

THE URANTIA BOOK  
WORKBOOKS

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*Terminology*



URANTIA  
Foundation

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ORIGINAL  
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## DEFINITIONS

### As Quoted From The URANTIA BOOK

Ability (1779) Ability is that which you inherit, while skill is what you acquire. Life is not real to one who cannot do some one thing well, expertly. Skill is one of the real sources of the satisfaction of living. Ability implies the gift of foresight, farseeing vision.

(1876) Ability is the practical measure of life's opportunities. You will never be held responsible for the accomplishment of that which is beyond your abilities.

Absoluta (469) Space potency is a prereality: it is the domain of the Unqualified Absolute and is responsive only to the personal grasp of the Universal Father, notwithstanding that it is seemingly modifiable by the presence of the Primary Master Force Organizers. On Uversa, space potency is spoken of as ABSOLUTA. (Also see 126)

Absolute Level (2) The absolute level is beginningless, indless, timeless, and spaceless. For example: On Paradise, time and space are nonexistent; the time-space status of Paradise is absolute. This level Is Trinity attained, existentially, by the Paradise Deities, but, this third level of unifying Deity expression is not fully unified experientially. Whenever, wherever, and however the absolute level of Deity functions, Paradise-absolute values and meanings are manifest.

Absolutum (120) The eternal Isle is composed of a single form of materialization—stationary systems of reality. This literal substance of Paradise is a homogeneous organization of space potency not to be found elsewhere in all the wide universe of universes. It has received many names in different universes, and the Melchizedeks of Nebadon long since named it absolutum. This Paradise source material is neither dead nor alive: it is -the original nonspiritual expression of the First Source and Center; it is Paradise, and Paradise is without duplicate.

Abstraction (42) Philosophers commit their gravest error when they are misled into the fallacy of abstraction, the practice of focusing the attention upon one aspect of reality and then of pronouncing such an isolated aspect to be the whole truth.

Actual (1262) From the time viewpoint, the Actual is that which was and is: the Potential is that which is becoming and will be: the Original is that which is. From the eternity viewpoint, the differences between the Original, the Actual, and the Potential are not thus apparent. These triune qualities are not so distinguished on Paradise-eternity levels. In eternity all is—only has all

not yet been revealed in time and space. From a creature's viewpoint, actuality is substance, potentiality is capacity. Actuality exists centermost and expands therefrom into peripheral infinity;

Adventure, supreme (1729) And for a long time there will live on earth those timid, fearful, and hesitant Individuals who will prefer thus to secure their religious consolations, even though, in so casting their lot with the religions of authority, they compromise the sovereignty of personality, debase the dignity of self—respect, and utterly surrender the right to participate in that most thrilling and inspiring of all possible human experiences: the personal quest for truth, the exhilaration of facing the perils of intellectual discovery, the determination to explore the realities of personal religious experience, the supreme satisfaction of experiencing the personal triumph of the actual realization of the victory of spiritual faith over intellectual doubt as it is honestly won in the supreme adventure of all human existence—man seeking God, for himself and as himself, and finding him.

Affectation (557) Affectation is the ridiculous effort of the ignorant to appear wise, the attempt of the barren soul to appear rich.

Agondonters (579) On Jerusem the ascenders from these Isolated worlds occupy a residential sector by themselves and are known as the agondonters, meaning evolutionary will creatures who can believe without seeing, persevere when isolated, and triumph over insuperable difficulties even when alone.

Altruism (51) Service of one's fellows.

Ambition (557) Ambition is dangerous until it is fully socialized. You have not truly acquired any virtue until your acts make you worthy of it.

Angelic Hosts (1841) The angelic hosts are a separate order of created beings; they are entirely different from the material order of mortal creatures, and they function as a distinct group of universe intelligences. Angels are not of that group of creatures called the "Sons of God" in the Scriptures: neither are they the glorified spirits of mortal men who have gone on to progress through the mansions on high. Angels are a direct creation, and they do not reproduce themselves. The angelic hosts have only a spiritual kinship with the human race. As man progresses in the journey to the Father in Paradise, he does traverse a state of being at one time analogous to the state of the angels, but mortal man never becomes an angel.

The Angels never die as man does. The angels are immortal unless, perchance, they become involved in sin as did some of them with the deceptions of Lucifer. The angels are the spirit servants in heaven, and they are neither all-wise nor all-powerful. But all of the loyal angels are truly pure and holy.

Anger (1673) Anger is a material manifestation which represents, in a general way, the measure of the failure of the spiritual nature to gain control of the combined intellectual and physical natures. Anger indicates your lack of tolerant brotherly love plus your lack of self—respect and self—control. Anger depletes the health, debases the mind, and handicaps the spirit teacher of man’s soul. Have you not read in the Scriptures that “wrath kills the foolish man,” and that man “tears himself in his anger”? That “he who is slow of wrath is of great understanding,” while “he who is hasty of temper exalts folly”? You all know that “a soft answer turns away wrath,” and how “grievous words stir up anger.” Discretion defers anger, while “he who has no control over his own self is like a defenseless city without walls.” “Wrath is cruel and anger is outrageous.” “Angry men stir up strife, while the furious multiply their transgressions.” “Be not hasty in spirit, for anger rests in the bosom of fools.”

Apostle (1525) From this day on the term apostle was employed to distinguish the chosen family of Jesus’ advisers from the vast multitude of believing disciples who subsequently followed him.

Appreciation, aesthetic (646) Love of the beautiful and ever-advancing appreciation of the artistic touch of all creative manifestations on all levels of reality.

Art (2096) Art results from man’s attempt to escape from the lack of beauty in his material environment; it is a gesture toward the morontia level.

Atheism (646) Hence materialism, atheism, is the maximation of ugliness, the climax of the finite antithesis of the beautiful

Atonement (2017) When once you grasp the idea of God as a true and loving Father, the only concept which Jesus ever taught, you must forthwith, in all consistency, utterly abandon all those primitive notions about God as an offended monarch, a stern and all-powerful ruler whose chief delight is to detect his subjects in wrongdoing and to see that they are adequately punished, unless some being almost equal to himself should volunteer to suffer for them, to die as a substitute and in their stead. The whole idea of ransom and atonement is incompatible with the concept of God as it was taught and exemplified by Jesus of Nazareth. The infinite love of God is not

secondary to anything in the divine nature. All this concept of atonement and sacrificial salvation is rooted and grounded in selfishness.

This entire idea of the ransom of the atonement places salvation upon a plane of unreality; such a concept is purely philosophic.

Baal (1064) The northern and more settled Canaanites (the Baalites) freely bought, sold, and mortgaged their lands. The word Baal means owner.

The Baal cult was founded on two major doctrines: First, the validation of property exchange, contracts, and covenants—the right to buy and sell land, Second, Baal was supposed to send rain—he was a god of fertility of the soil. Good crops depended on the favor of Baal. The cult was largely concerned with land, its ownership and fertility. In general the Baalites owned houses, lands, and slaves. They were the aristocratic landlords and lived in the cities. Each Baal had a sacred place, a priesthood, and the “holy women,” the ritual prostitutes.

Baptism of the Spirit (2061) The term “baptism of the spirit,” which came into such general use about this time, merely signified the conscious reception of this gift of the Spirit of Truth and the personal acknowledgment of this new spiritual power as an augmentation of all spiritual influences previously experienced by God—knowing souls.

Beauty (43) Truth, beauty, and goodness are divine realities, and as man ascends the scale of spiritual living, these supreme qualities of the Eternal become increasingly co-ordinated and unified in God, who is love.

(646) Philosophy you somewhat grasp, and divinity you comprehend in worship, social service, and personal spiritual experience, but the pursuit of beauty—cosmology—you all too often limit to the study of man’s crude artistic endeavors. Beauty, art, is largely a matter of the unification of contrasts. Variety is essential to the concept of beauty. The supreme beauty, the height of finite art, is the drama of the unification of the vastness of the cosmic extremes of Creator and creature. Man finding God and God finding man—the creature becoming perfect as is the Creator—that is the supernal achievement of the supremely beautiful, the attainment of the apex of cosmic art.

(647) Beauty is the intellectual recognition of the harmonious time-space synthesis of the far-flung diversification of phenomenal reality, all of which stems from pre-existent and eternal oneness.

Belief (1114) Belief has attained the level of faith when it motivates life and shapes the mode of living. The acceptance of a teaching as true is not faith; that is mere belief. Neither is certainty nor conviction faith. A state of mind attains to faith levels only when it actually dominates the mode of living.

Faith is a living attribute of genuine personal religious experience. One believes truth, admires beauty, and reverences goodness, but does not worship them; such an attitude of saving faith is centered on God alone, who is all of these personified and infinitely more.

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.

(1114) Beliefs may become group possessions, but faith must be personal. Theologic beliefs can be suggested to a group, but faith can rise up only in the heart of the individual religionist.

Birth, New (1545) Jesus made plain to his apostles the difference between the repentance of so-called good works as taught by the Jews and the change of mind by faith—the new birth—which he required as the price of admission to the kingdom.

(1660) Men are, indeed, by nature evil, but not necessarily sinful. The new birth—the baptism of the spirit—is essential to deliverance from evil and necessary for the entrance into the kingdom of heaven.

Body, Human (8) Body. The material or physical organism of man. The living electrochemical mechanism of animal nature and origin.

(1216) Material evolution has provided you a life machine, your body;

(141) In time, man's body is just as real as mind or spirit, but in death, both mind (identity) and spirit survive while the body does not.

Bravery (1608) The courage of the flesh is the lowest form of bravery. Mind bravery is a higher type of human courage but the highest and supreme is uncompromising loyalty to the enlightened convictions of profound spiritual realities. and such courage constitutes the heroism of the God—knowing man.

Causation (192) 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

Chance (951) Chance is a word which signifies that man is too ignorant or too indolent to determine causes. Men regard a natural occurrence as an accident or as bad luck only when they are destitute of curiosity and imagination, when they lack initiative and adventure. Exploration of the phenomena of life sooner or later destroys man's belief in chance, luck, and so-called accidents, substituting therefor a universe of law and order wherein

all effects are preceded by definite causes. This is the fear of existence replaced by the joy of living.

Christianity, (2059) Christianity, as it developed from that day, is: the fact of God as the Father of the Lord Jesus Christ, in association with the experience of believer-fellowship with the risen and glorified Christ.

Circles, psychic (1211) Perhaps these psychic circles of mortal progression would be better denominated cosmic levels actual meaning grasps and value realizations of progressive approach to the morontia consciousness of initial relationship of the evolutionary soul with the emerging Supreme Being. And it is this very relationship that makes it forever impossible fully to explain the significance of the cosmic circles to the material mind. These circle attainments are only relatively related to God-consciousness. A seventh or sixth circler can be almost as truly God-knowing—sonship conscious—as a second or first circler, but such lower circle beings are far less conscious of experiential relation to the Supreme Being, universe citizenship. The attainment of these cosmic circles will become a part of the ascenders experience on the mansion worlds if they fail of such achievement before natural death.

Conduct (301) Proper conduct is essential to progress by way of knowledge, through philosophy, to the spiritual heights of spontaneous worship. All Paradise conduct is wholly spontaneous, in every sense natural and free. But there still is a proper and perfect way of doing things on the eternal Isle, and the directors of conduct are ever by the side of the “strangers within the gates” to instruct them and so guide their steps as to put them at perfect ease and at the same time to enable the pilgrims to avoid that confusion and uncertainty which would otherwise be inevitable. Only by such arrangement could endless confusion be avoided; and confusion never appears on Paradise.

Confession (984) The confession of sin is a manful repudiation of disloyalty, but it in no wise mitigates the time-space consequences of such disloyalty. But confession—sincere recognition of the nature of sin—is essential to religious growth and spiritual progress.

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Conflict (1221) All conflict is evil in that it inhibits the creative function of the inner life—it is a species of civil war in the personality.

Conjoint Actor (96) Ever remember that the Infinite Spirit is the Conjoint Actor; both the Father and the Son are functioning in and through him; he is present not only as himself but also as the Father and as the Son and as the Father-Son. In recognition of this and for many additional reasons the spirit presence of the Infinite Spirit is often referred to as “the spirit of God.” (8) The Conjoint Actor is the spirit-mind personality, the source of intelligence, reason, and the universal mind.

Conscience (1005) Conscience, untaught by experience and unaided by reason, never has been, and never can be a safe and unerring guide to human conduct. Conscience is not a divine voice speaking to the human soul. It is merely the sum total of the moral and ethical content of the mores of any current stage of existence; It simply represents the humanly conceived ideal of reaction in any given set of circumstances.

Constellation (166) One hundred systems ( about 100,000 inhabitable planets) make up a constellation. Each constellation has an architectural headquarters sphere and is presided over by three Vorondadek Sons, the Most High. Each constellation also has a Faithful of Days in observation, an ambassador of the Paradise Trinity.

Cosmic Consciousness (3) Cosmic consciousness implies the recognition of a First Cause, the one and only uncaused reality.

Counsel (402) The social urge, the endowment of species cooperation; the ability of will creatures to harmonize with their fellows; the origin of the gregarious instinct among the more lowly creatures.

Courage (402) The fidelity endowment—in personal beings, the basis of character acquirement and the intellectual root of moral stamina and spiritual bravery. When enlightened by facts and inspired by truth, this becomes the secret of the urge of evolutionary ascension by the channels of intelligent and conscientious self—direction.

(51) Courage— strength of character.

(1223) Courage is valorous,

(1641) 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.

Cult (966) A symbolism of rituals, slogans, or goals. The cult is the skeletal structure around which grows the living and dynamic body of personal spiritual experience— true religion.

Curiosity (646) Hunger for harmony and thirst for beauty. Persistent attempts to discover new levels of harmonious cosmic relationships.

Dawn of Eternity (7 of ASOTMU) The First Universe Age is the first factual age, but behind it is the concept of a Zero Age, an age before the times of (eternal) Havona. The Papers make use of this Zero Concept without actually using the term, "Zero Age". They speak of "the dawn of eternity," a hypothetical state of affairs prior to the appearance of the Infinite; Spirit and the central universe. It is this state of affairs that we propose to call the Zero Age. (Thinking about the Zero Age is something like thinking about the zero mark on a ruler. We do not actually measure anything with this mark, but it does show where the first inch starts.)

Day (519) The Satania day equals three days of Urantia time, less one hour, four minutes, and fifteen seconds, that being the time of the axial revolution of Jerusem.

(372) The day in Satania, as reckoned on Jerusem, is a little less (1 hour, 4 minutes, 15 seconds) than three days of Urantia time. These times are generally known as Salvington time, and Satania or system time. Standard time is universe time. The standard day of Nebadon is equal to eighteen days and six hours of Urantia time, plus two and one-half minutes.

Death (540) Mortal death is a technique of escape from the material life in the flesh.

(1229) Urantians generally recognize only one kind of death, the physical cessation of life energies; but concerning personality survival there are really three kinds:

1. Spiritual (soul) death. If and when mortal man has finally rejected survival, when he has been pronounced spiritually insolvent, morontially bankrupt, in the conjoint opinion of the Adjuster and the surviving seraphim, when such co-ordinate advice has been recorded on Uversa, and after the Censors and their reflective associates have verified these findings, thereupon do the rulers of Orvonton order the immediate release of the indwelling Monitor. But this release of the Adjuster in no way affects the duties of the personal or group seraphim concerned with that Adjuster-abandoned individual. This kind of death is final in its significance irrespective of the temporary continuation of the living energies of the physical and mind mechanisms. From the cosmic standpoint the mortal is already dead; the continuing life merely indicates the persistence of the material momentum of cosmic energies.

2. Intellectual (mind) death When the vital circuits of higher adjutant ministry are disrupted through the aberrations of intellect or because of the partial destruction of the mechanism of the brain, and if these conditions pass a certain critical point of irreparability, the indwelling Adjuster is immediately released to depart for Divinington. On the universe records a

mortal personality is considered to have met with death whenever the essential mind circuits of human will-action have been destroyed. And again, this is death, irrespective of the continuing function of the living mechanism of the physical body. The body minus the volitional mind is no longer human, but according to the prior choosing of the human will, the soul of such an individual may survive.

3. Physical (body and mind) death When death overtakes a human being, the Adjuster remains in the citadel of the mind until it ceases to function as an intelligent mechanism, about the time that the measurable brain inergies cease their rhythmic vital pulsations. Following this dissolution the Adjuster takes leave of the vanishing mind, just as unceremoniously as entry was made years before, and proceeds to Divinington by way of Uversa.

(1230) After death the material body returns to the elemental world from which it was derived, but two nonmaterial factors of surviving personality persists: The pre-existent Thought Adjuster, with the memory transcription of the mortal career, Proceeds to Divinington; and there also remains, in the custody of the destiny guardian, the immortal morontial soul of the deceased human. These phases and forms of soul, these once kenetic but now static formulas of identity, are essential to repersonalization on the morontia worlds; and it the reunion of the Adjuster and the soul that reassembles the surviving personality, that reconsciousizes you at the time of the morontia awakening.

For those who do not have personal seraphic guardians, the group custodians faithfully and effeciently perform the same service of identity safekeeping and personality resurrection. The seraphim him are indispensable to the reassembly of personality.

Upon death the Thought Adjuster temporarily loses personality, but not identity; the human subject temporarily loses identity, but not personality; on the mansion worlds both reunite in eternal manifection. Never does a departed Thought Adjuster return to earth as the being of former indwelling; never is personality manifested without the human will; and never does a dis-Adjusted human being after death manifest active identity or in any manner establish communication with the living beings of earth. Such dis-Adjusted souls are wholly and absolutely unconscious during the long or short sleep of death. There can be no exhibition of any sort of personality or ability to engage in communications with other personalities until after completion of survival. Those who go to the mansion worlds are not permitted to send messages back to their loved ones. It is the policy throughout the universes to forbid such communication during the period of a current dispensation.

(1231) When death of a material, intellectual, or spiritual nature occurs, the Adjuster bids farewell to the mortal host and departs for Divinington.

(2016) Death is, ordinarily, a part of life. Death is the last act in the mortal drama.

Defeat (1740) Defeat is the true mirror in which you may honestly view your real self.

Deity (2) Deity is personalizable as God, is prepersonal and superpersonal in ways not altogether comprehensible by man. Deity is characterized by the quality of unity—actual of potential—on all supermaterial levels of reality; and this unifying quality is best comprehended by creatures as divinity.

(3) Deity is the source of all that which is divine. Deity is characteristically and invariably divine, but all that which is divine is not necessarily Deity, though it will be co-ordinated with Deity and will tend towards some phase of unity with Deity—spiritual, mental, or personal.

Democracy (970) Men have also made a fetish of democracy, the exultation and adoration of the common man's ideas when collectively called public opinion." One man's opinion, when taken by itself is not regarded as worth much, but when many men are collectively functioning as a democracy, this same mediocre judgement is held to be the arbiter of justice and the standard of righteousness.

Destiny, spiritual (1739) Spiritual destiny is dependent on faith, love, and devotion to truth—hunger and thirst for righteousness—the wholehearted desire to find God and to be like him.

Devil (602) The "devil" is none other than Caligastia, the deposed Planetary Prince of Urantia and a Son of the secondary order of Lanonandeks. At the time Michael was on Urantia in the flesh, Lucifer, Satan, and Caligastia were leagued together to effect the miscarriage of his bestowel mission. But they signally failed.

Divinity (3) Divinity is the characteristic, unifying, and co-ordinating quality of Deity. Divinity is creature comprehensible as truth, beauty, and goodness; correlated in personality as love, mercy, and ministry; disclosed on impersonal levels as Justice, power, and sovereignty.

Divinity may be perfect—complete—as on existential and creator levels of Paradise perfection; it may be imperfect, as on experiential and creature levels of time—space evolution; or it may be relative, neither perfect nor imperfect, as on certain Havona levels of existential-experiential relationships.

Divorce (929) It is also unfortunate that certain groups of mortals have conceived of marriage as being consummated by divine action. Such beliefs lead directly to the concept of the indissolubility of the marital state regardless of the circumstances or the wishes of the contracting parties. But the very fact of marriage dissolution itself indicates that Deity is not a conjoining party to such unions. If God has once joined any two things or persons together, they will remain thus joined until such a time as the divine will decrees their separation. But, regarding marriage, which is a human institution, who shall presume to sit in judgement, to say which marriages are unions that might be approved by the universe supervisors in contrast with those which are purely human in nature and origin?

Doctrine (969) In olden times the fetish word of authority was a fear-inspiring doctrine, the most terrible of all tyrants which enslave men. A doctrinal fetish will lead mortal man to betray himself into the clutches of bigotry, fanaticism, superstition, intolerance, and the most atrocious of barbarous cruelties. Modern respect for wisdom and truth is but the recent escape from the fetish—making tendency up to the higher levels of thinking and reasoning. Concerning the accumulated fetish writings which various religionists hold as sacred books, it is not only believed that what is in the book is true, but also that every truth is contained in the book. If one of these sacred books happens to speak of the earth as being flat, then, for long generations, otherwise sane men and women will refuse to accept positive evidence that the planet is round.

Dogmatism (1092) Sectarianism is a disease of institutional religion, and dogmatism is an enslavement of the spiritual nature. It is far better to have a religion without a church than a church without religion.

Duty (192) (as a level of reality) 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.

Egotism (1223) Of all the dangers which beset man's mortal nature and jeopardize his spiritual integrity, pride is the greatest. . . Courage is valorous, but egotism is vainglorious and suicidal. Reasonable self—confidence is not to be deplored. Man's ability to transcend himself is the one thing which distinguishes him from the animal kingdom.

El (1053) Amid all this confusion of terminology and haziness of concept, many devout believers sincerely endeavored to worship all of these evolving ideas of divinity, and there grew up the practice of referring to this composite Deity as El. And this term included still other of the Bedouin nature gods.

El Elyon (1053) For centuries after Melchizedek's sojourn at Salem his doctrine of Deity persisted in various versions but was generally connoted by the term El Elyon, the Most High God of heaven.

El Shaddai (1053) This idea of God was a composite derived from the teachings of Amenamope's Book of Wisdom modified by Ikhnaton's doctrine of Aton and further influenced by Melchizedek's teachings embodied in the concept of El Elyon. But as the concept of El Shaddai permeated the Hebrew mind, it became thoroughly colored with the Yahweh beliefs of the desert. One of the dominant ideas of the religion of this era was the Egyptian concept of divine Providence, the teaching that material prosperity was a reward for serving El Shaddai.

Elohim (1053) In Kish and Ur there long persisted Sumerian-Chaldean groups who taught a three-in—oneGod concept founded on the traditions of the days of Adam and Melchizedek. This doctrine was carried to Egypt, where this Trinity was worshiped under the name of Elohim, or in the singular as Eloah.

End (1263) From a practical viewpoint the philosophers of the univers have come to the conclusion that there is no such thing as an end.

Energy (102) Spirit is divine purpose, and spirit mind is divine purpose in action. Energy is thing, mind is meaning, spirit is value.

(9) Energy we use as an all—inclusive term applied to spiritual, mindal, and material realms.

(469) In this paper, for example, the word energy is used to denote all phases and forms of phenomenal motion, action, and potential, while force is applied to the pregravity, and power to the post gravity, stages of energy.

(468) Energy proceeds from Paradise, fashioned after the divine order.

Energy—pure energy—partakes of the nature of the divine organization; it is fashioned after the similitude of the three Gods embraced in one, as they function at the headquarters/of the universe of universes.

Energy, emergent (9) Emergent energy embraces all energies which are responsive to paradise gravity but are as yet unresponsive to local or linear gravity. This is the pre—electronic level of energy—matter.

(470) The passive presence of the primary force organizers is sufficient to transform space potency into primordial force, and it is upon such an activated space field that these same force organizers begin their initial and active operations. Primordial force is destined to pass through two distinct phases of transmutation in the realms of energy manifestation before appearing as universe power. These two levels of emerging energy are; 1. Puissant energy 2. Gravity energy.

Energy, Gravity (470) The now appearing gravity-responding energy carries the potential of universe power and becomes the active ancestor of all universe matter. This secondary or gravity energy is the product of the energy elaboration resulting from the pressure-presence and the tension-trends set up by the Associate Transcendental Master Force Organizers. In response to the work of these force manipulators, space-energy rapidly passes from the puissant to the gravity stage, thus becoming directly responsive to the circular grasp of Paradise (absolute) gravity while disclosing a certain potential for sensitivity to the linear-gravity pull inherent in the soon appearing material mass of the electronic and the post-electronic stages of energy and matter.

Energy, pure (469) Primordial force is sometimes spoken of as pure energy; on Uversa we refer to it as SEGREGATA.

(638) Pure energy is the ancestor of all relative, nonspirit functional realities, while pure spirit is the potential of the divine and directive overcontrol of all basic energy systems. And these realities, so diverse as manifested throughout space and as observed in the motions of time, are both centered in the person of the Paradise Father.

Energy, Havona (470) A pre-existent phase of energy which is characteristic of the central universe. Here the evolutionar cycle seems to turn back upon itself; energy—power now seems to begin to swing back towards force, but force of a nature very unlike that of space potency and primordial force. Havona energy systems are not dual: they are triune. On Uversa these energies of Havona are known as TRIATA.

Energy, Physical (9) Physical energy is a term demoting all phases and forms of phenomenal motion, action, and potential.

Energy, Puissant (470) This is the powerful—directional, mass—movemented, mighty—tensioned, and forcible—reacting energy—gigantic energy systems set in motion by the activities of the primary force organizers. This primary or puissant energy is not at first definitely responsive to the Paradise-gravity pull though probably yielding an aggregate—mass or space-directional response to the collective group of absolute influences operative from the nether side of Paradise.

Energy, transcendental (471) This energy system operates on and from the upper level of Paradise and only in connection with the absonite peoples. On Uversa it is denominated TRANOSTA.

Error (754) Error might be regarded as a misconception or distortion of reality.

(755) Error suggests lack of intellectual keenness; evil, deficiency of wisdom; sin, abject spiritual poverty; but iniquity is indicative of vanishing personality control.

(1435) Error (evil) is the penalty of imperfection. Error is the shadow of relative incompleteness which must of necessity fall across man's ascending universe path to Paradise perfection. Error (evil) is not an actual universe quality; it is simply the observation of a relativity in the relatedness of the imperfection of the incomplete finite to the ascending levels of the Supreme and Ultimate.

Essenes (1534) The Essenes were a true religious sect, originating during the Maccabean revolt, whose requirements were in some respects more exacting than those of the Pharisees. They had adopted many Persian beliefs and practices, lived as a brotherhood in monasteries, refrained from marriage, and had all things in common. They specialized in teachings about angels.

Eternity (364) To me it seems more fitting, for purposes of explanation to the mortal mind, to conceive of eternity as a cycle and the eternal purpose as an endless circle, a cycle of eternity in some way synchronized with the transient material cycles of time. As regards the sectors of time connected with, and forming a part of, the cycle of eternity, we are forced to recognize that such temporary epochs are born, live, and die just as the temporary beings of time are born, live, and die.

The sectors of time are like the flashes of personality in temporal form; they appear for a season, and then they are lost to human sight only to reappear as new actors and continuing factors in the higher life of the endless swing around the eternal circle. Eternity can hardly be conceived as a straightaway drive, in view of our belief in a delimited universe moving over a vast, elongated circle around the central dwelling place of the Universal Father.

Frankly, eternity is incomprehensible to the finite mind of time. You simply cannot grasp it; you cannot comprehend it.

(1295) It is helpful to man's cosmic orientation to attain all possible comprehension of Deity's relation to the cosmos. While absolute Deity is eternal in nature, the Gods are related to time as an experience in eternity. In the evolutionary universes eternity is temporal everlastingness—the everlasting now.

Eternal Son (8) The Eternal Son is the absolute personality, the secret of spiritual energy, morontia spirits, and perfected spirits.

(73) The Eternal Son is the perfect and final expression of the "first" personal and absolute concept of the Universal Father. Accordingly, whenever and

however the Father personally and absolutely expresses himself, he does so through his Eternal son, who ever has been, now is and ever will be, the living and divine Word. The Eternal Son is the spiritual personalization of the Paradise Father's universal and infinite concept of divine reality, unqualified spirit, and absolute personality. The Eternal Son is the original and only—begotten Son of God He is God the Son, the Second person of Deity and the associate creator of all things. As the Father is the First Great Source and Center, so the Eternal Son is the Second Great Source and Center.

(74) The Eternal Son is the spiritual center and the divine administrator of the spiritual government of the universe of universes. The Universal Father is first a creator and then a controller; the Eternal Son is first a cocreator and then a Spiritual administrator. God is spirit, and the Son is a personal revelation of that spirit. The Eternal Son is the eternal Word of God. He is wholly like the Father; in fact, the Eternal Son is God the Father personally manifest to the universe of universes..

(75) The Eternal Son is the great mercy minister to all creation.

Ethics (1127) Ethics is the eternal social or racial mirror which faithfully reflects the otherwise unobservable progress of internal spiritual and religious developments.

Eventuated (23) (from ASOTMU) Eventuated has a special meaning in the Papers. It is a word that describes how someone is brought into being, like the word “created,” but eventuated does not mean created. It does mean some sort of initiating act that is pre-time, precreative, or of eternity status. We are informed that God, as a person, creates; as a superperson, eventuates. Absonite beings, the Trancendentalers, are not created— they are eventuated.

Evil (555) Law is life itself and not the rules of its conduct. Evil is a transgression of law, not a violation of the rules of conduct pertaining to life, which is the law.

(754) There are many ways of looking at sin, but from the universe philosophic viewpoint sin is the attitude of a personality who is knowingly resisting cosmic reality.. Evil is a partial realization of, or maladjustment to, universe realities. But sin is a purposeful resistance to divine reality— a conscious choosing to oppose spiritual progress— while iniquity consists in an open and persistent defiance of recognized reality and signifies such a degree of personalit: disintegration as to border on cosmic insanity. (755) Error suggests lack of intellectual keenness; evil, deficiency of wisdom; sin, abject spiritual poverty; but iniquity is indicative of vanishing personality control.

(1220) And when creativity is turned to destructivity, you are face to face with the devastation of evil and sin—oppression, war, and destruction. Evil is a partiality of creativity which tends toward disintegration and eventual destruction. All conflict is evil in that it inhibits the creative function of the inner life—it is a species of civil war in the personality.

(1458) The possibility of evil is necessary to moral choosing, but not the actuality thereof. A shadow is only relatively real. Actual evil is not necessary as a personal experience. Potential evil acts equally well as a decision stimulus in the realms of moral progress on the lower levels of spiritual development. Evil becomes a reality of personal experience only when a moral mind makes evil its choice.

(1660) Evil is the unconscious or unintended transgression of the divine law, the Father's will. Evil is likewise the measure of the imperfectness of obedience to the Father's will. Sin is the conscious, knowing, and deliberate transgression of the divine law, the Father's will.

Sin is the measure of unwillingness to be divinely led and spiritually directed. Iniquity is the willful, determined, and persistent transgression of the divine law, the Father's will. Iniquity is the measure of the continued rejection of the Father's loving plan of personality survival and the Sons' merciful ministry of salvation.

Evidence (114) The basis of Fairness.

Evolution (837) Progressive creation

(1159) Evolution is creativity in time.

Evolution, spiritual (1460) Spiritual evolution is an experience of the increasing and voluntary choice of goodness attended by an equal and progressive diminution of the possibility of evil.

Existential (12) (from ASOTMU) Existential is a word especially used in the Papers. It means something eternal, without a beginning or an ending. There is no time at which it did not exist. An existential being has full knowledge before any experience.

Experience, religious (1121) 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.

Experience, human (1123) What is human experience? It is simply any interplay between an active and questioning self and any other active and external reality. The mass of experience is determined by depth of concept plus totality of recognition of the reality of the external. The motion of experience equals the force of expectant imagination plus the keenness of the sensory discovery of the external qualities of contacted reality. The fact of experience is found in self—consciousness plus other-existences— other-thingness, other-mindness, and other-spiritness.

Experience, Supreme (1431) To become acquainted with one's brothers and sisters, to know their problems and to learn to love them, is the supreme experience of living.

(1732) The supreme experience of human existence; finding God for yourselves and knowing him in your own souls.

Experiential (12) ( from ASOTMU) This word designates beings and things that have origins. It also designates all beings that can grow by experience. Even some existential realities can have experiential growth to higher levels. Other realities are wholly experiential; man is wholly experiential in his growth.

Egotism (1223) Of all the dangers which beset man's mortal nature and jeopardize his spiritual integrity, pride is the greatest. Courage is valorous, but egotism is vainglorious and suicidal.

Failure (1780) And it is in this business of facing failure and adjusting to defeat that the far-reaching vision of religion exerts its supreme influence. Failure is simply an educational episode—a cultural experiment in the acquirement of wisdom—in the experience of the God-seeking man who has embarked on the eternal adventure of the exploration of a universe. To such men defeat is but a new tool for the achievement of higher levels of universe reality.

The career of a God—seeking man may prove to be a great success in the light of eternity, even though the whole temporal—life enterprise may appear as an overwhelming failure, provided each life failure yielded the culture of wisdom and spirit achievement.

Fairness (38) Eternal justice and divine mercy together constitute what in human experience would be called fairness.

(114) Fairness (justice in harmony with mercy)

Faith (51) Faith— the supreme assertion of human thought.

(1091) Let the term "faith" stand for the individual's relation to God rather than for the creedal formulation of what some group of mortals have

common religious attitude. "Have you faith? Then have it to yourself."

(1105) Faith unites moral insight with conscientious discriminations of values, and the pre—existent evolutionary sense of duty completes the ancestry of true religion.

(1106) Reason is the method of science; faith is the method of religion; logic is the attempted technique of philosophy..

(1108) Faith—insight, or spiritual intuition, is the endowment of the cosmic mind in association with the Thought Adjuster, which is the Father's gift to man.

(1114) Belief has attained the level of faith when it motivates life and shapes the mode of living. The acceptance of a teaching as true is not faith; that is mere belief. Neither is certainty nor conviction faith. A state of mind attains to faith levels only when it actually dominates the mode of living. Faith is a living attribute of genuine personal religious experience. One believes truth, admires beauty, and reverences goodness, but does not worship them; such an attitude of saving faith is centered on God alone, who is all of these personified and infinitely more. 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. Theologic beliefs can be suggested, to a group, but faith can rise up only in the heart of the individual religionist.

Faith has falsified its trust when it presumes to deny realities and to confer upon its devotees assumed knowledge.. Faith is a traitor when it fosters betrayal of intellectual integrity and belittles loyalty to supreme values and divine ideals. Faith never shuns the problem—solving duty of mortal living. Living faith does not foster bigotry, persecution, or intolerance.

Faith does not shackle the creative imagination, neither does it maintain an unreasoning prejudice toward the discoveries of scientific investigation. Faith vitalizes religion and constrains the religionist heroically to live the golden rule. The zeal of faith is according to knowledge, and its strivings are the preludes to sublime peace.

(1116) Faith becomes the connection between moral consciousness and the spiritual concept of enduring reality.

(1123) Man very early becomes conscious that he is not alone in the world or the universe. There develops a natural spontaneous self—consciousness of other—mindedness in the environment of selfhood. Faith translates this natural experience into religion, the recognition of God as the reality—source, nature, and destiny— of other mindedness.

(1136) Faith is the insight technique of religion.

(1139) Faith is the act of recognizing the validity of spiritual consciousness—something which is incapable of other mortal proof.

(1145) Through spiritual faith man gains insight into the love of God but soon discovers that this spiritual faith has no influence on the ordained laws of the material universe.

(1459) But truth can never become man's possession without the exercise of faith. This is true because man's thoughts, wisdom, ethics, and ideals will never rise higher than his faith, his sublime hope. And all such true faith is predicated on profound reflection, sincere self-criticism, and uncompromising moral consciousness. Faith is the inspiration of the spiritized creative imagination.

Faith acts to release the superhuman activities of the divine spark, the immortal germ, that lives within the mind of man, and which is the potential of eternal survival.

(2053) "Peace be upon you. You rejoice to know that I am the resurrection and the life, but this will avail you nothing unless you are first born of the eternal spirit, thereby coming to possess, by faith, the gift of eternal life. If you are the faith sons of my Father, you shall never die; you shall not perish."

Faithfuls of Days (179) The Paradise counselors to the Most High rulers of the constellation governments.

Faithfulness (1877) Faithfulness is the unerring measure of human trustworthiness. He who is faithful in little things is also likely to exhibit faithfulness in everything consistent with his endowments.

Falsehood (555) Falsehood is not a matter of narration technique but something premeditated as a perversion of truth. The shadow of a hair's turning, premeditated for an untrue purpose, the slightest twisting or perversion of that which is principle—these constitute falseness.

Family (941) The family is the fundamental unit of fraternity in which parents and children learn those lessons of patience, altruism, tolerance, and forbearance which are so essential to the realization of brotherhood among all men.

Family life (942) Family life is the progenitor of true morality, the ancestor of the consciousness of loyalty to duty. The enforced associations of family life stabilize personality and stimulate its growth through the compulsion of necessitous adjustment to other and diverse personalities. But even more, a true family—a good family—reveals to the parental procreators the attitude of the Creator to his children, while at the same time such true parents portray to their children the first of a long series of ascending disclosures of

the love of the Paradise parent of all universe children.

Fetishism (967) The concept of a spirit's entering into an inanimate object, an animal, or a human being, is a very ancient and honorable belief, having prevailed since the beginning of the evolution of religion. This doctrine of spirit possession is nothing more nor less than fetishism.

Finite level (2) The finite level of reality is characterized by creature life and time-space limitations. Finite realities may not have endings, but they always have beginnings—they are created. The deity level of Supremacy may be may be conceived as a function in relation to finite existences.

First Source and Center (5) God—the Universal Father—is the personality of the First Source and Center. (5) The First Source and Center is, therefore, primal in all domains; deified or undeified, personal or impersonal, actual or potential, finite or infinite. No thing or being, no relativity or finality, exists except in direct or indirect relation to, and dependence on, the primacy of the First Source and Center.

Force (9) Energy we use as an all-inclusive term applied to spiritual, mindal, and material, realms. Force is also thus broadly used.

Force, cosmic (9) Cosmic force embraces all energies deriving from the Unqualified Absolute but which are as yet unresponsive to Paradise gravity.

Force, Primordial (469) This represents the first basic change in space potency and may be one of the nether Paradise functions of the Unqualified Absolute. We know that the space presence going out from nether Paradise is modified in some manner from that which is incoming. But regardless of any such possible relationships, the openly recognized transmutation of space potency into primordial force is the primary differentiating function of the tension-presence of the living paradise force organizers.

Passive and potential force becomes active and primordial in response to the resistance afforded by the space presence of the Primary Eventuated Master Force Organizers. Force is now emerging from the exclusive domain of the Unqualified Absolute into the realms of multiple response—response to certain primal motions initiated by the God of Action and thereupon to certain compensating motions emanating from the Universal Absolute.

Primordial force is seemingly reactive to transcendental causation in proportion to absoluteness. Primordial force is sometimes spoken of as pure energy: on Uversa we refer to it as SEGREGATA.

Goal of time (557) The finding of God on Paradise.

God (3) GOD is a word symbol designating all personalizations of Deity. The term requires a different definition on each level of Deity function and must be still further redefined within each of these levels, as this term may be used to designate the diverse co-ordinate and subordinate personalizations of Deity; for example: the Paradise Creator Sons— the local universe fathers.

The term God, as we make use of it, may be understood:

By designation—as God the Father

By context—as when used in the discussion of some one deity level or association. When in doubt as to the exact interpretation of the word God, it would be advisable to refer it to the person of the Universal Father.

The term God always denotes personality. Deity may, or may not refer to divinity personalities. The word GOD is used, in these papers, with the following meanings:

1. God the Father—Creator, Controller, and Upholder. The Universal Father, the First person of Deity.
2. God the Son—Co-ordinate Creator, Spirit Controller, and spiritual Administrator. The Eternal Son, the Second Person of Deity.
3. God the Spirit—Conjoint Actor, Universal Integrator, and Mind Bestower. The Infinite Spirit, the Third Person of Deity.
4. God the Supreme
5. God the Sevenfold
6. God the Ultimate
7. God the Absolute

(5) God-the Universal Father— is the personality of the First Source and Center.

(5) God, as the First Source and Center, is primal in relation to total reality—unqualifiedly The First Source and Center is infinite as well as eternal and is therefore limited or conditioned only by volition.

(28) God is personality. Notwithstanding that God is an eternal power, a majestic presence, a transcendent ideal, and a glorious spirit, though he is all these and infinitely more, nonetheless, he is truly and everlastingly a perfect Creator personality, a person who can “know and be known”, who can “love and be loved,” and one who can befriend us; while you can be known, as other humans have been known, as the friend of God. He is a real spirit and a spiritual reality.

(30) God is to science a cause, to philosophy an idea, to religion a person, even the loving heavenly Father. God is to the scientist a primal force, to the philosopher a hypothesis of unity, to the religionist a living spiritual experience.

(3) God is spirit— spirit personality

- (34) God. is not a cosmic accident; neither is he a universe experimenter.
- (34) No thing is new to God, and no cosmic event ever comes as a surprise; he inhabits the circle of eternity. He is without beginning or end of days. To God there is no past, present, or future: all time is present at any given moment. He is the great and only I AM.
- (36) God is eternally and infinitely perfect, he cannot personally know imperfection as his own experience, but he does share the consciousness of all the experience of imperfectness of all the struggling creatures of the evolutionary universes of all the Paradise Creator Sons.
- (40) God is love, but love is not God.
- (38) God is inherently kind, naturally compassionate, and everlastingly merciful.
- (39) It is wrong to think of God as being coaxed into loving his children because of the sacrifices of his Sons or the intercessions of his subordinate creatures, "for the Father himself loves you." It is in response to this paternal affection that God sends the marvelous Adjusters to indwell the minds of men. God's love is universal; "whosoever will may come." He would "have all men be saved by coming into the knowledge of the truth." He is "not willing that any should perish."
- (41) God is never wrathful, vengeful, or angry. It is true that wisdom does often restrain his love, while justice conditions his rejected mercy. His love of righteousness cannot help being exhibited as equal hatred for sin. The Father is not an inconsistent personality; the divine unity is perfect.
- (48) God is unlimited in power, divine in nature, final in will, infinite in attributes, eternal in wisdom, and absolute in reality.
- (55) If God should retire as the present upholder of all creation, there would immediately occur a universal collapse. Except for God, there would be no such thing as reality. At this very moment, as during the remote ages of the past and in the eternal future, God continues to uphold.
- (58) God repents of nothing he has ever done, now does, or ever will do. He is all-wise as well as all-powerful.
- (58) God is the only stationary, self-contained, and changeless being in the whole universe of universes, having no outside, no beyond, no past, and no future. God is purposive energy (creative spirit) and absolute will, and these are self-existent and universal.
- Since God is self-existent, he is absolutely independent. The very identity of God is inimical to change.
- (59) In science, God is the First Causes; in religion, the universal and loving Father; in philosophy, the one being who exists by himself, not dependent on any other being for existence but beneficently conferring reality of existence on all things and upon all other beings.

(60) It is an affront to God to believe, hold, or teach that innocent blood must be shed in order to win his favor or to divert the fictitious divine wrath.

(60) What a travesty upon the infinite character of God! this teaching that his fatherly heart in all its austere coldness and hardness was so untouched by the misfortunes and sorrows of his creatures that his tender mercies were not forthcoming until he saw his blameless Son bleeding and dying upon the cross of Calvary.

(67) God is not only the determiner of destiny: he is man's eternal destination. All nonreligious human activities seek to bend the universe to the distorting service of self the truly religious individual seeks to identify the self with the universe and then to dedicate the activities of this unified self to the service of the universe family of fellow beings, human and superhuman.

(79) God is father personality—the source of personality, the bestower of personality, the cause of personality.

(1856) Jesus employed the word God to designate the idea of Deity and the word Father to designate the experience of knowing God. When the word Father is employed to denote God, it should be understood in its largest possible meaning. The word God cannot be defined and therefore stands for the infinite concept of the Father, while the term Father, being capable of partial definition, may be employed to represent the human concept of the divine Father as he is associated with man during the course, of mortal existence.

(2095) God is not the mere invention of man's idealism; he is the very source of all such superanimal insights and values. God is not a hypothesis formulated to unify the human concepts of truth, beauty, and goodness; he is the personality of love from whom all of these universe manifestations are derived.

God consciousness (2097) The great challenge to modern man is to achieve better communication with the divine Monitor that dwells within the human mind. Man's greatest adventure in the flesh consists in the well-balanced and sane effort to advance the borders of self-consciousness out through the dim realms of embryonic soul-consciousness in a wholehearted effort to reach the borderland of spirit-consciousness-contact with the divine presence. Such an experience constitute God-consciousness an experience mightily confirmative of the pre-existent truth of the religious experience of knowing God. Such spirit consciousness is the equivalent of the knowledge of the actuality of sonship with God. Otherwise, the assurance of sonship is the experience of faith. And God-consciousness is equivalent to the integration of the self with the universe, and on its highest levels of spiritual reality. (24) The intellectual capacity for knowing God— God consciousness.

God Seeking ( 24) The spiritual urge to find God.

God the Supreme (11) God the Supreme in Havona is the personal spirit reflection of the triune Paradise Deity.

(12) The Almighty Supreme, evolving on the value-level of nonpersonal activities, and the spirit person of God the Supreme are one reality—the Supreme Being.

God the Ultimate (12) God the Ultimate Is designative of personal Deity functioning on the divinity levels of the absonite and on the universe spheres of supertime and transcended space. The Ultimate is a supersupreme eventuation of Deity. The Supreme is the Trinity unification comprehended by finite beings; the Ultimate is the unification of the Paradise Trinity comprehended by absonite beings.

Goodness (647) Goodness embraces the sense of ethics, morality, and religion—experiential perfection-hunger.

(647) 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.

(1458) Goodness is always growing toward new levels of the increasing liberty of moral self-realization and spiritual personality attainment—the discovery of, and identification with, the indwelling Adjuster. An experience is good when it heightens the appreciation of beauty, augments the moral will, enhances the discernment of truth, enlarges the capacity to love and serve one's fellows, exalts the spiritual ideals: and unifies the supreme human motives of time with the eternal plans of the indwelling Adjuster, all of which lead directly to an increased desire to do the Father's will, thereby fostering the divine passion to find God and to be more like him.

(1458) 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.

Goodness, divine (43) The discernment of supreme beauty is the discovery and integration of reality: The discernment of the divine goodness in the eternal truth, that is ultimate beauty.

Gospel of the kingdom (2059) The Gospel of the kingdom is: the fact of the fatherhood of God, coupled with the resultant truth of the sonship-brotherhood of men.

Graciousness (1874) Graciousness is the aroma of friendliness which emanates from a love-saturated soul.

Gradent (519) The standard weight. (of Jerusem) the “gradent” is built up through the decimal system from the mature ultimaton and represents almost exactly ten ounces of your weight.

Grand Universe (129) The Grand Universe is the present organized and inhabited creation. It consists of the seven superuniverses, with an aggregate evolutionary potential of around seven trillion inhabited planets, not to mention the eternal spheres of the central creation. But this tentative estimate takes no account of architectural administrative spheres, neither does it include the outlying groups of unorganized universes. The present ragged edge of the grand universe, its uneven and unfinished periphery, together with the tremendously unsettled condition of the whole astronomical plot, suggests to our star students that even the seven superuniverses are, as yet, uncompleted. As we move from within, from the divine center outward in any direction, we do, eventually, come to the outer limits of the organized and inhabited creation; we come to the outer limits of the grand universe. And it is near this outer border, in a far-off corner of such a magnificent creation, that your local universe has its eventful existence.

(166) The Grand Universe. Seven superuniverses make up the present organized grand universe, consisting of approximately seven trillion inhabitable worlds plus the architectural spheres and the one billion inhabited spheres of Havona.

Gravita (126) The physical systems of the superuniverses are mobilized by the Universe Power Director’s and their associates. These material organizations are dual in constitution and are known as Gravita.

(470) Universe power. Space-force has been changed into space-energy and thence into the energy of gravity control. Thus has physical energy been ripened to that point where it can be directed into channels of power and made to serve the manifold purposes of the universe Creators. This work is carried on by the versatile directors, centers, and controller of physical energy in the grand universe—the organized and inhabited creations. These Universe Power Directors assume the more or less complete control of twenty-one of the thirty phases of energy constituting the present energy system of the seven superuniverses. This domain of power-energy-matter is the realm of the intelligent activities of the Sevenfold, functioning under the time-space overcontrol of the Supreme. On Uversa we refer to the realm of universe power as GRAVITA.

Gravity (10) Gravity is the sole control of energy-matter.

(125) The inescapable pull of gravity effectively grips all the worlds of all the universes of all space. Gravity is the all-powerful grasp of the physical presence of Paradise. Gravity is the omnipotent strand on which are strung the gleaming stars, blazing suns, and whirling spheres which constitute the universal physical adornment of the eternal God, who is all things, fills all things, and in whom all things consist.

The center and focal point of absolute material gravity is the Isle of Paradise, complemented by the dark gravity bodies encircling Havona and equilibrated by the upper and nether space reservoirs. All known emanations of nether Paradise invariable and unerringly respond to the central gravity pull operating upon the endless circuits of the elliptical space levels of the master universe. Every known form of cosmic reality has the bend of the ages, the trend of the circle the swing of the /?/. Space is nonresponsive to gravity, but it acts as a equilibrant on gravity. Without the space cushion, explosive action would jerk surrounding space bodies. Pervaded space also exerts an antigravity influence upon physical or linear gravity; space can actually neutralize such gravity action even though it cannot delay it. Absolute gravity is paradise gravity. Local or linear gravity pertains to the electrical stage of energy or matter; it operates within the central, super-, and outer universes, wherever suitable materialization has taken place.

Growth, creative (1294) Creative growth is unending but ever satisfying, endless in extent but always punctuated by those personality-satisfying moments of transient goal attainment which serve so effectively as the mobilization preludes to new adventures in cosmic growth, universe exploration, and Deity attainment.

Guilt (1133) The sense of guilt (not the consciousness of sin) comes either from interrupted spiritual communion or from the lowering of one's moral ideals. Deliverance from such a predicament can only come through the realization that one's highest moral ideals are not necessarily synonymous with the will of God. Man cannot hope to live up to his highest ideals, but he can be true to his purpose of finding God and becoming more and more like him.

Happiness (42) Happiness ensues from the recognition of truth because it can be acted out; it can be lived. Disappointment and sorrow attend upon error because, not being a reality, it cannot be realized in experience. Divine truth is best known by its Spiritual flavor.

(1134) Human happiness is achieved only when the ego desire of the self and the altruistic urge of the higher self (divine spirit) are co-ordinated and

reconciled by the unified will of the integrating and supervising personality.

Harmony (301) Harmony is the keynote of the central Universe, and detectable order prevails on Paradise.

Harp of God (539) John the revelator saw a vision of the arrival of a class of advancing mortals from the seventh mansion world to their first heaven, the glories of Jerusalem. He recorded: “And I saw as it were a sea of glass mingled with fire; and those who had gained the victory over the beast that was originally in them and over the image that persisted through the mansion worlds and finally over the last mark and trace, standing on the sea of glass, having the harps of God, and singing the song of deliverance from mortal fear and death.” (Perfect space communication is to be had on all these worlds; and your anywhere reception of such communications is made possible by carrying the “harp of God,” a morontia contrivance compensating for the inability to directly adjust the immature, morontia sensory mechanism to the reception of space communications.)

Hate (1632) Hate is the shadow of fear; revenge the mask of cowardice.

Havona (129) Havona, the central universe, is not a time creation; it is an eternal existence. This never-beginning, never-ending universe consists of one billion spheres of sublime perfection and is surrounded by the enormous dark gravity bodies. At the center of Havona is the stationary and absolutely stabilized Isle of Paradise, surrounded by its twenty-one satellites. Owing to the enormous encircling masses of the dark, gravity bodies about the fringe of the central universe, the mass content of this central creation is far in excess of the total known mass of all seven sectors of the grand universe.

Heaven (553) You should consider the statement about “heaven” and the “heaven of heavens.” The heaven conceived by most of your prophets was the first of the mansion worlds of the local system. When the apostle spoke of being “caught up to the third heaven,” he referred to that experience in which his Adjuster was detached during sleep and in this unusual state made a projection to the third of the seven mansion worlds. Some of your wise men saw the vision of the greater heaven, “the heaven of heavens,” of which the sevenfold mansion world experience was but the first; the second being Jerusalem; the third, Edentia and its satellites; the fourth, Salvington and the surrounding educational spheres; the fifth, Uversa; the sixth, Havona and the seventh, Paradise.

Heaven, kingdom of (1486) The kingdom of heaven, the divine government, is founded on the fact of divine sovereignty— God is spirit. Since God is

spirit, this kingdom is spiritual. The kingdom of heaven is neither material nor merely interlectual; it is a spiritual relationship between God and man.

Holy Spirit (95) In your sacred writings the term Spirit of God seems to be used interchangeably to designate both the Infinite Spirit on Paradise and the Creative Spirit of your local universe. The Holy Spirit is the spiritual circuit of this Creative Daughter of the paradise Infinite Spirit. The Holy Spirit is a circuit indigenous to each local universe and is confined to the spiritual realm of that creation; but the Infinite Spirit is omnipresent. (190) The bestowal of the ministry spirit of a local universe Creative Spirit, known on Urantia as the Holy Spirit.

Home (913) Marriage—mating—grows out of bisexuality. Marriage is man's reactional adjustment to such bisexuality, while family life is the sum total resulting from all such evolutionary and adaptative adjustments. Marriage is enduring, it is not inherent in biologic evolution, but it is the basis of all social evolution and is therefore certain of continued existence in some form. Marriage has given mankind the home, and the home is the crowning glory of the whole long and arduous evolutionary struggle.

(941) The home is the natural social arena wherein the ethics of blood brotherhood may be grasped by the growing children. The family is the fundamental unit of fraternity in which parents and children learn those lessons of patience, altruism, tolerance, and forbearance which are so essential to the realization of brotherhood among all men.

Hope (51) Is hope—the grandeur of trust—desirable? Then human existence must constantly be confronted with insecurities and recurrent uncertainties.

Humor (549) When we are tempted to magnify our self-importance, if we stop to contemplate the infinity of the greatness and grandeur of our Makers, our own self-glorification becomes sublimely ridiculous, even verging on the humerous. One of the functions of humor is to help all of us take ourselves less seriously. Humor is the divine antidote for exultation of ego.

I AM (6) The concept of the I AM is a philosophic concession which we make to the time-bound, space-fettered, finite mind of man, to the impossibility of creature comprehension of eternity existences—nonbeginning, nonending realities and relationships. To the time-space creature, all things must have a beginning save only the ONE UNCAUSED—the primal cause of causes. Therefore do we conceptualize this philosophic value-level as the I AM, at the same time instructing all creatures that the Eternal Son and the Infinite Spirit are coeternal with the I AM; in other words, that there never was a time when the I AM was not the Father of the Son and, with him, of

the Spirit.

Idea (1113) An idea is only a theoretical plan for action, while a positive decision is a validated plan of action.

Idealism (51) The approaching concept of the divine.

Image of God (1193) The “image of God” does not refer to physical likeness nor to the circumscribed limitations of material creature endowment but rather to the gift of the spirit presence of the Universal Father in the supernal bestowal of the thought adjusters upon the humble creatures of the universes.

Immaturity (1898) Your inability or unwillingness to forgive your fellows is the measure of your immaturity, your failure to attain adult sympathy, understanding, and love. (also see maturity)

Impatience (557) Impatience is a spirit poison; anger is like a stone hurled into a hornet’s nest.

Iniquity (754) There are many ways of looking at sin, but from the universe philosophic viewpoint sin is the attitude of a personality who is knowingly resisting cosmic reality. Error might be regarded as a misconception or distortion of reality. Evil is a partial realization of, or maladjustment to, universe realities. But sin is a purposeful resistance to divine reality—a conscious choosing to oppose spiritual progress—while iniquity consists in an open and persistent defiance of recognized reality and signifies such a degree of personality disintegration as to border on cosmic insanity.

(755) Error suggests lack of intellectual keenness; evil, deficiency of wisdom; sin, abject spiritual poverty; but iniquity is indicative of vanishing personality control. . . And when sin has so many times been chosen and so often been repeated, it may become habitual. Habitual sinners can easily become iniquitous, become wholehearted rebels against the universe and all of its divine realities. While all manner of sins may be forgiven, we doubt whether the established iniquiter would ever sincerely experience sorrow for his misdeeds or accept forgiveness for his sins.

(1660) Iniquity is the willful, determined, and persistent transgression of the divine law, the Father’s will. Iniquity is the measure of the continued rejection of the Father’s loving plan of personality survival and the Sons’ merciful ministry of salvation.

Insight, cosmic (194) The grasp of universe meanings.

Insight, spiritual (1105) 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.

(1134) The mind of evolutionary man is ever confronted with the intricate problem of refereeing the contest between the natural expansion of emotional impulses and the moral growth of unselfish urges predicated on spiritual insight—genuine religious reflection.

Intolerance (1641) You should never forget that intolerance is the mask covering up the entertainment of secret doubts as to the trueness of one's belief. No man is at any time disturbed by his neighbor's attitude when he has perfect confidence in the truth of that which he wholeheartedly believes. Sincere men are unafraid of the critical examination of their true convictions and noble ideals.

Intuition, moral (192) The realization of duty.

Jehovah (1053) Jehovah is a term which in recent times has been employed to designate the completed concept of Yahweh which finally evolved in the long Hebrew experience. But the name Jehovah did not come into use until fifteen hundred years after the times of Jesus.

Jesus (1426) Jesus is the new and living way from man to God, from the partial to the perfect, from the earthly to the heavenly, from time to eternity.

Judgement (114) The final application of justice in accordance with the evidence

Justice (114) Justice is inherent in the universal sovereignty of the Paradise trinity, but goodness, mercy, and truth are the universe ministry of the divine personalities, whose Deity union constitutes the Trinity. Justice is not the attitude of the Father, the Son, or the Spirit. Justice is the Trinity attitude of these personalities of love, mercy, and ministry. No one of the paradise Deities fosters the administration of justice. Justice is never a personal attitude; it is always a plural function.

(115) Justice is the collective thought of righteousness; mercy is its personal expression.

(794) Natural justice is a man-made theory; it is not a reality. In nature, justice is purely theoretic, wholly a fiction. Nature provides but one kind of justice—inevitable conformity to causes.

Justice, as conceived by man, means getting one's rights and has, therefore, been a matter of progressive evolution. The concept of justice may well be constitutive in a spirit-endowed mind, but it does not spring full-fledgedly into existence on the worlds of space.

Keys of the kingdom (435) 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.

Kingdom of God (1860) And at this time he earnestly sought to induce them to abandon the use of the term Kingdom of God in favor of the more practical equivalent, the will of God. But he did not succeed.

(1860) The kingdom of God in this world, the supreme desire to do the will of God, the unselfish love of man which yields the good fruits of improved ethical and moral conduct.

Kingdom of Heaven (1860) Jesus never tired of telling them that the kingdom of heaven was their personal experience of realizing the higher qualities of spiritual living; that these realities of the spirit experience are progressively translated to new and higher levels of divine certainty and eternal grandeur.

(1088) The kingdom of heaven is neither a social nor economic order; it is an exclusively spiritual brotherhood of God-knowing individuals.

(1585) John asked Jesus, “Master, what is the kingdom of heaven?” and Jesus answered: “The kingdom of heaven consists in three essentials: first, recognition of the fact of the sovereignty of God: second, belief in the truth of sonship with God; and third, faith in the effectiveness of the supreme human desire to do the will of God—to be like God. And this is the good news of the gospel: that by faith every mortal may have all these essentials of salvation.”

(1727) They were commencing to comprehend that the “kingdom of heaven is not meat and drink but the realization of the spiritual joy of the acceptance of divine sonship.”

Knowledge (907) Knowledge is power.

(1120) Time is an invariable element in the attainment of knowledge; religion makes its endowments immediately available albeit there is the important factor of growth in grace, definite advancement in all phases of religious experience. Knowledge is an eternal quest; always are you learning, but never are you able to arrive at the full knowledge of absolute truth. In knowledge alone there can never be absolute certainty, only increasing probability of approximation; but the religious soul of spiritual illumination knows, and knows now.

(1122) Knowledge leads to placing men, to originating social strata and castes. Religion leads to serving men, thus creating ethics and altruism.

Wisdom leads to the higher and better fellowship of both ideas and one's fellows. Revelation liberates men and starts them out on the eternal adventure.

(1435) 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. These two views, synchronized and harmonized, reveal the world of reality, wherein wisdom interprets the phenomena of the universe in terms of progressive personal experience.

Law (555) Law is life itself and not the rules of its conduct. Evil is a transgression of law, not a violation of the rules of conduct Pertaining to life, which is the law. Falsehood is not a matter of narration technique, but something premeditated as a perversion of truth.

(797) Law is a codified record of long human experience, public opinion crystallized and legalized.

Law of the spirit (1689) My children, do you not perceive the law of the spirit which decrees that to him who has shall be given so that he shall have an abundance; but from him who has not shall be taken away even that which he has.

Levels, cosmic (1211) Perhaps these psychic circles of mortal progression would be better denominated cosmic levels— actual meaning grasps and value realizations of progressive approach to the morontia consciousness of initial relationship of the evolutionary soul with the emerging Supreme Being. And it is this very relationship that makes it forever impossible fully to explain the significance of the cosmic circles to the material mind. These circle attainments are only relatively related to God-consciousness. A seventh circle can be almost as truly God-knowing-sonship conscious-as a second or first circle, but such lower circle beings are far less conscious of experiential relation to the Supreme Being, universe citizenship. The attainment of these cosmic circles will become a part of the ascenders' experience on the mansion worlds if they fail of such achievement before natural death.

Liberty, true and false (613) Of all the perplexing problems growing out of the Lucifer rebellion, none has occasioned more difficulty than the failure of immature evolutionary mortals to distinguish between true and false liberty.

True liberty is the quest of the ages and the reward of evolutionary progress. False liberty is the subtle deception of the error of time and the evil of space. Enduring liberty is predicated on the reality of justice— intelligence, maturity, fraternity, and equity. Liberty is a self-destroying technique of cosmic existence when its motivation is unintelligent, unconditioned and uncontrolled. True liberty is progressively related to reality and is ever regardful of social equity, cosmic fairness, universe fraternity, and divine obligations. Liberty is suicidal when divorced from material justice, intellectual fairness, social forbearance, moral duty, and spiritual values. Liberty is nonexistent apart from cosmic reality, and all personality reality is proportional to its divinity relationships. Unbridled self-will and unregulated self-expression equal unmitigated selfishness, the acme of ungodliness. Liberty without the associated and ever-increasing conquest of self is a figment of egoistic mortal imagination. Self motivated liberty is a conceptual illusion, a cruel deception. License masquerading in the garments of liberty is the forerunner of abject bondage.

(614) True liberty is the associate of genuine self-respect; false liberty is the consort of self-admiration. True liberty is the fruit of self-control; false liberty, the assumption of self-assertion. Self control leads to altruistic services self admiration tends towards the exploitation of others for the selfish aggrandizement of such a mistaken individual as is willing to sacrifice righteous attainment for the sake of possessing unjust power over his fellow beings.

License (613) License masquerading in the garments of liberty is the forerunner of abject bondage.

Life (404) We speak of life as “energy” and as “force” but it is really neither. Force-energy is variously gravity responsive; life is not. Pattern is also nonresponsive to gravity, being a configuration of energies that have already fulfilled all gravity-responsive obligations. Life, as such, constitutes the animation of some pattern-configured or otherwise segregated system of energy-material, mindal, or spiritual.

There are some things connected with the elaboration of life on the evolutionary planets which are not altogether clear to us. We fully comprehend the physical organization of the electrochemical formulas of the Life Carriers, but we do not wholly understand the nature and source of the life-activation spark. We know that life flows from the Father through the Son and by the Spirit.

(1124) To isolate part of life and call it religion is to disintegrate life and to distort religion. And this is just why the God of worship claims all allegiance or none.

(1229) The material self, the ego-entity of human identity, is dependent during the physical life on the continuing function of the material life vehicle, on the continued existence of the unbalanced equilibrium of energies and intellect which, on Urantia has been given the name life. But selfhood of survival value, selfhood that can transcend the experience of death, is only evolved by establishing a potential transfer of the seat of the identity of the evolving personality from the transient, life vehicle—the material body—to the more enduring and immortal nature of the morontia soul and on beyond to those levels whereon the soul becomes infused with, and eventually attains the status of, spirit reality. This actual transfer from material association to morontia identification is effected by the sincerity, persistence, and steadfastness of the God-seeking decisions of the human creature.

(1434) 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

Life Carrier (396) Life does not originate spontaneously. Life is constructed according to plans formulated by the (unrevealed) Architects of Being and appears on the inhabited planets either by direct importation or as a result of the operations of the Life Carriers of the local universes. These carriers of life are among the most interesting and versatile of the diverse family of Universe sons. They are intrusted with designing and carrying creature life to the planetary spheres. And after planting this life on such new worlds, they remain, there for long periods to foster its development.

(399) Life Carriers are living catalytic presences which agitate, organize, and vitalize the otherwise inert elements of the material order of existence.

Life, Jesus (1393) Jesus' life is the everlasting comfort of all disappointed idealists.

Light (10) Light-spirit luminosity-is a word symbol, a figure of speech, which connotes the personality manifestation characteristic of spirit beings of diverse orders. This luminous emanation is in no respect related either to intellectual insight or to physical-light manifestations.

Logic (1106) Reason is the method of science; faith is the method of religion; logic is the attempted technique of philosophy.

(1106) Reason is the proof of science, faith the proof of religion, logic the proof of philosophy, but revelation is validated only by human experience.

(1138) But logic can never succeed in harmonizing the findings of science and the insights of religion unless both the scientific and the religious aspects of a personality are truth dominated, sincerely desirous of following the truth wherever it may lead regardless of the conclusions which it may reach. Logic is the technique of philosophy, its method of expression. Within the domain of true science, reason is always amenable to genuine logic; within the domain of true religion, faith is always logical from the basis of an inner viewpoint, even though such faith may appear to be quite unfounded from the in-looking viewpoint of the scientific approach. From outward, looking within, the universe may appear to be material; from within, looking out, the same universe appears to be wholly spiritual. Reason grows out of material awareness, faith out of spiritual awareness, but through the mediation of a philosophy strengthened by revelation, logic may confirm both the inward and the outward view, thereby effecting the stabilization of both science and religion. Thus, through common contact with the logic of philosophy, may both science and religion become increasingly tolerant of each other, less and less skeptical.

(1139) 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.

Love (141) Love is the secret of beneficial association between personalities. (40) This term, even though it does connote man's highest concept of the mortal relations of respect and devotion, is so frequently designative of so much of human relationship that is wholly ignoble and utterly unfit to be known by any word which is also used to indicate the matchless affection of the living God for his universe creatures!

(40) God is love, but love is not God. The greatest manifestation of the divine love for mortal beings is observed in the bestowal of the Thought Adjusters, but your greatest revelation of the Father's love is seen in the bestowal life of his Son Michael as he lived on earth the ideal spiritual life. It is the indwelling Adjuster who individualizes the love of God to each human soul.

(647) Universal beauty is the recognition of the reflection of the Isle of Paradise in the material creation, while eternal truth is the special ministry of the Paradise Sons who not only bestow themselves upon the mortal races but even pour out their Spirit of Truth upon all peoples. Divine goodness is

more fully shown forth in the loving ministry of the manifold personalities of the infinite Spirit. But love, the sum total of these three qualities, is man's perception of God as his spirit Father.

(648) Love is the desire to do good to others.

(1098) You can best discover values in your associates by discovering their motivation. If some one 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.

(1098) If you could only know your fellows, you would eventually fall in love with them. You cannot truly love your fellows by a mere act of the will. Love is only born of thoroughgoing understanding of your neighbors' motives and sentiments. It is not so important to love all men today as it is that each day you learn to love one more human being. If each day or week you achieve an understanding of one more of your fellows, and if this is the limit of your ability, then you are certainly socializing and truly spiritualizing your personality. Love is infectious, and when human devotion is intelligent and wise, love is more catching than hate. But only genuine and unselfish love is truly contagious. If each mortal could only become a focus of dynamic affection, this benign virus of love would soon pervade the sentimental emotion-stream of humanity, to such an extent that all civilization would be encompassed by love, and that would be the realization of the brotherhood of man.

(1574) A father's love need not pamper, and it does not condone evil, but it is always anticynical. Fatherly love has singleness of purpose, and it always looks for the best in man; that is the attitude of a true parent.

(1575) Fatherly love delights in returning good for evil-going good in retaliation for injustice.

(1228) In the true meaning of the word, love connotes mutual regard of whole personalities.

(1739) You are destined to live a narrow and mean life if you learn to love only those who love you. Human love may indeed be reciprocal, but divine love is outgoing in all its satisfaction-seeking. The less of love in any creature's nature, the greater the love need, and the more does divine love seek to satisfy such need. Love is never self-seeking, and it cannot be self-bestowed. Divine love cannot be contained; it must be unselfishly bestowed.

(1898) Your inability or unwillingness to forgive your fellows is the measure of your immaturity, your failure to attain adult sympathy, understanding, and love. You hold grudges and nurse vengefulness in direct proportion to your ignorance of the inner nature and true longings of your children and your

fellow beings. Love is the outworking of the divine and inner urge of life. It is founded on the understanding, nurtured by unselfish service, and perfected in wisdom.

(2018) Love is truly contagious and eternally creative. Jesus' death on the cross exemplifies a love which is sufficiently strong and divine to forgive sin and swallow up all evil-doing. Jesus disclosed to this world a higher quality of righteousness than justice/?/mere technical right and wrong. Divine love does not merely forgive wrongs; it absorbs and actually destroys them. The forgiveness of love utterly transcends the forgiveness of mercy. Mercy sets the guilt of evil-doing to one side; but love destroys forever the sin and all weakness resulting therefrom.

(2018) True love does not compromise not condone hate; it destroys it. The love of Jesus is never satisfied with mere forgiveness. The Master's love implies rehabilitation, eternal survival.

(2019) Greater love no man can have than this: that he would be willing to lay down his life for his friends.

(2096) Love is the highest motivation which man may utilize in his universe ascent. But love, divested of truth, beauty, and goodness, is only a sentiment, a philosophic distortion, a psychic illusion, a spiritual deception. Love must always be redefined on successive levels of morontia and spirit progression.

Loyalty (51) Is loyalty—devotion to highest duty- desirable? Then must man carry on amid the possibilities of betrayal and desertion. The valor of devotion to duty consists in the implied danger of default.

(435) On the system headquarters the seraphic teachers will further quicken your appreciation of cosmic morality-of the interactions of liberty and loyalty. What is loyalty? it is the fruit of an intelligent appreciation of universe brotherhood; one could not take so much and give nothing. As you ascend the personality scale, first you learn to be loyal, then to love, then to be filial, and then may you be free: but not until you are a finaliter, not until you have attained perfection of loyalty, can you self-realize finality of liberty.

Local Universe (166) One hundred constellations (about 10,000 inhabitable planets) constitute a local universe. Each local universe has a magnificent architectural headquarters world and is ruled by one of the co-ordinate Creator Sons of God of the order of Michael. Each universe is blessed by the presence of a Union of Days, a representative of the Paradise Trinity.

Luck (950) Bad luck—nothing for something—Good luck— something for nothing.

(951) Luck is merely a term coined to cover the inexplicable in any age of human existence; it designates those phenomena which men are unable or

unwilling to penetrate.

Magic (970) Civilized man attacks the problems of a real environment through his science; savage man attempted to solve the real problems of an illusory ghost environment by magic. Magic was the technique of manipulating the conjectured spirit environment whose machinations endlessly explained the inexplicable; it was the art of obtaining voluntary spirit co-operation and of coercing involuntary spirit aid through the use of fetishes or other and more powerful spirits.

(1001) Prayer is not an evolution of magic; they each arose independently. Magic was an attempt to adjust Deity to conditions; prayer is the effort to adjust the personality to the will of Deity. True prayer is both moral and religious; magic is neither.

Major Sector (166) One hundred minor sectors (about 1,000,000,000 inhabitable worlds ) make one major sector. Each major sector is provided with a superb headquarters and is presided over by three Perfections of Days, Supreme Trinity Personalities.

Man (7) Mortal man is very largely an unrealized spiritual potentiality.

(30) God is spirit-spirit personality; man is also a spirit-potential spirit personality.

(78) The Eternal Son is wholly spiritual; man is very nearly entirely material.

(1182) The Adjuster is man's eternity possibility; man is the Adjuster's personality possibility.

(1301) Mortal man is a machine, a living mechanism; his roots are truly in the physical world of energy. Many human reactions are mechanical in nature; much of life is machinelike. But man, a mechanism, is much more than a machine; he is mind endowed and spirit indwelt; and though he can never throughout his material life escape the chemical and electrical mechanics of his existence, he can increasingly learn how to subordinate this physical-life machine to the directive wisdom of experience by the process of consecrating the human mind to the execution of the spiritual urges of the indwelling Thought Adjuster.

(1632) Man is the son of God, not a child of the devil.

Marriage (915) Marriage is the institutional response of the social organism to the everpresent biologic tension of man's unremitting urge to reproduction-self propagation. Mating is universally natural, and as society evolved from the simple to the complex, there was a corresponding evolution of the mating mores, the genesis of the marital institution. Wherever social evolution has progressed to the stage at which mores are generated, marriage will be found as an evolving institution.

(913) Marriage—mating—grows out of bisexuality. Marriage is man's re-  
actional adjustment to such bisexuality, while the family life is the sum total  
resulting from all such evolutionary and adaptative adjustments. Marriage is  
enduring; it is not inherent in biologic evolution, but it is the basis of all so-  
cial evolution and is therefore certain of continued existence in some form.  
Marriage has given mankind the home, and the home is the crowning glory  
of the whole long arduous evolutionary struggle.

(929) Marriage which culminates in the home is indeed man's most exalted  
institution, but it is essentially human; it should never have been called a  
sacrament.

(930) Marriage always has been and still is man's supreme dream of tempo-  
ral ideality. Though this beautiful dream is seldom realized in its entirety, it  
endures as a glorious ideal, ever luring progressing mankind on to greater  
strivings for human happiness. But young men and women should be taught  
something of the realities of marriage before they are plunged into the  
exacting demands of the interassociations of family life; youthful idealization  
should be tempered with some degree of premarital disillusionment.

(941) Marriage, with children and consequent family life, is stimulative of  
the highest potentials in human nature and simultaneously provides the ideal  
avenue for the expression of these quickened attributes of mortal personality.

Materialism (646) Hence materialism, atheism, is the maximum ugliness, the  
climax of the finite antithesis of the beautiful.

(2077) Materialism reduces man to a soulless automaton and constitutes him  
merely an arithmetical symbol finding a helpless place in the mathematical  
formula of an unromantic and mechanistic universe.

Matter (140) Organized energy which is subject to linear gravity except as it  
is modified by motion and conditioned by mind.

(472) Light, heat, electricity, magnetism, chemism, energy, and matter are—  
in origin, nature, and destiny—one and the same thing, together with other  
material realities as yet undiscovered on Urantia.

(648) Physical matter is the time-space shadow of the Paradise energy-shin-  
ing of the absolute deities.

Maturity (1295) In the maturity of the developing self, the past and future  
are brought together to illuminate the true meaning of the present. As the  
self matures, it reaches further and further back into the past for experience,  
while its wisdom forecasts seek to penetrate deeper and deeper into the un-  
known future. And as the conceiving self extends this reach ever further into  
both past and future, so does judgement become less and less depen

dent on the momentary present.

(1295) To become mature is to live more intensely in the present, at the same time escaping from the limitations of the present. The plans of maturity, founded on past experience, are coming into being in the present in such manner as to enhance the values of the future.

(1296) The time unit of maturity is proportioned so to reveal the co-ordinate relationship of past-present-future that the soul 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.

Meaning (1097) 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.

(1220) 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.

Meekness (1574) Genuine meekness has no relation to fear. It is rather an attitude of man co-operating with God—“Your will be done.” It embraces patience and forbearance and is motivated by an unshakable faith in a lawful and friendly universe. It masters all temptations to rebel against the divine leading. Jesus was the ideal meek man of Urantia, and he inherited a vast universe.

Mercy (38) Mercy is simply justice tempered by that wisdom which grows out of perfection of knowledge and the full recognition of the natural weaknesses and environmental handicaps of finite creatures.

(38) 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 is human experience would be called fairness.

Divine mercy represents a, fairness technique, of adjustment between the universe levels of perfection and imperfection. Mercy is not a contravention of justice but rather an understanding interpretation of the demands of supreme justice as it is fairly applied to the subordinate spiritual beings and to the material creatures of the evolving universes.

(115) Justice is the collective thought of righteousness; mercy is its personal

expression. Mercy is the attitude of love.

(314) The Memory of Mercy is a living trial balance, a current statement of your account with the supernatural forces of the realms.

(314) The Memory of Mercy must show that the saving credit established by the Sons of God has been fully and faithfully paid out in the loving ministry of the patient personalities of the Third Source and Center. But when mercy is exhausted, when the “memory” thereof testifies to its depletion, then does justice prevail and righteousness decree. For mercy is not to be thrust upon those who despise it; mercy is not a gift to be trampled underfoot by the persistent rebels of time. Nevertheless, though mercy is thus precious and dearly bestowed, your individual drawing credits are always far in excess of your ability to exhaust the reserve if you are sincere of purpose and honest of heart.

(315) You should realize that there is a great reward of personal satisfaction in being first just, next fair, then patient, then kind. And then, on that foundation, if you choose, and have it in your heart, you can take the next step and really show mercy; but you cannot exhibit mercy in and of itself. These steps must be traversed; otherwise there can be no genuine mercy. There may be patronage, condescension, or charity—even pity—but not mercy. True mercy comes only as the beautiful climax to these preceding adjuncts to group understanding, mutual appreciation, fraternal fellowship, spiritual communion, and divine harmony.

(1575) “Happy are the merciful, for they shall obtain mercy.” Mercy here denotes the height and depth and breadth of the truest friendship—loving-kindness. Mercy sometimes may be passive, but here it is active and dynamic—supreme fatherliness.

(2018) The forgiveness of love utterly transcends the forgiveness of mercy. Mercy sets the guilt of evil-doing to one side; but love destroys forever the sin and all weakness resulting therefrom.

Metaphysics (1136) But many mortals have recognized the desirability of having some, method of reconciling the interplay between the widely separated domains of science and religion? and metaphysics is the result of man’s unavailing attempt to span this well-recognized chasm. But human metaphysics has proved more confusing than illuminating. Metaphysics stands for man’s well-meant but futile effort to compensate for the absence of the mota of morontia.

(1139) Always, in the absence of revelation or in the failure to accept or grasp it, has mortal man resorted to his futile gesture of metaphysics, that being the only human substitute for the revelation of truth or for the mota of morontia personality.

Midsoniters (400) The progeny of a Melchizedek life carrier and a Material Daughter are known as midsoniters.

Militarism (786) Militarism is autocratic and cruel— savage. It promotes social organization among the conquerors but disintegrates the vanquished. Do not make the mistake of glorifying war; rather discern what it has done for society so that you may the more accurately visualize what its substitutes must provide in order to continue the advancement of civilization. And if such adequate substitutes are not provided, then you may be sure that war will long continue.

Mile (519) The standard mile of Jerusem is equivalent to about seven Urantia miles.

Milky Way (475) The densest plane of the superuniverse, the Milky Way, which is also the densest plane of the outer universes.

Mind (9) Any and all that responds to the mind circuit of the Conjoint Actor, we call mind, mind as an attribute of the Infinite Spirit—mind in all its phases.

(9) Mind is a phenomenon connoting the presence-activity of living ministry in addition to varied energy systems; and this is true on all levels of intelligence. In personality, mind ever intervenes between spirit and matter; therefore is the universe illuminated by three kinds of light; material light, intellectual insight, and spirit luminosity.

(8) Mind; The thinking, perceiving, and feeling mechanism of the human organism. The total conscious and unconscious experience. The intelligence associated with the emotional life reaching upward through worship and wisdom to the spirit level.

(102) 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.

(103) Mind, on Urantia, is a compromise between the essence of thought .-perfection and the evolving mentality of your immature human nature. Mind is truly of divine origin, and it does have a divine destiny, but your mortal minds are not yet of divine dignity.

(140) Mind is the technique whereby spirit realities become experiential to creature personalities. And in the last analysis the unifying possibilities of even human mind, the ability to co-ordinate things, ideas, and values, is supermaterial.

(403) Mind is a divinity bestowal, but it is not immortal when it functions

without spirit insight, and when it is devoid of the ability to worship and crave survival.

(1216) Material mind is the arena in which human personalities live, are self conscious, make decisions, choose God or forsake him, eternalize or destroy themselves. Material evolution has provided you a life machine, your body; the Father himself has endowed you with the purest spirit reality known in the universe, your Thought Adjuster. But into your hands, subject to your own decisions, has been given mind, and it is by mind that you live or die. It is within this mind and with this mind that you make those moral decisions which enable you to achieve Adjusterlikeness, and that is Godlikeness.

Mortal mind is a temporary intellect system loaned to human beings for use during a material lifetime, and as they use this mind, they are either accenting or rejecting the potential of eternal existence. Mind is about all you have of universe reality that is subject to your will, and the soul—the morontia self—will faithfully portray the harvest of the temporal decisions which the mortal self is making.

(1217) Mind is the cosmic instrument on which the human will can play the discords of destruction, or upon which this same human will can bring forth the exquisite melodies of God identification and consequent eternal survival.

(1217) 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.

(1733) While the mind is not the seat of the spiritual nature, it is indeed the gateway thereto.

Mind. Cosmic (481) The cosmic mind. This is the sevenfold diversified mind of time and space, one phase of which is ministered by each of the Seven Master Spirits to one of the seven superuniverses. The cosmic mind encompasses all finite-mind levels and co-ordinates experientially with the evolutionary-deity levels of the Supreme Mind and Transcendentally with the existential levels of absolute mind—the direct circuits of the Conjoint Actor.

Minor Sector (166) The Minor Sector. One hundred local universes (about 1,000,000,000 inhabitable planets) constitute a minor sector of the super universe government; it has a wonderful headquarters world, wherefrom its rulers, the Recents of Days, administer the affairs of the minor sector. There are three Recents of Days, Supreme Trinity Personalities, on each minor sector headquarters.

Monogamy (781) Polygamy is the survival of the female-slavery element in marriage. Monogamy is the slave-free ideal of the matchless association of one man and one woman in the exquisite enterprise of home building, offspring rearing, mutual culture, and self improvement.

(927) Monogamy always has been, now is, and forever will be the idealistic goal of human sex evolution. This ideal of true pair marriage entails self-denial, and therefore does it so often fail just because one or both of the contracting parties are deficient in that acme of all human virtues, rugged self-control.

Monota (471) Monota. Energy is close of kin to divinity when it is Paradise energy. We incline to the belief that monota is the living, nonspirit energy of Paradise—an eternity counterpart of the living, spirit energy of the Original Son—hence the nonspiritual energy system of the Universal Father.

Morality (193) Morality can never be advanced by law or by force. It is a personal and freewill matter and must be disseminated by the contagion of the contact of morally fragrant persons with those who are less morally responsive, but who are also desirous of doing the Father's will.

Moral acts are those human performances which are characterized by the highest intelligence, directed by selective discrimination in the choice of superior ends as well as in the selection of moral means to attain these ends. Such conduct is virtuous. Supreme virtue, then, is wholeheartedly to choose to do the will of the Father in heaven.

(2096) Morality is the essential pre-existent soil of personal God-consciousness, the personal realization of the Adjuster's inner presence, but such morality is not the source of religious experience and the resultant spiritual insight. The moral nature is superanimal but subspiritual. Morality is equivalent to the recognition of duty, the realization of the existence of right and wrong. The moral zone intervenes between the animal and the human types of mind as morontia functions between the material and the spiritual spheres of personality attainment.

The evolutionary mind is able to discover law, morals, and ethics; but -the bestowed spirit, the indwelling Adjuster, reveals to the evolving human mind the lawgiver, the Fathersource of all that is true, beautiful, and good; and such an illuminated man has a religion and is spiritually equipped to begin the long and adventurous search for God.

Morality is not necessarily spiritual; it may be wholly and purely human, albiet real religion enhances all moral values, makes them more meaningful. Morality without religion fails to reveal ultimate goodness, and it also fails to provide for the survival of even its own moral values. Religion provides for the enhancement, glorification, and assured survival of every

thing morality recognizes and approves.

Morontia (9) Morontia is a term designating a vast level intervening between the material and the spiritual. It may designate personal or Impersonal realities, living or nonliving energies. The warp of morontia is spiritual; its woof is physical.

Mortal, God-conscious (1740) The God-conscious mortal is certain of salvation; he is unafraid of life; he is honest and consistent. He knows how bravely to endure unavoidable suffering; he is uncomplaining when faced by inescapable hardship.

The true believer does not grow weary in well-doing just because he is thwarted. Difficulty whets the ardor of the truth lover, while obstacles only challenge the exertions of the undaunted kingdom builder.

Mota (518) Mota-morontia wisdom.

(554) Mota is more than a superior philosophy; it is to philosophy as two eyes are to one; it has a stereoscopic effect on meanings and values. Material man sees the universe, as it were, with but one eye—flat. Mansion world students achieve cosmic perspective—depth—by superimposing the perceptions of the morontia life upon the perceptions of the physical life,.

(1136) Reason is the understanding technique of the sciences; faith is the insight technique of religion; mota is the technique of the morontia level. Mota is a suovermaterial reality sensitivity which is beginning to compensate incomplete growth, having for its substance knowledge-reason and for its essence faith-insight. Mota is a super-philosophical reconciliation of divergent reality perception which is nonattainable by material personalities; it is predicated, in part, on the experience of having survived the material life of the flesh. But many mortals have recognized the desirability of having some method of reconciling the interplay between the widely separated domains of science and religion; and metaphysics is the result of man's unavailing attempt to span this well-recognized chasm. But human metaphysics has proved more confusing than illuminating. Metaphysics stands for man's well-meant but futile effort to compensate for the absence of the mota of morontia.

(1137) Revelation is evolutionary man's only hope of bridging the morontia gulf. Faith and reason, unaided my mota, cannot conceive and construct a logical universe. Without the insight of mota, mortal man cannot discern goodness, love, and truth in the phenomena of the material world.

Mysticism (1121) Religion is evolutionary man's supreme end own/?/ the one thing which enables him to carry on and "endure as seeing Him who is Invisible." Mysticism, however, is often something of a retreat from life

which is embraced by those humans who do not relish the more robust activities of living a religious life in the open arenas of human society and commerce. True religion must act.

Nature (56) Nature is in a limited sense the physical habit of God

(56) Therefore, nature, as mortal man understands it, presents the underlying foundation and fundamental background of a changeless Deity and his immutable laws, modified by, fluctuating because of, and experiencing upheavals through, the Working of the local plans, purposes, patterns, and conditions which have been Inaugurated and are being carried out by the local universe, constellation, system, and planetary forces and personalities.

(56) Nature is a time-space resultant of two cosmic factors: first, the immutability, perfection, and rectitude of Paradise Deity, and second, the experimental plans, executive blunders, insurrectionary errors, incompleteness of development, and imperfection of wisdom of the extra-Paradise creatures from the highest to the lowest.

(56) Nature therefore carries a uniform, unchanging, majestic, and marvelous thread of perfection from the circle of eternity; but in each universe, on each planet, and in each individual life, this nature is modified, qualified, and perchance marred by the acts, the mistakes, and the disloyalties of the creatures of the evolutionary systems and universes; and therefore must nature ever be of a changing mood, whimsical withal, though stable underneath, and varied in accordance with the operating procedures of a local universe.

Nature is the perfection of paradise divided by the incompleteness, evil, and sin of the unfinished universes. This quotient is thus expressive of both the perfect and the partial, of both the eternal and the temporal. Continuing evolution modifies nature by augmenting the content of paradise perfection and by diminishing the content of the evil, error, and disharmony of relative reality.

God is not personally present in nature or in any of the forces of nature, for the phenomenon of nature is the superimposition of the imperfections of progressive evolution and, sometimes, the consequences of insurrectionary rebellion, upon the Paradise foundations of God's universal law. As it appears on such a world as Urantia, nature can never be the adequate expression, the true representation, the faithful portrayal, of an all-wise and infinite God.

Nature, on your world, is a qualification of the laws of perfection by the evolutionary plans of the local universe. What a travesty to worship nature because it is in a limited, qualified sense pervaded by God; because it is a phase of the universal and, therefore, divine power! Nature is also a

manifestation of the unfinished, the incomplete, the imperfect outworkings of the development, growth, and progress of a universe experiment in cosmic evolution.

The apparent defects of the natural world are not indicative of any such corresponding defects in the character of God.

(56) No, nature is not God. Nature is not an object of worship.

Nature, animal (2017) The animal nature—the tendency toward evil-doing—may be hereditary, but sin is not transmitted from parent to child.

Original, The (1262) The Original. The unqualified concept of the First Source and Center, that source manifestation of the I AM from which all reality takes origin.

(1262) The Original is that which is.

Paradise (7) 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.

Paradise, The Isle of (7) Paradise not otherwise qualified— is the Absolute of the material-gravity control of the First Source and Center. Paradise is motionless, being the only stationary thing in the universe of universes. The Isle of Paradise has a universe location but no position in space. This eternal Isle is the actual source of the physical universes, past, present, and future. The nuclear Isle of Light is a Deity derivative, but it is hardly Deity; neither are the material creations a part of Deity; they are a consequence. Paradise is not a creator; it is a unique controller of many universe activities, far more of a controller than a reactor. Throughout the material universes Paradise influences the reactions and conduct of all beings having to do with force, energy, and power, but Paradise itself is unique, exclusive, and isolated in the universes. Paradise represents nothing and nothing represents Paradise. It is neither a force nor a presence; it is just Paradise.

(8) But the Isle of Paradise is nonpersonal and extraspiritual, being the essence of the universal body, the source and center of physical matter, and the absolute master pattern of universal reality.

(101) Paradise is the pattern of infinity; the God of Action is the activator of that pattern. Paradise is the material fulcrum of infinity;

(118) Paradise is the eternal center of the universe of universes and the abiding place of the Universal Father, the Eternal Son, the Infinite Spirit, and their divine co-ordinates and associates. This central Isle is the most gigantic

organized body of cosmic reality in all the master universe. Paradise is a material sphere as well as a spiritual abode. All of the intelligent creation of the Universal Father is domiciled on material abodes; hence must the absolute controlling center also be material, literal. And again it should be reiterated that spirit things and spiritual beings are real.

The material, beauty of Paradise consists in the magnificence of its physical perfection; the grandeur of the Isle of God is exhibited in the superb intellectual accomplishments and mind development of its inhabitants; the glory of the central Isle is shown forth in the infinite endowment of divine spirit personality—the light of life. But the depths of the spiritual beauty and the wonders of this magnificent ensemble are utterly beyond the comprehension of the finite mind of material creatures. The glory and spiritual splendor of the divine abode are impossible of mortal comprehension. And Paradise is from eternity; there are neither records nor traditions respecting the origin of this nuclear Isle of Light and Life.

(126) Paradise is the geographic center of infinity; it is not a part of universal creation, not even a real part of the eternal Havona universe. We commonly refer to the central Isle as belonging to the divine universe, but it really does not. Paradise is an eternal and exclusive existence.

(127) Paradise is not ancestral to any being or living entity; it is not a creator. Personality and mind-spirit relationships are transmissible, but pattern is not, Patterns are never reflections; they are duplications— reproductions. Paradise is the absolute of patterns; Havona is an exhibit of these potentials in actuality.

God's residence is central and eternal, glorious and ideal. His home is the beautiful pattern for all universe headquarters worlds; and the central universe of his immediate indwelling is the pattern for all universes in the ideals, organization, and ultimate destiny.

Paradise is the universal headquarters of all personality activities and the source-center of all force-space and energy manifestations. Everything which has been, now is, or is yet to be, has come, now comes, or will come forth from this central abiding place of the eternal Gods. Paradise is the center of all creation, the source of all energies, and the place of primal origin of all personalities.

(637) And Paradise is the actual source of all material universes past, present, and future. But this cosmic derivation is an eternity event; at no time—past, present, or future— does either space of the material cosmos come forth from the nuclear Isle of Light. As the cosmic source, Paradise functions prior to space and before time; hence would its derivations seem to be orphaned in time and space did they not emerge through the Unqualified Absolute, their ultimate repository in space and their revealer and regulator

in time.

Pattern (10) Pattern is a master design from which copies are made. Eternal Paradise is the absolute of patterns; the Eternal Son is the pattern personality; the Universal Father is the direct ancestor-source of both. But Paradise does not bestow pattern, and the Son cannot bestow personality.

(10) But pattern is pattern and remains pattern; only copies are multiplied.

Peace (783) War is the natural state and heritage of evolving man; peace is the social yardstick measuring civilization's advancement.

(783) War is an animalistic reaction to misunderstandings and irritations; peace attends upon the civilized solution of all such problems and difficulties.

Peace, Jesus (1954) The peace of Jesus is the joy and satisfaction of a God-knowing individual who has achieved the triumph of learning fully how to do the will of God while living the mortal life in the flesh.

(1955) 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.

Peacemaking (1575) Peacemaking is the cure of distrust and suspicion.

Perfections of Days (179) The rulers of the Superuniverse major sectors.

Personal (9) Any and all things responding to the personality circuit of the Father, we call personal.

Personality (8) Personality is never spontaneous; it is the gift of the Paradise Father. Personality is superimposed upon energy, and it is associated only with living energy system identity can be associated with nonliving energy patterns.

The Universal Father is the secret of the reality of personality the bestowal of personality, and the destiny of personality. The Eternal Son is the absolute personality, the secret of spiritual energy morontia spirits, and perfected spirits. The Conjoint Actor is the spirit-mind personality, the source of intelligence, reason, and the universal mind.

(9) The personality of mortal man is neither body, mind, nor spirit; neither is it the soul. Personality is the one changeless reality in an otherwise ever-changing creature experiences and it unifies all other associated factors of individuality. The personality is the unique bestowal which the Universal Father makes upon the living and associated energies of matter, mind, and spirit, and which survives with the survival of the morontial soul.

(29) In the contemplation of Deity, the concept of personality must be divested of the idea of corporeality. A material body is not indispensable to personality in either man or God. The corporeality error is shown in both extremes of human philosophy. In materialism, since man loses his body at death, he ceases to exist as a personality; in pantheism, since God has no body, he is not, therefore, a person. The superhuman type of progressing personality functions in a union of mind and spirit.

Personality is not simply an attribute of God; it rather stands for the totality of the co-ordinated infinite nature and the unified divine will which is exhibited in eternity and universality of perfect expression. Personality, in the supreme sense, is the revelation of God to the universe of universes.

(70) Personality is one of the unsolved mysteries of the universes. We are able to form adequate concepts of the factors entering into the make-up of various orders and levels of personality, but we do not fully comprehend the real nature of the personality itself. We clearly perceive the numerous factors which, when put together, constitute the vehicle for human personality, but we do not fully comprehend the nature and significance of such a finite personality.

Personality is potential in all creatures who possess a mind endowment ranging from the minimum of self-consciousness to the maximum of God-consciousness. But mind endowment alone is not personality, neither is spirit nor physical energy. Personality is that quality and value in cosmic reality which is exclusively bestowed by God the Father upon these living systems of the associated and coordinated energies of matter, mind, and spirit. Neither is personality a progressive achievement. Personality may be material or spiritual, but there either is personality or there is no personality.

(194) Personality is a unique endowment of original nature whose existence is independent of, and antecedent to, the bestowal of the Thought Adjuster. Nevertheless, the presence of the Adjuster does augment the qualitative manifestation of personality. Thought Adjuster, when they come forth from the Father, are identical in nature, but personality is diverse, original, and exclusive; and the manifestation of personality is further conditioned and qualified by the nature and qualities of the associated energies of a material, mindal, and spiritual nature which constitute the organismal vehicle for personality manifestation.

Personalities may be similar, but they are never the same. Persons of a given series, type, order, or pattern may and do resemble one another, but they are never identical. Personality is that feature of an individual which we know, and which enables us to identify such a being at some future time regardless of the nature and extent of changes in form, mind, or spirit status. Personality is that part of any individual which enables us to recognize and

positively identify that person as the one we have previously known, no matter how much he may have changed because of modification of the vehicle of expression and manifestation of his personality.

(29) Human personality is the time-space image-shadow cast by the divine Creator personality. And no actuality can ever be adequately comprehended by an examination of its shadow. Shadows should be interpreted in terms of the true substance.

(236) Personality is designed and bestowed by the Universal Father.

(1434) Personality is that cosmic endowment, that chase of universal reality, which can coexist with unlimited change and at the same time retain its identity in the very presence of all such changes, and forever afterward.

Pharisees (1534) The scribes and rabbis, taken together, were called Pharisees. They referred to themselves as the “associates”. In many ways they were the progressive group among the Jews, having adopted many teachings not clearly found in the Hebrew scriptures, such as belief in the resurrection of the dead, a doctrine only mentioned by a later prophet, Daniel.

Philosophy (2096) Philosophy is man’s attempt at the unification of human experience.

Pleasure (51) The satisfaction of happiness.

Polygamy (781) Polygamy is the survival of the female-slavery element in marriage.

Position (776) Social and political prestige.

Potential ( from ASOTMU ) (9) Existing in possibility, not in actuality; becoming as distinguished from being; possible, or in the making as opposed to actual or realized; latent.

Power (776) The craving to be master.

(9) Power is ordinarily limited to the designation of the electronic level of material or linear-gravity-responsive matter in the grand universe. Power is also employed to designate sovereignty.

Power, Universe (9) Universe power includes all forms of energy which, while still responding to Paradise gravity, are directly responsive to linear gravity. This is the electronic level of energy-matter and all subsequent evolutions thereof.

(470) Space-force has been changed into space-energy and thence into the energy of gravity control. Thus has physical energy been ripened to that point where it can be directed into channels of power and made to serve the manifold purposes of the universe Creators.

On Uversa we refer to the realm of universe power as Gravita.

Prayer (996) The truest prayer is in reality a communion between man and his Maker.

(997) 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.

(997) Prayer ever has been and ever will be a twofold human experience; a psychologic procedure interassociated with a spiritual technique.

(998) When the prayer seeks nothing for the one who prays nor anything for his fellows, then such attitudes of the soul tend to the levels of true worship.

(999) Prayer is the technique whereby, sooner or later, every religion becomes institutionalized, and in time prayer becomes associated with numerous secondary agencies, some helpful, others decidedly deleterious, such as priests, holy books, worship rituals, and ceremonials.

(999) Do not be so slothful as to ask God to solve your difficulties, but never hesitate to ask him for wisdom and spiritual strength to guide and sustain you while you yourself resolutely and courageously attack the problems at hand.

(1001) Prayer is not an evolution of magic; they each arose independently. True prayer is both moral and religious; magic is neither.

(1002) Genuine prayer adds to spiritual growth, modifies attitudes, and yields that satisfaction which comes from communion with divinity. It is a spontaneous outburst of God-consciousness.

God answers man's prayer by giving him an increased revelation of truth, an enhanced appreciation of beauty, and an augmented concept of goodness. Prayer is a subjective gesture, but it contacts with mighty objective realities on the spiritual levels of human experience; It is a meaningful reach by the human for superhuman values. It is the most potent spiritual-growth stimulus.

Words are irrelevant to prayer; they are merely the intellectual channel in which the river of spiritual supplication may chance to flow. The word value of a prayer is purely auto-suggestive in private devotions and sociosuggestive in group devotions. God answers the soul's attitude, not the words.

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.

(1123) Prayer is indeed a part of religious experience, but it has been wrongly emphasized by modern religions, much to the neglect of the more essential communion of worship. The reflective powers of the mind are deepened and broadened by worship. Prayer may enrich the life, but worship

illuminates destiny.

(1616) Prayer is designed to make man less thinking but more realizing; it is not designed to increase knowledge but rather to expand insight.

(1616) Prayer is self-reminding—sublime thinking; worship is self-forgetting—superthinking. Worship is effortless attention, true and ideal soulrest, a form of restful spiritual exertion.

(1618) Prayer is entirely a personal and spontaneous expression of the attitude of the soul toward the spirit; prayer should be the communion of sonship and the expression of fellowship. Prayer, when indited by the spirit, leads to co-operative spiritual progress. The ideal prayer is a form of spiritual communion which leads to intelligent worship. True braying is the sincere attitude of reaching heavenward for the attainment of your ideals.

(1619) Prayer is the breath of the soul and should lead you to be persistent in your attempt to ascertain the Father's will.

(1621) Prayer is the breath of the spirit life in the midst of the material civilization of the races of mankind. Worship is salvation for the pleasure-seeking generations of mortals. As prayer may be likened to recharging the spiritual batteries of the soul, so worship may be compared to the act of tuning in the soul to catch the universe broadcasts of the infinite spirit of the Universal Father. Prayer is the sincere and longing look of the child to its spirit Father; it is a psychologic process of exchanging the human will for the divine will. Prayer is a part of the divine plan for making over that which is into that which ought to be.

(1848) THE ANSWER TO PRAYER

1. Prayer is an expression of the finite mind in an effort to approach the Infinite. The making of a prayer must, therefore be limited by the knowledge, wisdom, and attributes of the of the finite; likewise must the answer be conditioned by the vision, aims, ideals, and prerogatives of the Infinite. There never can be observed an unbroken continuity of material phenomena between the making of a prayer and the reception of the full spiritual answer thereto.

2. When a prayer is apparently unanswered, the delay often betokens a better answer, although one which is for some good reason greatly delayed. No sincere prayer is denied an answer except when the superior viewpoint of the spiritual world has devised a better answer, an answer which meets the petition of the spirit of man as contrasted with the prayer of the mere mind of man.

3. The prayers of time, when indited by the spirit and expressed in faith, are often so vast and all-encompassing that they can be answered only in eternity; the finite petition is sometimes so fraught with the grasp of the

Infinite that the answer must long be postponed to await the creation of adequate capacity for receptivity; the prayer of faith may be so all-embracing that the answer can be received only on Paradise.

4. The answers to the prayer of the mortal mind are often of such a nature that they can be received and recognized only after that same praying mind has attained the Immortal state. The prayer of the material being can many times be answered only when such an individual has progressed to the spirit level.

5. The prayer of a God-knowing person may be so distorted by ignorance and so deformed by superstition that the answer thereto would be highly undesirable. Then must the intervening spirit beings so translate such a prayer that, when the answer arrives, the petitioner wholly fails to recognize it as the answer to his prayer.

6. All true prayers are addressed to spiritual beings, and all such petitions must be answered in spiritual terms, and all such answers must consist in spiritual realities. Spirit beings cannot bestow material answers to the spirit petitions of even material beings. Material beings can pray effectively only when they "pray in the spirit".

7. No prayer can hope for an answer unless it is born of the spirit and nurtured by faith. Your sincere faith implies that you have in advance virtually granted your prayer hearers the full right to answer your petitions in accordance with that supreme wisdom and that divine love which your faith depicts as always actuating those beings to whom you pray.

8. The child is always within his rights when he presumes to petition the parent; and the parent is always within his parental obligations to the immature child when his superior wisdom dictates that the answer to the child's prayer be delayed, modified, segregated, transcended, or postponed to another stage of spiritual ascension.

(1849)

9. Do not hesitate to pray the prayers of spirit longing; doubt not that you shall receive the answer to your petitions. These answers will be on deposit, awaiting your achievement of those future spiritual levels of actual cosmic attainment, on this world or on others, whereon it will become possible, for you to recognize and appropriate the long-waiting answers to your earlier but illtimed petitions.

10. All genuine spirit-born petitions are certain of an answer. Ask and you shall receive. But you should remember that you are progressive creatures of time and space; therefore must you constantly reckon with the time-space factor in the experience of your personal reception of the full answers to your manifold prayers and petitions.

Prejudice (1774) Prejudice blinds the soul to the recognition of truth and prejudice can be removed only by the sincere devotion of the soul to the adoration of a cause that is all-embracing and all-inclusive of one's fellow men. Prejudice is inseparably linked to selfishness. Prejudice can be eliminated only by the abandonment of self-seeking and by substituting therefor the quest of the satisfaction of the service of a cause that is not only greater than self, but one that is even greater than all humanity—the search for God, the attainment of divinity. The evidence of maturity of personality consists in the Transformation of human desire so that it constantly seeks for the realization of those values which are highest and most divinely real.

Pride (1223) Of all the dangers which beset man's mortal nature and Jeopardize his spiritual integrity, pride. is the greatest.

(1223) Pride is deceitful, intoxicating, and sin-breeding whether found in an individual, a group, a race, or a nation. It is literally true, "Pride goes before a fall."

Qualified (9) (from ASOTMU) Limited or modified in some way.

Ransomer (2017) Though it is hardly proper to speak of Jesus as a sacrificer, a ransomer, or a redeemer, it is wholly correct to refer to him as a savior.

Reality (5) Reality, as comprehended by finite beings, is .partial, relative, and shadowy.

(6) Reality differentially actualizes on diverse universe levels; reality originates in and by the infinite volition of the Universal Father and is realizable in three primal phases on many different levels of universe actualization:

1. Undeified reality
2. Deified reality
3. Interassociated reality

Reason (1106) Reason is the method of science; faith is the method of religion; logic is the attempted technique of philosophy.

(1106) Reason, through the study of science, may lead back through nature to a First Cause, but it requires religious faith to transform the First Cause of science into a God of salvation; and revelation is further required for the validation of such a faith, such spiritual insight.

(1106) Reason is the proof of science, faith the proof of religion, logic the proof of philosophy, but revelation is validated only by human experience.

(1136) Reason is the understanding technique of the sciences: faith is the insight technique of religions mota is the technique of the morontia level.

(1139) 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.

Recents of Days (179) The directors of the Superuniverse minor sectors.

Recognition (1219) Recognition is the intellectual process of fitting the sensory impressions received from the external world into the memory patterns of the individual.

Redeemer (2017) Though it is hardly proper to speak of Jesus as a sacrificer, a ransomer, or a redeemer, it is wholly correct to refer to him as a savior. He forever made the way of salvation (survival) more clear and certain; he did better and, more surely show the way of salvation for all the mortals of all the worlds of the universe of Nebadon.

Reflectivity (105) This is the phenomenon of universe reflectivity, that unique and inexplicable power to see, hear, sense, and know all things as they transpire throughout a superuniverse, and to focalize, by reflectivity, all this information and knowledge at any desired point.

(105) Reflectivity appears to be omniscience within the limits of the experiential finite and may represent the emergence of the presence-consciousness of the Supreme Being.

Religion (67) The religion of Jesus is salvation from self, deliverance from the evils of creature isolation in time and in eternity.

(68) 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 postmoral. 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 fellowships; the moral or duty level of reason; the spiritual level of the consciousness of universe fellowship through divine worship.

(1006) Religion fostered civilization and provided societal continuity; it has been the moral police force of all time. Religion provided that human discipline of evolution which ruthlessly drives indolent and suffering humanity from its natural state of intellectual inertia forward and upward to the higher levels of reason and wisdom.

(1095) Religion cannot be bestowed, received, loaned, learned, or lost. It is a personal experience which grows proportionally to the growing quest for final values.

(1123) Revealed religion is the unifying element of human existence. Revelation unifies history, co-ordinates geology, astronomy, physics, chemistry, biology, sociology, and psychology.

(1128) True religion has nothing to do with alleged miracles, and never does revealed religion point to miracles as proof of authority. Religion is ever and always rooted and grounded in personal experience.

(1132) Religion is designed to change man's environment, but much of the religion found among mortals today has become helpless to do this. Environment has all too often mastered religion.

Remember that in the religion of all ages the experience which is paramount is the feeling regarding moral values and social meanings, not the thinking regarding theologic dogmas or philosophic theories. Religion evolves favorably as the element of magic is replaced by the concept of morals.

(1124) The relation between the creature and the Creator is a living experience, a dynamic religious faith, which is not subject to precise definition. To isolate part of life and call it religion is to disintegrate life and to distort religion. And this is just why the God of worship claims all allegiance or none.

(1121) When certain vacillating and timid mortals attempt to escape from the incessant pressure of evolutionary life, religion, as they conceive it, seems to present the nearest refuge, the best avenue of escape. But it is the mission of religion to prepare man for bravely, even heroically, facing the vicissitudes of life. Religion is evolutionary man's supreme endowment, the one thing which enables him to carry on and "endure as seeing Him who is invisible."

(1116) Religion becomes the avenue of man's escape from the material limitations of the temporal and natural world to the supernal realities of the eternal and spiritual world by and through the technique of salvation, the progressive morontia transformation.

(1100) Religion is not a specific function of life; rather is it a mode of living. True religion is a wholehearted devotion to some reality which the religionist deems to be of supreme value to himself and for all mankind. And the outstanding characteristics of all religions are: unquestioning loyalty and wholehearted devotion to supreme values.

(1104) Religion, as a human experience, ranges from the primitive fear slavery of the evolving savage up to the sublime and magnificent faith liberty of those civilized mortals who are superbly conscious of sonship with the eternal God.

(1104) Religion, the conviction-faith of the personality, can always triumph over the superficially contradictory logic of despair born in the unbelieving

material mind. There really is a true and genuine inner voice, that "true light which lights every man who comes into the world." Religion is faith, trust, and assurance.

(793) Religion is the mighty lever that lifts civilization from chaos, but it is powerless apart from the fulcrum of sound and normal mind resting securely on sound and normal heredity.

(1089) True religion is a meaningful way of living dynamically face to face with the commonplace realities of everyday life. But if religion is to stimulate individual development of character and augment integration of personality, it must not be standardized. If it is to stimulate evaluation of experience and serve as a value-lure, it must not be stereotyped. If religion is to promote supreme loyalties, it must not be formalized.

(1096) Religion is not a technique for attaining a static and blissful peace of mind; it is an impulse for organizing the soul for dynamic service. It is the enlistment of the totality of selfhood in the loyal service of loving God and serving man. Religion pays any price essential to the attainment of the supreme goal, the eternal prize.

(1100) 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. It may even engender the spirit of the crusader, which is more than dangerous if not controlled by spiritual insight and loyal devotion to the commonplace social obligations of human loyalties.

(1105) Religion 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.

(1117) Religion effectually cures man's sense of idealistic isolation or spiritual loneliness; it enfranchises the believer as a son of God, a citizen at a new and meaningful universe.

(1091) True religion is to know God as your Father and man as your brother. Religion is not a slavish belief in threats of punishment or magical promises of future mystical regards.

(1093) Religion inspires man to live courageously and joyfully on the face of the earth; it joins patience with passion, insight to zeal, sympathy with power, and ideals with energy.

(1107) Religion consists not in theologic propositions but in spiritual insight and the sublimity of the souls trust.

(1104) True religion is not a system of philosophic belief which can be reasoned out and substantiated by natural proofs, neither is it a fantastic and mystic experience of indescribable feelings of ecstasy which can be enjoyed only by the romantic devotees of mysticism. Religion is not the product of reason, but viewed from within, it is altogether reasonable. Religion is not derived from the logic of human philosophy, but as a mortal experience it is altogether logical. Religion is the experiencing of divinity in the consciousness of a moral being of evolutionary origins it represents true experience with eternal realities in time, the realization of spiritual satisfactions while yet in the flesh.

(1115) True religion is that sublime and profound conviction within the soul which compellingly admonishes man that it would be wrong for him not to believe in those morontial realities which constitute his highest ethical and moral concepts, his highest interpretation of life's greatest values and the universe's deepest realities. And such a religion is simply the experience of yielding intellectual loyalty to the highest dictates of spiritual consciousness.

(2096) Religion is man's supreme experience in the mortal nature but finite language makes it forever impossible for theology ever adequately to depict real religious experience.

(2075) Religion is the revelation to man of his divine and eternal destiny.

(2075) 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.

(1950) This is the essence of true religion: that you love your neighbor as yourself.

(1739) Religion is the exclusively spiritual experience of the evolving immortal soul of the God-knowing man, but moral power and spiritual energy are mighty forces which may be utilized in dealing with difficult social situations and in solving intricate economic problems. These moral and spiritual endowments make all levels of human living richer and more meaningful.

(1616) True religion is the act of an individual soul in its self-conscious relations with the Creator; organized religion is man's attempt to socialize the worship of individual religionists.

(1641) Religion is a revelation to man's soul dealing with spiritual realities which the mind alone could never fully discover or fully fathom.

(1781) Religion reaches out for undiscovered ideals, unexplored realities, superhuman values, divine wisdom, and true spirit attainment. True religion does all this; all other beliefs are not worthy of the name.

Resist not evil (1590) And when he said “Resist not evil,” he later explained that he did not mean to condone sin or to counsel fraternity with Iniquity. He Intended the more to teach forgiveness, to “resist not evil treatment of one’s personality, evil Injury to one’s feelings of personal dignity.”

Resurrection of the unjust (1247) The technique of justice demands that personal or group guardians shall respond to the dispensational roll call in behalf of all nonsurviving personalities. The Adjusters of such nonsurvivors do not return, and when the rolls are called, the seraphim respond, but the Adjusters make no answer. This constitutes the “resurrection of the unjust,” in reality the formal recognition of the cessation of creature existence. This roll call of justice always immediately follows the roll call of mercy, the resurrection of the sleeping survivors.

Rest (299) Rest is of a sevefold natures; There is the rest of sleep and of play in the lower life orders. Discovery in the higher beings, and worship in the highest type of spirit personality. There is also the normal rest of energy intake, the recharging of beings with physical or with spiritual energy. And then there is the transit sleep, the unconscious slumber when enseraphimed, and when in passage from one sphere to another. Entirely different from all of these is the deep sleep of metamorphosis, the transition rest from one stage of being to another, from one life to another, from one state of existence to another, the sleep which ever attends transition from actual universe status in contrast to evolution through various stages of any one status.

Revelation (1106) Reason is the method of science; faith is the method of religion; logic is the attempted technique of philosophy. Revelation compensates for the absence of the morontia viewpoint by providing a technique for achieving unity in the comprehension of the reality and relationships of matter and spirit by the mediation of mind. And true revelation never renders science unnatural, religion unreasonable, or philosophy illogical. (1106) Faith reveals God in the soul. Revelation, the substitute for morontia insight on an evolutionary world, enables man to see the same God in nature that faith exhibits in his soul. Thus does revelation successfully bridge the gulf between the material and the spiritual, even between the creature and the Creator, between man and God.

(1107) Revelation as an epochal phenomenon is periodic; as a personal human experience it is continuous.

(1110) Revelation is a technique whereby ages upon ages of time are saved in the necessary work of sorting and sifting the errors of evolution from the truths of spirit acquirement.

(1122) Revelation liberates men and starts them out on the eternal adventure.

Science sorts men; religion loves men, even as yourself; wisdom does justice to differing men; but revelation glorifies man and discloses his capacity for partnership with God.

Science vainly strives to create the brotherhood of culture; religion brings into being the brotherhood of the spirit. Philosophy strives for the brotherhood of wisdom; revelation portrays the eternal brotherhood, the Paradise Corps of the Finality.

Knowledge yields pride in the fact of personality; wisdom is the consciousness of the meaning of personality; religion is the experience of cognizance of the value of personality; revelation is the assurance of personality survival. (1123) Revealed religion is the unifying element of human existence. Revelation unifies history, co-ordinates geology astronomy, physics, chemistry, biology, sociology, and psychology. Spiritual experience is the real soul of man's cosmos.

Revenge (1632) Hate is the shadow of fear; revenge the mask of cowardice.

Righteousness (238) Virtue is volitional with personality; Righteousness is not automatic in freewill creatures.

Rights (794) When rights are old beyond knowledge of origin, they are often called natural rights. But human rights are not really naturals they are entirely social. They are relative and ever changing, being no more than the rules of the game—recognized adjustments of relations governing the ever-changing phenomena of human competition.

What may be regarded as right in one age may not be so regarded in another.

The weak and inferior have always contended for equal rights; they have always insisted that the state compel the strong and superior to supply their wants and otherwise make good those deficiencies which all too often are the natural result of their own indifference and indolence. Society cannot offer equal rights to all, but it can promise to administer the varying rights of each with fairness and equity.

Ritual (992) The essence of the ritual is the perfection of its performance; among savages it must be practiced with exact precision.

Ritual is the technique of sanctifying custom; ritual creates and perpetuates myths as well as contributing to the preservation of social and religious customs. Again, ritual itself has been fathered by myths. Rituals are often at first social, later becoming economic and finally acquiring the sanctity and dignity of religious ceremonial. Ritual may be personal or group in practice—or both—as illustrated by prayer, dancing, and drama.

Savior(2017) Though it is hardly proper to speak of Jesus as a sacrificer, a ransomer, or a redeemer, it is wholly correct to refer to him as a savior. He forever made the way of salvation (survival) more clear and certain; he did better and more surely show the way of salvation for all the mortals of all the worlds of Nebadon.

Science (1136) Science is man's attempted study of his physical environment, the world of energy-matter. (2096) Science is man's effort to solve the apparent riddles of the material universe.

Scriptures (1767) These writings are the work of men, some of them holy men, others not so holy. The teachings of these books represent the views and extent of enlightenment of the times in which they had their origin. As a revelation of truth, the last are more dependable than the first. The Scriptures are faulty and altogether human in origin, but mistake not, they do constitute the best collection of religious wisdom and spiritual truth to be found in all the world at this time.

Many of these books were not written by the persons whose names they bear, but that in no way detracts from the value of the truths which they contain.

(1768) The Scriptures are sacred because they present the thoughts and acts of men who were searching for God, and who in these writings left of record their highest concepts of righteousness, truth, and holiness. The Scriptures contain much that is true, very much, but in the light of your present teaching, you know that these writings also contain much that is misrepresentative of the Father in heaven, the loving God I have come to reveal to all the worlds.

(1768) Nathaniel, never permit yourself for one moment to believe the Scripture records which tell you that the God of love directed your forefathers to go forth in battle to slay all their enemies—men, woman, and children. Such records are the words of men, not very holy men, and they are not the word of God. The Scriptures always have, and always will, reflect the intellectual, moral, and spiritual status of those who create them.

(1768) Nathaniel, never forget, the Father does not limit the revelation of truth to any one generation or to any one people. Many earnest seekers after the truth have been, and will continue to be, confused and disheartened by these doctrines of the perfection of the Scriptures.

(1768) Mark you well my words, Nathaniel, nothing which human nature has touched can, be regarded as infallible. Through the mind of man divine truth may indeed shine forth, but always of relative purity and partial divinity. The creature may crave infallibility, but only the Creators possess it.

(1768) But the greatest error of the teaching about the Scriptures is the

doctrine of their being sealed books of mystery and wisdom which only the wise minds of the nation dare to interpret.

(1769) The fear of the authority of the sacred writings of the past effectively prevents the honest souls of today from accepting the new light of the gospel, the light which these very God-knowing men of another generation so intensely longed to see.

Rule, golden (1950) But the highest realization and the truest interpretation of the golden rule consists in the consciousness of the spirit of the truth of the enduring and living reality of such a divine declaration. The true cosmic meaning of this rule of universal relationship is revealed only in its spiritual realization, in the interpretation of the law of conduct by the spirit of the Son to the spirit of the Father that indwells the soul of mortal man. And when such spirit-led mortals realize the true meaning of this golden rule, they are filled to overflowing with the assurance of citizenship in a friendly universe, and their ideals of spirit reality are satisfied only when they love their fellows as Jesus loved us all, and that is the reality of the realization of the love of God.

Sadducees (1534) The Sadducees consisted of the priesthood and certain wealthy Jews. They were not such sticklers for the details of law enforcement. The Pharisees and Sadducees were really religious parties, rather than sects.

Salvation (1137) True salvation is the technique of the divine evolution of the mortal mind from matter identification through the realms of morontia liaison to the high universe status of spiritual correlation.

(1478) The saving or losing of a soul has to do with whether or not the moral consciousness attains survival status through eternal alliance with its associated immortal spirit endowment. Salvation is the spiritualization of the self-realization of the moral consciousness, which thereby becomes possessed of survival value. All forms of soul conflict consist in the lack of harmony between the moral, or spiritual, self-consciousness and the purely intellectual self-consciousness.

(1682) Salvation is the gift of the Father and is revealed by his Sons. Acceptance by faith on your part makes you a partaker of the divine nature, a son or a daughter of God. By faith you are justified; by faith are you saved; and by this same faith are you eternally advanced in the way of progressive and divine perfection.

(1683) You cannot buy salvation; you cannot earn righteousness. Salvation is the gift of God, and righteousness is the natural fruit of the spirit-born life of sonship in the kingdom. You are not to be saved because you live a righteous

life; rather is it that you live a righteous life because you have already been saved, have recognized sonship as the gift of God and service in the kingdom as the supreme delight of life on earth. When men believe this gospel, which is a revelation of the goodness of God, they will be led to voluntary repentance of all known sin. Realization of sonship is incompatible with the desire to sin. Kingdom believers hunger for righteousness and thirst for divine perfection.

(2053) It is your faith that saves your souls. Salvation is the gift of God to all who believe they are his sons. But be not deceived; while salvation is the free gift of God and is bestowed upon all who accept it by faith, there follows the experience of bearing the fruits of this spirit life as it is lived in the flesh.

(2017) All this concept of atonement and sacrificial salvation is rooted and grounded in selfishness. Jesus taught that service to one's fellows is the highest concept of the brotherhood of spirit believers. Salvation should be taken for granted by those who believe in the fatherhood of God. The believer's chief concern should not be the selfish desire for personal salvation but rather the unselfish urge to love and, therefore, serve one's fellows even as Jesus loved and served mortal men.

Neither do genuine believers trouble themselves so much about the future punishment of sin. The real believer is only concerned about present separation from God. True, wise fathers may chasten their sons, but they do all this in love and for corrective purposes. They do not punish in anger, neither do they chastise in retribution.

Even if God were the stern and legal monarch of a universe in which justice ruled supreme, he certainly would not be satisfied with the childish scheme of substituting an innocent sufferer for a guilty offender.

The great thing about the death of Jesus, as it is related to the enrichment of human experience and the enlargement of the way of salvation, is not the fact of his death but rather the superb manner and the matchless spirit in which he met death.

This entire idea of the ransom of the atonement places salvation upon a plane of unreality; such a concept is purely philosophic. Human salvation is real; it is based on two realities which may be grasped by the creature's faith and thereby become incorporated into individual human experience; the fact of the fatherhood of God and its correlated truth, the brotherhood of man. It is true, after all, that you are to be "forgiven your debts, even as you forgive your debtors."

Sectarinaism (1092) Sectarianism is a disease of institutional religion, and dogmatism is an enslavement of the spiritual nature

Security (793) Society's prime gift to man is security.

Segregata (126) Pregravity Stages ( force). This is the first step in the individualization of space potency into the pre-energy forms of cosmic force. This state is analogous to the concept of the primordial force-charge of space, sometimes called pure energy, or segregata. (469) Primordial force is sometimes spoken of as pure energy: on Uversa we refer to it as segregata.

Self-Consciousness (194) Self-consciousness consists in intellectual awareness of personality actuality; it includes the ability to recognize the reality of other personalities. It indicates capacity for individualized experience in and with cosmic realities, equivalating to the attainment of identity status in the personality relationships of the universe.

Self-control (927) That acme of all human virtues, rugged self-control.

Selfishness (613) Unbridled self-will and unregulated self-expression equal unmitigated selfishness, the acme of ungodliness

Sensitivity, Ethic (646) 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.

Seraphim (1241) These attending seraphim have functioned as the spiritual helpers of mortal man in all the great events of the past and the present. In many a revelation "the word was spoken by angels", many of the mandates of heaven have been "received by the ministry of angels." Seraphim are the traditional angels of heaven; they are the ministering spirits who live so near you and do so much for you. They have ministered on Urantia since the earliest times of human intelligence.

Service (2017) Jesus taught that service to one's fellows is the highest concept of the brotherhood of spirit believers.

Sin (754) There are many ways of looking at sin, but from the universe philosophic viewpoint sin is the attitude of a personality who is knowingly reissiting cosmic reality.

(761) Sin being an attitude of the person toward reality, is destined to exhibit its inherent negativistic harvest upon any and all related levels of universe values.

(761) Sin is fraught with fatal consequences to personality survival only

when it is the attitude of the whole being, when it stands for the choosing of the mind and the willing of the soul.

(761) No person is ever made to suffer vital spiritual deprivation because of the sin of another. Sin is wholly personal as to moral guilt or spiritual consequences, notwithstanding its far-flung repercussions in administrative, intellectual, and social domains.

(984) Sin must be redefined as deliberate disloyalty to Deity. There are degrees of disloyalty: the partial loyalty of indecisions the divided loyalty of confliction; the dying loyalty of indifference: and the death of loyalty exhibited in devotion to godless ideals.

The sense or feeling of guilt is the consciousness of the violation of the mores; it is not necessarily sin. There is no real sin in the absence of conscious disloyalty to Deity.

(1660) Sin is the conscious, knowing, and deliberate transgression of the divine law, the Father's will; Sin is the measure of unwillingness to be divinely led and spiritually directed.

(1861) Jesus taught that sin is not the child of a defective nature but rather the offspring of a knowing mind dominated' by an unsubmitive will. Regarding sin, he taught that God has forgiven; that we make such forgiveness personally available by the act of forgiving our fellows. When you forgive your brother in the flesh, you thereby create the capacity in your own soul for the reception of the reality of God's forgiveness of your own misdeeds.

(2016) The animal nature—the tendency toward evil-doing— may be hereditary, but sin is not transmitted from parent to child. Sin is the act of conscious and deliberate rebellion against the Father's will and the Sons' laws by an individual will creature.

Skill (1779) Ability is that which you inherit, while skill is what you acquire. Life is not real to one who cannot do some one thing well, expertly. Skill is one of the real sources of the satisfaction of living.

Society (911) Society is the offspring of age upon age of trial and error; it is what survived the selective adjustments and readjustments in the successive stages of mankind's agelong rise from animal to human levels of planetary status. The great danger to any civilization-at any one moment-is the threat of breakdown during the time of transition from the established methods of the past to those new and better, but untried procedures of the future.

Sonship (1621) In all praying, remember that sonship is a gift. No child has aught to do with earning the status of son or daughter. The earth child comes into being by the will of its parents. Even so, the child, of God comes into

grace and the new life of the spirit by the will of the Father in heaven. Therefore must the Kingdom of heaven—divine sonship be received as by a little child. You earn righteousness—progressive character development—but you receive sonship by grace and through faith.

Soul (8) The soul of man is an experiential acquirement. As a mortal creature chooses to “do the will of the Father in heaven,” so the indwelling spirit becomes the father of a new reality in human experience. The mortal and material mind is the mother of this same emerging reality. The substance of this new reality is neither material nor spiritual—it is morontial. This is the emerging and immortal soul which is destined to survive mortal death and begin the paradise ascension.

(1218) The human personality is identified with mind and spirit held together in functional relationship by life in a material body. This functioning relationship of such mind and spirit does not result in some combination of the qualities or attributes of mind and spirit but rather in an entirely new, original, and unique universe value of potentially eternal endurance, the soul

(1478) The soul is the self-reflective, truth-discerning, and spirit-perceiving part of man which forever elevates the human being above the level of the animal world. Self-consciousness, in and of itself, is not the soul. Moral self-consciousness is true human self-realization and constitutes the foundation of the human soul, and the soul is that part of man which represents the potential survival value of human experience. Moral choice and spiritual attainment, the ability to know God and the urge to be like him, are the characteristics of the soul. The soul of man cannot exist apart from moral thinking and spiritual activity. A stagnant soul is a dying soul. But the soul of man is distinct from the divine spirit which dwells within the mind. The divine spirit arrives simultaneously with the first moral activity of the human mind, and that is the occasion of the birth of the soul.

(1288) The morontia soul of an evolving mortal is really the son of the Adjuster action of the Universal Father and the child of the cosmic reaction of the Supreme Being, the Universal Mother.

Space (132) Space is, from the human viewpoint, nothing—negative; it exists only as related to something positive and nonspatial. Space is, however, real. It contains and conditions motion. It even moves.

(1297) 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.

(1297) Space comes the nearest of all nonabsolute things to being absolute. Space is apparently absolutely ultimate. The real difficulty we have in

understanding space on the material level is due to the fact that, while material bodies exist in space, space also exists in these same material bodies. While there is much about space that is absolute, that does not mean that space is absolute.

(2021) Mankind is slow to perceive that, in all that is personal, matter is the skeleton of morontia, and that both are the reflected shadow of enduring spirit reality. How long before you will regard time as the moving image of eternity and space as the fleeting shadow of Paradise realities?

Space Potency (469) Space potency is a prereality; it is the domain of the Unqualified Absolute and is responsive only to the personal grasp of the Universal Father, notwithstanding that it is seemingly modifiable by the presence of the Primary Master Force organizers.

On Uversa, space potency is spoken of as ABSOLUTA.

Spirit (78) Spirit is ever conscious, minded, and possessed of varied phases of identity. Without mind in some phase there would be no spiritual consciousness in the fraternity of spirit beings.

(8) Spirit. The divine spirit that indwells the mind of man—the Thought Adjuster. This immortal spirit is prepersonal—not a personality, though destined to become a part of the personality of the surviving mortal creature.

(102) 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. (140) The goal of existence of all personalities is spirit.

Spirit of God (95) In your sacred writings the term Spirit of God seems to be used interchangeably to designate both the infinite Spirit on Paradise and the Creative Spirit of your local universe. The Holy Spirit is the spiritual circuit of this Creative Daughter of the Paradise Infinite Spirit. The Holy Spirit is a circuit indigenous to each local universe and is confined to the spiritual realm of that creation: but the Infinite Spirit is omnipresent.

Spiritual reason (1108) Faith-insight, or spiritual intuition, is the endowment of the cosmic mind in association with the Thought Adjuster, which is the Father's gift to man. Spiritual reason, soul intelligence, is the endowment of the Holy Spirit, the Creative Spirit's gift to man. Spiritual philosophy, the wisdom of spirit realities, is the endowment of the Spirit of Truth, the combined gift of the bestowal Sons to the children of men. And the co-ordination and interassociation of these spirit endowments constitute man. a

spirit personality in potential destiny.

Spirituality (1096) 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.

Spironga (416) The Spironga are the spirit offspring of the Bright and Morning Star and the Father Melchizedek. They are exempt from personality termination but are not evolutionary or ascending beings. Neither are they functionally concerned with the evolutionary ascension regime. They are the spirit helpers of the local universe, executing the routine spirit tasks of Nebadon.

Spornagia (416) The architectural headquarters worlds of the local universe are real worlds—physical creations. There is much work connected with their physical upkeep, and herein we have the assistance of a group of physical creatures called spornagia. They are devoted to the care and culture of the material phases of these headquarters worlds, from Jerusem to Salvington. Spornagia are neither spirits nor persons; they are an animal order of existence, but if you could see them, you would agree that they seem to be perfect animals.

(528) Spornagia are not Adjuster indwelt. They do not possess survival souls, but they do enjoy long lives, sometimes to the extent of forty to fifty thousand standard years. Their number is legion, and they afford physical ministry to all orders of universe personalities requiring material service.

Although spornagia neither possess nor evolve survival souls, though they do not have personality, nevertheless, they do evolve an individuality which can experience reincarnation. When, with the passing of time, the physical bodies of these unique creatures deteriorate from usage and age, their creators in collaboration with the Life Carters, fabricate new bodies in which the old spornagia re-establish their residences.

Spornagia are the only creatures in all the universe of Nebadon who experience this or any other sort of reincarnation.

(523) Perhaps I can best suggest to Urantia minds something of the nature of these beautiful and serviceable creatures by saying that they embrace the combined traits of a faithful horse and an affectionate dog and manifest an intelligence exceeding that of the highest type of chimpanzee.

Subabsolute Inevitability (185) We have come to speak of the threefold personalization of Deity as the absolute inevitability, while we have come to

look upon the appearance of the Seven Master Spirits as the subabsolute inevitability.

Subpersonal (78) Man also observes mind phenomena in living organisms functioning on the subpersonal (animal) level.

Superuniverse (166) Ten major sectors (about 1,000,000,000 inhabited worlds) make one major sector. Each major sector is provided with an enormous and glorious headquarters world and is ruled by three Ancients of Days.

Supreme Being (11) The Supreme Being Is not a direct creator, except that he Is the father of Majeston, but he is a synthetic co-ordinator of all creature-Creator universe activities. The Supreme Being, now actualizing in the evolutionary universes, is the Deity correlator and synthesizer of time-space divinity, of triune Paradise Deity in experiential association with the Supreme Creators of time and space.

Survival (404) The survival of mortal creatures is wholly predicated on the evolvement of an immortal soul within the mortal mind

(761) Eternal survival can be jeopardized only by the decisions of the mind and the choice of the soul of the individual himself.

(2095) 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.

Suspicion (437) Suspicion is the inherent reaction of primitive men; the survival struggles of the early ages do not naturally breed trust.

System (166) The basic unit of the supergovernment consists of about one thousand inhabited or inhabitable worlds. Blazing suns, cold worlds, planets too near the hot suns, and other spheres not suitable for creature habitation are not included in this group. These one thousand worlds adapted to support life are called a system, but in the younger systems only a comparatively small number of these worlds may be inhabited. Each inhabited planet is presided over by a Planetary Prince, and each local system has an architectural sphere as its headquarters and is ruled by a System Sovereign.

Tact (1740) As you grow older in years and more experienced in the affairs of the kingdom, are you becoming more tactful in dealing with troublesome mortals and more tolerant in living with stubborn associates? Tact is the fulcrum of social leverage, and tolerance is the earmark of a great soul. If you possess these rare and charming gifts, as the days pass you will become more alert and expert in your worthy efforts to avoid all unnecessary social misunderstandings. Such wise souls are able to avoid much of the trouble

which is certain to be the portion of all who suffer from lack of emotional adjustment, those who refuse to grow up, and those who refuse to grow old gracefully.

Theology (1130) That religionists have believed so much that was false does not invalidate religion because religion is founded on the recognition of values and is validated by the faith of personal religious experience. Religion, then, is based on experience and religious thought; theology, the philosophy of religion, is an honest attempt to interpret that experience. Such interpretative beliefs may be right or wrong, or a mixture of truth and error.

(1135) Theology is the study of the actions and reactions of the human spirit; it can never become a science since it must always be combined more or less with psychology in its personal expression and with philosophy in its systematic portrayal. Theology is always the study of your religion; the study of another's religion is psychology.

Thor (893) The decisive struggles between the white man and the blue man were fought out in the valley of the Somme. Here the flower of the blue race bitterly contested the southward moving Andites, and for over five hundred years these Cro-Magnoids successfully defended their territories before succumbing to the superior military strategy of the white invaders. Thor, the victorious commander of the armies of the north in the final battle of the Somme, became the hero of the northern tribes and later on was revered as a god by some of them.

Thought Adjuster (1129) The Thought Adjuster is the cosmic window through which the finite creature may faith-glimpse the certainties and divinities of limitless Deity, the Universal Father.

(1176) It is the Adjuster who creates within man that unquenchable yearning and incessant longing to be like God, to attain Paradise, and there before the actual person of Deity to worship the infinite source of the divine gift. The Adjuster is the living presence which actually links the mortal son with his Paradise Father and draws him nearer and nearer to the father. The Adjuster is our compensatory equalization of the enormous universe tension which is created by the distance of man's removal from God and by the degree of his partiality in contrast with the universality of the eternal Father.

The Adjuster is an absolute essence of an infinite being imprisoned within the mind of a finite creature which, depending on the choosing of such a mortal, can eventually consummate this temporary union of God and man and veritably actualize a new order of being for unending universe service. The Adjuster is the divine universe reality which factualizes the truth that God is man's Father. The Adjuster is man's infallible cosmic compass, always and unerringly pointing the soul Godward.

(1176) The Adjusters are the actuality of the Father's love incarnate in the souls of men; they are the veritable promise of man's eternal career imprisoned within the mortal mind; they are the essence of man's perfected finaliter personality, which he can foretast in time as he progressively masters the divine technique of achieving the living of the Father's will, step by step, through the ascension of universe upon universe until he actually attains the divine presence of his Paradise Father.

(1177) Together with their many unrevealed associates, the Adjusters are undiluted and unmixed divinity, unqualified and unattenuated parts of Deity; they are of God, and as far as we are able to discern, they are God.

(1182) The Adjuster is man's eternity possibility, man is the Adjusters personality possibility.

(1183) Thought Adjusters are not personalities, but they are real entities; they are truly and perfectly individualized, although they are never, while indwelling mortals, actually personalized. Thought Adjusters are not true personalities; they are true realities, realities of the purest order known in the universe of universes—they are the divine presence.

(1193) The Adjuster is the wellspring of spiritual attainment and the hope of divine character within you. He is the power, privilege, and the possibility of survival, which so fully and forever distinguishes you from mere animal creatures, he is the higher and truly interanal spiritual stimulus of thought in contrast with the external and physical stimulus, which reaches the mind over the nerve-energy mechanism of the material body.

These faithful custodians of the future career unflinchingly duplicate every mental creation with a spiritual counterpart: they are thus slowly and surely re-creating you as you really are (only spiritually) for resurrection on the survival worlds. And all of these exquisite spirit re-creations are being preserved; in the emerging reality of your evolving and immortal soul, your morontia self. These realities are actually there, notwithstanding that the Adjuster is seldom able to exalt these duplicate creations sufficiently to exhibit them to the light of consciousness.

And as you are the human parent, so is the Adjuster the divine parent of the real you, your higher and advancing self, your better morontial and future spiritual self. And it is this evolving morontial soul that the judges and censors discern when they decree your survival and pass you upward to new worlds, and never ending existence in eternal liaison with your faithful partner—God, the Adjuster.

The Adjusters are the eternal ancestors, the divine originals, of your evolving immortal souls; they are the unceasing urge that leads man to attempt the mastery of the material and present existence in the light of the spiritual and future career. The Monitors are the prisoners of undying hope,

the founts of everlasting progression. And how they do enjoy communicating with their subjects in more or less direct channels! How they rejoice when they can dispense with symbols and other methods of indirection and flash their messages straight to the intellects of their human partners!

(1216) Material evolution has provided you a life machine, your body; the Father himself has endowed you with the purest spirit reality known in the universe, your Thought Adjuster. But into your hands, subject to your own decision's, has been given mind, and it is by mind that you live or die. It is within this mind and with this mind that you make those moral decisions which enable you to Achieve Adjusterlikeness, and that is Godlikeness.

(1217) Mind is your ship, the Adjuster is your pilot, the human will is captain. The master of the mortal vessel should have the wisdom to trust the divine pilot to guide the ascending soul into the morontia harbors of eternal survival.

Time (1297) 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.

(1439) Time is the stream of flowing temporal events perceived by creature consciousness. Time is a name given to the succession arrangement whereby events are recognized and segregated. The universe of space is a time-related phenomenon as it is viewed from any interior position outside of the fixed abode of Paradise. The motion of time is only revealed in relation to something which does not move in space as a time phenomenon. In the universe of universes Paradise and its Deities transcend both time and space. In the inhabited worlds, human personality (indwelt and oriented by the Paradise Father's spirit) is the only physically related reality which can transcend the material sequence of temporal events.

Animals do not sense time as does man, and even to man, because of his sectional and circumscribed view, time appears as a succession of events; but as man ascends, as he progresses inward, the enlarging view of this event procession is such that it is discerned more and more in its wholeness. That which formerly appeared as a succession of events then will be viewed as a whole and perfectly related cycle; in this way will circular simultaneity increasingly displace the onetime consciousness of the linear sequence of events.

(2021) Mankind is slow to perceive that, in all that is personal, matter is the skeleton of morontia, and that both are the reflected shadow of enduring spirit reality. How long before you will regard time as the moving image of eternity and space as the fleeting shadow of Paradise realities?

Totemism (970) Totemism is a combination of social and religious observances. Originally it was thought that respect for the totem animal of supposed biologic origin insured the food supply. Totems were at one and the same time symbols of the group and their god. Such a god was the clan personified. Totemism was one phase of the attempted socialization of otherwise personal religion. The totem eventually evolved into the flag, or national symbol, of the various modern peoples.

Tranosta (471) Transcendental energy. This energy system operates on and from the upper level of Paradise and only in connection with the absonite peoples. On Uversa it is denominated TRANOSTA.

Trinitization (from ASOTMU) (11) Trinitization has a special meaning in the Papers. As we are using it here it means a “once only” act of creation- “limited trinitization.” The trinitizing partners put everything they have into this action; they produce a being equal to themselves, and they become united in some manner. This type of trinitization cannot be repeated.

Trinity, Absolute (16) The absolute Trinity—the second experiential Trinity—now in process of actualization, will consist of God the Supreme, God the Ultimate, and the unrevealed Consummator of Universe Destiny. This Trinity functions on both personal and superpersonal levels, even to the borders of the nonpersonal, and its unification in universality would experientialize Absolute Deity.

Trinity, Paradise (15) The Paradise Trinity—the eternal Deity union of the Universal Father, the Eternal Son, and the Infinite Spirit—is existential in actuality, but all potentials are experiential. Therefore does this Trinity constitute the only Deity reality embracing infinity, and therefore do there occur the universe phenomena of the actualization of God the Supreme, God the Ultimate, and God the Absolute.

Trinity, Ultimate (16) The Ultimate Trinity, now evolving, will eventually consist of the Supreme Being, the Supreme Creator Personalities, and the absonite Architects of the Master Universe, those unique universe planners who are neither creators nor creatures. God the Ultimate will eventually and inevitably powerize and personalize as the Deity consequence of the unification of this experiential Ultimate Trinity in the expanding arena of the well-nigh limitless master universe.

Truth (42) Physical facts are fairly uniform, but truth is a living and flexible factor in the philosophy of the universe. (42) Truth is beautiful because it is both replete and symmetrical. When man searches for truth, he pursues the divinely real.

(42) Divine truth is best known by its spiritual flavor.

(647) Truth is the basis of science and philosophy, presenting the intellectual foundation of religion.

(883) However wise it may be to glean wisdom from the past, it is folly to regard the past as the exclusive source of truth. Truth is relative and expanding; it lives always in the present, achieving new expression in each generation of men—even in each human life.

(1138) The truth—an understanding of cosmic relationships, universe facts, and spiritual values—can best be had through the ministry of the Spirit of Truth and can best be criticized by revelation. But revelation originates neither a science nor a religion; its function is to co-ordinate both science and religion with the truth of reality.

(1297) Things are time conditioned, but truth is timeless. The more truth you know, the more truth you are, the more of the past you can understand and of the future you can comprehend.

Truth is inconscissible—forever exempt from all transient vicissitudes, ableit never dead and formal, always vibrant and adaptable—radiantly alive. But 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.

(1459) 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.

(1459) Revealed truth, personally discovered truth, is the supreme delight of the human soul.

(1949) Divine truth is a spirit-discerned and living reality. Truth exists only on high spiritual levels of the realization of divinity and the consciousness of communion with God. You can know the truth, and you can live the truth; you can experience the growth of truth in the soul and enjoy the liberty of its enlightenment in the mind, but you cannot imprison truth in formulas, codes, creeds, or intellectual patterns of human conduct. When you undertake the human formulation of divine truth, it speedily dies.

(2075) Truth often becomes confusing and even misleading when it is dismembered, segregated, isolated, and too much analyzed. Living truth teaches the truth seeker aright only when it is embraced in wholeness and as a living spiritual reality, not as a fact of material science or an inspiration of

intervening art.

Ultimata (126) Gravity Stages ( Energy). This modification of the force charge of space is produced by the action of the Paradise force organizers. It signalizes the appearance of energy systems responsive to the null of paradise gravity. This emergent energy is originally neutral but consequent upon further metamorphosis will exhibit the so-called negative and positive qualities. We designate these stages Ultimata. (470) Puissant and gravity energies, when regarded collectively are spoken of an Uversa as ULTIMATA.

Understanding ( 402) The impulse of co-ordination, the spontaneous and apparently automatic association of ideas. This is the gift of the co-ordination of acquired knowledge, the phenomenon of quick reasoning, rapid judgement, and prompt decision.

(1219) Recognition is the intellectual process of fitting the sensory impressions received from the external world into the memory patterns of the individual. Understanding connotes that these recognized sensory impressions and their associated memory patterns have become integrated or organized into a dynamic network of principles.

Unions of Days (179) The Paradise advisers to the rulers of the local universes.

Universal Father (5) God—the Universal Father—is the personality of the First Source and Center and as such maintains personal realtions of Infinite control over all co-ordinate and subordinate sources and centers.

(8) The Universal Father is the secret of the reality of personality, the bestowal of personality, and the destiny of personality.

(21) The Universal Father is the God of all creation, the First Source and Center of all things and beings. First think of God as a creator, then as a controller, and lastly as an infinite upholder.

(34) The Universal Father is absolutely and without qualification infinite in all his attributes; and this fact, in and of itself, automatically shuts him off from all direct personal communication with finite material beings and other lowly created intelligences.

(74) The Universal Father newver personally functions as a creator except in conjunction with the Son or with the co-ordinate action of the Son.

Universe Age (from ASOTMU) ( 29) There is another concept presented in the Papers that we will find most useful; this is the concept of the six successive universe ages. The Papers present each universe age as a period of time that is associated with the opening and the development of a new space level. This relationship is presented in the following tabulation:

<u>The Universe Age</u>	<u>The New Space Level Involved</u>
1. The First Universe Age	The Havona Space Level
2. The Second Universe Age	The Superuniverse Space Level
3. The Third Universe Age	The Primary Space Level
4. The Fourth Universe Age	The Secondary Space Level
5. The Fifth Universe Age	The Tertiary Space Level
6. The Sixth Universe Age	The Quartan Space Level

Universe of Universes (637) The universe of universes is one vast integrated mechanism which is absolutely controlled by one infinite mind.

Univitatia (493) Univitatia are the permanent citizens of Edentia and its associated worlds, all seven hundred seventy worlds surrounding the constellation headquarters being under their supervision. These children of the Creator Son and the Creative Spirit are projected on a plane of existence in between the material and the spiritual, but they are not morontia creatures.

Unpervaded space (123) “Unpervaded” space means: unpervaded by those forces, energies, powers, and presences known to exist in pervaded space.

Unselfishness (51) The spirit of self-forgetfulness.

Urantia (1) Urantia—that being the name of your world.

Utopia, evolutionary (567) This epoch of the Teacher Sons is the vestibule to the final planetary age—evolutionary utopia—the age of light and life.

Vanity (776) The longing to display one’s property accumulations.

Violence (783) Violence is the law of nature, hostility the automatic reaction of the children of nature, while war is but these same activities carried on collectively.

Virtue (193) Virtue is righteousness—conformity with the cosmos. To name virtues is not to define them, but to live them is to know them. Virtue is not mere knowledge nor yet wisdom but rather the reality of progressive experience in the attainment of ascending levels of cosmic achievement. In the day by day life of mortal man, virtue is realized by the consistent choosing of ‘good rather than evil, and such choosing ability is evidence of the possession of a moral nature.

(193) Supreme virtue, then, is wholeheartedly to choose to do the will of the Father in heaven.

(238) Virtue is volitional with personality; righteousness is not automatic in freewill creatures.

War (783) War is the natural state and heritage of evolving man; peace is the social yardstick measuring civilization's advancement.

(783) War is an animalistic reaction to misunderstandings and irritations; peace attends upon the civilized solution of all such problems and difficulties.

(785) In past ages a fierce war would institute social changes and facilitate the adoption of new ideas such as would not have occurred naturally in ten thousand years. The terrible price paid for these certain war advantages was that society was temporarily thrown back into savagery; civilized reason had to abdicate, war is strong medicine, very costly and most dangerous; while often curative of certain social disorders, it sometimes kills the patient, destroys the society.

(785) War has had a certain evolutionary and selective value, but like slavery, it must sometime be abandoned as civilization slowly advances.

(786) Ancient warfare resulted in the decimation of inferior peoples; the net result of modern conflict is the selective destruction of the best human stocks.

(786) Do not make the mistake of glorifying war.

Will (730) Human will—the ability to know God and the power of choosing to worship him.

(1431) The will of God is the way of God, partnership with the choice of God in the face of any potential alternative. The will of man is the way of man, the sum and substance of that which the mortal chooses to be and do. Will is the deliberate choice of a self-conscious being which leads to decision-conduct based on intelligent reflection.

(1431) Will is that manifestation of the human mind which enables the subjective consciousness to express itself objectively. and to experience the phenomenon of aspiring to be Godlike.

Wisdom (216) Wisdom Is twofold In origin, being derived from the perfection of divine Insight inherent in perfect beings and from the personal experience acquired by evolutionary creatures.

(402) The inherent tendency of all moral creatures towards orderly and progressive evolutionary advancement.

(614) Even wisdom is divine and safe only when it is cosmic in scope and spiritual in motivation.

(908) Knowledge can be had by education, but wisdom, which is indispensable to true culture, can be secured only through experience and by men and women who are innately intelligent. Such a people are able to learn from experience; they may become truly wise.

(1122) Knowledge leads to placing men, to originating social strata and castes; Religion leads to serving men, thus creating ethics and altruism. Wisdom leads, to the higher and better fellowship of both ideas and one's fellows. Revelation liberates men and starts them out on the eternal adventure. (1780) The career of a God-seeking man may prove to be a great success in the light of eternity, even though the whole temporal-life enterprise may appear as an overwhelming failure, provided each life failure yielded the culture of wisdom and spirit achievement. Do not make the mistake of confusing knowledge, culture, and wisdom. They are related in life, but they represent vastly differing spirit values; wisdom ever dominates knowledge and always glorifies culture.

Work(435) it is not so much what you learn in this first life; it is the experience of living this life that is important. Even the work of this world, paramount though it is, is not nearly so important as the way in which you do this work.

World (1675) Jesus hardly regarded this world as a "vale of tears." He rather looked upon it as the birth sphere of the eternal and immortal spirits of paradise ascension, the "vale of soul making".

Worship (192) 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.

(303) Worship is the highest privilege and the first duty of all created intelligences. Worship is the conscious and joyous act of recognizing and acknowledging the truth and fact of the intimate and personal relationships of the Creators with their creatures. The quality of worship is determined by the depth of creature perception; and as the knowledge of the infinite character of the Gods progresses, the act of worship becomes increasingly all-encompassing until it eventually attains the glory of the highest experiential delight and the most exquisite pleasure known to created beings.

(304) Worship is the highest Joy of Paradise existence; it is the refreshing play of Paradise. What play does for your jaded minds on earth, worship will do for your, perfected souls on Paradise. The mode of worship on Paradise is utterly beyond mortal comprehension, but the spirit of it you can begin to appreciate even down here on Urantia, for the spirits of the Gods even now Indwell you, hover over you, and inspire you to true worship.

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

(402) Worship is the badge of spiritual-ascension candidacy.

(1616) Worship—contemplation of the spiritual—must alternate with service, contact with material reality.

(1616) Worship is Intended to anticipate the better life ahead and, then to reflect these new spiritual significances back onto the life which now is. Prayer is spiritually sustaining, but worship is divinely creative.

Worship is the technique of looking to the One for the inspiration of service to the many. Worship is the yardstick which measures the extent of the soul's detachment from the material universe and its simultaneous and secure attachment to the spiritual realities of all creation.

Prayer is self-reminding/?/ sublime thinking; worship is self-forgetting—superthinking. Worship is effortless attention, true and ideal soul rest, a form of restful spiritual exertion.

Worship is the act of a part identifying itself with the whole; the finite with the infinite; the son with the Father; time in the act of striking step with eternity. Worship is the act of the son's personal communion with the divine Father, the assumption of refreshing, creative, fraternal, and romantic attitudes by the human soul-spirit.

(2095) True religious/worship is not a futile monologue of self-deception. Worship is a personal communion with that which is divinely real, with that which is the very source of reality. fan aspires by worship to be better and thereby eventually attains the best.

Yahweh (1053) Yahweh was the god of the southern Palestinian tribes, who associated this concept of deity with Mount Horeb, the Sinai volcano. Yahweh was merely one of the hundreds and thousands of nature gods which held the attention and claimed the worship of the Semitic tribes and peoples.

Year, Jerusem (519) The Satania day equals three days of Urantia time, less one hour, four minutes, and fifteen seconds, that being the time of the axial revolution of Jerusem. The system year consists of one hundred Jerusem days.

Year, Nebadon (372) The Nebadon year consists of a segment of time of universe swing in relation to the Uversa circuit and is equal to one hundred days of standard universe time, about five years of Urantia time.