

***The URANTIA Book***

on

**Developing Religious Habits and Promoting Spiritual Growth –**

**Seeking First the Realities of the Kingdom of Heaven \***

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**THE URANTIA BOOK ON DEVELOPING RELIGIOUS HABITS AND  
PROMOTING SPIRITUAL GROWTH – SEEKING FIRST THE REALITIES  
OF THE KINGDOM OF HEAVEN**

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Upon reading *The URANTIA Book* I have been repeatedly impressed by what it has to say about the potentials we possess for establishing an intimate relationship with the Universal Father. Not only are the potentials enumerated, but much knowledge and many techniques are presented which enhance our ability to actualize these potentials. It is this realization, along with an inner conviction that it is truthful and good, which has motivated the compilation and presentation of this material in this manner.

There is always a danger of distortion of meaning when quotes are removed from context and presented as a new context by themselves. This factor has been considered and it is felt that it has been compensated for by grouping quotes primarily according to thematic content. Double spaces between groups of quotes represent some shift in perspective.

These quotes, with very little commentary, have been compiled so as to concentrate their impact and to use them in association in such a way as to provide additional meaning, illustrate comparable values, and enhance overall understanding of the potential, interrelationships, processes, and techniques involved in developing an increasingly intimate relationship with the Father, Jesus, and all spiritual reality.

All quotes are from *The URANTIA Book* and a page number and A,B,C,D section are listed in parentheses immediately following the quote. Those who find this compilation inspiring may wish to study the material from which the quotes are taken. This will, of course, provide a more holistic context and enhance one's understanding.

The first set of quotes (between introductory statements) deals specifically with the following: What does it mean to do God's will? What is spiritual growth and on what is it predicated? How does Jesus' life illustrate the answers to the preceding questions? What can we do to become more like Jesus and live as he lived?

The doing of the will of God is nothing more or less than an exhibition of creature willingness to share the inner life with God--with the very God who has made such a creature life of inner meaning-value possible. Sharing is Godlike--divine.  
(1221 A)

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 constitutes 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. (2097 A)

. . . The secret of survival is wrapped up in the supreme human desire to be Godlike and in the associated willingness to do and be any and all things which are essential to the final attainment of that overmastering desire. (1206 A)

Spiritual development depends, first, on the maintenance of a living spiritual connection with true spiritual forces and, second, on the continuous bearing of spiritual fruit; yielding the ministry to one's fellows of that which has been received from one's spiritual benefactors. Spiritual progress is predicated on intellectual recognition of spiritual poverty coupled with the self-consciousness of perfection-hunger; the desire to know God and be like him, the wholehearted purpose to do the will of the Father in heaven. (1095 D)

Jesus brought to God, as a man of the realm, the greatest of all offerings: the consecration and dedication of his own will to the majestic service of doing the divine will. Jesus always and consistently interpreted religion wholly in terms of the Father's will. When you study the career of the Master, as concerns prayer or any other feature of the religious life, look not so much for what he taught as for what he did . . . The secret of his unparalleled religious life was this consciousness of the presence of God; and he attained it by intelligent prayer and sincere worship--unbroken communion with God--and not by leadings, voices, visions, or extraordinary religious practices. (2089 A,B)

During this year Joseph and Mary had trouble with Jesus about his prayers. He insisted on talking to his heavenly Father much as he would talk to Joseph, his earthly father. This departure from the more solemn and reverent modes of communication with Deity was a bit disconcerting to his parents, especially to his mother, but there was no persuading him to change; he would say his prayers just as he had been taught, after which he insisted on having "just a little talk with my Father in heaven." (1360 B) This summer he made frequent trips to the top of the hill to the northwest of Nazareth for prayer and meditation. He was gradually becoming more self-conscious of the nature of his bestowal on earth. (1387 A) His profound periods of meditation, his frequent journeys to the hilltop for prayer, and the many strange ideas which Jesus advanced from time to time, thoroughly alarmed his mother. (1391 B)

Jesus returned to Nazareth. The remainder of this year (his 24th year) was the most uneventful six months of his whole career. He enjoyed this temporary respite from the usual program of problems to solve and difficulties to surmount. He communed much with his Father in heaven and made tremendous progress in the mastery of his human mind. (1414 C) It had always been Jesus' practice, when facing any new or serious decisions, to withdraw for communion with his own spirit that he might seek to know the will of God. (1515 D) Jesus went out in the hills to pray so many times because there were no private rooms suitable

for his personal devotions. (1635 A) Jesus was preparing for a great crisis of his life on earth, and he therefore spent much time in communion with the Father in heaven. (1704 D)

Thus did Jesus exemplify in his life what he taught in his religion: the growth of the spiritual nature by the technique of living progress. He did not place emphasis, as did his later followers, upon the incessant struggle between the soul and the body. He rather taught that the spirit was easy victor over both and effective in the profitable reconciliation of much of this intellectual and instinctual warfare. (1749 C)

The following statements were made by Rodan of Alexandria, the Greek philosopher, while he was talking with Nathaniel, Thomas, and a group of believers:

. . . Whence then comes the energy to do these great things? Look to your Master. Even now he is out in the hills taking in power while we are here giving out energy. The secret of all this problem is wrapped up in spiritual communion, in worship. From the human standpoint it is a question of combined meditation and relaxation. Meditation makes the contact of mind with spirit; relaxation determines the capacity for spiritual receptivity. And this interchange of strength for weakness, courage for fear, the will of God for the mind of self, constitutes worship. At least, that is the way the philosopher views it. (1777 C)

The more complex civilization becomes, the more difficult will become the art of living. The more rapid the changes in social usage, the more complicated will become the task of character development. (1772 D)

But the greatest of all methods of problem solving I have learned from Jesus, your Master. I refer to that which he so consistently practices, and which he has so faithfully taught you, the isolation of worshipful meditation. In this habit of Jesus' going off so frequently by himself to commune with the Father in heaven is to be found the technique, not only of gathering strength and wisdom for the ordinary conflicts of living, but also of appropriating the energy for the solution of the higher problems of a moral and spiritual . . .

I am deeply impressed with the custom of Jesus in going apart by himself to engage in these seasons of solitary survey of the problems of living; to seek for new stores of wisdom and energy for meeting the manifold demands of social service; to quicken and deepen the supreme purpose of living by actually subjecting the total personality to the consciousness of contacting with divinity; to grasp for possession of new and better methods of adjusting oneself to the ever-changing situations of living existence; to effect those vital reconstructions and readjustments of one's personal attitudes which are so essential to enhanced insight into everything worth while and real; and to do all of this with an eye single to the glory of God--to breathe in sincerity your Master's favorite prayer, "Not my will, but yours, be done." . . .



This worshipful practice of your Master brings that relaxation which renews the mind; that illumination which inspires the soul; that courage which enables one bravely to face one's problems; that self-understanding which obliterates debilitating fear; and that consciousness of union with divinity which equips man with the assurance that enables him to dare to be Godlike. The relaxation of worship, or spiritual communion as practiced by the Master, relieves tension, removes conflicts, and mightily augments the total resources of the personality. All this philosophy, plus the gospel of the kingdom, constitutes the new religion as I understand it. (1774 B,C,D)

When these experiences are frequently repeated, they crystallize into habits, strength-giving and worshipful habits, and such habits eventually formulate themselves into a spiritual character, and such a character is finally recognized by one's fellows as a **mature personality**. These practices are difficult and time consuming at first, but when they become habitual, they are at once restful and time-saving. The more complex society becomes, and the more the lures of civilization multiply, the more urgent will become the necessity for God-knowing individuals to form such protective habitual practices designed to conserve and augment their spiritual energies. (1777 D)

The following quotes further examine the idea of the efficacy of developing "religious habits" and the necessity of doing so. Also explored are some more intellectual presentations of the processes involved in the inner life and their application in daily living.

Physical life is a process taking place not so much within the organism as between the organism and the environment. And every such process tends to create and establish organismal patterns of reaction to such an environment. And all such directive patterns are highly influential in goal choosing. It is through the mediation of mind that the self and the environment establish meaningful contact. The ability and willingness of the organism to make such significant contacts with environment (response to a drive) represents the attitude of the whole personality. (1227 B)

Religious habits of thinking and acting are contributory to the economy of spiritual growth. One can develop religious predispositions toward favorable reaction to spiritual stimuli, a sort of conditioned spiritual reflex. Habits which favor religious growth embrace cultivated sensitivity to divine values, recognition of religious living in others, reflective meditation on cosmic meanings, worshipful problem solving, sharing one's spiritual life with one's fellows, avoidance of selfishness, refusal to presume on divine mercy, living as in the presence of God. The factors of religious growth may be intentional, but the growth itself is unvaryingly unconscious. (1095 B)

Man cannot cause growth, but he can supply favorable conditions. Growth is always unconscious, be it physical, intellectual, or spiritual. Love thus grows; it cannot be created, manufactured or purchased; it must grow. Evolution is a cosmic technique of growth . . . Man's sole contribution to growth is the mobilization of the total powers of his personality--living faith. (1097 C)

Religious living is devoted living, and devoted living is creative living, original and spontaneous. New religious insights arise out of conflicts which initiate the choosing of new and better reaction habits in the place of older and inferior reaction patterns. New meanings only emerge amid conflict; and conflict persists only in the face of refusal to espouse the higher values connoted in superior meanings. (1097 C)

Modern man is perplexed by the thought of talking things over with God in a purely personal way. Many have abandoned regular praying, they only pray when under unusual pressure--in emergencies. (1001 D) One of the great troubles with modern life is that man thinks he is too busy to find time for spiritual meditation and religious devotion. (2077 A) Man can never wisely decide temporal issues or transcend the selfishness of personal interest unless he meditates in the presence of the sovereignty of God and reckons with the realities of divine meanings and spiritual values. (1093 A)

. . . The social ship has steamed out of the sheltered bays of established tradition and has begun its cruise upon the high seas of evolutionary destiny; and the soul of man, as never before in the world's history, needs carefully to scrutinize its charts of morality and painstakingly to observe the compass of religious guidance. (1086 D)

The twentieth century has brought new problems for Christianity and all other religions to solve. The higher a civilization climbs, the more necessitous becomes the duty to "seek first the realities of heaven" in all of man's efforts to stabilize society and facilitate the solution of its material problems. (2075 C) "Do you not realize that the hope of a better nation--or a better world--is bound up in the progress and enlightenment of the individual?" (1630 C)

Only in the higher levels of the superconscious mind as it impinges upon the spirit realm of human experience can you find those higher concepts in association with effective master patterns which will contribute to the building of a better and more enduring civilization. Personality is inherently creative, but it thus functions only in the inner life of the individual . . .

You cannot completely control the external world--environment. It is the creativity of the inner world that is most subject to your direction because there your personality is so largely liberated from the fetters of the laws of antecedent causation. There is associated with personality a limited sovereignty of will . . .

Since this inner life of man is truly creative, there rests upon each person the responsibility of choosing as to whether this creativity shall be spontaneous and wholly haphazard or controlled, directed, and constructive. (1220 B,C)

. . . On every mountaintop of intellectual thought are to be found relaxation for the mind, strength for the soul, and communion for the spirit. From such vantage points of high living, man is able to transcend the material irritations of the lower

levels of thinking--worry, jealousy, envy, revenge, and the pride of immature personality. These high-climbing souls deliver themselves from a multitude of the crosscurrent conflicts of the trifles of living, thus becoming free to attain consciousness of the higher currents of spirit concept and celestial communication. But the life purpose must be jealously guarded from the temptation to seek for easy and transient attainment; likewise must it be so fostered as to become immune to the disastrous threats of fanaticism. (1778 B)

. . . Jesus never prayed as a religious duty. To him prayer was a sincere expression of spiritual attitude, a declaration of soul loyalty, a recital of personal devotion, an expression of thanksgiving, an avoidance of emotional tension, a prevention of conflict, an exaltation of intellection, an ennoblement of desire, a vindication of moral decision, an enrichment of thought, an invigoration of higher inclinations, a consecration of impulse, a clarification of viewpoint, a declaration of faith, a transcendental surrender of will, a sublime assertion of confidence, a revelation of courage, the proclamation of discovery, a confession of supreme devotion, the validation of consecration, a technique for the adjustment of difficulties, and the mighty mobilization of the combined soul powers to withstand all human tendencies toward selfishness, evil, and sin. He lived just such a life of prayerful consecration to the doing of his Father's will and ended his life triumphantly with just such a prayer. (2089 B) The only reward which he held out for his children was: in this world--spiritual joy and divine communion; in the next world--eternal life in the progress of the divine spirit realities of the Paradise Father. (1539 D)

Prayer, thanksgiving, and worship augment divine communion which in turn spontaneously produces spiritual joy. The following quotes are on prayer and worship and their efficacy in developing divine communion and spiritual joy. The first section is quotes of Jesus on prayer and the second section is additional gems on prayer and worship.

The following quotes (except for the first quote) are statements by Jesus speaking on issues related to developing an intimate relationship with the Father.

. . . The technique whereby you can accept another's idea as yours is the same whereby you may "let the mind which was in Christ be also in you." (1123 A)

. . . "Martha, Martha, why are you always anxious about so many things and troubled by so many trifles? Only one thing is really worthwhile, and since Mary has chosen this good and needful part, I shall not take it away from her. But when will both you learn to live as I have taught you: both serving in co-operation and both refreshing your souls in unison? Can you not learn that there is a time for everything--that the lesser matters of life should give way before the greater things of the heavenly kingdom?" (1798 A) "Have you not read in the Prophet Jeremiah, "You shall seek me and find me when you shall search for me with all your heart?" (1440 C) "Let experience teach you the value of meditation and the power of intelligent reflection." (2047 D) "But when to pray, I will not say. Only the spirit that dwells within you may move you to the utterance of those petitions which are expressive of your inner relationship with the Father of spirits." (1640 A)

"When you once begin to find God in your soul, presently you will begin to discover him in other men's souls and eventually in all the creatures and creations of a mighty universe. But what chance does the Father have to appear as a God of supreme loyalties and divine ideals in the souls of men who give little or no time to the thoughtful contemplation of such eternal realities? While the mind is not the seat of the spiritual nature, it is indeed the gateway thereto." (1733 B)

To the traveler from Britain he said: "My brother, I perceive you are seeking for truth, and I suggest that the spirit of the Father of all truth may chance to dwell within you. Did you ever sincerely endeavor to talk with the spirit of your own soul? Such a thing is indeed difficult and seldom yields consciousness of success; but every honest attempt of the material mind to communicate with its indwelling spirit meets with certain success, notwithstanding that the majority of all such magnificent human experiences must long remain as superconscious registrations in the souls of such God-knowing mortals." (1475 C)

. . . "These stories I tell you to encourage you to persist in praying and not to intimate that your petitions will change the just and righteous Father above. Your persistence, however, it not to win favor with God but to change your earth attitude and to enlarge your soul's capacity for spirit receptivity." (1619 C) "The highest levels of self-realization are attained by worship and service. The happy and effective person is motivated, not by fear of wrongdoing, but by love of right doing." (1572 C)

. . . "If you would be truly triumphant over the temptations of the lesser and lower nature, you must come to that place of spiritual advantage where you have really and truly developed an actual interest in, and love for, those higher and more idealistic forms of conduct which your mind is desirous of substituting for these lower and less idealistic habits of behavior that you recognize as temptation. You will in this way be delivered through spiritual transformation rather than be increasingly overburdened with the deceptive suppression of mortal desire. The old and the inferior will be forgotten in the love for the new and the superior. Beauty is always triumphant over ugliness in the hearts of all who are illuminated by the love of truth. There is a mighty power in the expulsive energy of a new and sincere spiritual affection. And again I say to you, be not overcome by evil but rather overcome evil with good." (1739 A)

. . . "My brethren, you must all learn the value of rest and the efficacy of relaxation. You must realize that the best method of solving some entangled problems is to forsake them for a time. Then when you go back fresh from your rest or worship, you are able to attack your troubles with a clearer head and a steadier hand, not to mention a more resolute heart. Again, many times your problem is found to have shrunk in size and proportions while you have been resting your mind and body." (1611 A)

. . . "Go now apart by yourselves, each man alone with the Father, and there find the unemotional answer to my question, and having found such a true and sincere attitude of soul, speak that answer freely and boldly to my Father and your Father,

whose infinite life of love is the very spirit of the religion we proclaim . . . We go into Phoenicia to tarry for a season, and all of you should pray the Father to transform your emotions of mind and body into the higher loyalties of mind and the more satisfying experiences of spirit." (1730 C)

The following quotes exemplify the truth, beauty, and goodness of prayer and worship and their efficacy in promoting religious living and spiritual growth.

To some individuals prayer is the calm expression of gratitude; to others, a group expression of praise, social devotions; sometimes it is the imitation of another's religion, while in true praying it is the sincere and trusting communication of the spiritual nature of the creature with the anywhere presence of the spirit of the Creator. (1001 C) The truest prayer is in reality a communion between man and his Maker. (996 A)

Faith fosters and maintains man's soul in the midst of the confusion of his early orientation in such a vast universe, whereas prayer becomes the great unifier of the various inspirations of the creative imagination and the faith urges of a soul trying to identify itself with the spirit ideals of the indwelling and associated divine presence. (1460 B) Such faith affords the only escape from the mechanical clutch of the material world and from the error distortion of the incompleteness of the intellectual world; it is the only discovered solution to the impasse in mortal thinking regarding the continual survival of the individual personality. (1116 D, 17 A)

The psychic and spiritual concomitants of the prayer of faith are immediate, personal, and experiential. There is no other technique whereby every man, regardless of all other mortal accomplishments, can so effectively and immediately approach the threshold of that realm wherein he can communicate with his Maker, where the creature contacts with the reality of the Creator, with the indwelling Thought Adjuster. (1000 A) Prayer does not move the divine heart to liberality of bestowal, but it does so often dig out larger and deeper channels wherein the divine bestowals may flow to the hearts and souls of those who thus remember to maintain unbroken communion with their Maker through sincere prayer and true worship. (2066 A) By opening the human end of the channel of God-man communication, mortals make immediately available the ever-flowing stream of divine ministry to the creatures of the worlds. (1638 C)

But real praying does attain reality. Even when the air currents are ascending, no bird can soar except by outstretched wings. Prayer elevates man because it is a technique of progressing by the utilization of the ascending spiritual currents of the universe . . .

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. (1002 A)

During the earlier times of racial evolution and even at the present time, in the day-by-day experience of the average mortal, prayer is very much a phenomenon of man's intercourse with his own subconscious. But there is also a domain of prayer wherein the intellectually alert and spiritually progressing individual attains more or less contact with the superconscious levels of the human mind, the domain of the indwelling Thought Adjuster. In addition, there is a definite spiritual phase of true prayer which concerns its reception and recognition by the spiritual forces of the universe, and which is entirely distinct from all human and intellectual association . . . Prayer represents one technique associated with the natural religions of racial evolution which also forms a part of the experiential values of the higher religions of ethical excellence, the religions of revelation. (996 C) And thus does prayer function as the most potent agency of religion in the conservation of the highest values and ideals of those who pray. From the moment of the conceiving of an alter ego to the appearance of the concept of a divine and heavenly Father, prayer is always a socializing, moralizing, and spiritualizing practice. (997 A)

Aside from all that is superself in the experience of praying, it should be remembered that ethical prayer is a splendid way to elevate one's ego and reinforce the self for better living and higher attainment. Prayer induces the human ego to look both ways for help: for material aid to the subconscious reservoir of mortal experience, for inspiration and guidance to the superconscious borders of the contact of the material with the spiritual, with the Mystery Monitor . . .

Prayer ever has been and ever will be a twofold human experience: a psychologic procedure interassociated with a spiritual technique. And these two functions of prayer can never be fully separated . . .

Enlightened prayer must recognize not only an external and personal God but also an internal and impersonal Divinity, the indwelling Adjuster. It is altogether fitting that man, when he prays, should strive to grasp the concept of the Universal Father on Paradise; but the more effective technique for most practical purposes will be to revert to the concept of a near-by alter ego, just as the primitive mind was wont to do, and then to recognize that the idea of this alter ego has evolved from a mere fiction to the truth of God's indwelling mortal man in the factual presence of the Adjuster so that man can talk face to face, as it were, with a real and genuine and divine alter ego that indwells him and is the very presence and essence of the living God, the Universal Father. (997 B,C) As the concept of the alter ego of prayer becomes supreme and divine, so are man's ideals accordingly elevated from mere human toward supernal and divine levels, and the result of all such praying is the enhancement of human character and the profound unification of human personality. (998 C)



No matter how difficult it may be to reconcile the scientific doubtings regarding the efficacy of prayer with the ever-present urge to seek help and guidance from divine sources, never forget that the sincere prayer of faith is a mighty force for the promotion of personal happiness, individual self-control, social harmony, moral progress, and spiritual attainment. (999 C) Remember, even if prayer does not change God, it very often effects great and lasting changes in the one who prays in faith and confident expectation. Prayer has been the ancestor of much peace of mind, cheerfulness, calmness, courage, self-mastery, and fair-mindedness in the men and women of the evolving races. (998 B)

Jesus taught the twelve always to pray in secret; to go off by themselves amidst the quiet surroundings of nature or to go in their rooms and shut the doors when they engaged in prayer. (1620 B) Pray as Jesus taught his disciples--honestly, unselfishly, with fairness, and without doubting. (999 D)

. . . Peter exhorted the seventy to cherish in their experience the following virtues:

Consecrated devotion. To pray always for more laborers to be sent forth into the gospel harvest. He explained that, when one so prays, he will the more likely say, "Here am I; send me." He admonished them to neglect not their daily worship. (1805 B)

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. (1002 B)

Prayer and its associated worship is a technique of detachment from the daily routine of life, from the monotonous grind of material existence. It is an avenue of approach to spiritualized self-realization and individuality of intellectual and religious attainment. (1621 B)

The exquisite and transcendent experience of loving and being loved is not just a psychic illusion because it is so purely subjective. The one truly divine and objective reality that is associated with mortal beings, the Thought Adjuster, functions to human observation apparently as an exclusively subjective phenomenon. Man's contact with the highest objective reality, God, is only through the purely subjective experience of knowing him, of worshiping him, of realizing sonship with him . . .

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. Man aspires by worship to be better and thereby eventually attains the best. (2095 C)

Jesus taught his followers that, when they had made their prayers to the Father, they should remain for a time in silent receptivity to afford the indwelling spirit the better opportunity to speak to the listening soul. The spirit of the Father speaks best to man when the human mind is in an attitude of true worship. We worship

God by the aid of the Father's indwelling spirit and by the illumination of the human mind through the ministry of truth. Worship, taught Jesus, makes one increasingly like the being who is worshipped. Worship is a transforming experience whereby the finite gradually approaches and ultimately attains the presence of the Infinite. (1641 A)

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. (1123 C) The more healthful attitude of spiritual meditation is to be found in reflective worship and in the prayer of thanksgiving. (1100 A)

Worship--contemplation of the spiritual--must alternate with service, contact with material reality. Work should alternate with play; religion should be balanced by humor. Profound philosophy should be relieved by rhythmic poetry. The strain of living--the time tension of personality--should be relaxed by the restfulness of worship. The feelings of insecurity arising from the fear of personality isolation in the universe should be antidotes by the faith contemplation of the Father and by the attempted realization of the Supreme. (1616 B) Jesus often took his apostles away by themselves for short periods to engage in meditation and prayer, but for the most part he kept them in service-contact with the multitudes. The soul of man requires spiritual exercise as well as spiritual nourishment. (1000 C)

There is great danger associated with the habitual practice of religious day-dreaming; mysticism may become a technique of reality avoidance, albeit it has sometimes been a means of genuine spiritual communion. Short seasons of retreat from the busy scenes of life may not be seriously dangerous, but prolonged isolation of personality is most undesirable. Under no circumstances should the trancelike state of visionary consciousness be cultivated as a religious experience . . . In contrast with conversion-seeking, the better approach to the morontia zones of possible contact with the Thought Adjuster would be through living faith and sincere worship, wholehearted and unselfish prayer. (1099 D)

The following quotes are representative of what **The URANTIA Book** has to say about faith, communion, and consecrated devotion to supreme values and their relationship to enhanced Adjuster attunement. These excerpts are related to the previous material in that they illustrate the potential as well as actual outcome of devoted communion with the Father.

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 B) There are present in all normal mortals certain innate drives toward growth and self-realization which function if they are not specifically inhibited. The certain technique of fostering this constitutive endowment of the potential of spiritual growth is to maintain an attitude of wholehearted devotion to supreme values. (1095 A)

The indwelling Thought Adjuster unfailingly arouses in man's soul a true and searching hunger for perfection together with a far-reaching curiosity which can be adequately satisfied only by communion with God, the divine source of that Adjuster. The hungry soul of man refuses to be satisfied with anything less than the personal realization of the living God. (1119 B)

The possibility of the unification of the evolving self is inherent in the qualities of its constitutive factors; the basic energies, the master tissues, the fundamental chemical overcontrol, the supreme ideas, the supreme motives, the supreme goals, and the divine spirit of Paradise bestowal--the secret of the self-consciousness of man's spiritual nature . . .

The purpose of cosmic evolution is to achieve unity of personality through increasing spirit dominance, volitional response to the teaching and leading of the Thought Adjuster. Personality, both human and superhuman, is characterized by an inherent cosmic quality which may be called "the evolution of dominance," the expansion of the control of both itself and its environment. (1229 A)

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. (1229 C) By and with the consent of your will, the Adjuster has the power to subject the creature trends of the material mind to the transforming actions of the motivations and purposes of the emerging morontial soul. (1191 D)

. . . But man is not saved or ennobled by pressure. Spirit growth springs from within the evolving soul. Pressure may deform the personality, but it never stimulates growth. Even educational pressure is only negatively helpful in that it may aid in the prevention of disastrous experiences. Spiritual growth is greatest where all external pressures are at a minimum. "Where the spirit of the Lord is, there is freedom." Man develops best when the pressures of home, community, church, and state are least. But this must not be construed as meaning that there is no place in a progressive society for home, social institutions, church, and state. (1135 A)

The Thought Adjuster would like to change your feelings of fear to convictions of love and confidence; but they cannot mechanically and arbitrarily do such things; that is your task. In executing those decisions which deliver you from the fetters of fear, you literally supply the psychic fulcrum on which the Adjuster may subsequently apply a spiritual lever of uplifting and advancing illumination. (1192 C)

The Adjuster is the wellspring of 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 internal 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. (1193 C)

Supreme and self-acting Adjusters are often able to contribute factors of spiritual import to the human mind when it flows freely in the liberated but controlled channels of creative imagination. At such times, and sometimes during sleep, the Adjuster is able to arrest the mental currents, to stay the flow, and then to divert the idea procession; and all this is done in order to effect deep spiritual transformations in the higher recesses of the superconsciousness. Thus are the forces and energies of mind more fully adjusted to the key of the contactual tones of the spiritual level of the present and the future. (1199 B) And indirectly and unrecognized the Adjuster is constantly communicating with the human subject, especially during those sublime experiences of the worshipful contact of mind with spirit in the superconsciousness. (1203 C)

But these mighty indwellers are unable to transmit very much of this wealth of wisdom and truth to the minds of their mortal subjects because of the lack of commonness of nature and the absence of responsive recognition. (1207 A) You are so devoid of courageous decisions and consecrated co-operation that your indwelling Adjusters find it next to impossible to communicate directly with the human mind. (1207 C)

The success of your Adjuster in the enterprise of piloting you through the mortal life and bringing about your survival depends not so much on the theories of your beliefs as upon your decisions, determinations, and steadfast faith. All these movements of personality growth become powerful influences aiding in your advancement because they help you to co-operate with the Adjuster; they assist you in ceasing to resist. (1205 D) You must not regard co-operation with your Adjuster as a particularly conscious process, for it is not; but your motives and your decisions, your faithful determinations and your supreme desires, do constitute real and effective cooperation. (1206 D)

The motivation of faith makes experiential the full realization of man's sonship with God, but action, complete with decisions, is essential to the evolutionary attainment of consciousness of progressive kinship with the cosmic actuality of the Supreme Being. Faith transmutes potentials to actuals in the spiritual world, but potentials become actuals in the finite realms of the Supreme only by and through the realization of choice-experience. But choosing to do the will of God joins spiritual faith to material decisions in personality action and thus supplies a divine and spiritual fulcrum for the more effective functioning of the human and material leverage of God-hunger. Such a wise co-ordination of material and spiritual forces greatly augments both cosmic realization of the Supreme and morontia comprehension of the Paradise Deities. (1211 B)

. . . 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. Personal religious experience consists in two phases: discovery in the human mind and revelation by the indwelling divine spirit.  
(2095 A)

The realities and values of spiritual progress are not a "psychologic projection"--a mere glorified daydream of the material mind. Such things are the spiritual forecasts of the indwelling Adjuster, the spirit of God living in the mind of man. And let not your dabbings with the faintly glimpsed findings of "relativity" disturb your concepts of the eternity and infinity of God. And in all your solicitation concerning the necessity for self-expression do not make the mistake of failing to provide for Adjuster-expression, the manifestation of your real and better self.  
(2078 D)

Evolutionary mind is only fully stable and dependable when manifesting itself upon the two extremes of cosmic intellectuality--the wholly mechanized and the entirely spiritualized. Between the intellectual extremes of pure mechanical control and true spirit nature there intervenes that enormous group of evolving and ascending minds whose stability and tranquillity are dependent upon personal choice and spirit identification.

But man does not passively, slavishly, surrender his will to the Adjuster. Rather does he actively, positively, and co-operatively choose to follow the Adjuster's leading when and as such leading consciously differs from the desires and impulses of the natural mortal mind. (1217 B)

You could be so comforted and inspired, so enthralled and intrigued, if you would only allow the Adjuster constantly to bring forth the pictures of the real motive, the final aim, and the eternal purpose of all this difficult, uphill struggle with the commonplace problems of your present material world . . .

Why do you not aid the Adjuster in the task of showing you the spiritual counterpart of all these strenuous material efforts? Why do you not allow the Adjuster to strengthen you with the spiritual truths of cosmic power while you wrestle with the temporal difficulties of creature existence? Why do you not encourage the heavenly helper to cheer you with the clear vision of the eternal outlook of universal life as you gaze in perplexity at the problems of the passing hour? Why do you refuse to be enlightened and inspired by the universe viewpoint while you toil amidst the handicaps of time and flounder in the maze of uncertainties which beset your mortal life journey? Why not allow the Adjuster to spiritualize your thinking, even though your feet must tread the material paths of earthly endeavor? (1223 C)



The chief difficulty you experience in contacting with your Adjusters consists in this very inherent material nature. So few mortals are real thinkers; you do not spiritually develop and discipline your minds to the point of favorable liaison with the divine Adjusters. (1213 A) The secret of survival is wrapped up in the supreme human desire to be Godlike and in the associated willingness to do and be any all things which are essential to the final attainment of that over-mastering desire. (1206 A)

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 constitutes 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. (2097 A)

The doing of the will of God is nothing more or less than an exhibition of creature willingness to share the inner life with God--with the very God who has made such a creature life of inner meaning-value possible. Sharing is Godlike--divine. (1221 A)



DIAGRAM OF PERSONALITY RELATIONSHIPS OF BODY, MIND, SOUL, AND SPIRIT \*

