basis for the comprehension of the **meanings** of philosophy and the **values** of true spiritual experience.

151:0.1 (1688.1) disappointment

-That Saturday night the Master talked for more than an hour to the assembled groups on "The mission of adversity and the spiritual **value** of disappointment."

195:9.1 (2082.6) spiritual heritage

-Do not overlook the **value** of your spiritual heritage, the river of truth running down through the centuries, even to the barren times of a materialistic and secular age. In all your worthy efforts to rid yourselves of the superstitious creeds of past ages, make sure that you hold fast the eternal truth. But be patient! when the present superstition revolt is over, the truths of Jesus' gospel will persist gloriously to illuminate a new and better way.

22:2.3 (245.3) loyalty in the face of actual rebellion/ action designed to prevent rebellion or to effect higher types of loyalty in a universe crisis

-Every ascendant mortal of insurrectionary experience who functions loyally in the face of rebellion is eventually destined to become a Mighty Messenger of the superuniverse service. Likewise is any ascendant creature who effectively prevents such upheavals of error, evil, or sin; for action designed to prevent rebellion or to effect higher types of loyalty in a universe crisis is regarded as of even greater **value** than loyalty in the face of actual rebellion.

100:3.6 (1097.3) human life

-The supreme **value** of human life consists in growth of **values**, progress in **meanings**, and realization of the cosmic interrelatedness of both of these experiences.

## Absolute/Divine

56:10.18 (648.1) divinity

-The goodness **values** of divinity are the merciful ministries of the spirit personalities of the Universal, the Eternal, and the Infinite to the time-space finite creatures of the evolutionary spheres.

56:10.19 (648.2) These **meaningful reality values** of divinity are blended in the Father's relation with each personal creature as divine love. They are co-ordinated in the Son and his Sons as divine mercy. They manifest their qualities through the Spirit and his spirit children as divine ministry, the portrayal of loving mercy to the children of time.

## The Significance of Value

0:4.11 (7.9) PARADISE is a term inclusive of the personal and the nonpersonal focal Absolutes of all phases of universe reality. Paradise, properly qualified, may connote any and all forms of reality, Deity, divinity, personality, and energy - spiritual, mindal, or material. All share Paradise as the place of origin, function, and destiny, as regards **values, meanings,** and factual existence.

0:9.3 (13.1) The Universal Father, through the mechanism of evolutionary Deity, is actually engaged in the stupendous and amazing act of personality focalization and power mobilization, on their respective universe **meaning**-levels, of the divine reality **values** of the finite, the absonite, and even of the absolute.

[Consider the vastness of the differential of **meaning**-levels for the divine reality **values** of the finite, the supreme, the absonite, and the absolute, using the definition of **meaning** "What experience adds to **value**" 103:3.4 (1132.4). The achievement of progressive personality spiritual status in creation is through the technique by which evolutionary mind associates the actuals and potentials of personal decisions, — personal experience, and recognizes new and higher spiritual **meanings** and universal **values**. This gift of the Father — personality — is capable of functioning in the Supreme, the Ultimate and to near Absolute levels. Life is basically the experience of experiencing greater and more divine levels of God-consciousness.]

7:1.3 (82.2) Spirit realities respond to the drawing power of the center of spiritual gravity in accordance with their qualitative **value**, their actual degree of spirit nature. Spirit substance (quality) is just as responsive to spirit gravity as the organized energy of physical matter (quantity) is responsive to physical gravity. Spiritual **values** and spirit forces are real. From the viewpoint of personality, spirit is the soul of creation; matter is the shadowy physical body.

7:1.8 (82.7) All reactions of the spirit-gravity circuit of the grand universe are predictable. We recognize all actions and reactions of the omnipresent spirit of the Eternal Son and find them to be dependable. In accordance with well-known laws, we can and do measure spiritual gravity just as man attempts to compute the workings of finite physical gravity. There is an unvarying response of the Son's spirit to all spirit

things, beings, and persons, and this response is always in accordance with the degree of actuality (the qualitative degree of reality) of all such spiritual values.

7:3.2 (84.2) The spiritual-gravity pull of the Eternal Son constitutes the inherent secret of the Paradise ascension of surviving human souls. All genuine spirit values and all bona fide spiritualized individuals are held within the unfailing grasp of the spiritual gravity of the Eternal Son. The mortal mind, for example, initiates its career as a material mechanism and is eventually mustered into the Corps of the Finality as a well-nigh perfected spirit existence, becoming progressively less subject to material gravity and correspondingly more responsive to the inward pulling urge of spirit gravity during this entire experience. The spirit-gravity circuit literally pulls the soul of man Paradiseward.

[Thus it can be understood that spirit itself is value and can be qualified by its degree of actuality — spirit substance, and by its relative degree of reality — responsiveness to the spiritual gravity pull of the Eternal Son. Through the Son's circuit, we will consistently and increasingly be drawn toward Paradise and personality recognition of the deities and we will "realize" growth in progressive spiritual status.]

12:8.15 (140.11) In cosmic evolution matter becomes a philosophic shadow cast by mind in the presence of spirit luminosity of divine enlightenment, but this does not invalidate the reality of matter-energy. Mind, matter, and spirit are equally real, but they are not of equal value to personality in the attainment of divinity. Consciousness of divinity is a progressive spiritual experience.

12:9.1 (141.2) Spirit is the basic personal reality in the universes, and personality is basic to all progressing experience with spiritual reality. Every phase of personality experience on every successive level of universe progression swarms with clues to the discovery of alluring personal realities. Man's true destiny consists in the creation of new and spirit goals and then in responding to the cosmic allurements of such supernal goals of nonmaterial value.

14:2.7 (155.1) The universal spiritual gravity of the Eternal Son is amazingly active throughout the central universe. All spirit values and spiritual personalities are unceasingly drawn inward towards the abode of the Gods. This Godward urge is intense and inescapable. The ambition to attain God is stronger in the central universe, not because spirit gravity is stronger than in the outlying universes, but because those beings who have attained Havona are more fully spiritualized and hence more responsive to the ever-present action of the universal spirit-gravity pull of the Eternal Son.

14:2.8 (155.2) Likewise does the Infinite Spirit draw all intellectual values Paradiseward. Throughout the central universe the mind gravity of the Infinite Spirit functions in liaison with the spirit gravity of the Eternal Son, and these together constitute the combined urge of the ascendant souls to find God, to attain Deity, to achieve Paradise, and to know the Father.

16:8.14 (195.1) Worship, the sincere pursuit of divine values and the wholehearted love of the divine Value-Giver.

16:8.15 (195.2) The Urantia type of human personality may be viewed as functioning in a physical mechanism consisting of the planetary modification of the Nebadon type of organism belonging to the electrochemical order of life activation and endowed with the Nebadon order of the Orvonton series of the cosmic mind of parental reproductive pattern. The bestowal of the divine gift of personality upon such a mind-endowed mortal mechanism confers the dignity of cosmic citizenship and enables such a mortal creature forthwith to become reactive to the constitutive recognition of the three basic mind realities of the cosmos:

1. The mathematical or logical recognition of the uniformity of physical causation.
2. The reasoned recognition of the obligation of moral conduct.
3. The faith-grasp of the fellowship worship of Deity, associated with the loving service of humanity 16:8.16-18 (195.3-5)

16:8.19 (195.6) Self-consciousness is in essence a communal consciousness: God and man, Father and son, Creator and creature. In human self-consciousness four universe-reality realizations are latent and inherent:

1. The quest for knowledge, the logic of science.
2. The quest for moral values, the sense of duty.
3. The quest for spiritual values, the religious experience.
4. The quest for personality values, the ability to recognize the reality of God as a personality and the concurrent realization of our fraternal relationship with fellow personalities. 16:9.10-13 (196.6-9)

16:9.14 (196.10) You become conscious of man as your creature brother because you are already conscious of God as your Creator Father. Fatherhood is the relationship out of which we reason ourselves into the recognition of brotherhood. And Fatherhood becomes, or may become, a universe reality to all moral creatures because the Father has himself bestowed personality upon all such beings and has encircled them within the grasp of the universal personality circuit. We worship God, first, because he is, then, because he is in us, and last, because we are in him.

[Each of us are unique in Creation. We begin with divinity potential — personality associated with mind and in the presence of a pre-personal fragment of the First Source of all creation. We are gifted with free will choice and given the opportunity to actualize volition — create — ourselves as an enduring spirit personality of infinite potential — or not, and cease to exist. Many spirit influences and ministries seek to help us achieve this universal goal. How do we begin to grow from material origin beings into Sons of God?]

16:7.4 (193.3) 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.

16:7.8 Man's moral nature would be impotent without the art of measurement, the discrimination embodied in his ability to scrutinize **meanings**. Likewise would moral choosing be futile without that cosmic insight which yields the consciousness of spiritual **values**.

[Personality choosing, and the discriminative evaluation of the reality experiences of those decisions, creates **meaning**. Mind's reflection, in association/meditation with the Divine Adjuster, on the mortal relative **value** level of experience, allows the individual to realize new and spiritual **meanings**, to recognize cosmic insight of the worth-whileness of not only the **values** chosen, but also to appreciate their potential benefit. Choices with spirit **meaning** — "Doing the will of God" — and creating spirit **value** — enduring reality, increasingly and unceasingly draw the personality towards God — augment God-consciousness.]

39:4.14 (435.7) The keys of the kingdom of heaven are: sincerity, more sincerity, and more sincerity. All men have these keys. Men use them - advance in spirit status - by decisions, by more decisions, and by more decisions. The highest moral choice is the choice of the highest possible **value**, and always - in any sphere, in all of them - this is to choose to do the will of God. If man thus chooses, he is great, though he be the humblest citizen of Jerusem or even the least of mortals on Urantia.

196:3.35 (2097.3) And God-consciousness is equivalent to the integration of the self with the universe, and on its highest levels of spiritual reality. Only the spirit content of any **value** is imperishable. Even that which is true, beautiful, and good may not perish in human experience. If man does not choose to survive, then does the surviving Adjuster conserve those realities born of love and nurtured in service. And all these things are a part of the Universal Father. The Father is living love, and this life of the Father is in his Sons. And the spirit of the Father is in his Sons' sons - mortal men. When all is said and done, the Father idea is still the highest human concept of God.

92:7.5 (1012.6) Primitive religion was largely a material-**value** consciousness, but civilization elevates religious **values**, for true religion is the devotion of the self to the service of **meaningful** and supreme **values**. As religion evolves, ethics becomes the philosophy of morals, and morality becomes the discipline of self by the standards of highest **meanings** and supreme **values** - divine and spiritual ideals. And thus religion becomes a spontaneous and exquisite devotion, the living experience of the loyalty of love.

91:8.13 (1002.5) Prayer is not a technique of escape from conflict but rather a stimulus to growth in the very face of conflict. Pray only for **values**, not things; for growth, not for gratification.

101:9.5 (1115.6) The enlightened spiritual consciousness of civilized man is not concerned so much with some specific intellectual belief or with any one particular mode of living as with discovering the truth of living, the good and right technique of reacting to the ever-recurring situations of mortal existence. Moral consciousness is just a name applied to the human recognition and awareness of those ethical and emerging morontial **values** which duty demands that man shall abide by in the day-by-day control and guidance of conduct.

[The quest for moral **values**, what The Urantia Book describes as “The reasoned recognition of the obligation of moral conduct.” 103:3.4 (1132.4), is one of the best examples to illustrate an opportunity for mind to meditatively reflect, in the presence of the Divine Adjuster, on the day to day status of personal behavior. Our interactions with our fellows, when persistently challenged by our personal desire to become increasingly perfect and beautiful in God's eyes, will help us more consistently to see all Urantians as Sons of God. The resolute desire to wash our minds free from dust and present our thoughts moment to moment to God's inspection and approval, actualizes spiritual growth and has spiritual **value**. As we share our lives with God, Paradise bound with purpose and intent, God-consciousness becomes a personal experience, and divinity perfection a daily practice.]

103:1.4 (1130.3) ...Religion is primarily a pursuit of **values**...

195:5.8 (2075.11) Religion is designed to find those **values** in the universe which call forth faith, trust, and assurance; religion culminates in worship. Religion discovers for the soul those supreme **values** which are in contrast with the relative **values** discovered by the mind. Such superhuman insight can be had only through genuine religious experience.

100:3.4 (1097.1) **Meaning** is something which experience adds to **value**; it is the appreciative consciousness of **values**. An isolated and purely selfish pleasure may connote a virtual devaluation of **meanings**, a **meaningless** enjoyment bordering on relative evil. **Values** are experiential when realities are **meaningful** and mentally associated, when such relationships are recognized and appreciated by mind.

100:3.5 (1097.2) **Values** can never be static; reality signifies change, growth. Change without growth, expansion of **meanings** and exaltation of **value**, is **valueless** — is potential evil. The greater the quality of cosmic adaptation, the more of **meaning** any experience possesses. **Values** are not conceptual illusions; they are real, but always they depend on the fact of relationships. **Values** are always both actual and potential -

not what was, but what is and is to be associated, when such relationships are recognized and appreciated by mind.

100:3.6 (1097.3) The association of actuals and potentials equals growth, the experiential realization of **values**. But growth is not mere progress. Progress is always **meaningful**, but it is relatively **valueless** without growth. The supreme **value** of human life consists in growth of **values**, progress in **meanings**, and realization of the cosmic interrelatedness of both of these experiences. And such an experience is the equivalent of God-consciousness. Such a mortal, while not supernatural, is truly becoming superhuman; an immortal soul is evolving.

111:2.2 (1217.6) 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.

[These paragraphs set a foundation for understanding the association and interdependence of **meaning** and **value**.

Consider that the reference to “the supreme **value** of human life, progress in **meanings**” refers to the growth and development of the God the Supreme. Thus, personal growth “the experiential realization of **values**”, progressive God consciousness. —, reverberates in the actualization of the Supreme. Recognize also the relationship of **meaning** and **value** as appreciated by personal mind. **Values** can have many qualifiers, and as mind evaluates and processes and unifies experience, the cosmic relationships of **meanings** progress — grow. As mortal mind more consistently follows the spiritual path, choosing to actualize and experience spiritual **values** and to discriminate universe **meanings** in potentials, mortal personality becomes real — spiritual. This sincere choice to follow the will of God — personality guided by the indwelling adjuster — is God-consciousness, leading to progressive eternal survival in Paradise ascent and divine service.]

100:4.4 (1098.1) In physical life the senses tell of the existence of things; mind discovers the reality of **meanings**; but the spiritual experience reveals to the individual the true **values** of life. These high levels of human living are attained in the supreme love of God and in the unselfish love of man. If you love your fellow men, you must have discovered their **values**. Jesus loved men so much because he placed such a high **value** upon them. You can best discover **values** in your associates by discovering their motivation.

111:3.6 (1219.5) Mind knows quantity, reality, **meanings**. But quality - **values** - is felt. That which feels is the mutual creation of mind, which knows, and the associated spirit, which reality-izes .

102:0.3 (1118.3) This saving faith has its birth in the human heart when the moral consciousness of man realizes that human **values** may be translated in mortal

experience from the material to the spiritual, from the human to the divine, from time to eternity.

[The personality sum of spirit attainment is a **value**, comparable on the material spheres to growth/maturity. The Urantia Book teaches that such growth is unconscious, and similar to self-recognition of wisdom, can best be appreciated by personality through progressive experience.]

111:4.2 (1220.1) **Meanings** are derived from a combination of recognition and understanding. **Meanings** are nonexistent in a wholly sensory or material world. **Meanings** and **values** are only perceived in the inner or supermaterial spheres of human experience.

111:6.7 (1222.6) The expansion of material knowledge permits a greater intellectual appreciation of the **meanings** of ideas and the **values** of ideals. A human being can find truth in his inner experience, but he needs a clear knowledge of facts to apply his personal discovery of truth to the ruthlessly practical demands of everyday life.

118:10.14 (1306.3) Semicivilized man is beginning to unlock the storehouse of the secrets of the natural realms, and his science is slowly but effectively destroying his superstitions while at the same time providing a new and enlarged factual basis for the comprehension of the **meanings** of philosophy and the **values** of true spiritual experience.

[Philosophy: the study of the fundamental nature of knowledge, reality and existence; pursuit of wisdom, the most basic beliefs, concepts, and attitudes of an individual or group]

130:4.14 (1435.6) Potential evil is inherent in the necessary incompleteness of the revelation of God as a time-space-limited expression of infinity and eternity. The fact of the partial in the presence of the complete constitutes relativity of reality, creates necessity for intellectual choosing, and establishes **value** levels of spirit recognition and response. The incomplete and finite concept of the Infinite which is held by the temporal and limited creature mind is, in and of itself, potential evil. But the augmenting error of unjustified deficiency in reasonable spiritual rectification of these originally inherent intellectual disharmonies and spiritual insufficiencies, is equivalent to the realization of actual evil.

132:2.7 (1458.4) Goodness is living, relative, always progressing, invariably a personal experience, and everlastingly correlated with the discernment of truth and beauty. Goodness is found in the recognition of the positive truth-**values** of the spiritual level, which must, in human experience, be contrasted with the negative counterpart - the shadows of potential evil.

132:3.2 (1459.2) Truth cannot be defined with words, only by living. Truth is always more than knowledge. Knowledge pertains to things observed, but truth transcends such purely material levels in that it consorts with wisdom and embraces such

imponderables as human experience, even spiritual and living realities. Knowledge originates in science; wisdom, in true philosophy; truth, in the religious experience of spiritual living. Knowledge deals with facts; wisdom, with relationships; truth, with reality values.

133:5.7 (1477.2) Quantity may be identified as a fact, thus becoming a scientific uniformity. Quality, being a matter of mind interpretation, represents an estimate of values, and must, therefore, remain an experience of the individual.

[The Father's gift of personal choice is the opportunity to recognize and respond to the divine values of Truth, Beauty and Goodness. To live a spiritual life is a faith act of worship, the progressive identification of personality volition with the will of the Father in Heaven. The appreciation of God's ministry is "felt", it is the experience of the perception of spirit meaning, and the awareness of spirit value acquirement and incorporation into the soul.]

100:3.3 (1096.8) In the contemplation of values you must distinguish between that which is value and that which has value. You must recognize the relation between pleasurable activities and their meaningful integration and enhanced realization on ever progressively higher and higher levels of human experience.

[Is value:

- experiential reality
- divine and spiritual ideals
- goodness/evil, intellectual
- mastery and spiritual achievement
- love
- truth/beauty/goodness
- wisdom
- personality
- Father-Infinite
- God-consciousness.

Has value:

- moral choice
- peace/war
- prayer
- human life/experience
- eternal survival
- life
- sincerity
- meditation
- knowledge
- service

These groupings based on my best choices considering:

- frames of reference
- relative levels of concept
- the understanding of personality as to the degree of actuality/potentiality of a particular value
- whether the value can be considered as a personality growth realization or as a path to the achievement of personality growth

How would you evaluate what has value or what is value?]

[Organizing threads of understanding:

- The Father is actually the eternal and universal source of all the meanings and values of the spiritual, the volitional, the purposeful, and the personal. 6:0.3 (73.3)
- Personality evolves with the increasing ability of the mortal mind to realize growth in divine reality values and progress in comprehending cosmic meanings by and through the experiential recognition of the relationship between actuals and potentials. The Indwelling Adjuster spiritualizes – immortalizes – these creations as the morontial soul of ultimate destiny. This experience is equivalent of God-consciousness.
- It is important to distinguish between what has value and what is value in order to recognize “meaningful integration and enhanced realization on ever progressively higher and higher levels of human experience”. 0:2.1 (3.14). An example might be the use of knowledge to succeed in goal achievement, as opposed to the development of wisdom as recognition of the requirements of higher status recognition.]

## Meaning/Value

### ADJECTIVES

106:6.1 (1167.6) absolute

-The present potential of the master universe is hardly absolute, though it may well be near-ultimate, and we deem it impossible to achieve the full revelation of absolute meaning-values within the scope of a subabsolute cosmos. We therefore encounter considerable difficulty in attempting to conceive of a total expression of the limitless possibilities of the three Absolutes or even in attempting to visualize the experiential personalization of God the Absolute on the now impersonal level of the Deity Absolute.

117:4.5 (1284.1) irreplaceable

-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-values in the finite; personality, having once been expressed, never again finds identical expression except in the continuing existence of that living personality.

117:3.10 (1282.5) experientible

-The great challenge that has been given to mortal man is this: Will you decide to personalize the experientible value meanings of the cosmos into your own evolving selfhood? or by rejecting survival, will you allow these secrets of Supremacy to lie dormant, awaiting the action of another creature at some other time who will in his way attempt a creature contribution to the evolution of the finite God? But that will be his contribution to the Supreme, not yours.

#### **EXAMPLES FROM THE URANTIA BOOK:**

118:3.1 (1297.2) Only by ubiquity could Deity unify time-space manifestations to the finite conception, for time is a succession of instants while space is a system of associated points. You do, after all, perceive time by analysis and space by synthesis. You co-ordinate and associate these two dissimilar conceptions by the integrating insight of personality. 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.

56:9.11 (645.6) The Universal Father is the explanation of universal unity as it must be supremely, even ultimately, realized in the postultimate unity of absolute values and meanings - unqualified Reality.

#### **The Significance of Meaning/Value**

44:7.3 (507.4) Cosmic concepts of true philosophy, the portrayal of celestial artistry, or the mortal attempt to depict the human recognition of divine beauty can never be truly satisfying if such attempted creature progression is ununified. These expressions of the divine urge within the evolving creature may be intellectually true, emotionally beautiful, and spiritually good; but the real soul of expression is absent unless these realities of truth, meanings of beauty, and values of goodness are unified in the life experience of the artisan, the scientist, or the philosopher.

[Always remember that personality mind in association with the Divine Adjuster unifies intellectual meanings and spiritual values as the soul. And this new creation – the “real soul expression” – has spiritual value, personality value – status and growth potential.]

5:4.4 (67.2) domains of philosophy and art intervene between the nonreligious and the religious activities of the human self. Through art and philosophy the material-minded man is inveigled into the contemplation of the spiritual realities and universe values of eternal meanings.

100:3.5 Values can never be static; reality signifies change, growth. Change without growth, expansion of meaning and exaltation of value, is valueless — is potential evil. The greater the quality of cosmic adaptation, the more of meaning any experience possesses. Values are not conceptual illusions; they are real, but always they depend on the fact of relationships. Values are always both actual and potential — not what was, but what is and is to be associated, when such relationships are recognized and appreciated by mind.

100:3.6 (1097.3) association of actuals and potentials equals growth, the experiential realization of values. But growth is not mere progress. Progress is always meaningful, but it is relatively valueless without growth. The supreme value of human life consists in growth of values, progress in meanings, and realization of the cosmic interrelatedness of both of these experiences. And such an experience is the equivalent of God-consciousness. Such a mortal, while not supernatural, is truly becoming superhuman; an immortal soul is evolving.

56:10.19 (648.2) These meaningful reality values of divinity are blended in the Father's relation with each personal creature as divine love. They are co-ordinated in the Son and his Sons as divine mercy. They manifest their qualities through the Spirit and his spirit children as divine ministry, the portrayal of loving mercy to the children of time.

[I truly love the final sentences of “The supreme value of human life consists in growth of values, progress in meanings, and realization of the cosmic interrelatedness of both of these experiences. And such an experience is the equivalent of God consciousness.”

100:3.6 (1097.3) This is the pathway of God's commandment for us to “be you perfect even as I am perfect”. Again we see the workings of mind recognize and appreciate meaning/value to unify them in experience and evolve the immortal soul. We are so fortunate to be blessed on this journey by the Father's love, the Son's mercy, and the Spirit's ministry.]

116:2.3 (1269.7) Unqualified Paradise Deity is incomprehensible to the evolving creatures of time and space. Eternity and infinity connote a level of deity reality which time-space creatures cannot comprehend. Infinity of deity and absoluteness of sovereignty are inherent in the Paradise Trinity, and the Trinity is a reality which lies somewhat beyond the understanding of mortal man. Time-space creatures must have

origins, relativities, and destinies in order to grasp universe relationships and to understand the meaning values of divinity. Therefore does Paradise Deity attenuate and otherwise qualify the extra-Paradise personalizations of divinity, thus bringing into existence the Supreme Creators and their associates, who ever carry the light of life farther and farther from its Paradise source until it finds its most distant and beautiful expression in the earth lives of the bestowal Sons on the evolutionary worlds.

106:6.1 (1167.6) The present potential of the master universe is hardly absolute, though it may well be near-ultimate, and we deem it impossible to achieve the full revelation of absolute meaning-values within the scope of a subabsolute cosmos. We therefore encounter considerable difficulty in attempting to conceive of a total expression of the limitless possibilities of the three Absolutes or even in attempting to visualize the experiential personalization of God the Absolute on the now impersonal level of the Deity Absolute.

56:9.11 (645.6) The Universal Father is the explanation of universal unity as it must be supremely, even ultimately, realized in the postultimate unity of absolute values and meanings — unqualified Reality.

[As we discuss higher levels of creation and eternity itself — Ultimate and Absolute concepts, the separation of meaning and value become less apparent. We read of the “value of meanings” and the “meaning of values”, and eventually the terms are just combined as meaning-value. Never forget that the “Father is actually the eternal and universal source of all the meanings and values of the spiritual, the volitional, the purposeful, and the personal.” 6:0.3 (73.3). The understanding of meaning-value by absonite and near absolute beings, and by Deity, is beyond our current conceptual grasp.]

111:5.1 (1221.2) The doing of the will of God is nothing more or less than an exhibition of creature willingness to share the inner life with God — with the very God who has made such a creature life of inner meaning-value possible. Sharing is Godlike — divine.

109:6.1 (1200.1) Adjusters never fail; nothing worth surviving is ever lost; every meaningful value in every will creature is certain of survival, irrespective of the survival or non-survival of the meaning-discovering or evaluating personality. And so it is, a mortal creature may reject survival; still the life experience is not wasted; the eternal Adjuster carries the worth-while features of such an apparent life of failure over into some other world and there bestows these surviving meanings and values upon some higher type of mortal mind, one of survival capacity. No worth-while experience ever happens in vain; no true meaning or real value ever perishes.

[Supreme meaning-values are infinite. Their realization in the lives of the ascending creatures of the Deities and the experiences of the ministering personalities of God the Sevenfold will someday power/personalize in the Supreme Being. Spirit is always

conserved. Spirit beings are infinite. As Sons of God we have chosen the path of eternal survival through and by progressive spiritual growth and Deity realization.]

[Organizing threads of understanding:

- In this time/space variant of deity expansion, the initial expression of divinity is evolved from non-personal matter's divine birthmark in the achievement of minded personality relationship status, validated in relationship association with a nonpersonal Fragment of Absolute Deity – the Thought Adjusters, experienced as sequential growth through the recognition of **value** (relative worth) augmented by divinely **meaningful** experience through various ascending levels of personality status – the local universe, the super universe, and the central universe; material, morontial, and spiritual; finite, absonite, and perhaps absolute. Once deity association has been achieved in the Supremacy, it is then recognized that eventuated-experiential **meaning/value** progresses as a qualifying aspect of the growth of divinity expansion in the Ultimacy, “undergoes depletion of capacity for self-revelation to successive and progressive levels of other-personalization” 0:2.17 (4.11) as God the Absolute, and eventually “impinges upon, and experiences identity with, the Unqualified Absolute” 0:2.18 (4.12).]

## Concepts/ Understanding

### Ministry

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.

2:0.3 (33.3) In all our efforts to enlarge and spiritualize the human concept of God, we are tremendously handicapped by the limited capacity of the mortal mind. We are also seriously handicapped in the execution of our assignment by the limitations of language and by the poverty of material which can be utilized for purposes of illustration or

comparison in our efforts to portray divine **values** and to present spiritual **meanings** to the finite, mortal mind of man. All our efforts to enlarge the human concept of God would be well-nigh futile except for the fact that the mortal mind is indwelt by the bestowed Adjuster of the Universal Father and is pervaded by the Truth Spirit of the Creator Son. Depending, therefore, on the presence of these divine spirits within the heart of man for assistance in the enlargement of the concept of God, I cheerfully undertake the execution of my mandate to attempt the further portrayal of the nature of God to the mind of man.

[The pre-personal presence of the Father is with us from the moment that we become beings of will dignity. The Adjusters share our lives completely, constantly working to lead our minds toward spiritual choices and universal **values**. The Adjusters hope one day to personalize by the technique of fusion with our personality — creating a new **value** in the universes — an Ascension Candidate of eternal survival status. Of all the many spiritual influences that nurture us on this thrilling journey, it is our Father's willingness to personally share our lives, each moment, that most surely guides us to God consciousness. Our own Creator Son Michael's Spirit, the Spirit of Truth, the Comforter, is the "conviction of truth, the consciousness and assurance of true **meanings** on real spirit levels" 180:5.1 (1949.3), "in every dark hour, at every crossroad in the struggle, the Spirit of Truth will always speak, saying, "This is the way." 34:7.8 (383.2). The Infinite Spirit pervades the cosmos with "spiritual reason and soul intelligence", mind supporting personality progression always toward Paradise. Our guardian angels and many other personalities of the Third Source and Center, teach, guide, and accompany us in this Paradise ascent. Fear not! Though this journey will take an infinite amount of time, we are blessed by the guidance of all three Personalities of Deity and other Spirit helpers nearly beyond number who are completely devoted to our success.]

180:5.1 (1949.3) The new helper which Jesus promised to send into the hearts of believers, to pour out upon all flesh, is the Spirit of Truth. This divine endowment is not the letter or law of truth, neither is it to function as the form or expression of truth. The new teacher is the conviction of truth, the consciousness and assurance of true **meanings** on real spirit levels. And this new teacher is the spirit of living and growing truth, expanding, unfolding, and adaptative truth.

14:2.7 (155.1) The universal spiritual gravity of the Eternal Son is amazingly active throughout the central universe. All spirit **values** and spiritual personalities are unceasingly drawn inward towards the abode of the Gods. This Godward urge is intense and inescapable.

14:2.8 (155.2) Likewise does the Infinite Spirit draw all intellectual **values** Paradiseward. Throughout the central universe the mind gravity of the Infinite Spirit functions in liaison with the spirit gravity of the Eternal Son, and these together constitute the combined

urge of the ascendant souls to find God, to attain Deity, to achieve Paradise, and to know the Father.

56:10.19 (648.2) These **meaningful** reality **values** of divinity are blended in the Father's relation with each personal creature as divine love. They are co-ordinated in the Son and his Sons as divine mercy. They manifest their qualities through the Spirit and his spirit children as divine ministry, the portrayal of loving mercy to the children of time.

112:6.4 (1236.2) In the morontia estate the ascending mortal is endowed with the Nebadon modification of the cosmic-mind endowment of the Master Spirit of Orvonton. The mortal intellect, as such, has perished, has ceased to exist as a focalized universe entity apart from the undifferentiated mind circuits of the Creative Spirit. But the **meanings** and **values** of the mortal mind have not perished. Certain phases of mind are continued in the surviving soul; certain experiential **values** of the former human mind are held by the Adjuster

111:2.4 (1218.2) There are three and not two factors in the evolutionary creation of such an immortal soul. These three antecedents of the morontia human soul are:

1. The human mind and all cosmic influences antecedent thereto and impinging thereon.
2. The divine spirit indwelling this human mind and all potentials inherent in such a fragment of absolute spirituality together with all associated spiritual influences and factors in human life.
3. The relationship between material mind and divine spirit, which connotes a **value** and carries a **meaning** not found in either of the contributing factors to such an association. The reality of this unique relationship is neither material nor spiritual but morontial. It is the soul. 111:2.5-7 (1218.3-5)

111:3.4 (1219.3) Both the human mind and the divine Adjuster are conscious of the presence and differential nature of the evolving soul - the Adjuster fully, the mind partially. The soul becomes increasingly conscious of both the mind and the Adjuster as associated identities, proportional to its own evolutionary growth. The soul partakes of the qualities of both the human mind and the divine spirit but persistently evolves toward augmentation of spirit control and divine dominance through the fostering of a mind function whose **meanings** seek to co-ordinate with true spirit **value**.

[The soul is the budding spirit being springing from the experiential spiritual **values** of material life. In association with, and guided by our indwelling divine spirit, we make choices. Life's experience grants the opportunity to reflect and discriminate upon the spiritual **values** of our decisions and gives them **meaning** — recognition of what we actually create compared to the potentials of our choices. This practice of meditative reflection in the presence of God, results in spiritual personality realization — the creation of spirit associated with personality. As we become more sincere in this

process of "doing the will of God", we become more spiritual, more real. We can measure our progress by our closeness to divinity.]

56:10.9 (646.10) The worlds settled in light and life are so fully concerned with the comprehension of truth, beauty, and goodness because these quality values embrace the revelation of Deity to the realms of time and space. The meanings of eternal truth make a combined appeal to the intellectual and spiritual natures of mortal man. Universal beauty embraces the harmonious relations and rhythms of the cosmic creation; this is more distinctly the intellectual appeal and leads towards unified and synchronous comprehension of the material universe. Divine goodness represents the revelation of infinite values to the finite mind, therein to be perceived and elevated to the very threshold of the spiritual level of human comprehension.

[In each day, as you live your lives, seek more and more to recognize truth, beauty and goodness in your experiences. In each of your spiritual brothers, know that a fragment of the personality of God indwells their minds and consider in each, their potentials from the actuals of this moment of time/space. Seek to find unity in the daily events of life, consider that all experience leads toward a better understanding of God. The shaky scaffolding barely supporting the forward motion of your spiritual growth will indeed someday be the strong foundation stone of your character. Practice the awareness of spiritual guidance, recognize moments of insight, and pray for spiritual strength in your responses. Look for opportunities to become personally aware of the presence of God. Practice the consciousness of God to become God-conscious.]

6:0.3 (73.3) The the Father is actually the eternal and universal source of all the meanings and values of the spiritual, the volitional, the purposeful, and the personal.

## Perfection

1:0.3 (21.3) The enlightened worlds all recognize and worship the Universal Father, the eternal maker and infinite upholder of all creation. 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. God-knowing creatures have only one supreme ambition, just one consuming desire, and that is to become, as they are in their spheres, like him as he is in his Paradise perfection of personality and in his universal sphere of righteous supremacy. From the Universal Father who inhabits eternity there has gone forth the supreme mandate, "Be you perfect, even as I am perfect." In love and mercy the messengers of Paradise have carried this divine exhortation down through the ages and out through the universes, even to such lowly animal-origin creatures as the human races of Urantia.

1:0.4 (22.1) 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. This possibility of the attainment of divine perfection is the final and certain destiny of all man's eternal spiritual progress.

1:0.5 (21.2) 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.

1:0.6 (22.3) This is the true meaning of that divine command, "Be you perfect, even as I am perfect," which ever urges mortal man onward and beckons him inward in that long and fascinating struggle for the attainment of higher and higher levels of spiritual values and true universe meanings. This sublime search for the God of universes is the supreme adventure of the inhabitants of all the worlds of time and space

[Perfection of self-realization is a creative goal achieved by an Ascension Pilgrim whose mind is functioning in complete alignment with the cosmic mind of the Infinite Spirit to do the will of God; a being who faithfully shares personality manifestation with, and continuous conscious appreciation of the indwelling adjuster as one personality. This is what Jesus showed to us in his life on Urantia. A mortal being achieving divine perfection through the sincere application of his personal effort. We have the complete support and abundant help of our Father, his Eternal Son and their Conjoined Spirit. We are trained and guided by a universe dedicated to the achievement of this goal. It is expected, that if we make the effort, we will be successful and, we have an eternity.]

3:5.16 (52.2) The full appreciation of truth, beauty, and goodness is inherent in the perfection of the divine universe. The inhabitants of the Havona worlds do not require the potential of relative value levels as a choice stimulus; such perfect beings are able to identify and choose the good in the absence of all contrastive and thought-compelling moral situations. But all such perfect beings are, in moral nature and spiritual status, what they are by virtue of the fact of existence. They have experientially earned advancement only within their inherent status. Mortal man earns even his status as an ascension candidate by his own faith and hope. Everything divine which the human mind grasps and the human soul acquires is an experiential attainment; it is a reality of personal experience and is therefore a unique possession in contrast to the inherent goodness and righteousness of the inerrant personalities of Havona.

118:10.18 (1306.7) To realize providence in time, man must accomplish the task of achieving perfection. But man can even now foretaste this providence in its eternity **meanings** as he ponders the universe fact that all things, be they good or evil, work together for the advancement of God-knowing mortals in their quest for the Father of all. [Thoroughly reflect upon this concept. All experience advances your **value** status on this great spiritual journey. God guides and illuminates the path, but he never interferes with your personal choices. The **values** that you choose to actualize, both in thought and action, will be realized in experience and given **meaning** as you reflect and discriminate the consequences for your spiritual growth and character development. High-**value** spiritual choosing and **meaningful** spiritual growth will inspire you, but poor choices also, and their results, may provoke the changes in character needed to vastly augment your effort and dedication to the achievement of your spiritual goals.]

## The Path

16:7.8 (193.7) Man's moral nature would be impotent without the art of measurement, the discrimination embodied in his ability to scrutinize **meanings**. Likewise would moral choosing be futile without that cosmic insight which yields the consciousness of spiritual **values**. From the standpoint of intelligence, man ascends to the level of a moral being because he is endowed with personality.

12:9.1 (141.2) Spirit is the basic personal reality in the universes, and personality is basic to all progressing experience with spiritual reality... Man's true destiny consists in the creation of new and spirit goals and then in responding to the cosmic allurements of such supernal goals of nonmaterial **value**.

9:4.5 (102.5) Cosmic force responds to mind even as cosmic mind responds to spirit. Spirit is divine purpose, and spirit mind is divine purpose in action. Energy is thing, mind is **meaning**, spirit is **value**. Even in time and space, mind establishes those relative relationships between energy and spirit which are suggestive of mutual kinship in eternity.

16:6.5 (192.1) The cosmic mind unfailingly responds (recognizes response) on three levels of universe reality. These responses are self-evident to clear-reasoning and deep-thinking minds. These levels of reality are:

1. Causation—the reality domain of the physical senses, the scientific realms of logical uniformity, the differentiation of the factual and the nonfactual, reflective conclusions based on cosmic response. This is the mathematical form of the cosmic discrimination.
2. Duty—the reality domain of morals in the philosophic realm, the arena of reason, the recognition of relative right and wrong. This is the judicial form of the cosmic discrimination.
3. Worship—the spiritual domain of the reality of religious experience, the personal realization of divine fellowship, the recognition of spirit **values**, the assurance of

eternal survival, the ascent from the status of servants of God to the joy and liberty of the sons of God. This is the highest insight of the cosmic mind, the reverential and worshipful form of the cosmic discrimination. 16:6.6-8 (192.2-4)

16:6.9 (192.5) These scientific, moral, and spiritual insights, these cosmic responses, are innate in the cosmic mind, which endows all will creatures. The experience of living never fails to develop these three cosmic intuitions; they are constitutive in the self-consciousness of reflective thinking. But it is sad to record that so few persons on Urantia take delight in cultivating these qualities of courageous and independent cosmic thinking.

16:6.10 (192.6) In the local universe mind bestowals, these three insights of the cosmic mind constitute the a priori assumptions which make it possible for man to function as a rational and self-conscious personality in the realms of science, philosophy, and religion. Stated otherwise, the recognition of the reality of these three manifestations of the Infinite is by a cosmic technique of self-revelation. Matter-energy is recognized by the mathematical logic of the senses; mind-reason intuitively knows its moral duty; spirit-faith (worship) is the religion of the reality of spiritual experience. These three basic factors in reflective thinking may be unified and co-ordinated in personality development, or they may become disproportionate and virtually unrelated in their respective functions. But when they become unified, they produce a strong character consisting in the correlation of a factual science, a moral philosophy, and a genuine religious experience. And it is these three cosmic intuitions that give objective validity, reality, to man's experience in and with things, **meanings**, and **values**.

[It helps to be literal as we look at these passages referring to the path of personality ascension.

Personal Cosmic mind, exists in an environment:

- Things – material and spirit constructs, uniform laws of cause-and-effect, enduring realities and temporal realities — surroundings where mind can experience appreciative discrimination of the facts of personal effort.
- **Meaning** — Life is lived in places populated by other personal beings. Personal mind can reflect upon, evaluate, learn from, and respond to living experience. Personal mind can compare the quality of its experiential reality and assign reasoned recognition to the spirit actuality — reality — of various aspects of personal life; can differentially discriminate choices and results that are eternally enduring — spirit — from those that are transitory; can appreciate the **value** of experience.
- **Value** - Personal mind through cosmic insight - faith - and in association with the indwelling Adjuster, can self-realize spirit **Value** as personal growth. Mortal beings in communion with the indwelling Adjuster, literally self-create themselves along the Ascension Path as divine beings, benefiting from the ministry and experiential opportunities of a vast universe and its manifest hosts. Such

experiential spiritual growth is also a part of the actualization of the Supreme Being in the Master Universes and this progressive growth will eventually produce a spirit being capable of the personal recognition of the three persons of deity; our Father God, His Eternal Son, and the Infinite Spirit.

From experiential status in whatever status sphere personal mind finds itself, personality is given free will to choose spirit **value**, experience and augment its **meaning**, and grow in status towards the Source of all **meaning/value**, - God.]

12:8.15 (140.11) Consciousness of divinity is a progressive spiritual experience.

16:9.9 (196.5) Self-consciousness is in essence a communal consciousness: God and man, Father and son, Creator and creature. In human self-consciousness four universe-reality realizations are latent and inherent:

1. The quest for knowledge, the logic of science.
  2. The quest for moral **values**, the sense of duty.
  3. The quest for spiritual **values**, the religious experience.
  4. The quest for personality **values**, the ability to recognize the reality of God as a personality and the concurrent realization of our fraternal relationship with fellow personalities
- 16:9.10-13 (196.6-9)

16:9.14 (196.10) You become conscious of man as your creature brother because you are already conscious of God as your Creator Father. Fatherhood is the relationship out of which we reason ourselves into the recognition of brotherhood. And Fatherhood becomes, or may become, a universe reality to all moral creatures because the Father has himself bestowed personality upon all such beings and has encircuited them within the grasp of the universal personality circuit. We worship God, first, because he is, then, because he is in us, and last, because we are in him.

39:4.14 (435.7) The keys of the kingdom of heaven are: sincerity, more sincerity, and more sincerity. All men have these keys. Men use them - advance in spirit status - by decisions, by more decisions, and by more decisions. The highest moral choice is the choice of the highest possible **value**, and always - in any sphere, in all of them - this is to choose to do the will of God.

91:9.1 (1002.6) If you would engage in effective praying, you should bear in mind the laws of prevailing petitions:

91:9.4 (1002.9) 3. You must surrender every wish of mind and every craving of soul to the transforming embrace of spiritual growth. You must have experienced an enhancement of **meanings** and an elevation of **values**.

111:3.6 (1219.5) Mind knows quantity, reality, **meanings**. But quality - **values** - is felt. That which feels is the mutual creation of mind, which knows, and the associated spirit, which reality-izes.

16:9.3 (195.9) The survival of identity is dependent on the survival of the immortal soul of morontia status and increasingly divine **value**. Personality identity survives in and by the survival of the soul.

111:2.2 (1217.6) 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.

111:3.7 (1219.6) In so far as man's evolving morontia soul becomes permeated by truth, beauty, and goodness as the **value**-realization of God-consciousness, such a resultant being becomes indestructible.

111:5.1 (1221.2) The doing of the will of God is nothing more or less than an exhibition of creature willingness to share the inner life with God ...

[Give thought to a life shared with God! Imagine the conscious presence of a true and trusted friend with whom the days of the Paradise pilgrimage can be planned, successes celebrated, catastrophes mastered, **meanings** and **values** discussed, growth acknowledge, and adventures anticipated. Feel the realization of truth, beauty and goodness in your life experience as a growing bond of faith in the Father, a blending of wills and purpose. Divine joy transcends time/space boundaries. Be the hand of God in your life and you will be eternally blessed.]

## Unity

102:2.5 (1120.2) Even the discoveries of science are not truly real in the consciousness of human experience until they are unraveled and correlated, until their relevant facts actually become **meaning** through encirclement in the thought streams of mind. Mortal man views even his physical environment from the mind level, from the perspective of its psychological registry. It is not, therefore, strange that man should place a highly unified interpretation upon the universe and then seek to identify this energy unity of his science with the spirit unity of his religious experience. Mind is unity; mortal consciousness lives on the mind level and perceives the universal realities through the eyes of the mind endowment. The mind perspective will not yield the existential unity of the source of reality, the First Source and Center, but it can and sometime will portray to man the experiential synthesis of energy, mind, and spirit in and as the Supreme Being. But mind can never succeed in this unification of the diversity of reality unless such mind is firmly aware of material things, intellectual **meanings**, and spiritual **values**; only in the harmony of the triunity of functional reality is there unity, and only in unity is there the personality satisfaction of the realization of cosmic constancy and consistency.

[We are told that the unique feature of Jesus's personality was its "exquisite and balanced unification". Our Creator Son had achieved personal mastery of his material mind by age 30. The mind is the vehicle of personality experience in living beings and the seat of Gods personal presence in our lives. A unified personality will conceptually

integrate the energy systems of its environment and the **meanings** of its life experiences with the worship/faith **values** of its choices, as deity identification – choosing to do the will of God. A unified personality most effectively realizes the actualization of God the Supreme as it itself grows in spiritual **value**.]

44:7.3 (507.4) Cosmic concepts of true philosophy, the portrayal of celestial artistry, or the mortal attempt to depict the human recognition of divine beauty can never be truly satisfying if such attempted creature progression is ununified. These expressions of the divine urge within the evolving creature may be intellectually true, emotionally beautiful, and spiritually good; but the real soul of expression is absent unless these realities of truth, **meanings** of beauty, and **values** of goodness are unified in the life experience of the artisan, the scientist, or the philosopher.

56:9.11 (645.6) The Universal Father is the explanation of universal unity as it must be supremely, even ultimately, realized in the postultimate unity of absolute **values** and **meanings** - unqualified Reality.

## Religion

91:1.1 (994.6) The function of early evolutionary religion is to conserve and augment the essential social, moral, and spiritual **values** which are slowly taking form. This mission of religion is not consciously observed by mankind, but it is chiefly effected by the function of prayer. The practice of prayer represents the unintended, but nonetheless personal and collective, effort of any group to secure (to actualize) this conservation of higher **values**.

91:8.13 (1002.5) Prayer is not a technique of escape from conflict but rather a stimulus to growth in the very face of conflict. Pray only for **values**, not things; for growth, not for gratification.

92:7.5 (1012.6) Primitive religion was largely a material-**value** consciousness, but civilization elevates religious **values**, for true religion is the devotion of the self to the service of **meaningful** and supreme **values**. As religion evolves, ethics becomes the philosophy of morals, and morality becomes the discipline of self by the standards of highest **meanings** and supreme **values** - divine and spiritual ideals. And thus religion becomes a spontaneous and exquisite devotion, the living experience of the loyalty of love.

[Thus religion — collective belief — has evolved from its early succor of nascent social norms and personal conduct. Prayer has developed from the internal discourse of primitive man, to the early material petitions directed toward "higher and unseen" entities, into a vehicle for **meaning/value** discourse between self and spirit, and subsequently into the true worship of a personal God, and in the process, repeatedly and effectively wrestled developing religious belief from the hordes of priests and institutions throughout the long history of the spiritual development of humankind.

Religion will one day unite all men in the common celebration of the personal relationship with the Fatherhood of God and in the Brotherhood of Man.]

100:1.7 (1095.2) Religion cannot be bestowed, received, loaned, learned, or lost. It is a personal experience which grows proportionally to the growing quest for final values. Cosmic growth thus attends on the accumulation of meanings and the ever-expanding elevation of values.

100:1.8 (1095.3) Religious habits of thinking and acting are contributory to the economy of spiritual growth. One can develop religious predispositions toward favorable reaction to spiritual stimuli, a sort of conditioned spiritual reflex. Habits which favor religious growth embrace cultivated sensitivity to divine values, recognition of religious living in others, reflective meditation on cosmic meanings, worshipful problem solving, sharing one's spiritual life with one's fellows, avoidance of selfishness, refusal to presume on divine mercy, living as in the presence of God. The factors of religious growth may be intentional, but the growth itself is unvaryingly unconscious.

[I've always particularly loved this last selection. It is the perfect response when a spiritual seeker asks "what can I do to foster spiritual growth?" Habits build character, so look carefully at the common day to day practices of your life. The conscious awareness of divine values is nothing more than the reflective appreciation of meanings and the persistent personal choice to do the will of God. Choose to give thoughtful consideration to your ethical conduct and make decisions as though God stood next to, sharing the experience — as indeed He does. Never fear to acknowledge your belief or to shine brightly that others may share with you God's love. Find joy in the understanding that selfless service is your personal consecration to the growth of the Supreme. Know that God's love and mercy are endless and without limit, and return to Him the full and sincere effort of your entire being. Walk in the glow of God's presence, hand-in-hand, each and everyday. Develop habits which encourage God-consciousness and realize a growing spiritual character, and you will be blessed.]

101:8.2 (1114.6) Belief is always limiting and binding; faith is expanding and releasing. Belief fixates, faith liberates. But living religious faith is more than the association of noble beliefs; it is more than an exalted system of philosophy; it is a living experience concerned with spiritual meanings, divine ideals, and supreme values; it is God-knowing and man-serving. Beliefs may become group possessions, but faith must be personal.

101:9.5 (1115.6) ... Moral consciousness is just a name applied to the human recognition and awareness of those ethical and emerging morontial values which duty demands that man shall abide by in the day-by-day control and guidance of conduct.

102:0.3 (1118.3) This saving faith has its birth in the human heart when the moral consciousness of man realizes that human values may be translated in mortal

experience from the material to the spiritual, from the human to the divine, from time to eternity.

130:2.9 (1431.4) “Those who make wholehearted moral decisions and unqualified spiritual choices are thus progressively identified with the indwelling and divine spirit, and thereby are they increasingly transformed into the **values** of eternal survival - unending progression of divine service.”

112:1.1 (1226.5) Personality is bestowed by the Universal Father upon his creatures as a potentially eternal endowment. Such a divine gift is designed to function on numerous levels and in successive universe situations ranging from the lowly finite to the highest absonite, even to the borders of the absolute. Personality thus performs on three cosmic planes or in three universe phases:

1. Position status. Personality functions equally efficiently in the local universe, in the superuniverse, and in the central universe.
2. **Meaning** status. Personality performs effectively on the levels of the finite, the absonite, and even as impinging upon the absolute. 112:1.2-4 (1226.6-8)
3. **Value** status. Personality can be experientially realized in the progressive realms of the material, the morontial, and the spiritual.

112:1.5 (1226.9) Personality has a perfected range of cosmic dimensional performance. The dimensions of finite personality are three, and they are roughly functional as follows:

1. Length represents direction and nature of progression—movement through space and according to time—evolution.
2. Vertical depth embraces the organismal drives and attitudes, the varying levels of self-realization and the general phenomenon of reaction to environment.
3. Breadth embraces the domain of co-ordination, association, and selfhood organization. 112:1.6-8 (1226.10-12)

112:1.10 (1226.14) The finite dimensions of personality have to do with cosmic length, depth, and breadth. Length denotes **meaning**; depth signifies **value**; breadth embraces insight—the capacity to experience unchallengeable consciousness of cosmic reality.

[This gift of personality that God has given us, is our opportunity to share in the actualization of experiential deity, to grow eternally in cosmic status, spiritual **value** and God-consciousness. I truly think this is one of those concepts that The Urantia Book frequently refers to as beyond the capacity of mortal mind to understand and appreciate. We are not just “participants” in this time/space venture. We are not a byproduct of God’s creation, nor are we God’s servants or pets. We are true Sons of God, beings of will dignity and divine destiny. We are each unique and of such high **value** in the Father’s eyes that he desires to share with us our life’s experience. He nurtures us with love and mercy, and ministers to our growth from babes on the materials spheres through the edges of status as absolute beings. He even chooses to join with us in personality existence, to fuse his divine existential actuality with our

unique experiential potential. He challenges us — "Be you perfect, even as I am perfect", knowing that we are His Sons and that we can.]

5:5.2 (68.5) Religion is not grounded in the facts of science, the obligations of society, the assumptions of philosophy, or the implied duties of morality. Religion is an independent realm of human response to life situations and is unfailingly exhibited at all stages of human development which are postmortal. Religion may permeate all four levels of the realization of **values** and the enjoyment of universe fellowship: the physical or material level of self-preservation; the social or emotional level of fellowship; the moral or duty level of reason; the spiritual level of the consciousness of universe fellowship through divine worship.

195:5.8 (2075.11) Religion is designed to find those **values** in the universe which call forth faith, trust, and assurance; religion culminates in worship. Religion discovers for the soul those supreme **values** which are in contrast with the relative **values** discovered by the mind. Such superhuman insight can be had only through genuine religious experience.

101:1.4 (1105.1) Religion lives and prospers, then, not by sight and feeling, but rather by faith and insight. It consists not in the discovery of new facts or in the finding of a unique experience, but rather in the discovery of new and spiritual **meanings** in facts already well known to mankind. The highest religious experience is not dependent on prior acts of belief, tradition, and authority; neither is religion the offspring of sublime feelings and purely mystical emotions. It is, rather, a profoundly deep and actual experience of spiritual communion with the spirit influences resident within the human mind, and as far as such an experience is definable in terms of psychology, it is simply the experience of experiencing the reality of believing in God as the reality of such a purely personal experience.

## **Value**

100:2.2 (1095.6) Spiritual growth is first an awakening to needs, next a discernment of **meanings**, and then a discovery of **values**. The evidence of true spiritual development consists in the exhibition of a human personality motivated by love, activated by unselfish ministry, and dominated by the wholehearted worship of the perfection ideals of divinity...

100:2.4 (1096.1) Spirituality becomes at once the indicator of one's nearness to God and the measure of one's usefulness to fellow beings. Spirituality enhances the ability to discover beauty in things, recognize truth in **meanings**, and discover goodness in **values**. Spiritual development is determined by capacity therefor and is directly proportional to the elimination of the selfish qualities of love.

[The selfless choice that "not mine but Thy will be done" is itself a display of the worship of God, a sign of spiritual development and devotional identification, with the divinity of

our Heavenly Father. Said Jesus, “the fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are:” 193:2.1 (2054.2)]

**loving service;**

91:7.1 (1000.2) The contact of the mortal mind with its indwelling Adjuster, while often favored by devoted meditation, is more frequently facilitated by wholehearted and **loving service** in unselfish ministry to one’s fellow creatures.

191:5.3 (2043.1) “Your mission to the world is founded on the fact that I lived a God-revealing life among you; on the truth that you and all other men are the sons of God; and it shall consist in the life which you will live among men — the actual and living experience of loving men and serving them, even as I have loved and served you. Let faith reveal your light to the world; let the revelation of truth open the eyes blinded by tradition; let your **loving service** effectually destroy the prejudice engendered by ignorance. By so drawing close to your fellow men in understanding sympathy and with unselfish devotion, you will lead them into a saving knowledge of the Father’s love.”

**unselfish devotion;**

147:4.7 (1651.1) “Still higher is discovered the level of **unselfish devotion** to the welfare of one’s fellows. On this higher plane of wholehearted social service growing out of the consciousness of the fatherhood of God and the consequent recognition of the brotherhood of man, there is discovered a new and far more beautiful interpretation of this basic rule of life.”

196:2.7 Many of his apparently hard sayings were more of a personal confession of faith and a pledge of **devotion** than commands to his followers. And it was this very singleness of purpose and **unselfish devotion** that enabled him to effect such extraordinary progress in the conquest of the human mind in one short life. Many of his declarations should be considered as a confession of what he demanded of himself rather than what he required of all his followers. In his **devotion** to the cause of the kingdom, Jesus burned all bridges behind him; he sacrificed all hindrances to the doing of his Father’s will.

**courageous loyalty;**

143:1.6 (1608.3) “Because my Father is a God of love and delights in the practice of mercy, do not imbibe the idea that the service of the kingdom is to be one of monotonous ease. The Paradise ascent is the supreme adventure of all time, the rugged achievement of eternity. The service of the kingdom on earth will call for all the **courageous** manhood that you and your coworkers can muster. Many of you will be put to death for your **loyalty** to the gospel of this kingdom. It is easy to die in the line of physical battle when your courage is strengthened by the presence of your fighting comrades, but it requires a higher and more

profound form of human courage and devotion calmly and all alone to lay down your life for the love of a truth enshrined in your mortal heart.”

**sincere fairness;**

2:4.4 (38.4) Mercy is the natural and inevitable offspring of goodness and love. The good nature of a loving Father could not possibly withhold the wise ministry of mercy to each member of every group of his universe children. Eternal justice and divine mercy together constitute what in human experience would be called **fairness**.

178:1.12 (1931.3) “You must not seek to promulgate truth nor to establish righteousness by the power of civil governments or by the enactment of secular laws. You may always labor to persuade men’s minds, but you must never dare to compel them. You must not forget the great law of human **fairness** which I have taught you in positive form: Whatsoever you would that men should do to you, do even so to them.”

**enlightened honesty;**

146:3.2 (1641.4) “Courage is the confidence of thoroughgoing **honesty** about those things which one professes to believe. Sincere men are unafraid of the critical examination of their true convictions and noble ideals.”

**undying hope;**

34:6.13 (381.7) ... Such spirit-guided and divinely illuminated mortals, while they yet tread the lowly paths of toil and in human faithfulness perform the duties of their earthly assignments, have already begun to discern the lights of eternal life as they glimmer on the faraway shores of another world; already have they begun to comprehend the reality of that inspiring and comforting truth, “The kingdom of God is not meat and drink but righteousness, peace, and joy in the Holy Spirit.” And throughout every trial and in the presence of every hardship, spirit-born souls are sustained by that **hope** which transcends all fear because the love of God is shed abroad in all hearts by the presence of the divine Spirit.

**confiding trust;**

32:5.8 (365.4) The goal of eternity is ahead! The adventure of divinity attainment lies before you! The race for perfection is on! whosoever will may enter, and certain victory will crown the efforts of every human being who will run the race of faith and **trust**, depending every step of the way on the leading of the indwelling Adjuster and on the guidance of that good spirit of the Universe Son, which so freely has been poured out upon all flesh.

133:1.4 (1469.3) "I have absolute confidence in my heavenly Father's overcare; I am consecrated to doing the will of my Father in heaven. I do not believe that real harm can befall me; I do not believe that my lifework can really be jeopardized by anything my enemies might wish to visit upon me, and surely we have no violence to fear from our friends. I am absolutely assured that the entire universe is friendly to me - this all-powerful truth I insist on believing with a wholehearted trust in spite of all appearances to the contrary."

#### merciful ministry;

6:3.4 (75.9) Rather should you realize that all the **merciful** ministrations of the Sons of God are a direct revelation of the Father's heart of universal love and infinite compassion. The Father's love is the real and eternal source of the Son's mercy.

#### unfailing goodness;

56:10.12 (647.3) **Goodness** is the mental recognition of the relative **values** of the diverse levels of divine perfection. The recognition of **goodness** implies a mind of moral status, a personal mind with ability to discriminate between good and evil. But the possession of **goodness**, greatness, is the measure of real divinity attainment.

102:3.4 (1121.6) Religious desire is the hunger quest for divine reality. Religious experience is the realization of the consciousness of having found God. And when a human being does find God, there is experienced within the soul of that being such an indescribable restlessness of triumph in discovery that he is impelled to seek loving service-contact with his less illuminated fellows, not to disclose that he has found God, but rather to allow the overflow of the welling-up of eternal **goodness** within his own soul to refresh and ennoble his fellows. Real religion leads to increased social service.

#### forgiving tolerance;

102:3.4 (1121.6) Religious Love and mercy. A compassionate father is freely **forgiving**; fathers do not hold vengeful memories against their children. Fathers are not like judges, enemies, or creditors. Real families are built upon **tolerance**, patience, and forgiveness.

100:4.4 (1098.1) In Jesus loved men so much because he placed such a high **value** upon them. You can best discover **values** in your associates by discovering their motivation. If someone irritates you, causes feelings of resentment, you should sympathetically seek to discern his viewpoint, his reasons for such objectionable conduct. If once you understand your neighbor, you will become tolerant, and this **tolerance** will grow into friendship and ripen into love.

160:1.9 (1774.1) Even though you are effectively armed to meet the difficult situations of life, you can hardly expect success unless you are equipped with that wisdom of mind and charm of personality which enable you to win the hearty support and co-operation of your fellows. You cannot hope for a large measure of success in either secular or religious work unless you can learn how to persuade your fellows, to prevail with men. You simply must have tact and **tolerance**.

**enduring peace;**

100:6.6 (1101.1) One of the most amazing earmarks of religious living is that dynamic and sublime **peace**, that **peace** which passes all human understanding, that cosmic poise which betokens the absence of all doubt and turmoil. Such levels of spiritual stability are immune to disappointment. Such religionists are like the Apostle Paul, who said: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor anything else shall be able to separate us from the love of God."

181:1.10 (1955.1) The **peace** of Jesus is, then, the **peace** and assurance of a son who fully believes that his career for time and eternity is safely and wholly in the care and keeping of an all-wise, all-loving, and all-powerful spirit Father. And this is, indeed, a **peace** which passes the understanding of mortal mind, but which can be enjoyed to the full by the believing human heart.

100:4.4 (1098.1) In physical life the senses tell of the existence of things; mind discovers the reality of **meanings**; but the spiritual experience reveals to the individual the true **values** of life. These high levels of human living are attained in the supreme love of God and in the unselfish love of man. If you love your fellow men, you must have discovered their **values**. Jesus loved men so much because he placed such a high **value** upon them.

100:3.5 (1097.2) **Values** can never be static; reality signifies change, growth... The greater the quality of cosmic adaptation, the more of **meaning** any experience possesses. **Values** are not conceptual illusions; they are real, but always they depend on the fact of relationships. **Values** are always both actual and potential — not what was, but what is and is to be associated, when such relationships are recognized and appreciated by mind

100:3.6 (1097.3) The association of actuals and potentials equals growth, the experiential realization of **values**... The supreme **value** of human life consists in growth of **values**, progress in **meanings**, and realization of the cosmic interrelatedness of both of these experiences. And such an experience is the equivalent of God-consciousness. [The spiritual **value** of the decisions of the human mind are enhanced in the experiential reality of these material beings as they pursue the potentials of their choices. All such

creative processes which resoundingly reverberate with God's love are reflective of finite personality in association with deity. "... the final fruits of all finite growth are: power controlled through mind by spirit by virtue of the unifying and creative presence of personality. The culminating consequence of all this growth is the Supreme Being." 117:2.1 (1280.1)]

196:1.3 (2090.4) ... Of all human knowledge, that which is of greatest **value** is to know the religious life of Jesus and how he lived it.

[So, when next we read the story of Christ, recognize the reflection and discrimination associated with the choosing of his life's course, appreciate the **meanings** of the potential results of his choices and the personal effort involved in realizing the most universal **values** possible. Can you appreciate this display of animal origin mind achieving the perfection of divinity attainment in one brief lifetime. See the man glorifying the Father!]

## **Meaning**

100:3.4 (1097.1) **Meaning** is something which experience adds to **value**; it is the appreciative consciousness of **values**... **Values** are experiential when realities are **meaningful** and mentally associated, when such relationships are recognized and appreciated by mind.

111:4.2 (1220.1) **Meanings** are derived from a combination of recognition and understanding. **Meanings** are nonexistent in a wholly sensory or material world. **Meanings** and **values** are only perceived in the inner or supermaterial spheres of human experience.

160:1.5 (1773.2) ... 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.

196:3.17 (2095.1) Moral evaluation with a religious **meaning** - spiritual insight - connotes the individual's choice between good and evil, truth and error, material and spiritual, human and divine, time and eternity. Human survival is in great measure dependent on consecrating the human will to the choosing of those **values** selected by this spirit-**value** sorter - the indwelling interpreter and unifier.

[There is only relative difference in the conscious appreciative discrimination of good or evil actions, resultant truth or error, material or spiritual actuality, human or divine perspective, finite or eternal intent. Through spiritual insight, the reflective personality advances in spiritual status — creates new spiritual reality **values**, and these **meaningful** spiritual **values** eventuate in the actualization in the evolving Deity of the Supremacy. A clear recognition that all experience has **value** on the Ascension path, elevates the acquirement of spiritual insight in the evaluation, discrimination, and appreciation of relative experience to the status of a cosmic technique of personal growth. Meditation in

God's presence on the experiences of personal reality is in truth just another word symbol for God-consciousness.]

196:3.10 (2094.9) The human mind does not create real **values**; human experience does not yield universe insight. Concerning insight, the recognition of moral **values** and the discernment of spiritual **meanings**, all that the human mind can do is to discover, recognize, interpret, and choose.

196:3.11 (2094.10) The moral **values** of the universe become intellectual possessions by the exercise of the three basic judgments, or choices, of the mortal mind:

1. Self-judgment—moral choice.
2. Social-judgment—ethical choice.
3. God-judgment—religious choice 196:3.12-14 (2094.11-13)

## **Meaning/Value**

111:6.7 (1222.6) The expansion of material knowledge permits a greater intellectual appreciation of the **meanings** of ideas and the **values** of ideals. A human being can find truth in his inner experience, but he needs a clear knowledge of facts to apply his personal discovery of truth to the ruthlessly practical demands of everyday life.

118:3.3 (1297.4) ... when truth becomes linked with fact, then both time and space condition its **meanings** and correlate its **values**. Such realities of truth wedded to fact become concepts and are accordingly relegated to the domain of relative cosmic realities.

117:6.4 (1288.3) The act of the creature's choosing to do the will of the Creator is a cosmic **value** and has a universe **meaning**...

118:5.3 (1299.3) Mortal consciousness proceeds from the fact, to the **meaning**, and then to the **value**.

115:2.2 (1261.2) **Value** is a unique element in universe reality. We do not comprehend how the **value** of anything infinite and divine could possibly be increased. But we discover that **meanings** can be modified if not augmented even in the relations of infinite Deity. To the experiential universes even divine **values** are increased as actualities by enlarged comprehension of reality **meanings**.

180:5.3 (1949.5) Intelligence grows out of a material existence which is illuminated by the presence of the cosmic mind. Wisdom comprises the consciousness of knowledge elevated to new levels of **meaning** and activated by the presence of the universe endowment of the adjutant of wisdom. Truth is a spiritual reality **value** experienced only by spirit-endowed beings who function upon supermaterial levels of universe consciousness, and who, after the realization of truth, permit its spirit of activation to live and reign within their souls.

[Knowledge/fact must be evaluated by mind and unified in experience in order to become **meaningful**, to be recognized as wisdom. Such knowledge/fact, when realized through spiritual insight, can attain spirit **value**-levels of **meaning** — living truth, and can

augment the functional presence of the adjutant of wisdom, manifesting spirit quality, and increasing spirit actuality. Thus it can be understood that **meaning-value** is fundamentally associated with worshipful discrimination and progressive personality growth. **Meaning-value** is tempered by cosmic insight, dependent upon spiritual capacity and related to spiritual development — increasing identification with Deity.]

118:1.8 (1295.8) The time unit of immaturity concentrates **meaning-value** into the present moment in such a way as to divorce the present of its true relationship to the not-present - the past-future. The time unit of maturity is proportioned so to reveal the co-ordinate relationship of past-present-future that the self begins to gain insight into the wholeness of events, begins to view the landscape of time from the panoramic perspective of broadened horizons, begins perhaps to suspect the nonbeginning, nonending eternal continuum, the fragments of which are called time.

[Carefully and deeply consider this concept: Now that we understand how **meanings** grow from “recognition and understanding”, “appreciative consciousness” and “experience” with **values**, consider how time frames the capability of personality to affect growth.

As a material being with an experiential time-frame of decades. how has your appreciation of **meaning/value** evolved as you've moved from childhood and young adulthood through decades of life's struggles and reflect upon the quality of your life's experience. Consider the implications and nuance of the evolution of the material beings of Urantia.

A Morontia Progressor's growth through hundreds of expanded lifetimes will offer the eradication of the deficiencies of material life, the increasing up-step of spiritual capacity and improvement of mind/body functioning in spirit environments. You'll experience the goal of fusion with a pre-personal fragment of the living God, and revel in service opportunities with progressively enlarging groups of beings dedicated to doing the will of God. Imagine how your concepts of **meaning/value** will change as your personal growth appreciates hundreds of thousands of years and a comprehensive understanding of the creation of our local universe.

Spiritual progression through the universities of Orvonton produces beings worthy of status on Havona. The time-frame of progressive spiritual beings compares their days with our millennia. We learn the administration of the universes and grow stage by stage into beings of mature spiritual status. Our knowledge and understanding now encompasses the planning, growth, current development, and potential of the super universe of Orvonton. How will a time frame of millions of years change our appreciation of **meaning/value**? How much more broadly will we look at the actual–potential consequences of our personal choices?

Havona Pilgrims traverse a billion planets in seven circuits. On each planet your attainment is intellectual, spiritual, and experiential. There is a task to complete and opportunities to explore God’s ideal patterns for all aspects of the Grand Universe. We pursue and complete personality recognition of the seventh Master Spirit, the Infinite Spirit, the Eternal Son, and finally God the Father. Many times will we visit Paradise and associate with the Hosts of Paradise. Times without counting the grand universe will complete its revolutions around Paradise during this season of growth. With what time frame will we discriminate our lives as we stand at the edge of time and look at eternity?

As Finaliters you will not have time-frame discrimination. You will have become an eternity being. I would guess that in eternity, **meaning/value** would have repercussions as divine will.]

196:3.2 (2094.1) There are just three elements in universal reality: fact, idea, and relation. The religious consciousness identifies these realities as science, philosophy, and truth. Philosophy would be inclined to view these activities as reason, wisdom, and faith - physical reality, intellectual reality, and spiritual reality. We are in the habit of designating these realities as thing, **meaning**, and **value**.

Three Elements In Universal Reality			
Elements of Universal Reality:	Fact	Idea	Relation
Midwayers view as	Thing	<b>Meaning</b>	<b>Value</b>
Religious Consciousness Identifies	Science	Philosophy	Truth
Philosophy views as	Reason	Wisdom	Faith
or restated as	Physical Reality	Intellectual Reality	Spiritual Reality

[These tables help give broader depth to the understanding of the elements of universal reality. The concepts are not simple and have different emphasis depending on the perspective from which one is observing reality – personal, material, morontial, spiritual, supreme, universal or absolute. It is also critical to understand how personality unifies these fundamental aspects of reality to create growth — perhaps best understood in this context as Deity identification — and to understand that from Absolute reality levels there is no relative distinction between personality perspective and the elements of Universal Reality. 6:0.3 "the Father is actually the eternal and universal source of all the **meanings** and **values** of the spiritual, the volitional, the purposeful, and the personal."]

**Relative **Meaning/Value****

196:3.2 (2094.1) There are just three elements in universal reality: fact, idea, and relation... We are in the habit of designating these realities as thing, **meaning**, and **value**.

### **Meaning**

9:4.6 (102.6) Mind transmutes the **values** of spirit into the **meanings** of intellect; volition has power to bring the **meanings** of mind to fruit in both the material and spiritual domains. The Paradise ascent involves a relative and differential growth in spirit, mind, and energy. The personality is the unifier of these components of experiential individuality.

112:1.17 (1227.7) But the concept of the personality as the **meaning** of the whole of the living and functioning creature means much more than the integration of relationships; it signifies the unification of all factors of reality as well as co-ordination of relationships.

[as an example:

149:6.3 (1675.4) "The 'fear of the Lord' has had different **meanings** in the successive ages, coming up from fear, through anguish and dread, to awe and reverence. And now from reverence I would lead you up, through recognition, realization, and appreciation, to love. When man recognizes only the works of God, he is led to fear the Supreme; but when man begins to understand and experience the personality and character of the living God, he is led increasingly to love such a good and perfect, universal and eternal Father. And it is just this changing of the relation of man to God that constitutes the mission of the Son of Man on earth.

So it can be understood that personal mind and volition – personal will – can differentiate the experiential growth of beings of divine destiny in both material and spiritual domains. Personality, both the creator and evaluator of experience, unifies perspicacity with respect to relative personal appreciation of the elements contributing to personal grow: eg.— cosmic insight, spirit capacity, Deity identification, the maturity of time/space perspective, the depth of personal devotion. Each life is unique relative to every other life.]

### **Value**

100:3.5 (1097.2) **Values** can never be static; reality signifies change, growth...The greater the quality of cosmic adaptation, the more of **meaning** any experience possesses. **Values** are not conceptual illusions; they are real, but always they depend on the fact of relationships. **Values** are always both actual and potential - not what was, but what is and is to be.

133:5.7 (1477.2) Quality, being a matter of mind interpretation, represents an estimate of values, and must, therefore, remain an experience of the individual.

[as an example:

130:4.14 (1435.6) Potential evil is inherent in the necessary incompleteness of the revelation of God as a time-space-limited expression of infinity and eternity. The fact of the partial in the presence of the complete constitutes relativity of reality, creates necessity for intellectual choosing, and establishes value levels of spirit recognition and response. The incomplete and finite concept of the Infinite which is held by the temporal and limited creature mind is, in and of itself, potential evil. But the augmenting error of unjustified deficiency in reasonable spiritual rectification of these originally inherent intellectual disharmonies and spiritual insufficiencies, is equivalent to the realization of actual evil.

Understanding that values are both actual and potential facilitates the appreciation of the concept of relationship significance inherent in personal evolution. Suppose an Ascension candidate chooses to “do the will of God”, the potential repercussions of actualizing that value choice are truly unlimited. The future of the candidate is relative to past experience and current universe status, but is bounded only by the continued expression of free well choice. Each life is unique relative to every other life.]

12:8.15 (140.11) In cosmic evolution matter becomes a philosophic shadow cast by mind in the presence of spirit luminosity of divine enlightenment, but this does not invalidate the reality of matter-energy. Mind, matter, and spirit are equally real, but they are not of equal value to personality in the attainment of divinity. Consciousness of divinity is a progressive spiritual experience.

3:5.16 (52.2) The full appreciation of truth, beauty, and goodness is inherent in the perfection of the divine universe. The inhabitants of the Havona worlds do not require the potential of relative value levels as a choice stimulus; such perfect beings are able to identify and choose the good in the absence of all contrastive and thought-compelling moral situations...Everything divine which the human mind grasps and the human soul acquires is an experiential attainment; it is a reality of personal experience and is therefore a unique possession in contrast to the inherent goodness and righteousness of the inerrant personalities of Havona.

56:10.12 (647.3) Goodness is the mental recognition of the relative values of the diverse levels of divine perfection. The recognition of goodness implies a mind of moral status, a personal mind with ability to discriminate between good and evil. But the possession of goodness, greatness, is the measure of real divinity attainment.

132:2.7 (1458.4) Goodness is living, relative, always progressing, invariably a personal experience, and everlastingly correlated with the discernment of truth and beauty. Goodness is found in the recognition of the positive truth-values of the spiritual level...

## Meaning/Value

115:2.2 (1261.2) Value is a unique element in universe reality. We do not comprehend how the value of anything infinite and divine could possibly be increased. But we discover that meanings can be modified if not augmented even in the relations of infinite Deity. To the experiential universes even divine values are increased as actualities by enlarged comprehension of reality meanings.

[Each life is unique relative to every other life. It could be this very uniqueness, the ability of the Sons of God to recognize new meanings and augment divine values in life experiences, which Jesus so valued. "To the experiential universes even divine values are increased as actualities by enlarged comprehension of reality meanings." 115:2.2 (1261.2). One might postulate that from the standpoint of the I AM, one purpose of the differentiation of the personal God and the time/space creation from the Unqualified Absolute, was to actually expand the value of the infinite and divine. Is this not indeed what the Supreme Being is, the creation of new and infinite deity?]

## Final Thoughts

100:2.2 (1095.6) Spiritual growth is first an awakening to needs, next a discernment of meanings, and then a discovery of values. The evidence of true spiritual development consists in the exhibition of a human personality motivated by love, activated by unselfish ministry, and dominated by the wholehearted worship of the perfection ideals of divinity.

100:2.4 (1096.1) Spirituality becomes at once the indicator of one's nearness to God and the measure of one's usefulness to fellow beings. Spirituality enhances the ability to discover beauty in things, recognize truth in meanings, and discover goodness in values. Spiritual development is determined by capacity therefor and is directly proportional to the elimination of the selfish qualities of love.

2:7.12 (43.5) Truth is coherent, beauty attractive, goodness stabilizing. And when these values of that which is real are co-ordinated in personality experience, the result is a high order of love conditioned by wisdom and qualified by loyalty.

56:10.12 (647.3) Goodness is the mental recognition of the relative values of the diverse levels of divine perfection. The recognition of goodness implies a mind of moral status, a personal mind with ability to discriminate between good and evil. But the possession of goodness, greatness, is the measure of real divinity attainment.

117:5.13 (1287.4) What man himself takes with him as a personality possession are the character consequences of the experience of having used the mind and spirit circuits of the grand universe in his Paradise ascent. When man decides, and when he consummates this decision in action, man experiences, and the **meanings** and the **values** of this experience are forever a part of his eternal character on all levels, from the finite to the final. Cosmically moral and divinely spiritual character represents the creature's capital accumulation of personal decisions which have been illuminated by sincere worship, glorified by intelligent love, and consummated in brotherly service.

16:8.14 (195.1) Worship, the sincere pursuit of divine **values** and the wholehearted love of the divine **Value-Giver**.

195:5.14 (2076.5) In religion, Jesus advocated and followed the method of experience... We find God through the leadings of spiritual insight, but we approach this insight of the soul through the love of the beautiful, the pursuit of truth, loyalty to duty, and the worship of divine goodness. But of all these **values**, love is the true guide to real insight.

196:3.35 (2097.3) And God-consciousness is equivalent to the integration of the self with the universe, and on its highest levels of spiritual reality. Only the spirit content of any **value** is imperishable. The Father is living love, and this life of the Father is in his Sons. And the spirit of the Father is in his Sons' sons - mortal men. When all is said and done, the Father idea is still the highest human concept of God.

5:4.2 (66.6) Sooner or later, God is destined to be comprehended as the reality of **values**, the substance of **meanings**, and the life of truth.

117:4.10 (1284.6) The great challenge that has been given to mortal man is this: Will you decide to personalize the experientible **value meanings** of the cosmos into your own evolving selfhood?

[It is truly a simple path. You need only release the self into the eternal consciousness of the presence of God as the seat of your personality presence. Allow personal choice, enhanced by cosmic insight, actualizing divine **meaning/value** and participating in divinity expansion, to be your life path. A life immersed in God's love is endlessly challenged in perfecting the time space creation, and growing in spiritual status and divinity attainment. There is truly no greater destiny goal. The Father stands with open arms inviting you into his kingdom, His love lights the way, — accept this gift! Cry out “yes, I am a Son of God and brother to all personalities of His creation. It is my will that His will be done!”].

### [Organizing threads of understanding:

- Thought Adjusters are fragments of Absolute divinity.
- Thought Adjusters reside in the minds of mortals.
- God's relationship with mortal beings is personal.
- Mortal mind responds to, recognizes, three levels of universal reality.
  - Causation – the differentiation of the factual and the nonfactual
    - mathematical or logical form of the cosmic discrimination
  - Duty – the recognition of relative right and wrong
    - judicial form of the cosmic discrimination
  - Worship – the recognition of spirit **values** – “The faith-grasp of the fellowship worship of Deity, associated with the loving service of humanity” 16:8.16-18 (195.3-5)
    - reverential and worshipful form of the cosmic discrimination
- Cosmic discrimination by the human mind, personal choice, adds **meaning** to personal experience – and results in the recognition of **value**.
- The morontial soul is the cocreational entity crafted by relationship between the Divine Indwelling Adjuster and the mortal personality as the mortal mind “evolves toward augmentation of moral choice and spiritual attainment” 111:3.4 (1219.3), doing the will of God.
- **Meaning** has cosmic significance; **Meaning** is something which experience adds to **value**; it is the appreciative consciousness of **values**....100:3.4 (1097.1)
- Comprehension of **meanings** and **values** is relative within the frames of reference bounded by personality status achievement, capacity for discriminative thought, and degree of spiritual insight and is exhibited by the personality as the dedication to live the will of God.

The divine spirit makes contact with mortal man, not by feelings or emotions, but in the realm of the highest and most spiritualized thinking. It is your thoughts, not your feelings, that lead you Godward. The divine nature may be perceived only with the eyes of the mind. But the mind that really discerns God, hears the indwelling Adjuster, is the pure mind. “Without holiness no man may see the Lord.” All such inner and spiritual communion is termed **spiritual insight**. Such religious experiences result from the impress made upon the mind of man by the combined operations of the Adjuster and the Spirit of Truth as they function amid and upon the ideas, ideals, insights, and spirit strivings of the evolving sons of God. 101:1.3 (1104.6)

**Spiritual Growth** is first an awakening to needs, next a discernment of **meanings**, and then a discovery of **values**. The

evidence of true spiritual development consists in the exhibition of a human personality motivated by love, activated by unselfish ministry, and dominated by the wholehearted worship of the perfection ideals of divinity. And this entire experience constitutes the reality of religion as contrasted with mere theological beliefs.100:2.2 (1095.6) (emphasis added by author)]

- The Father is actually the eternal and universal source of all the **meanings** and **values** of the spiritual, the volitional, the purposeful, and the personal. 6:0.3 (73.3)
- Personality evolves with the increasing ability of the mortal mind to realize growth in divine reality **values** and progress in comprehending cosmic **meanings** by and through the experiential recognition of the relationship between actuals and potentials. The Indwelling Adjuster spiritualizes – immortalizes – these creations as the morontial soul of ultimate destiny. This experience is equivalent of God-consciousness.
- It is important to distinguish between what has **value** and what is **value** in order to recognize “**meaningful** integration and enhanced realization on ever progressively higher and higher levels of human experience”. 0:2.1 (3.14). An example might be the use of knowledge to succeed in goal achievement, as opposed to the development of wisdom as recognition of the requirements of higher status recognition.
- In this time/space variant of deity expansion, the initial expression of divinity is evolved from non-personal matter’s divine birthmark in the achievement of minded personality relationship status, validated in relationship association with a nonpersonal Fragment of Absolute Deity – the Thought Adjusters, experienced as sequential growth through the recognition of **value** (relative worth) augmented by divinely **meaningful** experience through various ascending levels of personality status – the local universe, the super universe, and the central universe; material, morontial, and spiritual; finite, absonite, and perhaps absolute. Once deity association has been achieved in the Supremacy, it is then recognized that eventuated-experiential **meaning/value** progresses as a qualifying aspect of the growth of divinity expansion in the Ultimacy, “undergoes depletion of capacity for self-revelation to successive and progressive levels of other-personalization” 0:2.17 (4.11) as God the Absolute, and eventually “impinges upon, and experiences identity with, the Unqualified Absolute” 0:2.18 (4.12).
- Personality acts to relatively and differentially unify growth in spirit, mind and energy, the three elements of universal reality – thereby cocreating deified experiential uniqueness.

### Three Elements In Universal Reality

Elements of Universal Reality:	Fact	Idea	Relation
Midwayers view as	Thing	Meaning	Value
Religious Consciousness Identifies	Science	Philosophy	Truth
Philosophy views as	Reason	Wisdom	Faith
or restated as	Physical Reality	Intellectual Reality	Spiritual Reality

Mind responds (recognizes response) to universal reality on three levels:

“Causation - ...This is the mathematical form of the cosmic discrimination” 16:6.6 (192.2)

--> thing – knowledge, science, the factual and the non-factual

“Duty - ...This is the judicial form of the cosmic discrimination” 16:6.7 (192.3)

--> meaning – ethics and morality, the recognition of right and wrong

“Worship - ...This is the highest insight of the cosmic mind, the reverential and worshipful form of the cosmic discrimination” 16:6.8 (192.4)

--> value – religious experience, realization of divine fellowship

This unification of scientific, moral and spiritual insights, intuitions by personality is by the cosmic technique of self-revelation, “And it is these three cosmic intuitions that give objective validity, reality, to man’s experience in and with things, meanings, and values.” 16:6.10 (192.6). The association of actuals and potentials equals growth, the experiential realization of values... The supreme value of human life consists in growth of values, progress in meanings, and realization of the cosmic interrelatedness of both of these experiences. And such an experience is the equivalent of God-consciousness 100:3.6 (1097.3).]

## Index:

### Definitions:

#### Meaning

Websters Dictionary 1924

**mean'ing** (mēn'ing), *n.* 1. That which is meant or intended; intent; purpose; aim; object; as, a mischievous *meaning* was apparent.

If there be any good *meaning* towards you. *Shak.*

2. That which is, or is intended to be, signified or denoted by act or language; signification; sense; import; as, the *meaning* of a phrase; you miss my *meaning*.

3. Hence, sense; significance; as, a look full of *meaning*.

4. Remembrance; also, mention; — in *to have, or make, meaning*. *Obs.*

5. Knowledge; understanding. *Obs.*

**Syn.** — MEANING, SENSE, SIGNIFICATION, SIGNIFICANCE, PURPORT, IMPORT. MEANING, the general term, is that which a thing signifies or (esp.) that which it is designed or intended to express; as, "Understand a plain man in his plain *meaning*" (*Shak.*); "What's your dark *meaning*, mouse, of this light word?" (*id.*); "Who, now to sense, now nonsense leaning, means not, but blunders round about a *meaning*" (*Pope*); "A look perfectly natural, . . . a complete virginity of face, uncontaminated with the smallest symptom of *meaning*" (*Goldsmith*). SENSE, as here compared (see SENSE, REASON), suggests esp. a particu-

lar or specific, or (sometimes) an intelligible, meaning; as, "But stay thee, 't is the fruits of love I mean." "Ay, but, I fear me, in another *sense*" (*Shak.*); "In that *sense* [ye] may call him 'man'" (*id.*); "Virtue, in the noble *sense* by Greeks and Romans understood" (*Swift*); "She . . . speaks things . . . that carry but half *sense*" (*Shak.*). SIGNIFICATION is esp. established or accepted meaning, as of a word, symbol, or character; SIGNIFICANCE is meaning (often covert rather than ostensible) regarded as of weight or moment; as, "I find it very . . . interesting to know the *signification* of names, and had written to ask him whether Jerusalem meant 'the vision of peace' or 'the foundation of peace;' either *meaning* is beautiful" (*M. Arnold*); "The name of Weir had from old a special *significance* for Stevenson's imagination" (*Colvin*); "The Rubicon . . . was a very insignificant stream to look at; its *significance* lay entirely in certain invisible conditions" (*G. Eliot*). IMPORT sometimes denotes little more than *meaning*, esp. regarded as conveyed; as, "Gossip is not here used in its secondary *meaning*, . . . but in its original *import*" (*Southey*); "Under the obvious *import* of his stories lay concealed a mystic *sense*" (*Cowper*). More frequently *import* implies great or momentous significance; as, "There was infinite *import* in the question alike for her and him" (*Stevenson*). PURPORT is meaning esp. in the sense of drift or general tenor; as, "Though he still retained some vague and dim recollection of the general *purport* of the vision, yet . . . all the rest had passed away" (*Coleridge*); "What . . . is the net *purport* and upshot of war?" (*Carlyle*). See SIGNIFICANT.

**mean'ing** (mēn'ing), *p. a.* Intending; purposing; also, expressive; significant. — **mean'ing-ly**, *adv.* — **mean'ing-ness**, *n.*

dictionary.com

meaning | 'mēniNG|

noun

what is meant by a word, text, concept, or action: the **meaning** of the word “supermarket” | it was as if time had lost all **meaning**.

- implied or explicit significance: he gave me a look full of **meaning**.
- important or worthwhile quality; purpose: this can lead to new **meaning** in the life of older people.

adjective [attributive]

intended to communicate something that is not directly expressed: she gave Gabriel a **meaning** look.

PHRASES

not know the **meaning** of the word

informal behave as if unaware of the concept referred to or implied: “Humanity?” You don’t know the **meaning** of the word!

▼ Thesaurus

**meaning**

noun

1 the **meaning** of his remark: significance, sense, signification, import, gist, thrust, drift, implication, tenor, message, essence, substance, purport, intention.

2 the word has several different **meanings**: definition, sense, explanation, denotation, connotation, interpretation, nuance.

3 my life has no **meaning**: **value**, validity, worth, consequence, account, use, usefulness, significance, point.

4 his smile was full of **meaning**: expressiveness, significance, eloquence, implications, insinuations.

adjective

1 a **meaningful** remark: significant, relevant, important, consequential, telling, material, valid, worthwhile. ANTONYMS inconsequential.

2 a **meaningful** relationship: sincere, deep, serious, in earnest, significant, important.

3 a **meaningful** glance: expressive, eloquent, pointed, significant, **meaning**; pregnant, speaking, telltale, revealing, suggestive, charged, loaded.

mean

verb

1 flashing lights mean the road is blocked: signify, convey, denote, designate, indicate, connote, show, express, spell out; stand for, represent, symbolize; imply, suggest, intimate, hint at, insinuate, drive at, refer to, allude to, point to; literary betoken.

2 she didn’t mean to break it: intend, aim, plan, design, have in mind, contemplate, purpose, propose, set out, aspire, desire, want, wish, expect.

- 3 he was hit by a bullet meant for a soldier: intend, design; destine, predestine.  
 4 the closures will mean a rise in unemployment: entail, involve, necessitate, lead to, result in, give rise to, bring about, cause, engender, produce.  
 5 this means a lot to me: matter, be important, be significant.  
 6 a red sky in the morning usually means rain: presage, portend, foretell, augur, promise, foreshadow, herald, signal, bode; literary betoken.

merriam-webster.com

## meaning

Full Definition of **meaning**

1

a : the thing one intends to convey especially by language : purport

b : the thing that is conveyed especially by language : import

2

: something meant or intended : aim <a mischievous **meaning** was apparent>

3

: significant quality; especially : implication of a hidden or special significance  
 <a glance full of **meaning**>

4

a : the logical connotation of a word or phrase

b : the logical denotation or extension of a word or phrase

## Websters Dictionary 1924

### Value

**val'ue** (vāl'ū), *n.* [OF. *value*, fr. *valoir*, p. p. *valu*, to be worth, fr. L. *valere* to be strong, to be worth. See **VAL-IANT**.] **1.** The property or aggregate properties of a thing by which it is rendered useful or desirable, or the degree of such property or sum of properties; worth; excellence; utility; importance.

That all the world he set at no *value*. *Chaucer.*

Ye are of more *value* than many sparrows. *Matt. x. 31.*

**2.** *Specif. : Economics. a* Efficiency in exchange; power

which an object confers upon its possessor, irrespective of political compulsion or personal sentiment, to command the commodities and services of others; purchasing power in the abstract. **b** Concrete purchasing power; the specific quantity of another object for which a given object can be exchanged; a price which can be actually obtained. The value of an article depends, not upon its *total* utility, but upon its *marginal* utility (see under UTILITY), diminishing as the supply increases. It will usually be proportionate to the cost of production; because when the value of an article is above its cost producers will tend to increase the supply, while if its value is below its cost producers will tend to diminish the supply. **c** Proper price; the quantity of money, goods, or services which an article is likely to command in the long run, as distinct from its price in an individual instance; a legitimate price, as distinct from an unfair or extortionate one; — sometimes called *normal value*, in contrast to *market value*.

The commercial or competitive theory bases *value* upon what the buyer is willing and able to offer for an article: the socialistic theory bases it upon what the article has cost the seller in the way of toil and sacrifice. *A. T. Hadley.*

**d** The estimate which an individual places upon some of his possessions as compared with others, independently of any intent to sell; — sometimes called *subjective value*, or, less correctly, *value in use*, and employed in a loose sense as nearly equivalent to *utility*.

*Value in use* is utility, and nothing else, and in political economy should be called by that name and no other. *F. A. Walker.*

**3.** Precise signification; import; as, the *value* of a word.

**4.** Esteem; regard; also, estimated worth; valuation; as, one's *value* for a friend. *Obs. or R. Dryden.*

**5.** *Music.* The relative length or duration of a tone or note, answering to *quantity* in prosody; thus, a quarter note has the *value* of two eighth notes.

**6. a** That property of a color by which it is distinguished as bright or dark; luminosity. See COLOR, 1; LIGHT, 1 **c.** **b** Degree of lightness as conditioned by the presence of white or pale color, or their opposites. **c** Hence, in painting and other graphic arts, the relation of one part or detail in a picture to another with respect to light and shade, esp. as affected by considerations of brightness or shadow, of distance, surface texture, and atmospheric plane. Thus a detail is *out of value* when it is too light or too dark to preserve the relationship of tone which it should have in the given surroundings, distance, etc.

**7.** In form *val'ew*. Valor. *Obs. Spenser.*

**8.** *Math.* Any particular quantitative determination; as, a function's *value* for some special value of its argument.

**9.** A valuable consideration, as in *value received*, a phrase often used, esp. on negotiable paper, to denote that it was given for a valuable consideration.

**10. pl.** The valuable ingredients to be obtained by treatment from any mass or compound; specif., the precious metals contained in rock, gravel, or the like; as, the vein carries good *values*; the *values* on the hanging walls.

**Syn.** — See PRICE.

**at value, Com.,** at the value fixed by the ruling, or current, market price; — a phrase used where goods are sold subject to the price being fixed at some time later than the sale, as when shipment is made. — **v. of service, Railroad Transportation,** the highest sum which any particular class of shippers will pay rather than forgo sending their goods by the route charging it. Such imposition of transportation charges on this basis is called "charging what the traffic will bear." — **v. received,** a phrase usually employed in a bill of exchange or a promissory note, to denote that it was not given without a consideration, as if an accommodation note.

**val'ue** (vāl'ū), *v. t.*; **VAL'UED** (-ūd); **VAL'U-ING** (-ū-īng).

**1.** To estimate the value, or worth, of; to rate at a certain price or value; to appraise; also, now rarely, to reckon or regard with respect to number, power, amount, etc.; to rate; to estimate; as, to *value* a house at \$10,000.

The queen is *valued* thirty thousand strong. *Shak.*

**2.** To rate or regard highly; to have in high esteem; to appreciate; prize; esteem.

Which of the dukes he *values* most. *Shak.*

**3.** To raise to estimation; to cause to have value, either real or apparent; to enhance in value. *Obs.*

Some *value* themselves to their country by jealousies of the crown. *Sir W. Temple.*

**4.** To take note or account of; to regard; esp., to regard carefully or as of importance. *Now Rare.*

In sickness . . . the mind doth *value* every moment. *Bacon.*

**5.** To be worth; to be equal to in value. *Obs.*

The peace between the French and us not *values*

The cost that did conclude it. *Shak.*

**6.** To represent as rich, trustworthy, or solvent. *Obs.*

**Syn.** — Compute, rate, appraise; esteem, respect, regard, prize, appreciate. See ESTIMATE.

**val'ue**, *v. i.* In the phrase: to **value upon**, *Com.*, to draw a bill on or against. *Eng.*

## Web Dictionary

**value** |'valyoo|

noun

1 the regard that something is held to deserve; the importance, worth, or usefulness of something: your support is of great **value**.

• the material or monetary worth of something: prints seldom rise in **value** | equipment is included up to a total **value** of \$500.

• the worth of something compared to the price paid or asked for it: at \$12.50 the book is a good **value**.

2 (**values**) a person's principles or standards of behavior; one's judgment of what is important in life: they internalize their parents' rules and **values**.

3 the numerical amount denoted by an algebraic term; a magnitude, quantity, or number: the mean **value** of x | an accurate **value** for the mass of Venus.

4 Music the relative duration of the sound signified by a note.

5 Linguistics the **meaning** of a word or other linguistic unit.

• the quality or tone of a spoken sound; the sound represented by a letter.

6 Art the relative degree of lightness or darkness of a particular color: the artist has used adjacent color **values** as the landscape recedes.

verb (**values**, valuing, **valued**) [with object]

1 estimate the monetary worth of (something): his estate was **valued** at \$45,000.

2 consider (someone or something) to be important or beneficial; have a high opinion of: she had come to **value** her privacy and independence.

ORIGIN

Middle English: from Old French, feminine past participle of valoir be worth, from Latin valere.

## Thesaurus

### value

noun

1 houses exceeding \$250,000 in **value**: price, cost, worth; market price, monetary **value**, face **value**.

2 the **value** of adequate preparation cannot be understated: worth, usefulness, advantage, benefit, gain, profit, good, help, merit, helpfulness, avail; importance, significance.

3 society's **values** are passed on to us as children: principles, ethics, moral code, morals, standards, code of behavior.

verb

1 his estate was **valued** at \$345,000: evaluate, assess, estimate, appraise, price, put/set a price on.

2 she **valued** his opinion: think highly of, have a high opinion of, hold in high regard, rate highly, esteem, set (great) store by, put stock in, appreciate, respect; prize, cherish, treasure.

(merriam-webster.com)

### value

Simple Definition of **value**

: the amount of money that something is worth : the price or cost of something

: something that can be bought for a low or fair price

: usefulness or importance

Full Definition of **value**

1

: a fair return or equivalent in goods, services, or money for something exchanged

2

: the monetary worth of something : market price

3

: relative worth, utility, or importance <a good **value** at the price> <the **value** of base stealing in baseball> <had nothing of **value** to say>

4

: a numerical quantity that is assigned or is determined by calculation or measurement <let x take on positive **values**> <a **value** for the age of the earth>

5

: the relative duration of a musical note

6

a : relative lightness or darkness of a color : luminosity

b : the relation of one part in a picture to another with respect to lightness and darkness

7

: something (as a principle or quality) intrinsically valuable or desirable <sought material values instead of human values — W. H. Jones>

8

: denomination