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SuperMeditation



Meditation in the Superconscious
with the spirit of the infinite, eternal, and universal

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SuperMeditation

Meditation in the Superconscious

This course includes selected quotations (occasionally repeated and emphasis selectively added) from the Urantia Papers which were first published as *The Urantia Book* in 1955 by Urantia Foundation, 533 Diversey Parkway, Chicago, Illinois. 60614. URANTIA and the Concentric-Circles Symbol are the registered trademarks, service marks, and collective membership marks of Urantia Foundation.



The Study of The Urantia Book

There are a number of on-line educational centers.

They offer a comprehensive range of subjects to students based on the teachings, information, and revelations found in the Urantia Papers.

They facilitate the search for self knowledge and the discovery of truth. There are links to introductory and advanced courses, and direct access to the best available supporting resources.

There are also study groups world wide, and international conferences. Their purpose is to encourage personal and spiritual development, increase the awareness and study of the Urantia Papers, foster education, encourage research and enhance cross-cultural communication.

The Urantia Papers present to the modern world a new and integrated view of science, philosophy, God, cosmology, and history. These enlarged concepts of advanced truth endeavor to expand religious and philosophical perception. They give greater understanding to life and to universal destiny.

SuperMeditation



An introduction to SuperMeditation

Explore meditation in its ultimate form: SuperMeditation.

It is based on the highest revelatory truths of the modern age.

SuperMeditation links our day-to-day life with spirit influences.

It is not a quick and easy method. It works in a natural way over time.

It seeks to balance all attributes, powers and components of our being.

There is no set method or sequence for the study of these modules.

They need to be studied and applied in practical life circumstances.

SuperMeditation is the connection of material reality and our spiritual nature through the thinking mechanism we call mind. By

attempting this liaison we develop our ability to more effectively face the demands of living.

We can also come to know the realm of our superconsciousness where we engage in profound thinking and personal communion with our Creator. The result is the development of our spiritual awareness, capacity, and receptivity.

This approach to meditation seeks the highest ideals, divine goals, and worthy insights. It is free from the constraints of authoritative religions, mysticism, rituals, and habitual formulas.

It is multifaceted: thoughtful problem solving, making contact with our indwelling spirit, engaging

in worship, becoming service orientated, all separate yearnings and yet they all interrelate. So much for the old style of passively doing nothing but chanting a mantra, focusing on an object, or futilely trying to empty the mind.

The supreme desire for truth, coupled with the highest values, ensures this practice of searching for God within us is the most natural, safest, and worthwhile endeavor. It is even our duty.

Is it effective? Does it work? Is it the way to a better life? Discover for yourself. Live it. It is an exciting adventure that lasts a lifetime.

It is your unique and personal journey.

SuperMeditation is based on the Urantia Papers

Adapted from Urantia Foundation web site

The Urantia Papers describe all human beings as belonging to one family, the daughters and sons of one God, the Universal Father.

The Papers introduce us to new concepts about our ever-ascending adventure of knowing and finding God in our friendly and carefully administered universe.

The writings offer a clear and concise integration of science, philosophy, and religion. They have the capacity to make a significant contribution to the religious and philosophical

thinking of all peoples; they have the potential to make the world a better place.

For over fifty years, people from around the world have discovered that the teachings have profoundly impressed and changed their lives – inspired and stimulated them to reach new levels of spiritual growth and enhanced living.

The Urantia Papers do not advocate a new and organized religion. Their viewpoint builds upon the religious heritages of the past and present, encouraging a living religion based

on service to one's fellows, and faith in a personal relationship with a loving God.

It is the basis for developing a universal philosophy of living, by living in harmony with each other and desiring to do the will of God.

We encourage you to consider its unifying truths that explain life itself. Thankfully we can now explore the concepts on which all other meditations, philosophies and religions are based.

SuperMeditation

A NEW DEFINITION OF MEDITATION

New terminology is required

Those who wish to converse about meditation need to be bold in thought and word. And so to action.

It requires the usage of key words: spirit, worship, consciousness levels, truth, our spiritual nature, self-awareness, religious associations, prayer, mind.

And we might as well include higher forces in there, along with other majestic ideas of brotherhood, survival, faith, guidance, ethics, decision making...

The spirit of religion is eternal, but the form of its expression must be restated every time the dictionary of human language is revised. [1087:3]

Relevant definitions of meditation

There is anecdotal evidence that suggests a second edition of a Webster's Dictionary, current during the time of the sponsoring of the Papers, was the benchmark authority for the definition of words used by the revelators. The

1934 second edition of Webster's New International Dictionary defines meditation as:

... the act of meditating, thought, especially close or continued thought, serious contemplation. A form of private devotion or spiritual exercise consisting in deep continued reflection on some religious theme.

There is no reference to a passive mental state, the focus on a single object, or an altered state of consciousness. In fact, the use of the word in *The Urantia Book* corresponds with the above definition: the act of thinking.

Meditation is thrilling, it is thinking in action, solution directed and insight focused, it is dynamic. Consider this excerpt from the *Urantia Papers*:

This new gospel of the kingdom renders a great service to the art of living in that it supplies a new and richer incentive for higher living. It presents a new and exalted goal of destiny, a supreme life purpose. And these new concepts of the eternal and divine goal of existence are in

themselves transcendent stimuli, calling forth the reaction of the very best that is resident in man's higher nature. 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. [1778:3]

Living truth is dynamic and can enjoy only an experiential existence in the human mind. [1949:4]

The spirit can dominate mind; so mind can control energy. [1222:3]

Following the above reasoning and the defining quotations from *The Urantia Book*, we present this new definition about meditation:

THE DEFINITION OF SUPERMEDITATION

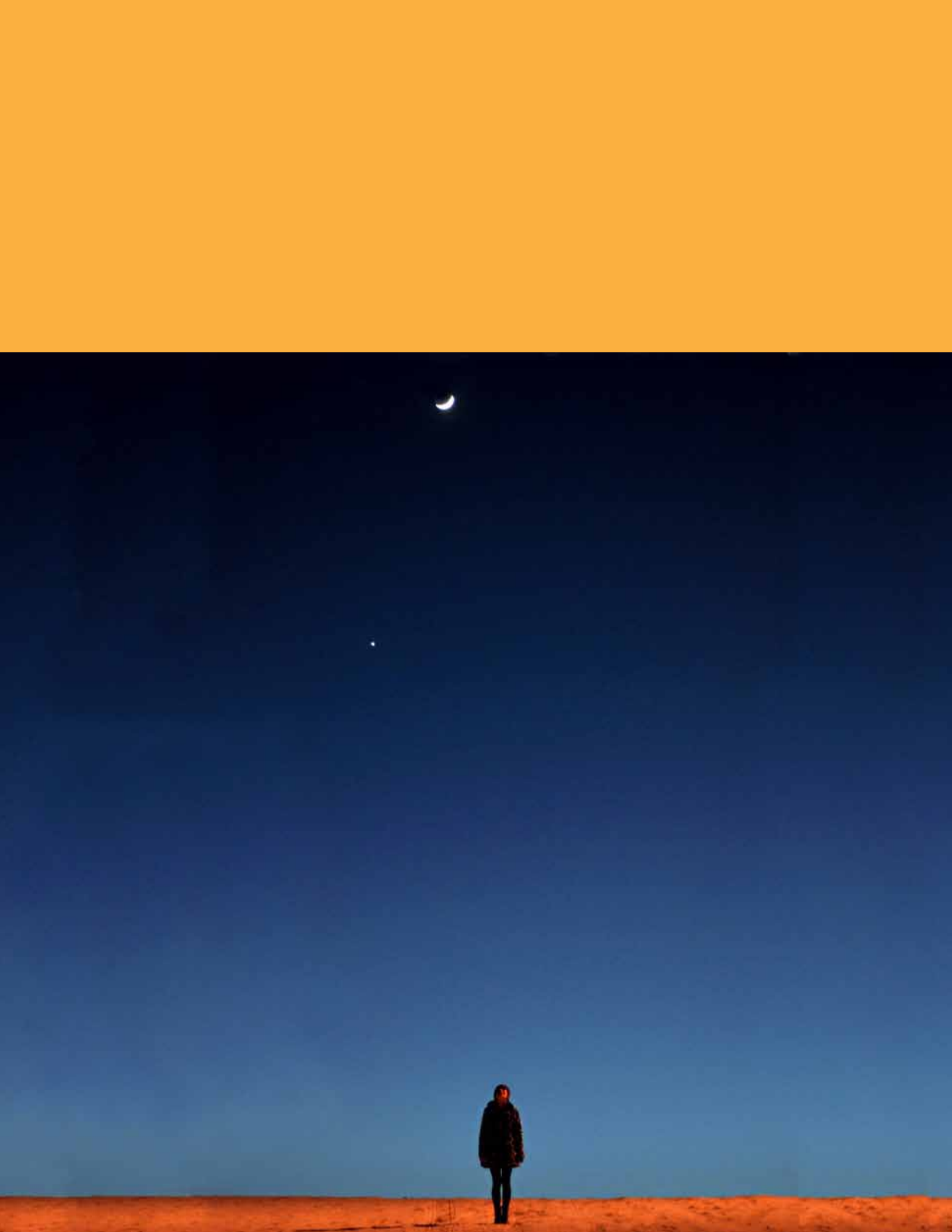
Meditation in the superconscious

The practice of meditation can generate an inner sense of supreme relaxation and spiritual receptivity. Our higher self finds expression when mind is free to explore and enter new associations with spirit realities. Fully dedicated thought streams of mind reach upward to connect with the presence of guiding spirit forces. This unification of the mind with spiritual realms is conducive to an awareness of our spiritual nature, a personal faith experience, and a desire to live the divine will. We are able to transcend the mortal subconscious and conscious levels, and approach an exalted, active and enduring connection with our superconsciousness.

SuperMeditation

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SuperMeditation

Section 1. The Universal Framework



COURSE 1

Levels of Consciousness

We all experience different states of mind every day. How we utilize the various states of mind to deal with life events is what's important.

The creative state of mind is the most intriguing for there we can experience being 'in the zone', a connectedness difficult to replicate or explain. Being at one, most natural, most real, are other ways to express this state.

We use various forms of meditation to relax, gain a relatively peaceful state of mind, be spiritual, think clearly, or focus our attention. And we can function in a natural way to do all that.

So what are the various levels of mind that we can work through? We can function at subconscious, conscious, and superconscious levels.

Can we work through these levels with meditation in order to expand our cosmic consciousness and enhance our spiritual perceptions?

PART 1

Subconscious

Relaxation for body and mind

Random thinking, daydreaming, emotive behavior, innate reflex activity, habits, heightened senses, reactions, psychic phenomena.

Conscious (the level for connection for most meditations)

Mindfulness meditation. Moment to moment thinking. (This is used in Western countries, claiming to assist psychological and mental health.)

Thinking about facts (logical and lateral thinking). Basic reflection about life and events (archiving of information).

Problem solving at various mental levels (deliberation, solution based).

Imagination for a better day / life (populist and mostly ego driven).

Calm or empty the mind, often by achieving an altered state of mind. (This is Buddhism & Hinduism related.) Can we really empty the mind?

Concentration on a particular object or writing, sometimes using a mantra. Focus of mind. This can limit the awareness of just being.

Gateway to the Superconscious

(this takes us beyond the conscious level)

To engage in devotional contemplation, especially prayer. To think or reflect, especially in a calm and deliberate manner. Prayer to a higher realm for others. Thinking about the welfare of others (compassion, forgiveness). Taking in spiritual power in a natural setting. Alter ego (talking to an imaginary friend or higher self). Altered mental state (only if seeking the presence of God).

Superconscious

Spiritual meditation

Thanksgiving

Experiencing a spiritual state

Worship of the Creator

Thinking and decisions based on God's will or the will of God. Faith.

Dynamic and active expression of self

Loving service to others

PART 2

Here is another way to look at the different forms of consciousness outlined above. Is there a sequence to the attainment of the superconscious state?

This may vary depending on the feelings of the moment. Also it suggests that we may get to one stage and get no further.

Or can we develop a somewhat automatous way to enter this realm? Could the consciousness of living with a spiritual outlook allow a natural and spontaneous entry to a higher state of mind? And can such mindfulness become our main way of thinking?

States of consciousness and progressive transitions:

In the moment

Relationships with others (maxing life experience). Hobby, recreation, reading, sport. The creative state. Relaxation for body and mind (mindfulness meditation). Spontaneity to respond to the moment.

In the mind

Subconscious random thinking (daydreaming). Basic reflection about life and events (archiving). Focused conscious thinking about facts (factual meditation). Problem solving at various mental levels (solutions).

Reaching out

Thinking about the welfare of others (compassion, service). A state of self forgetfulness (the world fades away). Prayer to a higher realm (raised conscious state). Striving to make decisions based on the will of God.

Reaching up

State of knowing. Understanding leading to Wisdom. Experiencing

a spiritual state. Superconsciousness. Receptivity of influences outside of self. Living a values-based life.

Just be it

Awareness of the presence of a Creator.

Worship of the Creator.

A feeling of love that pervades the entire being.

Know the fact of 'I am'.

COURSE 2

Understanding Meditation

Meditation in *The Urantia Book* refers to deep and concentrated thinking to find solutions in the superconscious. At that level the mind taps into the realm of spirit which is an unerring guide to decisions of the highest value to our eternal career.

Other than that, the revelation gives no clear explanation of the practice of mediation. There is good reason for that. Firstly, meditation by the mind offers a variety of ways to commune with spirit forces at work in the universe, and secondly there is no prescriptive explanation of any methodology given in the book. We can meditate on an object, we can meditate on God. And each of us will have our own way of doing so.

The Urantia Book does explain how we can cooperate with a myriad of spirit influences. However the context is not meditation in and of itself but about working in the

superconscious state of mind, part of which includes a meditative process.


This course of study explores those many ways the mind can act as the intermediary between the material and the spiritual. However, only an overall framework is presented. A complete reading (and even re-reading) of the entire revelation is recommended. And we are led to believe that such a detailed study and whole of life application is only the beginning of an eternal journey.

Meditation can refer to thinking:

Imagine our joy one day - the twins were about ten years old - when the spirit of worship made its first contact with the mind of the female twin and shortly thereafter with the male. We knew that something closely akin to human mind was approaching culmination; and when, about a year later, they finally resolved, as a result of meditative thought and purposeful decision, to flee from home and journey north, then did the spirit of wisdom begin to function on Urantia and in these two now recognized human minds.
[709.6]

Meditative thinking is different to experiential thinking:

When the worship urge is admonished and directed by wisdom - meditative and experiential thinking - it then begins to develop into the phenomenon of real religion. When the seventh adjutant spirit, the spirit of wisdom, achieves effective ministrations, then in worship man



begins to turn away from nature and natural objects to the God of nature and to the eternal Creator of all things natural. [948.8]

We wisely decide only from meditating in the presence of God:

*Man can never wisely decide temporal issues or transcend the selfishness of personal interests unless he **meditates in the presence of the sovereignty of God** and reckons with the realities of divine meanings and spiritual values. [1093.2]*

Meditation is different to contemplation:

*At the end of this eleventh year Jesus was a vigorous, well-developed, moderately humorous, and fairly lighthearted youth, but from this year on he was more and more given to peculiar seasons of **profound meditation and serious contemplation**. [1371.3]*

Meditation is different to praying:

*When this, his second day in the temple, was finished, again he went to Bethany for the night. And again he went out in the garden to **meditate and pray**. It was apparent that his mind was concerned with the contemplation of weighty problems. [1382.2]*

Again, meditation is differentiated from praying:

*This is the calendar year of his fourteenth birthday. He had become a good yoke maker and worked well with both canvas and leather. He was also rapidly developing into an expert carpenter and cabinetmaker. This summer he made frequent trips to the top of the hill to the northwest of Nazareth for **prayer and meditation**. [1387.1]*

True meditation is a serious matter:

*As he grew up to manhood, he passed through all those conflicts and confusions which the average young persons of previous and subsequent ages have undergone. And the rigorous experience of supporting his family was a sure safeguard against his having overmuch time for **idle meditation or the indulgence of mystic tendencies**. [1393.6]*

Meditation on God is equated to union with God:

*“God is our Father, the earth our mother, and the universe our birthplace. Without God the soul is a prisoner; to know God releases the soul. **By meditation on God, by union with him**, there comes deliverance from the illusions of evil and ultimate salvation from all material fetters.” [1449.2]*

Meditating is quiet, and again refers to thinking:

*He now clearly and fully comprehended all these far-flung relationships, and he desired to be away for a season of **quiet meditation so that he could think** out the plans and decide upon the procedures for the prosecution of his public labors in behalf of this world and for all other worlds in his local universe. [1530.0]*

A season of meditation indicates an extended period of time. And through meditation the mind can dominate intellect:

*The results of this momentous **season of meditation** demonstrated conclusively that the divine mind has triumphantly and spiritually dominated the human intellect. [1540.5]*

Prayer and worship are different to communion with God:

*Subsequent to the baptism of Jesus and the forty days in the Perea hills, **it is hardly proper to speak of these seasons of communion with his Father as prayer, nor is it consistent to speak of Jesus as worshiping, but it is altogether correct to allude to these seasons as personal communion with his Father**. [1618.2]*

Worship is combined with meditation for a dual effect:

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 nature. [1774.2]

Meditation needs to be relaxed to lead to worship, spiritual communion:

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. [1777.2]

Silently meditating upon a single thought:

As this group journeyed down Mount Olivet, Jesus led the way, the apostles following closely behind in **meditative silence**. There was just one thought uppermost in the minds of all save Judas Iscariot, and that was: What will the Master do today? [1888.2]

Meditating upon events about to unfold:

At last Jesus spoke: "I desire that you rest today. Take time to think over all that has happened



since we came to Jerusalem and **meditate on what is just ahead**, of which I have plainly told you. Make sure that the truth abides in your lives, and that you daily grow in grace." [1920.1]

Meditation is different to reflection:

Let experience teach you the value of meditation and the power of intelligent reflection. [2047.6]

Meditation detached from living is not necessary:

It was not necessary for the apostles to go apart to a lonely place **for years of solitary meditation** in order to receive the spirit. For all time, Pentecost disassociates the idea of spiritual experience from the notion of especially favorable environments. [2064.2]

Meditation is different to devotion. One is qualified as spiritual, the other as religious:

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. [2077.3]

Meditation is ultimately subject to mind:

The human mind does not

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



COURSE 3

New Concepts about Meditation

The Urantia revelation has enlarged our consciousness with an integrated set of new concepts that allow us to formulate ideas and ideals in a universal and spiritual frame of reference. Familiarity with these new words and ideas will assist in the understanding of the scope of SuperMeditation.

There is no reference to the traditional methods and techniques of meditation. Meditation is an active process of thinking, while the approach to higher states of consciousness is a purely spiritual process.

SuperMeditation: Key words, phrases, and ideas

Positive psychology, positive thinking, sense of wellbeing, positive emotions, restful exertion, the creative mind, a natural effortless practice, spiritual effortless, problem solving, creative thinking, constructive analysis, factual, logical, issue resolution, defining problems, reducing to simplicity, the time factor of dissolution, the wisdom of delay, spiritual rest, mind relaxation, material acceptance, experience the presence of an inner power, rehearse in the mind, the redistribution of thoughts into better patterns, spiritual communion with a divine power, transformative power, reinvigorate spiritual forces, a particular attention focus that cannot be achieved in any other way, control

of thought and mental processes, selection of thought topics, heightened alertness, state of bliss, self control over life and thinking, a personal relationship with the Creator of all, the universal or cosmic mind, guardian angels, good true and beautiful, inner strength, a revised value system, better decision making processes, a power greater than that offered by money or title, focused attention, spiritual courage, self knowing and belief, insight, awareness, mental reflection, a quest for a personal spiritual experience.

SuperMeditation is not:

New Age practices
shamanistic lucid dreaming and astral journeying
passive contemplation
chakra clearing
kundalini
breathing exercises
mystic trace like states
affirmations
chanting
esoteric visions
emotive states
focusing on objects
trying to block all thought
repeating mantras
theistic-concentration meditations
hypnotherapy

Results that may be achieved with SuperMeditation

Effecting better communication with our indwelling spirit
Developing personalized techniques of meditation

Sense of a growing faith in a higher power

We allow ourselves to be influenced by spirit

Be confident we are guided by the higher values of living

Know the personal inner guiding spirit that has our best interests and welfare at heart

Live more abundantly, forgive and be forgiven, love and be loved.

Relax and know happiness in its purest form

Enjoy emotional stability from a sureness of being

Get direct access to spiritual energy

Instantly discover new experiences and thoughts

Develop a preparedness to keep changing for the better

Become more real, identify more with true and total reality

Show the full quotient of your unified personality

Engage an auto-pilot for the soul: blissfully subjecting the self to perfect and divine navigation

Realize the natural order between material and spiritual

Know the joy of being part of a universal family

Dwell in the truth of one's own immortality

Cultivate the state of grace

Think with spiritual mindfulness

The Urantia Book refers to many super ideas

picturisations of destiny

spiritise thought

spiritise the soul for survival
 superthinking
 superconscious techniques
 supermaterial, supermind,
 superspirit
 the superendowment of the
 religion of the spirit
 superphilosophic wisdom
 superhumor, superfinite, superself
 supercreation, superideational
 spiritual meditation

The book also invites us to feel comfortable with God in a personal way

Share the inner life with God
 Improve contact with the divine
 indwelling spirit
 Live in the presence of God
 Have an active personality
 (integrated wholeness of being)
 Strive to do the will of God
 Have unbroken communication
 with God
 Maintain a living spiritual
 connection with true spiritual
 forces
 Sincerely endeavor to talk with the
 spirit of your own soul
 Be friends with God
 See God as part of total reality

COURSE 4

CAUTION 1. Evolutionary practices

There are real and potential dangers to avoid when seeking the superconscious state.

This is a list of topics that need to be considered as they have the potential to mislead the seeker of truth. By knowing them we can have an awareness of them, have some understanding of them, and be on alert to avoid unfavorable influences. They are considered under the following headings:

- Fear
- Sacred Books
- The Claimed Authority of Intermediaries
- Ritual
- Magic
- Superstition
- Providence
- Luck and Chance

FEAR

Evolutionary religion is born of a simple and all-powerful fear, the fear which surges through the human mind when confronted with the unknown, the inexplicable, and the incomprehensible. Religion eventually achieves the profoundly simple realization of an all-powerful love, the love which sweeps irresistibly

through the human soul when awakened to the conception of the limitless affection of the Universal Father for the sons of the universe. [986.3]

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. How can a creative imagination produce worthy children when the stage whereon it functions is already preoccupied by prejudice, hate, fears, resentments, revenge, and bigotries? [1220.8]

The philosophic elimination of religious fear and the steady progress of science add greatly to the mortality of false gods; and even though these casualties of man-made deities may momentarily befog the spiritual vision, they eventually destroy that ignorance and superstition which so long obscured the living God of eternal love. [1124.3]

SACRED BOOKS [969.4 - 6]

Words eventually became fetishes, more especially those which were regarded as God's words; in this way the sacred books of many religions have become fetishistic prisons incarcerating the spiritual imagination of man.

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.

The practice of opening one of these sacred books to let the eye chance upon a passage, the following of which may determine important life decisions or projects, is nothing more nor less than arrant fetishism. To take an oath on a "holy book" or to swear by some object of supreme veneration is a form of refined fetishism.

THE CLAIMED AUTHORITY OF INTERMEDIARIES [986.1 – 2]

The evolution of religious observances progressed from placation, avoidance, exorcism, coercion, conciliation, and propitiation to sacrifice, atonement, and redemption. The technique of religious ritual passed from the forms of the primitive cult through fetishes to magic and miracles; and as ritual became more complex in response to man's increasingly complex concept of the supermaterial realms, it was inevitably dominated by medicine men,

shamans, and priests.

In the advancing concepts of primitive man the spirit world was eventually regarded as being unresponsive to the ordinary mortal. Only the exceptional among humans could catch the ear of the gods; only the extraordinary man or woman would be heard by the spirits.

Religion thus enters upon a new phase, a stage wherein it gradually becomes secondhanded; always does a medicine man, a shaman, or a priest intervene between the religionist and the object of worship. And today most Urantia systems of organized religious belief are passing through this level of evolutionary development.

RITUAL [992.3 – 7]

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.

Words become a part of ritual, such as the use of terms like amen and selah. The habit of swearing, profanity, represents a prostitution of former ritualistic repetition of holy names. The making of pilgrimages to sacred shrines is a very ancient ritual. The ritual next grew into elaborate ceremonies of purification, cleansing, and sanctification.

The initiation ceremonies of the primitive tribal secret societies were in reality a crude religious rite. The worship technique of the olden mystery cults was just one long performance of accumulated religious ritual. **Ritual finally**

developed into the modern types of social ceremonials and religious worship, services embracing

prayer, song, responsive reading, and other individual and group spiritual devotions.

The priests evolved from shamans up through oracles, diviners, singers, dancers, weathermakers, guardians of religious relics, temple custodians, and foretellers of events, to the status of actual directors of religious worship. Eventually the office became hereditary; a continuous priestly caste arose.

As religion evolved, priests began to specialize according to their innate talents or special predilections. Some became singers, others prayers, and still others sacrificers; later came the orators - preachers. **And when religion became institutionalized, these priests claimed to "hold the keys of heaven".**

The priests have always sought to impress and awe the common people by conducting the religious ritual in an ancient tongue and by sundry magical passes so to mystify the worshipers as to enhance their own piety and authority. The great danger in all this is that the ritual tends to



become a substitute for religion.

MAGIC [972.2-7]

There was both a public and a private phase to magic. That performed by the medicine man, shaman, or priest was supposed to be for the good of the whole tribe. Witches, sorcerers, and wizards dispensed private magic, personal and selfish magic which was employed as a coercive method of bringing evil on one's enemies. The concept of dual spiritism, good and bad spirits, gave rise to the later beliefs in white and black magic. And as religion evolved, magic was the term applied to spirit operations outside one's own cult, and it also referred to older ghost beliefs.

Word combinations, the ritual of chants and incantations, were highly magical. Some early incantations finally evolved into prayers. Presently, imitative magic was practiced; prayers were acted out; magical dances were nothing but dramatic prayers. Prayer gradually displaced magic as the associate of sacrifice.

Gradually science is removing the gambling element from life. But if modern methods of education should fail, there would be an almost immediate reversion to the primitive beliefs in magic. These superstitions still linger in the minds of many so-called civilized people.

Ancient magic was the cocoon of modern science, indispensable in its time but now no longer useful. And so the phantasms of ignorant superstition agitated the primitive minds of men until the concepts of science could be born. Today,

Urantia is in the twilight zone of this intellectual evolution. One half the world is grasping eagerly for the light of truth and the facts of scientific discovery, while the other half languishes in the arms of ancient superstition and but thinly disguised magic. [973.1]

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. [970.6]

SUPERSTITION [1680.4-7, 1681.1-7]

...the Master entered upon a thoroughgoing discussion of the whole subject of human superstition. The statement which Jesus made at this time may be summarized in modern phraseology as follows:

1. The courses of the stars in the heavens have nothing whatever to do with the events of human life on earth. Astronomy is a proper pursuit of science, but astrology is a mass of superstitious error which has no place in the gospel of the kingdom.
2. The examination of the internal organs of an animal recently killed can reveal nothing about weather, future events, or the outcome of human affairs.
3. The spirits of the dead do not come back to communicate with their families or their onetime friends among the living.
4. Charms and relics are impotent

to heal disease, ward off disaster, or influence evil spirits; the belief in all such material means of influencing the spiritual world is nothing but gross superstition.

5. Casting lots, while it may be a convenient way of settling many minor difficulties, is not a method designed to disclose the divine will. Such outcomes are purely matters of material chance. The only means of communion with the spiritual world is embraced in the spirit endowment of mankind, the indwelling spirit of the Father, together with the outpoured spirit of the Son and the omnipresent influence of the Infinite Spirit.
6. Divination, sorcery, and witchcraft are superstitions of ignorant minds, as also are the delusions of magic. The belief in magic numbers, omens of good luck, and harbingers of bad luck, is pure and unfounded superstition.
7. The interpretation of dreams is largely a superstitious and groundless system of ignorant and fantastic speculation. The gospel of the kingdom must have nothing in common with the soothsayer priests of primitive religion.
8. The spirits of good or evil cannot dwell within material symbols of clay, wood, or metal; idols are nothing more than the material of which they are made.
9. The practices of the enchanters, the wizards, the magicians, and the sorcerers, were derived

from the superstitions of the Egyptians, the Assyrians, the Babylonians, and the ancient Canaanites. Amulets and all sorts of incantations are futile either to win the protection of good spirits or to ward off supposed evil spirits.

10. He exposed and denounced their belief in spells, ordeals, bewitching, cursing, signs, mandrakes, knotted cords, and all other forms of ignorant and enslaving superstition.

PROVIDENCE

Providence does not mean that God has decided all things for us and in advance. God loves us too much to do that, for that would be nothing short of cosmic tyranny. Man does have relative powers of choice. Neither is the divine love that shortsighted affection which would pamper and spoil the children of men. [1304.3]

Providential intervention with regard to any being is indicative of the importance of the function of that being as concerns the evolutionary growth of some total; such total may be the total race, the total nation, the total planet, or even a higher total. It is the importance of the function of the creature that occasions providential intervention, not the importance of the creature as a person. [1305.0]

Nevertheless, the Father as a person may at any time interpose a fatherly hand in the stream of cosmic events all in accordance with the will of God and in consonance with the wisdom of God and as motivated by the love of God. [1305.1]

But what man calls providence is all too often the product of his own imagination, the fortuitous juxtaposition of the circumstances of chance. [1305.2]

Most of what a mortal would call providential is not; his judgment of such matters is very handicapped by lack of farsighted vision into the true meanings of the circumstances of life. Much of what a mortal would call good luck might really be bad luck; the smile of fortune that bestows unearned leisure and undeserved wealth may be the greatest of human afflictions; the apparent cruelty of a perverse fate that heaps tribulation upon some suffering mortal may in reality be the tempering fire that is transmuting the soft iron of immature personality into the tempered steel of real character. [1305.4]

Providence becomes increasingly discernible as men reach upward from the material to the spiritual. The attainment of completed spiritual insight enables the ascending personality to detect harmony in what was theretofore chaos. [1306.8]

When men pray for providential intervention in the circumstances of life, many times the answer to their prayer is their own changed attitudes toward life. [1307.4]

LUCK AND CHANCE

Early man lived in uncertainty and in constant fear of chance - bad luck. Life was an exciting game of chance; existence was a gamble. It is no wonder that partially civilized people still believe in chance and evince lingering predispositions to gambling. Primitive man alternated between two potent interests: the passion of getting something for

nothing and the fear of getting nothing for something. And this gamble of existence was the main interest and the supreme fascination of the early savage mind. [950.6]

The later herders held the same views of chance and luck, while the still later agriculturists were increasingly conscious that crops were immediately influenced by many things over which man had little or no control. The farmer found himself the victim of drought, floods, hail, storms, pests, and plant diseases, as well as heat and cold. And as all of these natural influences affected individual prosperity, they were regarded as good luck or bad luck. [951.1]

But to continue to ascribe things difficult of comprehension to supernatural causes is nothing less than a lazy and convenient way of avoiding all forms of intellectual hard work. 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. 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 the races 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. Thus is the fear of existence replaced by the joy of living. [951.7]

COURSE 5

CAUTION 2. From mystic to realistic

There are real and potential dangers to avoid when seeking the superconscious state.

These are additional topics that need to be considered as they have the potential to mislead the seeker of truth.

- **Mysticism, Ecstasy, and Inspiration**
- **Conversion and Mysticism**
- **Erroneous Concepts of Spirit Guidance**

MYSTICISM, ECSTASY, AND INSPIRATION [1000.2 - 1001.4]

Mysticism, as the technique of the cultivation of the consciousness of the presence of God, is altogether praiseworthy, **but when such practices lead to social isolation and culminate in religious fanaticism, they are all but reprehensible.** Altogether too frequently that which the overwrought mystic evaluates as divine inspiration is the uprisings of his own deep mind. The contact of the mortal mind with its indwelling Adjuster, while often favored by devoted meditation, is more frequently facilitated by wholehearted and loving service in unselfish ministry to one's fellow creatures.

The great religious teachers and the prophets of past ages were not extreme mystics. They were God-knowing men and women who best served their God by unselfish ministry to their fellow mortals. 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.**

Religious ecstasy is permissible when resulting from sane antecedents, **but such experiences are more often the outgrowth of purely emotional influences than a manifestation of deep spiritual character.** Religious persons must not regard every vivid psychologic presentiment and every intense emotional experience as a divine revelation or a spiritual communication. Genuine spiritual ecstasy is usually associated with great outward calmness and almost perfect emotional control. But true prophetic vision is a superpsychologic presentiment. Such visitations are not pseudo hallucinations, neither are they trancelike ecstasies.

The human mind may perform in response to so-called inspiration when it is sensitive either to the uprisings of the subconscious or to the stimulus of the superconscious. In either case it appears to the individual that such augmentations of the content of consciousness are more or less foreign. **Unrestrained mystical enthusiasm and rampant religious ecstasy are not the credentials of inspiration, supposedly divine credentials.**

The practical test of all these strange religious experiences of mysticism, ecstasy, and inspiration is to observe whether these phenomena cause an individual:

1. To enjoy better and more complete physical health.
2. To function more efficiently and practically in his mental life.
3. More fully and joyfully to socialize his religious experience.
4. More completely to spiritualize his day-by-day living while faithfully discharging the commonplace duties of routine mortal existence.
5. To enhance his love for, and appreciation of, truth, beauty, and goodness.
6. To conserve currently recognized social, moral, ethical, and spiritual values.
7. To increase his spiritual insight - God-consciousness.

But prayer has no real association with these exceptional religious experiences. When prayer becomes overmuch aesthetic, when it consists almost exclusively in beautiful and blissful contemplation of paradisiacal divinity, it loses much of its socializing influence and tends toward mysticism and the isolation of its devotees. There is a certain danger associated with overmuch private praying which is corrected and prevented by group praying, community devotions.

CONVERSION AND MYSTICISM

[1099.1 - 1100.1]

It should be made clear that professions of loyalty to the supreme ideals - the psychic, emotional, and spiritual awareness of God-consciousness - may be a natural and gradual growth or may sometimes be experienced at certain junctures, as in a crisis.

Most of the spectacular phenomena associated with so-called religious conversions are entirely psychologic in nature, but now and then there do occur experiences which are also spiritual in origin. When the mental mobilization is absolutely total on any level of the psychic upheaval toward spirit attainment, when there exists perfection of the human motivation of loyalties to the divine idea, **then there very often occurs a sudden down-grasp of the indwelling spirit to synchronize with the concentrated and consecrated purpose of the superconscious mind of the believing mortal.** And it is such experiences of unified intellectual and spiritual phenomena that constitute the conversion which consists in factors over and above purely psychologic involvement.

But emotion alone is a false conversion; one must have faith as well as feeling. To the extent that such psychic mobilization is partial, and in so far as such human-loyalty motivation is incomplete, to that extent will the experience of conversion be a blended intellectual, emotional, and spiritual reality.

If one is disposed to recognize a theoretical subconscious mind as a practical working hypothesis in the otherwise unified intellectual life, then, to be consistent, one should postulate a similar and corresponding realm of ascending intellectual activity as the **superconscious level**, the zone of immediate contact with the indwelling spirit entity, the Thought Adjuster. **The great danger in**

all these psychic speculations is that visions and other so-called mystic experiences, along with extraordinary dreams, may be regarded as divine communications to the human mind. In times past, divine beings have revealed themselves to certain God-knowing persons, not because of their mystic trances or morbid visions, but in spite of all these phenomena.

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. **Altogether too much of the uprush of the memories of the unconscious levels of the human mind has been mistaken for divine revelations and spirit leadings.**

There is great danger associated with the habitual practice of religious daydreaming; 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.

The characteristics of the mystical state are diffusion of consciousness with vivid islands of focal attention operating on a comparatively passive intellect. All of this gravitates consciousness toward the subconscious rather than in the

direction of the zone of spiritual contact, the superconscious. Many mystics have carried their mental dissociation to the level of abnormal mental manifestations.

The factors which contribute to the initiation of mystic communion are indicative of the danger of such psychic states.

The mystic status is favored by such things as: physical fatigue, fasting, psychic dissociation, profound aesthetic experiences, vivid sex impulses, fear, anxiety, rage, and wild dancing. Much of the material arising as a result of such preliminary preparation has its origin in the subconscious mind.

ERRONEOUS CONCEPTS OF SPIRIT GUIDANCE [1207.7 – 1208.5]

Do not confuse and confound the mission and influence of the Adjuster with what is commonly called conscience; they are not directly related. Conscience is a human and purely psychic reaction. It is not to be despised, but it is hardly the voice of God to the soul, which indeed the Adjuster's would be if such a voice could be heard. Conscience, rightly, admonishes you to do right; but the Adjuster, in addition, endeavors to tell you what truly is right; that is, when and as you are able to perceive the Monitor's leading.

Man's dream experiences, that disordered and disconnected parade of the un-co-ordinated sleeping mind, present adequate proof of the failure of the Adjusters to harmonize and associate the divergent factors of the mind of man.



Everything divine which the **human mind grasps** and the human soul acquires is an experiential attainment

During the slumber season the Adjuster attempts to achieve only that which the will of the indwelt personality has previously fully approved by the decisions and choosings which were made during times of fully wakeful consciousness, and which have thereby become lodged in the realms of the supermind, the liaison domain of human and divine interrelationship.

While their mortal hosts are asleep, the Adjusters try to register their creations in the higher levels of the material mind, and some of your grotesque dreams indicate their failure to make efficient contact. **The absurdities of dream life not only testify to pressure of unexpressed emotions but also bear witness to the horrible distortion of the representations of the spiritual concepts presented by the Adjusters.** Your own passions, urges, and other innate tendencies translate themselves into the picture and substitute their unexpressed desires for the divine messages which the

indwellers are endeavoring to put into the psychic records during unconscious sleep.

It is extremely dangerous to postulate as to the Adjuster content of the dream life.

The Adjusters do work during sleep, but your ordinary dream experiences are purely physiologic and psychologic phenomena. Likewise, it is hazardous to attempt the differentiation of the Adjusters' concept registry from the more or less continuous and conscious reception of the dictations of mortal conscience. These are problems which will have to be solved through individual discrimination and personal decision. **But a human being would do better to err in rejecting an Adjuster's expression through believing it to be a purely human experience than to blunder into exalting a reaction of the mortal mind to the sphere of divine dignity.** Remember, the influence of a Thought Adjuster is for the most part, though not wholly, a superconscious experience.

Monitoring the intellect to get balance and capacity

In varying degrees and increasingly as you ascend the psychic circles, sometimes directly, but more often indirectly, you do communicate with your Adjusters. **But it is dangerous to entertain the idea that every new concept originating in the human mind is the dictation of the Adjuster. More often, in beings of your order, that which you accept as the Adjuster's voice is in reality the emanation of your own intellect. This is dangerous ground,** and every human being must settle these problems for himself in accordance with his natural human wisdom and superhuman insight.

*When the development of the intellectual nature proceeds faster than that of the spiritual, such a situation renders communication with the Thought Adjuster **both difficult and dangerous.** Likewise, overspiritual development tends to produce a fanatical and perverted interpretation of the spirit leadings of the divine indweller. Lack of spiritual capacity makes it very difficult to transmit to such a material intellect the spiritual truths resident in the higher superconsciousness. [1209.4]*

SuperMeditation

Section 2. SuperMeditation Explained



COURSE 6

A Personal Experience

We need to carefully consider what the revelators tell us about the way Jesus meditated as an adult. It was always in association with transcendent thinking in his superconsciousness where he had perfected direct or indirect communication with his Thought Adjuster. And the single purpose was to seek the will of the Father, which was in total accord with the mandate given to him by Immanuel.

In the teachings of Jesus all forms of reaching out to God have some degree of inter-relatedness: Communion with the Father, meditation, prayer, talking with God, worship, loving service, faith, submission to the will of the Father, cosmic thinking, and thanksgiving.

Jesus never engaged in any form of mystical practices. He coordinated faith with wisdom and seasoned experience. His divine nature has in perfect accord with his human loyalties towards 'personal honor, family love, religious obligation, social duty, and economic necessity'.

The only criteria for Jesus in

all his strivings was to do the Father's will. In prayer, service, healing, teaching, worship, meditation. And he was able to do that by the power of thinking that concentrated his focus to superconscious levels of mind.

Unbroken communion with God

*"Throughout your Urantia bestowal you need be concerned with but one thing, **the unbroken communion between you and your Paradise Father**; and it will be by the perfection of such a relationship that the world of your bestowal, even all the universe of your creation, will behold a new and more understandable revelation of your Father and my Father, the Universal Father of all."*

[1326.1]

*After more than five weeks of **unbroken communion with his Paradise Father**, Jesus became absolutely assured of his nature and of the certainty of his triumph over the material levels of time-space personality manifestation. He fully believed in, and did not hesitate to assert, the ascendancy of his divine nature over his human nature.* [1493.4]

*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.* [2089.0]

Jesus' approach to his relationship with God the Father

*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."*** [1360.1]

*Throughout these years, while he did not appear to engage in so many seasons of formal communion with his Father in heaven, **he perfected increasingly effective methods of personal communication with the***

indwelling spirit presence of the Paradise Father. He lived a real life, a full life, and a truly normal, natural, and average life in the flesh. He knows from personal experience the equivalent of the actuality of the entire sum and substance of the living of the life of human beings on the material worlds of time and space. [1425.2]

Instances of Jesus engaged in thoughtful meditation

- *At the end of this eleventh year Jesus was a vigorous, well-developed, moderately humorous, and fairly lighthearted youth, but from this year on he was more and more given to peculiar seasons of profound meditation and serious contemplation. He was much given to thinking about how he was to carry out his obligations to his family and at the same time be obedient to the call of his mission to the world... [1371.3]*
- *But they hurried on to Jerusalem. It was now Thursday afternoon. On reaching the city, they journeyed past the temple, and never had Jesus beheld such throngs of human beings. He meditated deeply on how these Jews had assembled here from the uttermost parts of the known world. [1375.5]*
- *When this, his second day in the temple, was finished, again he went to Bethany for the night. And again he went out in the garden to meditate and pray. It was apparent that his mind was concerned with the contemplation of weighty problems. [1382.2]*

- *This is the calendar year of his fourteenth birthday. He had become a good yoke maker and worked well with both canvas and leather. He was also rapidly developing into an expert carpenter and cabinetmaker. 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. [1387.1]*
- *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. [1391.3] But Jesus was learning not to speak of all his thoughts, not to present all his ideas to the world, not even to his own mother. [1391.4]*
- *This year his seasons of deep meditation were often broken into by Ruth and her playmates. And always was Jesus ready to postpone the contemplation of his future work for the world and the universe that he might share in the childish joy and youthful gladness of these youngsters... [1416.3]*
- *After his baptism he entered upon the forty days of adjusting himself to the changed relationships of the world and the universe occasioned by the personalization of his Adjuster. During this isolation in the Perea hills he determined upon the policy to be pursued and the methods to be employed in the new and changed phase of earth life which he was about to inaugurate. (1512.6) He now*

clearly and fully comprehended all these far-flung relationships, and he desired to be away for a season of quiet meditation so that he could think out the plans and decide upon the procedures for the prosecution of his public labors in behalf of this world and for all other worlds in his local universe. [1513.0]

- *That night Jesus did not sleep. Donning his evening wraps, he sat out on the lake shore thinking, thinking until the dawn of the next day. In the long hours of that night of meditation Jesus came clearly to comprehend that he never would be able to make his followers see him in any other light than as the long-expected Messiah. [1532.1]*
- *But the nobleman pleaded with Jesus, saying: "My Lord, I do believe, but come ere my child perishes, for when I left him he was even then at the point of death." And when Jesus had bowed his head a moment in silent meditation, he suddenly spoke, "Return to your home; your son will live." ... It was merely a case of preknowledge concerning the course of natural law, just such knowledge as Jesus frequently resorted to subsequent to his baptism. [1644.4]*
- *...on this Sunday morning very few of the group were up for breakfast; so he went out by the seaside and sat alone in the boat, the old fishing boat of Andrew and Peter, which was always kept at his disposal, and meditated on the next move to be made in the work of extending the kingdom. [1688.3]*

Jesus and meditation

Jesus possessed the ability effectively to mobilize all his powers of mind, soul, and body on the task immediately in hand. He could concentrate his deep-thinking mind on the one problem which he wished to solve, and this, in connection with his untiring patience, enabled him serenely to endure the trials of a difficult mortal existence - to live as if he were "seeing Him who is invisible". [1400.7]

This was one of the more unusual years in the inner experience of the Son of Man; great progress was made in effecting working harmony between his human mind and the indwelling Adjuster. The Adjuster had been actively engaged in reorganizing the thinking and in rehearsing the mind for the great events which were in the not then distant future. [1484.4]

Meditation is dynamic thinking

He now clearly and fully comprehended all these far-flung relationships, and he desired to be away for a season of quiet meditation so that he could think out the plans and decide upon the procedures for the prosecution of his public labors in behalf of this world and for all other worlds in his local universe. [1530.0]

The results of this momentous season of meditation demonstrated conclusively that the divine mind has triumphantly and spiritually dominated the human intellect. [1514.5]

A personal religious experience of the spirit

I have called upon you to be born again, to be born of the spirit. I have called you out of the darkness of authority and the lethargy of tradition into the transcendent light of the realization of the possibility of making for yourselves the greatest discovery possible for the human soul to make - the supernal experience of finding God for yourself, in yourself, and of yourself, and of doing all this as a fact in your own personal experience. And so may you pass from death to life, from the authority of tradition to the experience of knowing God; thus will you pass from darkness to light, from a racial faith inherited to a personal faith achieved by actual experience; and thereby will you progress from a theology of mind handed down by your ancestors to a true religion of spirit which shall be built up in your souls as an eternal endowment. [1731.1]

My Father does not require of you as the price of entering the kingdom of heaven that you should force yourself to subscribe to a belief in things which are spiritually repugnant, unholy, and untruthful. It is not required of you that your own sense of mercy, justice, and truth should be outraged by submission to an outworn system of religious forms and ceremonies. The religion of the spirit leaves you forever free



to follow the truth wherever the leadings of the spirit may take you. And who can judge - perhaps this spirit may have something to impart to this generation which other generations have refused to hear? [1731.3]

Shame on those false religious teachers who would drag hungry souls back into the dim and distant past and there leave them! And so are these unfortunate persons doomed to become frightened by every new discovery, while they are discomfited by every new revelation of truth. [1731.4]

The hope of human brotherhood can only be realized when, and as, the divergent mind religions of authority become impregnated with, and overshadowed by, the unifying and ennobling religion of the spirit - the religion of personal spiritual experience. [1732.1]

Another key way to approach meditation

Many of your brethren have minds which accept the theory of God while they spiritually fail to realize the presence of God. And that is just the reason why I have so often taught you that the kingdom of heaven can best be realized by acquiring the spiritual attitude of a sincere child. It is not the mental immaturity of the child that I commend to you but rather the spiritual simplicity of such an

easy-believing and fully-trusting little one. It is not so important that you should know about the fact of God as that you should increasingly grow in the ability to feel the presence of God. [1733.0]

The revelators refer to the capacity of the mind of Jesus

We are utterly at a loss to differentiate between his practice of self-limiting his divine consciousness and his technique of concealing his preknowledge and thought discernment from his human associates. We are convinced that he used both of these techniques, but we are not always able, in a given instance, to specify which method he may have employed. We frequently observed him acting with only **the human content of consciousness**; then would we behold him in conference with the directors of the celestial hosts of the universe and discern the undoubted functioning of the **divine mind**. And then on almost numberless occasions did we witness the working of this combined personality of man and God as it was activated by the apparent **perfect union of the human and the divine minds**. This is the limit of our knowledge of such phenomena; we really do not actually know the full truth about this mystery. [1787.5]

It always gets back to personal experience

The Master fully realized that certain social results would appear in the world as a consequence of the spread of the gospel of

the kingdom; but he intended that all such desirable social manifestations should appear as unconscious and inevitable outgrowths, or natural fruits, **of this inner personal experience of individual believers**, this purely spiritual fellowship and communion with the divine spirit which indwells and activates all such believers. [1865.2]

The spiritual forward urge is the most powerful driving force present in this world; the truth-learning believer is the one progressive and aggressive soul on earth. [2063.2]



Throughout the mind functions of cosmic intelligence, the totality of mind is dominant over the parts of intellectual function. **Mind, in its essence, is functional unity**; therefore does mind never fail to manifest this constitutive unity, even when hampered and hindered by the unwise actions and choices of a misguided self. And this **unity of mind** invariably seeks for spirit co-ordination on all levels of its association with selves of will dignity and ascension prerogatives.

COURSE 7

Practical Advice

Much practical advice in the book is credited to a Greek philosopher by the name of Rodan. However Rodan remains a mystery to recorded history.

His comments have appeal to mortal thinking. He believed in the truth of Jesus' teachings and sought him out. He engaged in lengthy and detailed discussion with two of the apostles, and subsequently became a leader and teacher of others.

The comments of Rodan resonate in a way that is different to other writings in the Urantia Papers. They provide a refreshing and unique interpretation of ideas that provide a rational application of the higher truths. And it is particularly interesting that the most comments about meditation are attributed to him.

However, Jesus was the epitome of wise and practical advice as he passed by. And he led openly and by example. He especially engaged with his apostles, individuals and multitudes, in natural environments.

Truth stands the test of time, and allows the beauty of individual interpretation.

1. ON JESUS' APPROACH TO MEDITATION

The wise and effective solution of any problem demands that the mind shall be free from bias, passion, and all other purely

personal prejudices which might interfere with the disinterested survey of the actual factors that go to make up the problem presenting itself for solution. The solution of life problems requires courage and sincerity. Only honest and brave individuals are able to follow valiantly through the perplexing and confusing maze of living to where the logic of a fearless mind may lead. [1773.5]

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 nature. [1774.2]

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." [1774.3]

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. And all this philosophy, plus the gospel of the kingdom, constitutes the new religion as I understand it. [1774.4]

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. [1774.5]

In a continually changing world, in the midst of an evolving social order, it is impossible to maintain settled and established goals of destiny. **Stability of personality can be experienced only by those who have discovered and embraced the living God as the eternal goal of infinite attainment.** [1774.6]

2. ON THE LURES OF MATURITY

One thing I am sure of: Emotional excitement is not the ideal spiritual stimulus. Excitement does not augment energy; it rather exhausts the powers of both mind and body. 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. [1777.2]

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. [1777.3]

This new gospel of the kingdom renders a great service to the art of living in that it supplies a new and richer incentive for higher living. It presents a new and exalted goal of destiny, a supreme life purpose. And these new concepts of the eternal and divine goal of existence are in themselves transcendent stimuli, calling forth the reaction of the very best that is resident in man's higher nature. 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. [1778.3]

3. ON THE TRUE RELIGION OF ATTAINING THE FATHER

The religion of Jesus transcends all our former concepts of the idea of worship in that he not only portrays his Father as the ideal of infinite reality but positively

declares that this divine source of values and the eternal center of the universe is truly and personally attainable by every mortal creature who chooses to enter the kingdom of heaven on earth, thereby acknowledging the acceptance of sonship with God and brotherhood with man. [1781.3]

I am finally convinced that there are no attainable ideals of reality or values of perfection apart from the eternal and Universal Father. [1781.4]

The religion of Jesus demands living and spiritual experience. Other religions may consist in traditional beliefs, emotional feelings, philosophic consciousness, and all of that, but the teaching of the Master requires the attainment of actual levels of real spirit progression. [1782.3]

4. THE GREAT OUTDOORS

The Master by precept and example taught the value of worshiping the Creator in the midst of the natural surroundings of creation. He preferred to commune with the heavenly Father amidst the trees and among the lowly creatures of the natural world. He rejoiced to contemplate the Father through the inspiring spectacle of the starry realms of the Creator Sons. [1840.4]

When it is not possible to worship God in the tabernacles of nature, men should do their best to provide houses of beauty, sanctuaries of appealing simplicity and artistic embellishment, so that the highest of human emotions

may be aroused in association with the intellectual approach to spiritual communion with God. Truth, beauty, and holiness are powerful and effective aids to true worship. But spirit communion is not promoted by mere massive ornateness and overmuch embellishment with man's elaborate and ostentatious art. Beauty is most religious when it is most simple and **naturelike**. How unfortunate that little children should have their first introduction to concepts of public worship in cold and barren rooms so devoid of the beauty appeal and so empty of all suggestion of good cheer and inspiring holiness! The child should be introduced to worship in nature's outdoors and later accompany his parents to public houses of religious **assembly which are at least as materially attractive and artistically beautiful as the home in which he is daily domiciled.**

[1840.5]



COURSE 8

The Divine Indwelling Spirit

At the risk of assigning an unusual even questionable name, the revelators saw fit to nominate the key function of this spirit. It is a beautiful Thought Adjuster.

The divine indwelling spirit which mysteriously monitors our thinking is the spiritualiser of our thoughts, our wise and loving friend. It is a 'fragment of God' which guarantees we are always in the presence of God.

This spirit is the assurance that we can know God consciousness as it registers all truth into the reality of a personal religious experience. Our unique identity, also a gift from God, is called personality and can eventually become fused with this spirit. We fulfill our potential, we complete our real self. The destiny which we have come to realize is now assured.

Do not think that indwelling guiding spirit presents pathways that make life easy. They present life directions that are in our long term best interest spiritually speaking. They provide experiences to optimize growth. They are also mindful of our more immediate concerns. And always subordinate to our human will.

Yet again we see the workings of influences to the highest levels of mind. And it is in the mind where we process and draw close to spirit reality. Meditation needs to function at such levels. Then

it will be in worship that we communicate with God as mind makes contact with spirit in the superconsciousness.

Meditation leads us to the greatest challenge

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.

[2097.2]

And God-consciousness is equivalent to the integration of the self with the universe, and on its highest levels of spiritual reality. Only the spirit content of any value is imperishable. Even that which is true, beautiful, and good may not perish in human experience. If man does not choose to survive, then does the surviving Adjuster conserve those realities born of love and nurtured in service. And all these things are a part of the Universal Father. The

Father is living love, and this life of the Father is in his Sons. And the spirit of the Father is in his Sons' sons - mortal men. When all is said and done, the Father idea is still the highest human concept of God. [2097.3]

The entire experience of Adjuster communion is one involving moral status, mental motivation, and spiritual experience. **The self-realization of such an achievement is mainly, though not exclusively, limited to the realms of soul consciousness**, but the proofs are forthcoming and abundant in the manifestation of the fruits of the spirit in the lives of all such inner-spirit contactors. [65.2]

Spirit strives for expression and dominance

Spiritual forces unerringly seek and attain their own original levels. Having gone out from the Eternal, they are certain to return thereto, bringing with them all those children of time and space who have espoused the leading and teaching of the indwelling Adjuster, those who have been truly "born of the Spirit," the faithful sons of God. [380.5]

Your power and achievement is "according to his mercy, **through the renewing of the Spirit.**"

Spiritual life, like physical energy, is consumed. Spiritual effort results in relative spiritual exhaustion. The whole ascendant experience is real as well as spiritual; therefore, it is truly written, "It is the Spirit that quickens." "The Spirit gives life." [380.6]

In the evolutionary superuniverses

energy-matter is dominant except in personality, where spirit through the mediation of mind is struggling for the mastery. **The goal of the evolutionary universes is the subjugation of energy-matter by mind, the co-ordination of mind with spirit, and all of this by virtue of the creative and unifying presence of personality.** Thus, in relation to personality, do physical systems become subordinate; mind systems, co-ordinate; and spirit systems, directive. [1275.1]

Indwelling the mortal mind

Adjusters should not be thought of as living in the material brains of human beings. They are not organic parts of the physical creatures of the realms.

The Thought Adjuster may more properly be envisaged as indwelling the mortal mind of man rather than as existing within the confines of a single physical organ. **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.** [1203.3]

It is a team effort between the human and divine

When Thought Adjusters indwell human minds, they bring with them the model careers, the ideal lives, as determined and foreordained by themselves and the Personalized Adjusters



In the evolutionary superuniverses energy-matter is dominant except in personality, where spirit through the **mediation of mind** is struggling for the mastery. The goal of the evolutionary universes is the subjugation of energy-matter by mind, the co-ordination of mind with spirit, and all of this by virtue of the creative and unifying presence of personality. Thus, in relation to personality, do physical systems become subordinate; mind systems, co-ordinate; and spirit systems, directive.

of Divinington, which have been certified by the Personalized Adjuster of Urantia. Thus they begin work with a definite and predetermined plan for the intellectual and spiritual development of their human subjects, but it is not incumbent upon any human being to accept this plan. You are all subjects of predestination, but it is not foreordained that you must accept this divine predestination; you are at full liberty to reject any part or all of the Thought Adjusters' program. **It is their mission to effect such mind changes and to make such spiritual adjustments as you may willingly and intelligently authorize, to the end that they may gain more influence over the personality directionization;** but under no circumstances do these divine Monitors ever take advantage of you or in any way arbitrarily influence you in your choices and decisions. The Adjusters respect your sovereignty of personality; **they are always subservient to your will.** [1204.5]

The Adjuster is not trying to control your thinking, as such, **but rather to spiritualize it, to eternalize it.** Neither angels nor Adjusters are devoted directly to influencing human thought; that is your exclusive personality prerogative. **The Adjusters are dedicated to improving, modifying, adjusting, and co-ordinating your thinking processes;** but more especially and specifically they are devoted to the work of building up spiritual counterparts of your careers, morontia transcripts of your true advancing selves, for survival

purposes. [1205.1]

Adjusters work in the spheres of the higher levels of the human mind, unceasingly seeking to produce morontia duplicates of every concept of the mortal intellect.

[1205.2]

Words of encouragement to live the plan

May I admonish you to heed the distant echo of the Adjuster's faithful call to your soul? The indwelling Adjuster cannot stop or even materially alter your career struggle of time; the Adjuster cannot lessen the hardships of life as you journey on through this world of toil. The divine indweller can only patiently forbear while you fight the battle of life as it is lived on your planet; but you could, if you only would - as you work and worry, as you fight and toil - permit the valiant Adjuster to fight with you and for you. 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. [1223.4]

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?** [1223.5]

God in man

The Mystery Monitors are undoubtedly the bestowal of the Universal Father, the reflection of the image of God abroad in the universe. ...The Adjuster is the mark of divinity, the presence of God. [1193.2]

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 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. [1193.3]

The complex is presented simply

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.** [1301.7]

The spirit liberates, and the mechanism limits, the function of will. Imperfect choice, uncontrolled by mechanism, unidentified with spirit, is dangerous and unstable. Mechanical dominance insures stability at the expense of progress; spirit alliance liberates choice from the physical level and at the same time assures the divine stability produced by augmented universe insight and

increased cosmic comprehension.

[1301.8]

The great danger that besets the creature is that, in achieving liberation from the fetters of the life mechanism, he will fail to compensate this loss of stability by effecting a harmonious working liaison with spirit. Creature choice, when relatively liberated from mechanical stability, may attempt further self-liberation independent of greater spirit identification.

[1302.1]

We all know that, while an angel might possibly fall short of the perfection of ministry, Thought Adjusters work in the manner of Paradise perfection; their ministry is characterized by a **flawless technique** which is beyond the

possibility of criticism by any being outside of Divinington. You have perfect guides; therefore is the goal of perfection certainly attainable.

[1192.5]

COURSE 9

Thinking and Spirit

Mind mediates between the material and the spiritual. When our thoughts are powered by supreme desires and the highest motives, we aspire to new goals of existence. We transcend the lower levels of thinking where anger, hatred, and fear distract and retard our true natures.

Mortal man is slow to make changes to ways of thinking and living. Thoughts can take hold with great conviction, even when incorrect or harmful to our openness to new thoughts. Critical and creative thinking are important strengths.

There is one further matter regarding thinking, and that is the interpretation of given information. People can cloud and color data based on preconditioned thoughts and desired expectations.

It is important to read or listen very carefully to originating data. Facts, analysis and reasoning are good starting points. Then we look at what is truly important from the spiritual perspective. We can then act on deductions that combine honest values and reconsider those not in keeping with the one true Source.

Contact takes place in the superconscious

If one is disposed to recognize a theoretical subconscious mind as a practical working hypothesis in the otherwise unified intellectual



Insects are born fully educated and equipped for life — indeed, a very narrow and purely instinctive existence. **The human baby is born without an education;** therefore man possesses the power, by controlling the **educational training** of the younger generation, greatly to modify the evolutionary course of civilization.

life, then, to be consistent, one should postulate a similar and corresponding realm of ascending intellectual activity as **the superconscious level, the zone of immediate contact with the indwelling spirit entity, the Thought Adjuster.** [1099.4]

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. The ear of the human mind is almost deaf to the spiritual pleas which the Adjuster translates from the manifold messages of the universal broadcasts of love proceeding from the Father of mercies. The Adjuster finds it almost impossible to register these inspiring spirit leadings in an animal mind so completely dominated by the chemical and electrical forces inherent in your physical natures. [1213.1]

Understanding the role and influence of the Thought Adjusters [1207.2 – 5]

The Thought Adjuster is engaged in a constant effort so to spiritualize your mind as to evolve your morontia soul; but you yourself are mostly unconscious of this inner ministry. **You are quite incapable of distinguishing the product of your own material intellect from that of the conjoint activities of your soul and the Adjuster.**

Certain abrupt presentations of thoughts, conclusions, and other pictures of mind are sometimes the direct or indirect work of the Adjuster; **but far more often they are the sudden emergence into consciousness of ideas which have been grouping themselves together in the submerged mental levels,** natural and everyday occurrences of normal and ordinary psychic function inherent in the circuits of the evolving animal mind. (In contrast with these subconscious emanations, the revelations of the Adjuster appear through the realms of the superconscious.)

Trust all matters of mind beyond the dead level of consciousness to the custody of the Adjusters.

In due time, if not in this world then on the mansion worlds, they will give good account of their stewardship, and eventually will they bring forth those meanings and values intrusted to their care and keeping. They will resurrect every worthy treasure of the mortal mind if you survive.

There exists a vast gulf between the human and the divine, between man and God. **The Urantia races are so largely electrically and chemically controlled, so highly animal-like in their common behavior, so emotional in their ordinary reactions, that it becomes exceedingly difficult for the Monitors to guide and direct them.** 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. Even when they do find it possible to flash a gleam of new truth to the evolving mortal soul, this spiritual revelation often so blinds the creature as to precipitate a convulsion of fanaticism or to initiate some other intellectual upheaval which results disastrously. Many a new religion and strange “ism” has arisen from the aborted, imperfect, misunderstood, and garbled communications of the Thought Adjusters.

We speak, act, and express our personality for the divine indweller

The Thought Adjuster has no special mechanism through which to gain self-expression; there is no mystic religious faculty for the reception or expression of religious emotions. These experiences are made available through the naturally ordained mechanism of mortal mind. And therein lies one explanation of the Adjuster’s difficulty in engaging in direct communication with the material mind of its constant indwelling. [1104.5]

The divine spirit makes contact with mortal man, not by feelings or emotions, but in the realm of the highest and most spiritualized thinking. It is your thoughts, not your feelings, that lead you Godward. The divine nature may be perceived only with the eyes of the mind. But the mind that really discerns God, hears the indwelling Adjuster, is the pure mind. All such inner and spiritual communion is termed spiritual insight. Such



Human consciousness rests gently upon the electrochemical mechanism below and delicately touches the spirit-soul energy system above. Of neither of these two systems is the human being ever completely conscious in his/her mortal life; therefore must he/she **work in mind**, of which he/she is **conscious**. And **it is not so much what mind comprehends as what mind desires to comprehend that insures survival.**

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. [1104.6]

The highest religious experience is not dependent on prior acts of belief, tradition, and authority; neither is religion the offspring of sublime feelings and purely mystical emotions. It is, rather, a profoundly deep and actual experience of spiritual communion with the spirit influences resident within the human mind, and as far as such an experience is definable in terms of psychology, it is simply the experience of experiencing the

reality of believing in God as the reality of such a purely personal experience. [1105.1]

Growth relative to the level of our thinking

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. [1095.3]

Every decision you make either impedes or facilitates the function of the Adjuster; likewise do these very decisions determine your advancement in the circles of human achievement. It is true that the supremacy of a decision, its crisis relationship, has a great deal to do with its circle-making influence; nevertheless, numbers of decisions, frequent repetitions, persistent repetitions, are also essential to the habit-forming certainty of such reactions. [1210.1]

Co-operation with the thought adjuster [1206.3 – 8]

Confusion, being puzzled, even sometimes discouraged and distracted, does not necessarily signify resistance to the leadings of the indwelling Adjuster. Such attitudes may sometimes connote lack of active co-operation with the divine Monitor and may, therefore, somewhat delay spiritual progress, but such intellectual emotional difficulties do not in the least interfere with the certain survival of the God-knowing soul. Ignorance alone can never prevent survival; neither can confusional doubts nor fearful uncertainty. **Only conscious resistance to the Adjuster's leading can prevent the survival of the evolving immortal soul.**

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 co-operation.** You can consciously augment Adjuster harmony by:

1. **Choosing to respond to divine leading;** sincerely basing the human life on the highest consciousness of truth, beauty, and goodness, and then co-ordinating these qualities of divinity through wisdom, worship, faith, and love.
2. **Loving God and desiring to be like him** - genuine recognition of the divine fatherhood and loving worship of the heavenly Parent.

3. **Loving man and sincerely desiring to serve him** - wholehearted recognition of the brotherhood of man coupled with an intelligent and wise affection for each of your fellow mortals.
4. **Joyful acceptance of cosmic citizenship** - honest recognition of your progressive obligations to the Supreme Being, awareness of the interdependence of evolutionary man and evolving Deity. This is the birth of cosmic morality and the dawning realization of universal duty.

And the future...

Ideals elevate the source of the social stream. And no stream will rise any higher than its source no



Ideals elevate the source of the social stream. And **no stream will rise any higher than its source** no matter what technique of pressure or directional control may be employed. The driving power of even the most material aspects of a cultural civilization is resident in the least material of society's achievements. Intelligence may control the mechanism of civilization, wisdom may direct it, but **spiritual idealism** is the energy which really uplifts and advances human culture from one level of attainment to another.

matter what technique of pressure or directional control may be employed. The driving power of even the most material aspects of a cultural civilization is resident in the least material of society's achievements. Intelligence may control the mechanism of civilization, wisdom may direct it, but spiritual idealism is the energy which really uplifts and advances human culture from one level of attainment to another. [909.8]

This great decision of Jesus portrays dramatically the truth that selfish satisfaction and sensuous gratification, alone and of themselves, are not able to confer happiness upon evolving human beings. There are higher values in mortal existence — intellectual mastery and spiritual achievement — which far transcend the necessary gratification of man's purely physical appetites and urges. Man's natural endowment of talent and ability should be chiefly devoted to the development and ennoblement of his higher powers of mind and spirit. [1519.3]

Jesus thus revealed to the creatures of his universe the technique of the new and better way, the higher moral values of living and the deeper spiritual satisfactions of evolutionary human existence on the worlds of space. [1519.4]

At first life was a struggle for existence; now, for a standard of living; next it will be for quality of thinking, the coming earthly goal of human existence. [910.1]

SuperMeditation

Section 3. Working in the Superconscious



COURSE 10

Leadings

How do we know the truth of a strong leading? The soul's characteristic is to know truth when it hears it, so what might one's soul say that one's ego doesn't?

It is a question of discerning this 'silent voice' of the spirit within. We would best serve ourselves and others if we choose to do that which we understand and believe is the influence of the divine indwelling spirit. It is a matter of improving our ability to hear and heed that silent call in our heart that says: "This is the way."

By your fruits you shall be known:

- Do your decisions promote the concept that the spirit realm is the common parent of the human family?
- Do your actions promote the concept that we are all brothers and sisters in spirit?
- Does the perfect spirit of God within win as a consequence of you doing what you are lead to do?
- Do others take precedence to the self?

Maintain an attitude of intelligent submission to the Father's will through the agency of the Thought Adjuster, as that activates our sensitivity to the ministry and guidance we seek.

Results from following leadings

*The great God makes direct contact with mortal man and gives a part of his infinite and eternal and incomprehensible self to live and dwell within him. God has embarked upon the eternal adventure with man. **If you yield to the leadings of the spiritual forces in you and around you, you cannot fail to attain the high destiny established by a loving God as the universe goal of his ascendant creatures from the evolutionary worlds of space.** [64.3]*

It is because of this God fragment that indwells you that you can hope, as you progress in harmonizing with the Adjuster's spiritual leadings, more fully to discern the presence and transforming power of those other spiritual influences that surround you and impinge upon you but do not function as an integral part of you. The fact that you are not intellectually conscious of close and intimate contact with the indwelling Adjuster does not in the least disprove such an exalted

*experience. The proof of fraternity with the divine Adjuster consists wholly in the nature and extent of **the fruits of the spirit which are yielded** in the life experience of the individual believer. "By their fruits you shall know them." [64.7]*

*It is exceedingly difficult for the meagerly spiritualized, material mind of mortal man to experience marked consciousness of the spirit activities of such divine entities as the Paradise Adjusters. As the soul of joint mind and Adjuster creation becomes increasingly existent, there also evolves **a new phase of soul consciousness which is capable of experiencing the presence, and of recognizing the spirit leadings and other supermaterial activities, of the Mystery Monitors.** [65.1]*

Group and individual leadings

*The unity of religious experience among a social or racial group derives from the identical nature of the God fragment indwelling the individual. It is this divine in man that gives origin to his unselfish interest in the welfare of other men. But since personality is unique - no two mortals being alike - it inevitably follows that **no two human beings can similarly interpret the leadings and urges of the spirit of divinity which lives within their minds.** [1129.8]*

Man tends to identify the urge to be self-serving with his ego - himself. In contrast he is inclined to identify the will to be altruistic with some influence outside himself - God. **And indeed is such a judgment right, for all such nonself desires do actually have their origin in the leadings of the indwelling Thought Adjuster, and this Adjuster is a fragment of God.** The impulse of the spirit Monitor is realized in human consciousness as the urge to be altruistic, fellow-creature minded. At least this is the early and fundamental experience of the child mind. [1131.9]

All men recognize the morality of this universal human urge to be unselfish and altruistic. The humanist ascribes the origin of this urge to the natural working of the material mind; the religionist

more correctly recognizes that the truly unselfish drive of mortal mind is in response to the inner spirit leadings of the Thought Adjuster. [1134.1]

Progress depends on our reactions

When the development of the intellectual nature proceeds faster than that of the spiritual, such a situation renders communication with the Thought Adjuster both difficult and dangerous. Likewise, overspiritual development tends to produce a fanatical and perverted interpretation of the spirit leadings of the divine indweller. Lack of spiritual capacity makes it very difficult to transmit to such a material intellect the spiritual truths resident in the higher superconsciousness. [1209.4]

Seraphic domains of activity

[1245.1 - 5]

The guardian seraphim are not mind, though they do spring from the same source that also gives origin to mortal mind, the Creative Spirit. Seraphim are mind stimulators; they continually seek to promote circle-making decisions in human mind. They do this, not as does the Adjuster, operating from within and through the soul, but rather from the outside inward, **working through the social, ethical, and moral environment of human beings.**

Mortal man, subject to Adjuster leading, is also amenable to seraphic guidance. The Adjuster is the essence of man's eternal nature; the seraphim is the teacher of man's evolving nature - in this life the mortal mind, in the next the morontia soul. On the mansion worlds you will be conscious and aware of seraphic instructors, but in the first life men are usually unaware of them.

Seraphim function as teachers of men by guiding the footsteps of the human personality into paths of new and progressive experiences. **To accept the guidance of a seraphim rarely means attaining a life of ease.** In following this leading you are sure to encounter, and if you have the courage, to traverse, the rugged hills of moral choosing and spiritual progress.

The impulse of worship largely originates in the spirit promptings of the higher mind adjutants, reinforced by the leadings of the Adjuster. But the urge to pray



When bestowed upon evolutionary material creatures, it causes spirit to strive for the mastery of energy-matter through the **mediation of mind.**

so often experienced by God-conscious mortals very often arises as the result of seraphic influence. **The guarding seraphim is constantly manipulating the mortal environment for the purpose of augmenting the cosmic insight of the human ascender** to the end that such a survival candidate may acquire enhanced realization of the presence of the indwelling Adjuster and thus be enabled to yield increased co-operation with the spiritual mission of the divine presence.

While there is apparently no communication between the indwelling Adjusters and the encompassing seraphim, they always seem to work in perfect harmony and exquisite accord.

Not all leadings are the result of spirit influences

Sometime the children of the kingdom will realize that strong feelings of emotion are not equivalent to the leadings of the divine spirit. To be strongly and strangely impressed to do something or to go to a certain place, does not necessarily mean that such impulses are the leadings of the indwelling spirit. [1766.2]

Here is an indicator

In religion, Jesus advocated and followed the method of experience, even as modern science pursues the technique of experiment. We find God through the leadings of spiritual insight, but we approach this insight of the soul through the love of the beautiful, the pursuit of truth,

loyalty to duty, and the worship of divine goodness. But of all these values, love is the true guide to real insight. [2076.5]

Every time man makes a reflective moral choice, he immediately experiences a new divine invasion of his soul. Moral choosing constitutes religion as the motive of inner response to outer conditions. [2095.4]

Jesus is proof of communion between personalities

*That Jesus was on terms of mutual association and perfect communication with man; that Jesus was the Son of God. That the relation of Son and Father presupposes equality of communication and mutuality of sympathetic understanding; that Jesus and the Father were one. That Jesus maintained at one and the same time understanding communication with both God and man, and that, since both God and man comprehended the meaning of the symbols of Jesus' communication, **both God and man possessed the attributes of personality in so far as the requirements of the ability of intercommunication were concerned.** That the personality of Jesus demonstrated the personality of God, while it proved conclusively the presence of God in man. That two things which are related to the same thing are related to each other.* [1784.5]

Example of a particular mortal circumstance

These mortal reservists are chosen by the corps to which they are respectively attached and are

likewise trained and rehearsed in the deep mind by the combined technique of Thought Adjuster and seraphic guardian ministry.

Many times numerous other celestial personalities participate in this unconscious training, and in all this special preparation the midwayers perform valuable and indispensable services. [1257.8]

On many worlds the better adapted secondary midway creatures are able to attain varying degrees of contact with the Thought Adjusters of certain favorably constituted mortals through the skillful penetration of the minds of the latter's indwelling. [1258.1]

How can we aspire to such a cosmic level?

The Adjusters are always near you and of you, but rarely can they speak directly, as another being, to you. Circle by circle your intellectual decisions, moral choosings, and spiritual development add to the ability of the Adjuster to function in your mind; circle by circle you thereby ascend from the lower stages of Adjuster association and mind attunement, so that the Adjuster is increasingly enabled to register his picturizations of destiny with augmenting vividness and conviction upon the evolving consciousness of this God-seeking mind-soul. [1209.5]

Love is the secret of beneficial association between personalities. [141.3]

COURSE 11

Prayer and SuperMeditation

All sincere appeals to a higher power of goodness, whether they are made by atheists, religionists, or anyone really, will be heard by a single creator who has an equal degree of love for all. *The Urantia Book*, from which these SuperMeditation teachings originate, provides the most complete description of the purpose, method, value and results about prayer. It has little to do with religion as we may generally think. In fact, it brings all of us together in a spiritual sense. It is relative easy to relate to the book's new ideas on this topic.

The key for the way it communicates to readers is that it is written with an in-depth understanding of the human mind. It looks at prayer as a fundamental approach to everyday life. It sees prayer as an inherent part of our human nature, a petition we can make to higher intelligences, a way to be heard, a declaration of the things on our mind.

Prayer on this level is really meditation with a two-fold benefit. It operates as an interface between our everyday lives and the answers to our concerns. Basically we are heard but the answers come in many forms, across a wide variety of circumstances, and at any future time.

A humanistic petition can lead us through a sense of wellbeing to a sense of reverence. Theistic

prayer is a means of leading up through thanksgiving to true worship. Either way, all the forces of the universe work in harmony. And all such appeals take the petitioner to the frontier of the superconscious.

Prayer and the alter ego

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. [996.4]

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. [997.3]



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. [997.4]

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. [997.5]

Jesus and prayer

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. **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.** [2089.0]

The spirit content

It is the motivating thought, **the spiritual content**, that validates the mortal supplication. Words are valueless. [85.1]

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 praying is the sincere attitude of reaching heavenward for the attainment of your ideals. [1618.6]

Spirit and material interaction

By opening the human end of the channel of the God-man communication, **mortals make immediately available the ever-flowing stream of divine ministry to the creatures of the worlds.** When man hears God's spirit speak within the human heart, inherent in such an experience is the fact that God simultaneously hears that man's prayer. Even the forgiveness of sin operates in this same unerring fashion. [1638.4]

But the efficacy of prayer in the personal spiritual experience of the one who prays is in no way dependent on such a worshiper's intellectual understanding, philosophic acumen, social level, cultural status, or other mortal acquirements. **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.** [1000.1]

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.** [1621.4]

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. [1621.8]

The answers to prayer [1848.4 - 9; 1849.1 - 4]

- 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 finite; likewise must the answer be conditioned by the vision, aims, ideals, and prerogatives of the Infinite.
- 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.
- 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 answer must long be postponed to await the creation of adequate capacity for receptivity.
- 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.

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

Conditions of effective prayer

[1002.6 -13]

If you would engage in effective praying, you should bear in mind the laws of prevailing petitions:

1. You must qualify as a potent prayer by sincerely and courageously facing the problems of universe reality. **You must possess cosmic stamina.**
2. You must have honestly exhausted the human capacity for human adjustment. **You must have been industrious.**
3. You must surrender every wish of mind and every craving of soul to the transforming embrace of spiritual growth. **You must have experienced an enhancement of meanings and an elevation of values.**

4. You must make a wholehearted choice of the divine will. **You must obliterate the dead center of indecision.**
5. You not only recognize the Father’s will and choose to do it, but you have effected an unqualified consecration, **and a dynamic dedication, to the actual doing of the Father’s will.**
6. Your prayer will be directed exclusively for divine wisdom to **solve the specific human problems encountered in the Paradise ascension** - the attainment of divine perfection.
7. And you must have faith - living faith.

More comments by Jesus about prayer [1638.2 -1641.1]

1. The conscious and persistent regard for iniquity in the heart of man gradually destroys the prayer connection of the human soul with the spirit circuits of communication between man and his Maker.
2. That prayer which is inconsistent with the known and established laws of God is an abomination to the Paradise Deities.
3. By opening the human end of the channel of the God-man communication, mortals make immediately available the ever-flowing stream of divine ministry to the creatures of the worlds.
4. There is a basic law of justice in the universe which mercy is powerless to circumvent. The

unselfish glories of Paradise are not possible of reception by a thoroughly selfish creature of the realms of time and space.

5. The sincerity of any prayer is the assurance of its being heard; the spiritual wisdom and universe consistency of any petition is the determiner of the time, manner, and degree of the answer.
6. When you have become wholly dedicated to the doing of the will of the Father in heaven, the answer to all your petitions will be forthcoming because your prayers will be in full accordance with the Father's will...
7. The motive of the prayer gives it right of way to the divine ear, not the social, economic, or outward religious status of the one who prays.
8. Prayer may not be employed to avoid the delays of time or to transcend the handicaps of space.
9. "I have come forth from the Father; if, therefore, you are ever in doubt as to what you would ask of the Father, ask in my name, and I will present your petition in accordance with your real needs and desires and in accordance with my Father's will." Guard against the great danger of becoming self-centered in your prayers. Avoid praying much for yourself; pray more for the spiritual progress of your brethren. Avoid materialistic



praying; pray in the spirit and for the abundance of the gifts of the spirit.

10. When you pray for the sick and afflicted, do not expect that your petitions will take the place of loving and intelligent ministry to the necessities of these afflicted ones. Pray for the welfare of your families, friends, and fellows...
11. Prayers of thanksgiving are appropriate for groups of worshipers, but the prayer of the soul is a personal matter.
12. All believers in this gospel should pray sincerely for the extension of the kingdom of heaven.
13. Jesus taught that the prayer for divine guidance over the pathway of earthly life was next in importance to the petition for a knowledge of the Father's will. In reality this means a prayer for divine wisdom.
14. Jesus warned his followers against thinking that their prayers would be rendered more efficacious by ornate

repetitions, eloquent phraseology, fasting, penance, or sacrifices. **But he did exhort his believers to employ prayer as a means of leading up through thanksgiving to true worship.** Jesus deplored that so little of the spirit of thanksgiving was to be found in the prayers and worship of his followers.

15. And then Jesus said: "Be not constantly overanxious about your common needs. Be not apprehensive concerning the problems of your earthly existence, but in all these things by prayer and supplication, with the spirit of sincere thanksgiving, let your needs be spread out before your Father who is in heaven."
16. 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.

COURSE 12

Worship and SuperMeditation

The key here is to understand the elevated status of worship in all of creation. It is the highest offering that creatures can give to their Creator, the First Source and Center. It is the embodiment of all that we can super-materially and post-mortally become. It gives full recognition to origins and destiny. It is a demonstration of the wisdom and triumph of the ascension career, and it is proof of our Godly spiritual essence and being.

Worship takes us beyond *The Urantia Book's* description of meditation, which it deems the activity of high level problem solving. Worship could well be called spiritual meditation.

We also learn of the role of group meditation and worship that takes place even on Paradise. We conduct group worship even now in many ways: at places of worship, at funerals, we sing songs of praise, we offer a minute's silence, we commemorate events, and we say grace.

The human mind, with the impetus of spirit, can engage the worshipful state. And even though we cannot become truly conscious of its real significance, we cannot deny a transcendence in levels of consciousness.

Understanding the significance of true worship

Worship is for its own sake; prayer embodies a self- or creature-interest element; that is the great difference between worship and prayer. There is absolutely no self-request or other element of personal interest in true worship; we simply worship God for what we comprehend him to be.

Worship asks nothing and expects nothing for the worshiper. We do not worship the Father because of anything we may derive from such veneration; we render such devotion and engage in such worship as a natural and spontaneous reaction to the recognition of the Father's matchless personality and because of his lovable nature and adorable attributes. [65:5]

You worship God; pray to, and commune with, the Son; and work out the details of your earthly sojourn in connection with the intelligences of the Infinite Spirit operating on your world and throughout your universe. [66.1]

The mind of material limitations can never become highly conscious of the real significance of true worship. [66:3]

*The worship experience consists in the sublime attempt of the betrothed Adjuster to communicate to the divine Father the inexpressible longings and the unutterable aspirations of the human soul - the conjoint creation of the God-seeking mortal mind and the God-revealing immortal Adjuster. **Worship is, therefore, the act of the material mind's assenting***



to the attempt of its spiritualizing self, under the guidance of the associated spirit, to communicate with God as a faith son of the Universal Father. [66.4]

Conductors of worship

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.* [303:5]

*While the Isle of Paradise contains certain places of worship, it is more nearly one vast sanctuary of divine service. **Worship is the first and dominant passion of all who climb to its blissful shores - the spontaneous ebullition of the beings who have learned enough of God to attain his presence.** Circle by circle, during the inward journey through Havona, worship is a growing passion until on Paradise it becomes necessary to direct and otherwise control its expression.*

[303:6]

What could be the highest joy on Paradise?

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. [304.3]

When such angels and mortals of time attain the presence of the Powers of Paradise, there occurs the expression of the accumulated emotions of the ages, a spectacle astounding to the angels of Paradise and productive of the supreme joy of divine satisfaction in the Paradise Deities. [304.4]

Sometimes all Paradise becomes engulfed in a dominating tide of spiritual and worshipful expression. [304.5]

Prayer / worship comparisons

[1616.7 – 10]

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.

Quotes giving further clarification

*...only the personality realities of the Father, Son, and Spirit can be grasped by the personality of the finite creature in the **prayer-worship attitude**. [1165.4]*

Worship is a personal communion with that which is divinely real,

with that which is the very source of reality. [2095.6]

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. [1621.7]

*The more healthful attitude of **spiritual meditation is to be found in reflective worship and in the prayer of thanksgiving**. [1100.1]*

Thinking surrenders to wisdom, and wisdom is lost in enlightened and reflective worship. [1228.6]

The last word goes to Jesus

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 worshiped. Worship is a transforming experience whereby the finite gradually approaches and ultimately attains the presence of the Infinite. [1641.1]

COURSE 13

Receptivity

The first question is:

Receptivity of what?

Spiritual awareness, answers, a knowing, an inner voice to the soul? Perhaps it is a spiritual feeling, or simply a comforting reassurance.

Spiritual receptivity is directly proportional to our sincerity to seek and do the will of God. It requires sincerity of motive, and even more so, it requires a willingness to evaluate the content of the perceived answer. It is easy to claim a decision is God's will when in fact it is purely an expression of a human desire.

It is up to us to adjust our thinking, and to expand our capacity for receptivity. This hopefully will result in an increasing alignment of wills, God's and ours.

We are told of the 'inner voice' that can guide us. This means we simply become aware of a preferred course of action. The voice 'speaks' to our mind or our heart in whatever way it can as it attempts to communicate with our material and electrochemical mortal state. The clarity and immediacy of any form of spirit communication only takes place at the highest level of human achievement.

What makes us choose? What makes us come to a decision? At times we may feel a direction is indicated and we are required to act, to put steps in motion, to

see what happens. Sometimes we sense a truth in a life circumstance, in a book, or from a comment made by another. It can come in subtle ways we can miss. Sometimes information is withheld or delayed in our best interests.

The final questions become:

Can our capacity for receptivity be enhanced by meditation?

Perhaps. Then our ideas have to be directed at a conscious workable level.

Can our conscious capacity be enhanced by SuperMeditation?

By seeking a spiritual knowing at this mental level, the awareness can possibly be an influence in turn to the superconscious mind, but only rarely does it register as a conscious experience.

There are numerous agencies that form part of our thinking heritage

The fact of the cosmic mind explains the kinship of various types of human and superhuman minds. Not only are kindred spirits attracted to each other, but kindred minds are also very fraternal and inclined towards co-operation the one with the other. Human minds are sometimes observed to be running in channels of astonishing similarity and inexplicable agreement. [191.6]

The seven adjutant mind-spirits are called by names which are the equivalents of



the following designations: intuition, understanding, courage, knowledge, counsel, worship, and wisdom. These mind-spirits send forth their influence into all the inhabited worlds as a differential urge, each seeking receptivity capacity for manifestation quite apart from the degree to which its fellows may find reception and opportunity for function. [401.6]

Spirit-reception series. There are three groups of mind design as related to contact with spirit affairs. This classification does not refer to the one-, two-, and three-brained orders of mortals; it refers primarily to gland chemistry, more particularly to the organization of certain glands comparable to the pituitary bodies. The races on some worlds have one gland, on others two, as do Urantians, while on still other spheres the races have three of these unique bodies. The inherent imagination and spiritual receptivity is definitely influenced by this differential chemical endowment. [566.7]

Man's acquirement of ethical judgment, moral will, is usually coincident with the appearance of early language. Upon attaining the human level, after this emergence of mortal will, these beings become receptive to the temporary indwelling of the divine Adjusters... [590.2]

The physical brain with its associated nervous system possesses innate capacity for response to mind ministry just as **the developing mind of a personality possesses a certain innate capacity for spirit receptivity** and therefore contains the potentials of spiritual progress and attainment. [738.3]

Revelation as an indicator of receptivity

Each dispensation, each mortal epoch, receives an enlarged presentation of spiritual truth and religious ethics. **The evolution of the religious capacity of receptivity in the inhabitants of a world largely determines their rate of spiritual advancement and the extent of religious revelation.** [591.3]

Revelation is evolutionary but always progressive. Down through the ages of a world's history, the revelations of religion are ever-expanding and successively more enlightening. It is the mission of revelation to sort and censor the successive religions of evolution. But if revelation is to exalt and upstep the religions of evolution, then must such divine visitations portray teachings which are not too far removed from the thought and reactions of the age in which they are presented. **Thus must and does revelation always keep in touch with evolution. Always must the religion of revelation be limited by man's capacity of receptivity.** [1007.1]

The physical presence of the Infinite is the reality of the material universe. The mind presence of Deity must be



The spirit struggles of time and space have to do with the evolution of spirit dominance over matter by the **mediation of (personal) mind**; the physical (nonpersonal) evolution of the universes has to do with bringing cosmic energy into harmony with the equilibrium concepts of mind subject to the overcontrol of spirit. The total evolution of the entire grand universe is a matter of the personality unification of the energy-controlling mind with the spirit-co-ordinated intellect and will be revealed in the full appearance of the almighty power of the Supreme.

determined by the depth of individual intellectual experience and by the evolutionary personality level. The spiritual presence of Divinity must of necessity be differential in the universe. It is determined by the spiritual capacity of receptivity and by the degree of the consecration of the creature's will to the doing of the divine will. [64.4]

The importance of the state of relaxation

Meditation makes the contact of mind with spirit; **relaxation determines the capacity for spiritual receptivity.** [1777.2]

Material handicaps to adjuster indwelling [1199.2 - 4]

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.

It is sometimes possible **to have the mind illuminated, to hear the divine voice that continually speaks within you**, so that you may become partially conscious of the wisdom, truth, goodness,

and beauty of the potential personality constantly indwelling you.

But your unsteady and rapidly shifting mental attitudes often result in thwarting the plans and interrupting the work of the Adjusters. Their work is not only interfered with by the innate natures of the mortal races, but **this ministry is also greatly retarded by your own preconceived opinions, settled ideas, and long-standing prejudices.** Because of these handicaps, many times only their unfinished creations emerge into consciousness, and confusion of concept is inevitable. Therefore, in scrutinizing mental situations, safety lies only in the prompt recognition of each and every thought and experience for just what it actually and fundamentally is, disregarding entirely what it might have been.

Reverent petition or prayer develop greater capacity for receptivity

The earnest and longing repetition of any petition, when such a prayer is the sincere expression of a child of God and is uttered in faith, no matter how ill-advised or impossible of direct answer, never fails to expand the soul's capacity for spiritual receptivity. [1621.1]

Prayer will lead the mortals of earth up to the communion of true worship. The soul's spiritual capacity for receptivity determines the quantity of heavenly blessings which can

be personally appropriated and consciously realized as an answer to prayer. [1621.3]

Prayer did not bring the spirit on the day of Pentecost, but it did have much to do with determining the capacity of receptivity which characterized the individual believers. 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. [2065.8]

Jesus never taught that human knowledge and special skill could be gained by prayer. But he did teach that prayer is a factor in the enlargement of one's capacity to receive the presence of the divine spirit. [1640.3]

It is to the mind of perfect poise, housed in a body of clean habits, stabilized neural energies, and balanced chemical function - when the physical, mental, and spiritual powers are in triune harmony of development - that a maximum of light and truth can be imparted with a minimum of temporal danger or risk to the real welfare of such a being. [1209.4]

Communion with the soul when engaged in prayer and worship

In all praying, remember that sonship is a gift. No child has

ought 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 divine sonship be received as by a little child. [1621.2]

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. [1641.1]

KNOW THE ULTIMATE GOAL

The Adjuster cannot, ordinarily, speak directly and immediately with you until you attain the first and final circle of progressive mortal achievement. This level represents the highest possible realization of mind-Adjuster relationship in the human experience prior to the liberation of the evolving morontia soul from the habiliments of the material body. Concerning mind, emotions, and cosmic insight, this achievement of the first psychic circle is the nearest possible approach of material mind and spirit Adjuster in human experience. [1210.10]

SuperMeditation

Section 4. Applying the Benefits



COURSE 14

Service and Action

Social service provides the counterbalance and interplay to spiritual communion. One leads to the other. And then back again through reinforcement and an expanding capacity for each. One develops the capacity for the other.

We engage actively and not passively. The act is ours. It is mainly by and through mortal responses that spiritual dynamics can manifest themselves in any given time and in any given space. When we do something, we become someone.

The established organized religions all teach that it is golden to serve others as by doing so we serve God. To so help is not a burden, not even a duty, but an honor. For therein lie the bonds of friendship. And peace within.

Unselfish, voluntary, joyful, loyal are words used to describe the high levels of service. But the term most frequently used is 'loving service'.

Concepts of supreme value

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. There is a consecrated completeness in religious loyalty which is superbly sublime. And these loyalties are socially effective and spiritually progressive. [1096.6]

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

Our personal relationship with God is based on service

*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.** Conduct will be the result of religion when man actually has it, or rather when religion is permitted truly to possess the man. Never will religion be content with mere thinking or unacting feeling.* [1121.1]

The contact of the mortal mind with its indwelling Adjuster, while often favored by devoted meditation, is more frequently facilitated by wholehearted and loving service in unselfish ministry to one's fellow creatures. [1000.2]

*The great religious teachers and the prophets of past ages were not extreme mystics. **They were God-knowing men and women who best served their God by unselfish ministry to their fellow mortals.** 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.*** [1000.3]

We serve through and with love

Men all too often forget that God is the greatest experience in human existence. Other experiences are limited in their nature and content, but the experience of God has no limits save those of the creature's comprehension capacity, and this very experience is in itself capacity enlarging. When men search for God, they are searching for everything. When they find God, they have found everything. **The search for God is the unstinted bestowal of love attended by amazing discoveries of new and greater love to be bestowed.** [1289.2]

All true love is from God, and man receives the divine affection as he himself bestows this love upon his fellows. Love is dynamic. It can never be captured; it is alive, free, thrilling, and always moving. Man can never take the love of the Father and imprison it within his heart. **The Father's love can become real to mortal man only by passing through that man's personality as he in turn bestows this love upon his fellows.** [1289.3]

Spirit capacity equates to service capacity and vice versa

The religion of the spirit does not demand uniformity of intellectual views, only unity of spirit feeling. The religions of authority crystallize into lifeless creeds; **the religion of the spirit grows into the increasing joy and liberty of ennobling deeds of loving service and merciful ministrations.** [1732.2]

Never forget there is only one adventure which is more satisfying and thrilling than the attempt to discover the will of the living God, **and that is the supreme experience**

of honestly trying to do that divine will. And fail not to remember that the will of God can be done in any earthly occupation. Some callings are not holy and others secular. All things are sacred in the lives of those who are spirit led; that is, subordinated to truth, ennobled by love, dominated by mercy, and restrained by fairness - justice.

[1732.4]

The Master taught service to others

"To every one who has, more shall be given, and he shall have abundance; but from him who has not, even that which he has shall be taken away. You cannot stand still in the affairs of the eternal kingdom. My Father requires all his children to grow in grace and in a knowledge of the truth. **You who know these truths must yield the increase of the fruits of the spirit and manifest a growing devotion to the unselfish service of your fellow servants.** And remember that, inasmuch as you minister to one of the least of my brethren, you have done this service to me.

[1917.1]

As mortal and material men, you are indeed citizens of the earthly kingdoms, and you should be good citizens, all the better for having become reborn spirit sons of the heavenly kingdom. As faith-enlightened and spirit-liberated sons of the kingdom of heaven, you face a double responsibility of duty to man and duty to God while **you voluntarily assume a third and sacred obligation: service to the brotherhood of God-knowing believers.** [1939.2]

You may not worship your temporal rulers, and you should not employ temporal power in

the furtherance of the spiritual kingdom; but you should manifest the righteous ministry of **loving service** to believers and unbelievers alike. [1939.3]

Salvation is the free gift of God, but **those who are born of the spirit will immediately begin to show forth the fruits of the spirit in loving service to their fellow creatures.** And the fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace. [2054.3]

Striking the balance

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 antidoted by the faith contemplation of the Father and by the attempted realization of the Supreme. [1616.5]

Jesus desired to substitute for the idea of the kingdom, king, and subjects, the concept of the heavenly family, the heavenly Father, and the liberated sons of God engaged in **joyful and voluntary service for their fellow men and in the sublime and intelligent worship of God the Father.** [1860.7]

The righteousness of any act must be measured by the motive; the highest forms of good are therefore unconscious. Jesus was never concerned with morals or ethics as such. **He was wholly concerned with that inward and spiritual fellowship with God the Father which so certainly and directly manifests itself as outward and loving service for man.** [1862.6]

Current difficulties can be addressed by loving service

During the psychologically unsettled times of the twentieth century, amid the economic upheavals, the moral crosscurrents, and the sociologic rip tides of the cyclonic transitions of a scientific era, thousands upon thousands of men and women have become humanly dislocated; they are anxious, restless, fearful, uncertain, and unsettled; as never before in the world's history they need the consolation and stabilization of sound religion. **In the face of unprecedented scientific achievement and mechanical stagnation and philosophic chaos.** [1090.2]

There is no danger in religion's becoming more and more of a private matter - a personal experience - provided it does not lose its motivation for unselfish and loving social service. Religion has suffered from many secondary influences: sudden mixing of cultures, intermingling of creeds, diminution of ecclesiastical authority, changing of family life, together with urbanization and mechanization. [1090.3]

The worship service combination

To material, evolutionary, finite creatures, a life predicated on the

living of the Father's will leads directly to the attainment of spirit supremacy in the personality arena and brings such creatures one step nearer the comprehension of the Father-Infinite. Such a Father life is one predicated on truth, sensitive to beauty, and dominated by goodness. **Such a God-knowing person is inwardly illuminated by worship and outwardly devoted to the wholehearted service of the universal brotherhood of all personalities,** a service ministry which is filled with mercy and motivated by love, while all these life qualities are unified in the evolving personality on ever-ascending levels of cosmic wisdom, self-realization, God-finding, and Father worship. [1175.1]

Strong characters are not derived from not doing wrong but rather from actually doing right. Unselfishness is the badge of human greatness. **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. [1572.6]

Each of us will find our own way

We can achieve the unity of the service of God even while you render such service in accordance with the technique of your own original endowments of mind, body, and soul. [1591.7]

Sonship in the kingdom, from the standpoint of advancing civilization, should assist you in becoming the ideal citizens of the kingdoms of this world since brotherhood and service are the cornerstones of the gospel of the kingdom. The love call of the

spiritual kingdom should prove to be the effective destroyer of the hate urge of the unbelieving and war-minded citizens of the earthly kingdoms. But these material-minded sons in darkness will never know of your spiritual light of truth **unless you draw very near them with that unselfish social service** which is the natural outgrowth of the bearing of the fruits of the spirit in the life experience of each individual believer. [1930.1]

Just put it into action

Let experience teach you the value of meditation and the power of intelligent reflection. [2047.6]

Every decision you make either impedes or facilitates the function of the Adjuster; likewise do these very decisions determine your advancement in the circles of human achievement. It is true that the supremacy of a decision, its crisis relationship, has a great deal to do with its circle-making influence; nevertheless, numbers of decisions, frequent repetitions, persistent repetitions, are also essential to the habit-forming certainty of such reactions. [1210.1]

The motivation of faith makes experiential the full realization of man's sonship with God, but action, completion of 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. [1211.2]

COURSE 15

Steps and Stages

SuperMeditation is for all thinking and reflective people, the God seeking secularist and the God seeking religionist. And we can now reason that both groups are responding to their own identical pure spirit fragments of the First Source and Center within them. This Source we can reasonably call God.

It is possible that a contemplative process can be readily recreated when we decide to be meditative. We create a pattern for behavior and thinking. We can strive to automatically recall God into our heart, and enjoy an inner and personal closeness with a true and loving friend.

The experience of repeated worshipful habits is both restful and time saving. There will be a knowing that God is with us. We become aware of the inner guiding spirit of a loving parent. Imagine. Spontaneously entering the state of higher thinking and the presence of God.

In the final analysis, if indeed it can be even remotely analysed, it is a consciousness. A spiritual consciousness. It is who we are. It is how we think. And how we think is due to way spirit can cause us to adjust our thinking. So ensues a relationship with spirit influences. It becomes evident in the love we share. And in friendships. In understanding cooperation. It comes from thinking that is elevated by spirit infusion.

However, it needs to be made absolutely clear, that there is no given formula, set practice, or

clear guideline for SuperMeditation. Each of us creates our own journey and our own relationship with God. For this reason, individual experiences are difficult if not impossible to record.

Therefore no case studies can be provided, because as we are told: There is no word in any human language which can be employed to designate this “sense,” “feeling,” “intuition,” or “experience” which we have elected to call God-consciousness.

The lack of uniformity in the experience of meditating explained

... since personality is unique - no two mortals being alike - it inevitably follows that no two human beings can similarly interpret the leadings and urges of the spirit of divinity which lives within their minds. A group of mortals can experience spiritual unity, but they can never attain philosophic uniformity. ... In reality, every human being defines religion in the terms of his own experiential interpretation of the divine impulses emanating from the God spirit that indwells him, and therefore must such an interpretation be unique and wholly different from the religious philosophy of all other human beings. [1129.8]

You do not have to see alike or feel alike or even think alike in order spiritually to be alike. Spiritual unity is derived from the consciousness that each of you is indwelt, and increasingly dominated, by the spirit gift of the heavenly Father. Your apostolic



harmony must grow out of the fact that the spirit hope of each of you is identical in origin, nature, and destiny. [1591.6]

...and you may enjoy all of this profound spiritual unity in the very face of the utmost diversity of your individual attitudes of intellectual thinking, temperamental feeling, and social conduct. [1591.7]

A Course of Spiritual Action

These are general comments only.

We each are required to find our own pathway and seek our own relationship with God. This listing may assist others to personalize their approach to meditation, and SuperMeditation.

Take slow deep breaths and feel alert rather than just relaxed. This preparation signals the process to the mind. This can be done anywhere and at any time. Do not wait to be in a silent and comfortable position. You could be sitting, reclining, walking, training, doing a task, on a bus.

Let thoughts flow. Do not try and still the mind. Calmly and specifically select a thought or an issue you wish to consider, resolve, or wonder about. Your mind does not have to become uncluttered but directed. You will have your own version of concentration, silence, and sphere of existence. A new state of being can envelop you. It may be a centeredness or a stillness.

Sense the shift from conscious thinking to value thinking. The

morality of intent and purpose comes into play. The directly material and conscious states may recede.

Approach the superconscious level of thought, the higher step from normal waking consciousness and the other end of the scale to the subconsciousness, the automatic reflex arena. Feel and sense the power and influence of an inner spirit.

People give various descriptions of this state. It may be predominated by feelings rather than thinking. The essence of such feelings is love.

Hold the state of mind and being, while actively thinking at higher levels. It may be a form of prayer as inner guidance is sought. It may be talking directly with God followed by silently listening. Allow yourself to gain feelings and ideas in response to your petitions.

Then go to an even higher level. Give thanks to God for all things. This can be considered to be a worshipful state of being. We might be engaging in thanksgiving with no other thoughts or questions, seeking nothing in and of itself. It is possible that a definite link of communication between you and God is being established, honed, strengthened.

This link will serve you well at all times and will guide you even in normal non meditative situations. We can develop the sensitivity to listening and feeling in our hearts and becoming mentally attuned for spirit leadings.

Seek again a silence for influences, leading, feelings,

insights, and awareness. Perhaps there is a feeling of euphoria, a state of spiritual peace, perhaps a lightness of being, perhaps a lasting tranquil state, perhaps a continuing smile, perhaps a drowsiness, perhaps refreshed. Perhaps nothing.

Don't expect a definite or clear answer to any petition to the gods. Time may be a factor in receiving an answer. It can appear in any way from any source. You will be more sensitive to such an indicator, such a leading. But do not look for signals or signs. Feelings can be real in human experience but we can seldom be certain about the choosing of a specific course of action.

Know the encirclement of pure spirit. Removed from time and place. Love is the only awareness. It is an inner energy that flows outwards. Serenity, humility, thanksgiving, acceptance, a love unlike any other, a oneness, a unity with a greater self, embraced by a new reality, a new understanding, a settledness, a receptivity to God's creative spirit for problem solving, and just being in the presence of God. Perhaps there will be no awareness of any spiritual experience as the higher consciousness diminishes and the usual waking consciousness prevails once again.

Any act contemplated as a result of meditation should be taken with the utmost caution. It is better to ignore perceived influences if there is any doubt in the normal conscious state. Not acting on true leadings would be preferable to acting on erroneous and misleading assumptions.

Mind connects the material and spiritual. Therefore it is a

technique of thinking which connects with spirit influences. All decisions are based on highest values as they represent the spirit influences by God who indwells us and cooperates with our thought processing.

Consider all the people who will be affected by the desired changes in your life. There are always wider implications regarding times and places.

Recognize that preferred directions may be your will and request that they also be God's will. If not, graciously accept what may be in place for your greater experience.

Use symbolism for your concepts that you are formulating for decision making and for spiritising. Instead of the real objective, think of a powerful object, structure, to represent it. Furthermore, a respected person or a high value can be applied to the overall picture. Imagine a story line for events. Discuss in your mind as though with a trusted and wise friend.

In the superconscious, give mind energy to the spiritual realm.

Know that all indwelling spirits are in touch with each other and see the network of communication between all personalities involved with the direction of your life. As knowledge and energies are being implemented and reinforced from that level of existence, it would seem more likely that planned events will unfold.

However, they will likely be in your longer term best interests for spiritual growth rather than to directly reap a reward in the mortal realm.

COURSE 16

Meditation. How it Works.

Does meditation work? Well, yes, but only relative to the level of consciousness it taps into. SuperMeditation is effective as it embraces those higher states by virtue of its aspirations. Worship and thanksgiving are two examples of such spirit mindedness.

The meditations of deep thought practiced by Jesus also took him to such levels, as the sole basis for all of his decisions was that solutions were to be in accord with the will of God. For us, it is what we understand that will to be.

We read on page 1232 of *The Urantia Book*: *But mortal personality, through its own choosing, possesses the power of transferring its seat of identity from the passing material-intellect system to the higher morontia-soul system which, in association with the Thought Adjuster, is created as a new vehicle for personality manifestation.*

This illustrates our capacity for meditation and soul growth in the superconscious state, and this we take with us in our universe careers.

How does meditation work?

Man does not achieve union with God as a drop of water might find unity with the ocean. Man attains divine union by progressive reciprocal spiritual communion, by personality intercourse with the personal God, by increasingly attaining the divine nature through wholehearted and intelligent conformity to the divine will. Such a sublime relationship can exist only between personalities.

[31:2]

To our orders of being these fragments of Deity are known as the divine gifts. We recognize that the Adjusters are divine in origin, and that they constitute the probable proof and demonstration of a reservation by the Universal Father of the possibility of direct and unlimited communication with any and all material creatures throughout his virtually infinite realms, and all of this quite apart from his presence in the personalities of his Paradise Sons or through his indirect ministrations in the personalities of the Infinite Spirit. [1184:1]

Always remember we are dealing with spirit systems [84:4 – 85:1]

The discriminative operation of the spirit-gravity circuit might possibly be compared to the functions of the neural circuits in the material human body: Sensations travel inward over the neural paths; some are detained and responded to by the lower automatic spinal centers; others



pass on to the less automatic but habit-trained centers of the lower brain, while the most important and vital incoming messages flash by these subordinate centers and are immediately registered in the highest levels of human consciousness.

But how much more perfect is the superb technique of the spiritual world! If anything originates in your consciousness that is fraught with supreme spiritual value, when once you give it expression, no power in the universe can prevent its flashing directly to the Absolute Spirit Personality of all creation.

Conversely, if your supplications are purely material and wholly self-centered, there exists no plan whereby such unworthy prayers can find lodgment in the spirit circuit of the Eternal Son. The content of any petition which is not “spirit indited” can find no place in the universal spiritual circuit; such purely selfish and material requests fall dead; they do not ascend in the circuits of true spirit values. Such words are as “sounding brass and a tinkling cymbal.”

It is the motivating thought, the spiritual content, that validates the mortal supplication. Words are valueless.

Proceed with confidence [383:1 -2]

Those God-knowing men and women who have been born of the

Spirit experience no more conflict with their mortal natures than do the inhabitants of the most normal of worlds, planets which have never been tainted with sin nor touched by rebellion. Faith sons work on intellectual levels and live on spiritual planes far above the conflicts produced by unrestrained or unnatural physical desires. The normal urges of animal beings and the natural appetites and impulses of the physical nature are not in conflict with even the highest spiritual attainment except in the minds of ignorant, mistaught, or unfortunately overconscientious persons.

Having started out on the way of life everlasting, having accepted the assignment and received your orders to advance, do not fear the dangers of human forgetfulness and mortal inconstancy, do not be troubled with doubts of failure or by perplexing confusion, do not falter and question your status and standing, for in every dark hour, at every crossroad in the forward struggle, **the Spirit of Truth will always speak, saying, "This is the way."**

What is spiritual growth? [1095.5 - 7]

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-



The union of the scientific attitude and the religious insight by the mediation of experiential philosophy is part of man's long Paradise-ascension experience. The approximations of mathematics and the certainties of insight will always require the harmonizing function of mind logic on all levels of experience short of the maximum attainment of the Supreme.

hunger, the desire to know God and be like him, the wholehearted purpose to do the will of the Father in heaven.

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

Religion can progress to that level of experience whereon it becomes **an enlightened and wise technique of spiritual reaction to the**

universe. Such a glorified religion can function on three levels of human personality: the intellectual, the morontial, and the spiritual; upon the mind, in the evolving soul, and with the indwelling spirit.

Can spirituality grow because of meditation? (1096.1 - 5)

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.

Actual spiritual status is the measure of Deity attainment,

Adjuster attunement. The achievement of finality of spirituality is equivalent to the attainment of the maximum of reality, the maximum of Godlikeness. Eternal life is the endless quest for infinite values.

The goal of human self-realization should be spiritual, not material.

The only realities worth striving for are divine, spiritual, and eternal.

Mortal man is entitled to the enjoyment of physical pleasures and to the satisfaction of human affections; he is benefited by loyalty to human associations and temporal institutions; but these are not the eternal foundations upon which to build the immortal personality which must transcend space, vanquish time, and achieve the eternal destiny of divine perfection and finaliter service.

Jesus portrayed the profound surety of the God-knowing mortal when he said: "To a God-knowing kingdom believer, what does it matter if all things earthly crash?" Temporal securities are vulnerable, but spiritual sureties are impregnable. When the flood tides of human adversity, selfishness, cruelty, hate, malice, and jealousy beat about the mortal soul, you may rest in the assurance that there is one inner bastion, the citadel of the spirit, which is absolutely unassailable; **at least this is true of every human being who has dedicated the keeping of his soul to the indwelling spirit of the eternal God.**

After such spiritual attainment, whether secured by gradual growth or specific crisis, **there occurs a new orientation of personality as well as the**

development of a new standard of values. Such spirit-born individuals are so remotivated in life that they can calmly stand by while their fondest ambitions perish and their keenest hopes crash; they positively know that such catastrophes are but the redirecting cataclysms which wreck one's temporal creations preliminary to the rearing of the more noble and enduring realities of a new and more sublime level of universe attainment.

Difficulties with spiritual growth [1097.4 - 6]

Man cannot cause growth, but he can supply favorable conditions. Man's sole contribution to growth is the mobilization of the total powers of his personality - living faith.

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.

Religious perplexities are inevitable; there can be no growth without psychic conflict and spiritual agitation. The organization of a philosophic standard of living entails considerable commotion in the philosophic realms of the mind. Loyalties are not exercised in behalf of the great, the good, the true, and the noble without

a struggle. **Effort is attendant upon clarification of spiritual vision and enhancement of cosmic insight.** And the human intellect protests against being weaned from subsisting upon the nonspiritual energies of temporal existence. The slothful animal mind rebels at the effort required to wrestle with cosmic problem solving.

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. [1733.1]

Be wise, give time to it. It's a matter of survival.

Moral evaluation with a religious meaning — spiritual insight — connotes the individual's choice between good and evil, truth and error, material and spiritual, human and divine, time and eternity. Human survival is in great measure dependent on consecrating the human will to the choosing of those values selected by this spirit-value sorter — the indwelling interpreter and unifier. Personal religious experience consists in two phases: discovery in the human mind and revelation by the indwelling divine spirit. [2095.1]

Develop your own technique

Jesus... did not long to escape from his earthly life; he mastered a technique of acceptably doing the Father's will while in the flesh.

[2093.3]

COURSE 17

Supreme Goals

What do we really desire in our inmost hearts when we meditate?

For what we really want, is what we think, is how we find a way.

Using our new definition of religion, 'the individual's experience with spiritual realities', decide which of the following two people is practicing a more spiritual way of relating to a higher power.

The first person utters set forms of prayer and worship that are not spontaneous and so do not necessarily reflect their own attitudes to living. The worship that is offered to their God is driven by the fear of the terrible punishment that awaits for offending so stern and vengeful a Creator who presides over everyone's eternal fate.

The second person is not sure about God, or even a devout atheist, but has an awareness of a driving spiritual energy within. This person strives to live by the higher values they have come to believe in. This inner spirit luminosity, together with their unique personality, clear-reasoning mind and able body are all seen as blessings. And they readily see all such realities in others. There is no fear, only happiness and love for life. And when this person thinks about it all and offers thanks, they revere the beauty of it all. In a world of chaos and strife, their inner thoughts about life bring them untold joy.

In considering these scenarios, we realize that the words religion, prayer, worship and meditation come into relevant and common usage. Irrespective of the words, we are setting our own supreme goals as we embrace the search for truth and the exploration of meditation.

The balance of physical, mental, and spiritual energies

*But the great problem of religious living consists in the task of unifying the soul powers of the personality by the dominance of LOVE. **Health, mental efficiency, and happiness arise from the unification of physical systems, mind systems, and spirit systems.** Of health and sanity man understands much, but of happiness he has truly realized very little. The highest happiness is indissolubly linked with spiritual progress. Spiritual growth yields lasting joy, peace which passes all understanding. [1097.7]*

*The psychic circles are not exclusively intellectual, neither are they wholly morontial; they have to do with personality status, mind attainment, soul growth, and Adjuster attunement. The successful traversal of these levels demands the harmonious functioning of the entire personality, not merely of some one phase thereof. The growth of the parts does not equal the true maturation of the whole; the parts really grow in proportion to the expansion of the entire self - the whole self - **material, intellectual, and spiritual.** [1209.3]*



*It is to the mind of perfect poise, housed in a body of clean habits, stabilized neural energies, and balanced chemical function - **when the physical, mental, and spiritual powers are in triune harmony of development** - that a maximum of light and truth can be imparted with a minimum of temporal danger or risk to the real welfare of such a being. [1209.4]*

*On this same occasion the Master talked to the group about **the desirability of possessing well-balanced characters.** He recognized that it was necessary for most men to devote themselves to the mastery of some vocation, but he deplored all tendency toward overspecialization, toward becoming narrow-minded and circumscribed in life's activities. He called attention to the fact that any virtue, if carried to extremes, may become a vice. [1673.3]*

***Jesus possessed the ability effectively to mobilize all his powers of mind, soul, and body on the task immediately in hand. He could concentrate his deep-thinking mind on the one problem which he wished to solve...** [1400.7]*

*The age of spiritual striving. When evolving mortals have passed through the physical, intellectual, and social stages of development, sooner or later they **attain those levels of personal insight which impel them to seek for spiritual satisfactions and***

cosmic understandings. Religion is completing the ascent from the emotional domains of fear and superstition to the high levels of cosmic wisdom and personal spiritual experience. [577.4]

The balance leads to spirit which is all about love

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

Spiritualizing our thinking

*You cannot truly love your fellows by a mere act of the will. Love is only born of thoroughgoing understanding of your neighbor's 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 each 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. [1098.3]

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

Religion lives and prospers, then, not by sight and feeling, but rather by faith and insight. It consists not in the discovery of new facts or in the finding of a unique experience, but rather in the discovery of new and spiritual meanings in facts already well known to mankind. The highest religious experience is not dependent on prior acts of

*belief, tradition, and authority; neither is religion the offspring of sublime feelings and purely mystical emotions. **It is, rather, a profoundly deep and actual experience of spiritual communion with the spirit influences resident within the human mind,** and as far as such an experience is definable in terms of psychology, it is simply the experience of experiencing the reality of believing in God as the reality of such a purely personal experience. [1105.1]*

*An automatic universe reaction is stable and, in some form, continuing in the cosmos. A personality who knows God and desires to do his will, who has spirit insight, is divinely stable and eternally existent. **Man's great universe adventure consists in the transit of his mortal mind from the stability of mechanical statics to the divinity of spiritual dynamics,** and he achieves this transformation by the force and constancy of his own personality decisions, in each of life's situations declaring, "It is my will that your will be done." [1303.1]*

Practical thinking steps for the inner life

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. [1219.7]

Meanings are derived from a combination of recognition and

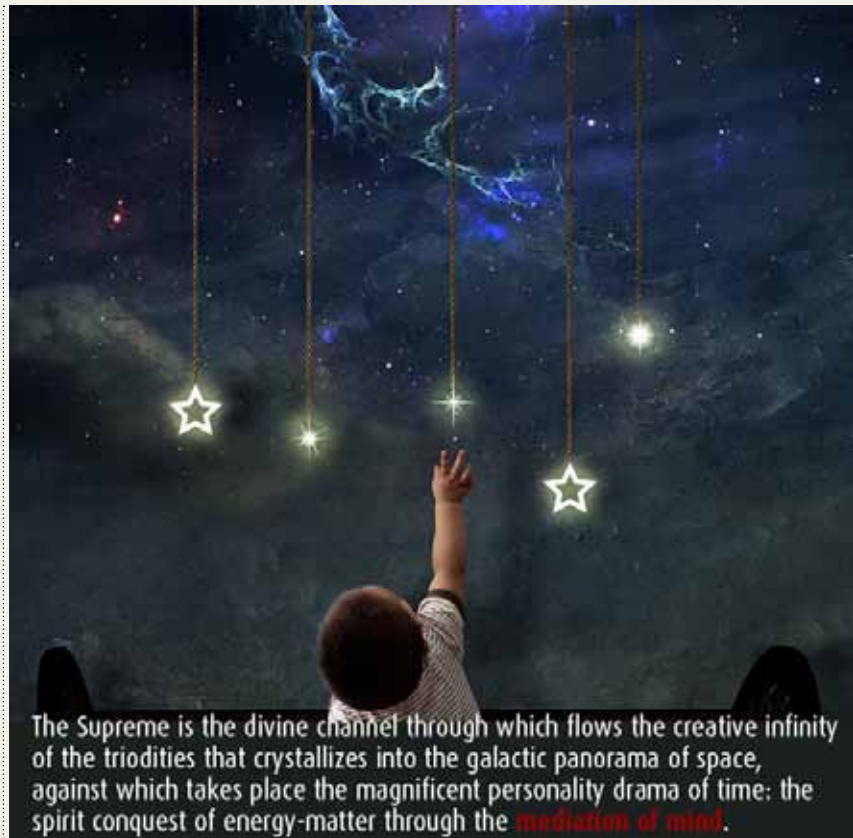
understanding. Meanings are nonexistent in a wholly sensory or material world. Meanings and values are only perceived in the inner or supermaterial spheres of human experience. [1220.1]

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. [1220.4]

Dynamic rather than passive thinking

Lao's teaching of nonresistance and the distinction which he made between action and coercion became later perverted into the beliefs of "seeing, doing, and thinking nothing." [1034.2]

This new gospel of the kingdom renders a great service to the art of living in that it supplies a new and richer incentive for higher living. It presents a new and exalted goal of destiny, a supreme life purpose. And these new concepts of the eternal and divine goal of existence are in themselves transcendent stimuli, calling forth the reaction of the very best that is resident in man's higher nature. 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 Supreme is the divine channel through which flows the creative infinity of the triodities that crystallizes into the galactic panorama of space, against which takes place the magnificent personality drama of time: the spirit conquest of energy-matter through the **mediation of mind.**

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. [1778.3]

Living truth is dynamic and can enjoy only an experiential existence in the human mind. [1949.4]

The spirit can dominate mind; so mind can control energy. [1222.3]

... the soul and energy of true philosophic dynamics is mortal spiritual insight. [1120.3]

Be prepared to work

The effort toward maturity necessitates work, and work requires energy. Whence the power to accomplish all this? The physical things can be taken for granted, but the Master has well said, "Man cannot live by bread alone." Granted the possession of a normal body and reasonably good health, we must next look for those lures which will act as a stimulus to call forth man's slumbering spiritual forces. Jesus has taught us that God lives in man; then how can we induce man to release these soul-bound powers of divinity and infinity? How shall we induce men to let go of God that he may spring forth to the refreshment of our own souls while in transit outward and then to serve the purpose of enlightening, uplifting, and blessing countless

other souls? How best can I awaken these latent powers for good which lie dormant in your souls? One thing I am sure of: Emotional excitement is not the ideal spiritual stimulus. Excitement does not augment energy; it rather exhausts the powers of both mind and body. 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. [1777:2]

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. [1777:3]

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?** [1773:1]

But there is an absolute guarantee

"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." [1475:3]

During the making and breaking of a contact between the mortal mind of a destiny reservist and the planetary supervisors, sometimes the indwelling Adjuster is so situated that it becomes possible to transmit a message to the mortal partner. Not long since, on Urantia, **such a message was transmitted by a self-acting Adjuster to the human associate, a member of the reserve corps of destiny.** This message was introduced by these words: "And now, without injury or jeopardy to the subject of my solicitous devotion and without intent to overchastise or discourage, for me, make record of this my

plea to him." Then followed a beautifully touching and appealing admonition. Among other things, the Adjuster pleaded "that he more faithfully give me his sincere co-operation, more cheerfully endure the tasks of my emplacement, more faithfully carry out the program of my arrangement, more patiently go through the trials of my selection, more persistently and cheerfully tread the path of my choosing, more humbly receive credit that may accrue as a result of my ceaseless endeavors--thus transmit my admonition to the man of my indwelling. Upon him I bestow the supreme devotion and affection of a divine spirit. And say further to my beloved subject that I will function with wisdom and power until the very end, until the last earth struggle is over; I will be true to my personality trust. And I exhort him to survival, not to disappoint me, not to deprive me of the reward of my patient and intense struggle. On the human will our achievement of personality depends. Circle by circle I have patiently ascended this human mind, and I have testimony that I am meeting the approval of the chief of my kind. Circle by circle I am passing on to judgment. I await with pleasure and without apprehension the roll call of destiny; I am prepared to submit all to the tribunals of the Ancients of Days." [1213:5]

The religion of Jesus is the most powerful unifying influence the world has ever known. [2065:5]

Be not discouraged; human evolution is still in progress, and the revelation of God to the world, in and through Jesus, shall not fail. [2097:1]

COURSE 18

Why we have the Need to Meditate

We have studied about 'longings' in an earlier course. We are now considering why is it that we feel the impulse to seek higher truth, feel the need to worship, to look to a spiritual leader. What does this suggest? What is it that would be otherwise unfulfilled?

All science, philosophy, and religion are predicated on assumptions. Intellectually then we cannot conclusively prove anything. But it does allow us to have a concept of present reality. If this formulates in what we term consciousness, then do we derive a different reality, a new paradigm, in the reality of our superconscious?

Is the experience in the superconscious also based on assumptions, with its own hypothesis of its reality? Or can it be just as real as a conscious world?

Perhaps we can explain the need because it is an inherited condition of existence. It is what drives us to explore, understand origins, work towards perfecting, and gives us a sense of a spiritual destiny.

We are designed to return home in response to the spiritual gravity of the Father's love.

Personal realities

[141.2 - 3]

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

Love is the secret of beneficial association between personalities.

The origins of worship

Primitive religion had a biologic origin, a natural evolutionary development, aside from moral associations and apart from all spiritual influences. [944.1]

As nature worship developed, man's concepts envisioned a division of labor in the supermortal world; there were nature spirits for lakes, trees, waterfalls, rain, and hundreds of other ordinary terrestrial phenomena. [944.3]

At one time or another mortal man has worshiped everything on the face of the earth, including himself. He has also worshiped about everything imaginable in the sky and beneath the surface of the earth. [944.4]



The spiritual impulse to worship and wisdom

*Nature worship may seem to have arisen naturally and spontaneously in the minds of primitive men and women, and so it did; but there was operating all this time in these same primitive minds the sixth adjutant spirit, which had been bestowed upon these peoples as a directing influence of this phase of human evolution. **And this spirit was constantly stimulating the worship urge of the human species, no matter how primitive its first manifestations might be. The spirit of worship gave definite origin to the human impulse to worship, notwithstanding that animal fear motivated the expression of worshipfulness, and that its early practice became centered upon objects of nature.** [948.6]*

***When the worship urge is admonished and directed by wisdom - meditative and experiential thinking - it then begins to develop into the phenomenon of real religion. When the seventh adjutant spirit, the spirit of wisdom, achieves effective ministrations, then in worship man begins to turn away from nature and natural objects to the God of nature and to the eternal Creator of all things natural.** [948.8]*

There are innate drives

Religious experience is markedly influenced by physical health,

inherited temperament, and social environment. But these temporal conditions do not inhibit inner spiritual progress by a soul dedicated to the doing of the will of the Father in heaven. **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. [1095.1]

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. [1095.3]

The unconscious nature of religious growth does not, however, signify that it is an activity functioning in the supposed subconscious realms of human intellect; rather does it signify creative activities in the superconscious levels of mortal mind. **The experience of the realization of the reality of unconscious religious growth**

is the one positive proof of the functional existence of the superconsciousness. [1095.4]

The function of spiritual insight [1105.2 – 4]

While religion is not the product of the rationalistic speculations of a material cosmology, it is, nonetheless, the creation of a wholly rational insight which originates in man's mind-experience. Religion is born neither of mystic meditations nor of isolated contemplations, albeit it is ever more or less mysterious and always indefinable and inexplicable in terms of purely intellectual reason and philosophic logic. **The germs of true religion originate in the domain of man's moral consciousness, and they are revealed in the growth of man's spiritual insight, that faculty of human personality which accrues as a consequence of the presence of the God-revealing Thought Adjuster in the God-hungry mortal mind.**

Faith unites moral insight with conscientious discriminations of values, and **the pre-existent evolutionary sense of duty completes the ancestry of true religion.** The experience of religion eventually results in the certain consciousness of God and in the undoubted assurance of the survival of the believing personality.

Thus it may be seen that religious longings and spiritual urges are not of such a nature as would merely lead men to want to believe in God, but rather are they of such nature and power that

men are profoundly impressed with the conviction that they ought to believe in God. **The sense of evolutionary duty and the obligations consequent upon the illumination of revelation make such a profound impression upon man's moral nature that he finally reaches that position of mind and that attitude of soul where he concludes that he has no right not to believe in God.** The higher and superphilosophic wisdom of such enlightened and disciplined individuals ultimately instructs them that to doubt God or distrust his goodness would be to prove untrue to the realest and deepest thing within the human mind and soul - the divine Adjuster.

We just need to be responsive to a natural yearning

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. [1176.5]

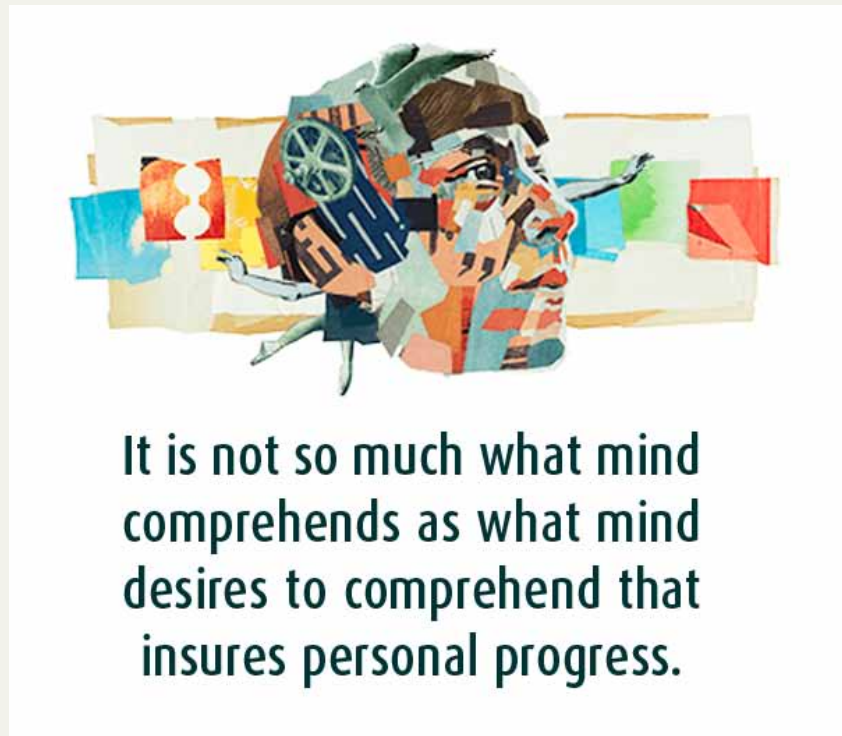
The Spirit of Truth [1949.3 – 5]

The new helper which Jesus promised to send into the hearts of believers, to pour out upon

all flesh, is the Spirit of Truth. This divine endowment is not the letter or law of truth, neither is it to function as the form or expression of truth. The new teacher is the conviction of truth, **the consciousness and assurance of true meanings on real spirit levels.** And this new teacher is the spirit of living and growing truth, expanding, unfolding, and adaptative truth.

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. The post-mortem salvage of imprisoned truth, even at best, can eventuate only in the realization of a peculiar form of intellectualized glorified wisdom. Static truth is dead truth, and only dead truth can be held as a theory. **Living truth is dynamic and can enjoy only an experiential existence in the human mind.**

Intelligence grows out of a material existence which is illuminated by the presence of the cosmic mind. Wisdom comprises the consciousness of knowledge elevated to new levels of meaning and activated by the presence of the universe endowment of the adjutant of wisdom. **Truth is a spiritual reality value experienced only by spirit-endowed beings who**



It is not so much what mind comprehends as what mind desires to comprehend that insures personal progress.

function upon supermaterial levels of universe consciousness, and who, after the realization of truth, permit its spirit of activation to live and reign within their souls.

The Cosmic Mind [191.7-192.6]

There exists in all personality associations of the cosmic mind a quality which might be denominated the "reality response." It is this universal cosmic endowment of will creatures which saves them from becoming helpless victims of the implied a priori assumptions of science, philosophy, and religion. **This reality sensitivity of the cosmic mind responds to certain phases of reality just as energy-material responds to gravity.** It would be still more correct to say that these supermaterial realities so respond to the mind of the cosmos.

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

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

realization of divine fellowship, the recognition of spirit values, the assurance of eternal survival, the ascent from the status of servants of God to the joy and liberty of the sons of God. This is the highest insight of the cosmic mind, the reverential and worshipful form of the cosmic discrimination.

These scientific, moral, and spiritual insights, these cosmic responses, are innate in the cosmic mind, which endows all will creatures.

The experience of living never fails to develop these three cosmic intuitions; they are constitutive in the self-consciousness of reflective thinking. But it is sad to record that so few persons on Urantia take delight in cultivating these qualities of courageous and independent cosmic thinking.

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

respective functions. But when they become unified, they produce a strong character consisting in the correlation of a factual science, a moral philosophy, and a genuine religious experience. And it is these three cosmic intuitions that give objective validity, reality, to man's experience in and with things, meanings, and values.

And then there is worship

Sincere worship connotes the mobilization of all the powers of the human personality under the dominance of the evolving soul and subject to the divine directionization of the associated Thought Adjuster. The mind of material limitations can never become highly conscious of the real significance of true worship. Man's realization of the reality of the worship experience is chiefly determined by the developmental status of his evolving immortal soul. The spiritual growth of the soul takes place wholly independently of the intellectual self-consciousness. [66.3]

*The worship experience consists in the sublime attempt of the betrothed Adjuster to communicate to the divine Father the inexpressible longings and the unutterable aspirations of the human soul - the conjoint creation of the God-seeking mortal mind and the God-revealing immortal Adjuster. **Worship is, therefore, the act of the material mind's assenting to the attempt of its spiritualizing self, under the guidance of the associated spirit, to communicate with God as a faith son of the Universal Father.** The mortal mind consents to worship; the immortal*

soul craves and initiates worship; the divine Adjuster presence conducts such worship in behalf of the mortal mind and the evolving immortal soul. True worship, in the last analysis, becomes an experience realized on four cosmic levels: the intellectual, the morontial, the spiritual, and the personal - the consciousness of mind, soul, and spirit, and their unification in personality. [66.4]

And personality is our unified individuality

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 experience; 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. [9.1]

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. The truth, beauty, and goodness of man's world are unified by the increasing spirituality of the experience of mortals ascending toward Paradise realities. The unity of truth, beauty, and goodness can only be realized in the spiritual experience of the God-knowing personality. [2095.8]

SuperMeditation

Supplement



Supplement of background information:

- a) Traditional definitions of meditation
- b) A brief history of meditation
- c) Meditations in various religions
- d) Popular meditations
- e) Results of 'scientific' studies
- f) What's in a name?

Supplement (a)

TRADITIONAL DEFINITIONS OF MEDITATION

As reported in Wikipedia, the word “meditation” and the phrase “meditative practice” are often used imprecisely to designate broadly similar practices, or sets of practices, that are found across many cultures and traditions.

- ‘meditation’, is sometimes the translation of *meditatio* in Latin, which is the third of four steps of *Lectio Divina*, an ancient form of Christian prayer.
- ‘Meditation’ may also refer to the second of the three steps of *Yoga* in *Patanjali's Yoga Sutras*, a step called *dhyana* in Sanskrit.
- Meditation may refer to a mental or spiritual state that may be attained by such practices, and may also refer to the practice of that state.
- Focused Attention (FA) meditation, Concentrative Meditation, entails the voluntary focusing of attention on a chosen object.
- Open Monitoring (OM) meditation, Mindfulness Meditation, involves non-reactive monitoring of the

content of experience from moment to moment, to focus on all mental events that enter the field of awareness.

Progress on the definition of meditation

The definition of meditation requires a new approach, as does the practice itself. In the past, the concept of meditation has been quite limited in its application and understanding. And there has been no definition that has found universal acceptance.

This has been partially due to poorly defined standards, measures, and methods. It has been said that there is a “persistent lack of consensus in the literature” and a “seeming intractability of defining *meditation*”.

One of the main reasons for this is the analysis of meditation has been the province of the scientific community who attempt to apply material limitations.

A recent endeavor to define meditation was attempted by seven people trained in diverse but empirically highly studied (clinical or Eastern-derived) forms of meditation.

The study has progressed the understanding by identifying three main criteria as essential to any meditation practice:

1. the use of a defined technique,
2. logic relaxation, and
3. a self-induced state/mode.

That is a basic beginning. It is now a matter to further investigate that self-induced state which is presumably referring to a state of being, a level of consciousness, and hopefully to identify those influences that impinge upon and influence mind.

What could be a main indicator of the worthiness of a meditative practice:

Does it inspire the practitioner to lead a **spirit dominated** life?

Supplement (b)

A BRIEF HISTORY OF MEDITATION

The history of meditation is intimately bound up with the religious context within which it was practiced. Even in **prehistoric times** civilizations used repetitive, rhythmic chants and offerings to appease the gods.

Some of the earliest references to meditation are found in the **Hindu Vedas** from around the **15th century BCE**, and in the **Bible**, dating around **1400 BCE**.

Around the **6th to 5th centuries BCE**, other forms of meditation developed in **Taoist** China and **Buddhist** India.

In the west, by **20BCE** **Philo of Alexandria** had written on some form of “spiritual exercises” involving attention and concentration and by the **3rd century** **Plotinus** had developed meditative techniques.

The **Pali Canon**, which dates to **1st century BCE** considers Indian **Buddhist** meditation as a step towards salvation.

By the time Buddhism was spreading in China, the **Vimalakirti Sutra** which dates to **100CE** included a number of passages on meditation, clearly pointing to **Zen**.

Western **Christian meditation** progressed from the **6th century** practice of Bible reading among **Benedictine** monks.

The **Silk Road transmission of Buddhism** introduced meditation to other Asian countries. In **653** the



first meditation hall was opened in Japan.

The **Islamic** practice of **Dhikr** had involved the repetition of the **99 Names of God** since the **8th or 9th century**.

By the **12th century**, the practice of **Sufism** included specific meditative techniques, and its followers practiced breathing controls and the repetition of holy words.

Between the **10th and 14th centuries**, **hesychasm** was developed and involves the repetition of the **Jesus prayer**.

Secular forms of meditation were introduced in India in the **1950s** as a Westernized form of Hindu meditative techniques and arrived in the United States and Europe in the **1960s**.

Western Christian meditation contrasts with most other approaches in that it does not involve the repetition of any phrase or action and requires no specific posture. Rather than focusing on spiritual growth, secular meditation emphasizes stress reduction, relaxation and self improvement.

The above excerpts are from Wikipedia.

Supplement (c)

MEDITATION IN VARIOUS RELIGIONS

All major religions and many belief systems make reference to meditation.

There is a rich and expansive background to the linking of religion and meditation. It is indicative of the importance given to meditative practices and its endurance over such a long period.

The practice is rarely prescriptive thereby giving freedom to the individual to follow his or her own pathway. However, the direction is a product of the religion and the mores of the society in which it originated.

However, the nature of hierarchical religions would suggest they impose restraints on the freedom of spiritual expression generally.

The listing below provides an outline of the status of meditation in religions. This knowledge can then be incorporated into each person's thinking and used as a comparison to the approaches taken by SuperMeditation.

Bahá'í Faith

The Bahá'í teachings note that the purpose of meditation is to strengthen one's understanding of the words of God, and to make one's soul more susceptible to their potentially transformative power, and that both prayer and meditation are needed to bring about and to maintain a spiritual communion with God.

Bahá'u'lláh, the founder of the religion, never specified any particular form of meditation, and thus each person is free to choose their own form.

Buddhism

Buddhists pursue meditation as part of the path toward Enlightenment and Nirvana.

In the Theravada tradition alone, there are over fifty methods for developing mindfulness and forty for developing concentration, while in the Tibetan tradition there are thousands of visualization meditations. Most classical and contemporary Buddhist meditation guides are school-specific.

Through the meditative development of serenity, one is able to suppress obscuring hindrances; and, with the suppression of the hindrances, it is through the meditative development of insight that one gains liberating wisdom.

Christianity

Christian meditation is the process of deliberately focusing on specific thoughts (e.g. a biblical scene involving Jesus and the Virgin

Mary) and reflecting on their meaning in the context of the love of God.

Christian meditation contrasts with cosmic styles of eastern meditation as radically as the portrayal of God the Father in the Bible contrasts with discussions of Krishna or Brahman in Indian teachings. Unlike eastern meditations, most styles of Christian meditations do not rely on the repeated use of mantras, but are intended to stimulate thought and deepen meaning. Christian meditation aims to heighten the personal relationship based on the love of God that marks Christian communion.

Hinduism

There are many schools and styles of meditation within Hinduism. Yoga is generally done to prepare one for meditation, and meditation is done to realize union of one's self, one's atman, with the omnipresent and non-dual Brahman.

The earliest clear references to meditation in Hindu literature are in the middle Upanishads and the Mahabharata, which includes the Bhagavad Gita. According to Gavin Flood, the earlier Brihadaranyaka Upanishad refers to meditation when it states that "having becoming calm and concentrated, one perceives the self (atman) within oneself".



Islam

Numerous **Sufi traditions** place emphasis upon a meditative procedure similar in its cognitive aspect to one of the two principal approaches to be found in the **Buddhist traditions**: that of the **concentration** technique, involving high-intensity and sharply focused **introspection**.

The sensation of receiving **divine inspiration** awakens and liberates both **heart** and **intellect**, permitting such inner growth that the apparently mundane actually takes on the quality of the **infinite**. Muslim teachings embrace life as a test of one's submission to God.

Salah is the Islamic way of praying to Allah which may require one to 'meditate' or concentrate in other words upon the recitation of **Surahs** from the Qur'an and their meanings. The majority in Islam, the **Sunni** Muslims do not approve of any 'meditative practices' as Muhammad did not leave any such tradition for his followers nor did his **companions** used to practice those, according to available Hadith literature.

Jainism

Mantra chanting is an important part of daily lives of Jain monks and followers. Mantra chanting can be done either loudly or silently in mind. **Yogasana** and **Pranayama** has been an important practice undertaken since ages. Pranayama – breathing exercises – are performed to strengthen the ten **Pranas** or vital energy. **Yogasana** and **Pranayama** balances the functioning of neuro-endocrine system of body and helps in achieving good

physical, mental and emotional health.

Contemplation is a very old and important meditation technique.

The practitioner meditates deeply on subtle facts. In *agnya vichaya*, one contemplates on seven facts - life and non-life, the inflow, bondage, stoppage and removal of *karmas*, and the final accomplishment of liberation. In *apaya vichaya*, one contemplates on the incorrect insights one indulges, which eventually develops right insight. In *vipaka vichaya*, one reflects on the eight causes or basic types of *karma*. In *sansathan vichaya*, one thinks about the vastness of the universe and the loneliness of the soul.

Judaism

There is evidence that Judaism has had meditative practices that go back thousands of years. Similarly, there are indications throughout the Tanach (the Hebrew Bible) that meditation was used by the prophets.

The Jewish mystical tradition, Kabbalah, is inherently a meditative field of study. The ideal illumination is achieved when the insights of mystical revelation are brought into conceptual structures. Its exponents see that for the student to understand its teachings requires a spiritual intuitive reception that illuminates and personalises the intellectual structures.

In modern Jewish practice, one of the best known meditative practices is called "hitbodedut" (**התבודות**, alternatively transliterated as "hisbodedus"). The word derives from the

Hebrew word "boded" (**התבודות**), meaning the state of being alone.

Sikhism

In **Sikhism**, the practices of **simran** and **Nam Japo** encourage quiet meditation. This is focusing one's attention on the attributes of God. Sikhs believe that there are 10 'gates' to the body; 'gates' is another word for 'chakras' or energy centres. The top most energy level is called the tenth gate or Dasam Duaar. When one reaches this stage through continuous practice, meditation becomes a habit that continues whilst walking, talking, eating, awake and even sleeping. There is a distinct taste or flavour when a meditator reaches this lofty stage of meditation, as one experiences absolute peace and tranquility inside and outside the body.

The first Guru of the Sikhs, Guru Nanak Dev Ji preached the equality of all humankind and stressed the importance of living a householder's life instead of wandering around jungles meditating, the latter of which being a popular practice at the time. The Guru preached that we can obtain liberation from life and death by living a totally normal family life and by spreading love amongst every human being regardless of religion.

Taoism

The multitude of schools relating to **Qigong**, **Neigong**, **Internal alchemy**, **Daoyin** and **Zhan zhuang** is a large, diverse array of breath-training practices in aid of meditation with much influence on later **Chinese Buddhism**

and with much influence on **traditional Chinese medicine** and the **Chinese** as well as some **Japanese martial arts**.

Often **Taoist Internal martial arts**, especially **T'ai chi ch'uan** are thought of as moving meditation. A common phrase being, "movement in stillness" referring to energetic movement in passive Qigong and seated Taoist meditation; with the converse being "stillness in movement", a state of mental calm and meditation in the tai chi form.

In a form of meditation using visualization, such as Chinese **Qigong**, the practitioner concentrates on flows of energy (Qi) in the body, starting in the abdomen and then circulating through the body, until dispersed.

New Age

New Age meditations are often influenced by Eastern philosophy, mysticism, Yoga, Hinduism and Buddhism, yet may contain some degree of Western influence. In the West, meditation found its mainstream roots through the social revolution of the 1960s and 1970s, when many of the youth of the day rebelled against traditional **belief systems** as a reaction against what some perceived as the failure of Christianity to provide spiritual and ethical guidance.

New Age meditation as practiced by the early hippies is regarded for its techniques of blanking out the mind and releasing oneself from conscious thinking. This is often aided by repetitive chanting of a mantra, or focusing on an object.

Jiddu Krishnamurti

Indian-born philosopher **Jiddu Krishnamurti** used the term "meditation" to mean something entirely different from the practice of any system or method to control the mind, or to consciously achieve a specific goal or state. For Krishnamurti, meditation was "**choiceless awareness**" in the present:

Meditation is a state of mind which looks at everything with complete attention, totally, not just parts of it. And no one can teach you how to be attentive. If any system teaches you how to be attentive, then you are attentive to the system and that is not attention. Meditation is one of the greatest arts in life - perhaps the greatest, and one cannot possibly learn it from anybody, that is the beauty of it. It has no technique and therefore no authority. When you learn about yourself, watch yourself, watch the way you walk, how you eat, what you say, the gossip, the hate, the jealousy - if you are aware of all that in yourself, without any choice, that is part of meditation.



The above excerpts are from Wikipedia.

Supplement (d)

POPULAR MEDITATIONS

This list applies to some meditations popular in Western society and is not intended to be a comprehensive report.

Meditation has become a marketable commodity with some seeking to make a commercial venture of the practice. There are many offerings to be found on the internet, from quick and simple methods to exclusive retreats.

We make no claims about their validity or effectiveness. We all make decisions and approach our spiritual journey in a manner we feel appropriate to current needs. And importantly, we do so because we are wanting to progress.

The meditations listed below are those which have attracted great numbers of people. Their appeal is indicative of the planetary stage.

The demands of what we have termed SuperMeditation are not attracting many people at this time.

Vipassana

In the Pali language of the early Buddhist texts, vipassana means insight. Vipassana-meditation has gained popularity in the West through the modern Buddhist vipassana movement, modeled after Theravada Buddhism meditation practices. It is practiced during a ten day retreat.

In Theravada Buddhist phenomenology, Kalapas are defined as the smallest units of physical matter. It is said they come into existence and disappear in as little as a billionth of a second or a trillionth of the blink of an eye. Kalapas are said to be invisible under normal circumstances but visible as light particles as a result of meditative samadhi.

Mindfulness meditation

Mindfulness Meditation is the art and science of paying attention to this moment. In this moment regrets of the past have slipped away and anxiety about the future is not present. In this exact moment, you are whole, complete and safe.

The Buddha advocated that one should establish mindfulness in one's day-to-day life maintaining as much as possible a calm awareness of one's bodily functions, sensations and feelings, thoughts and perceptions, and consciousness itself. Mindfulness Meditation is this practice.

Mindfulness practice, inherited from the Buddhist tradition,

is being employed in Western psychology in an attempt to alleviate a variety of mental and physical conditions, including obsessive-compulsive disorder, anxiety, and in the prevention of relapse in depression and drug addiction.

Osho

This resort is a massive business. A great variety of meditation techniques are offered. Most seem to be adapted from Eastern philosophies. It is said they have been scientifically designed to enable the practitioners to consciously express and experience repressed feelings and emotions. Steps include body movements, breathing, soft gazing, and all lead to relaxation and silence. On their web site there is also mention of Tarot reading and horoscopes.

TM Transcendental Meditation

The meditation practice involves the use of a sound or mantra and is practiced for 15–20 minutes twice per day, while sitting comfortably with closed eyes. TM is reported to be one of the most widely practiced, and among the most widely researched meditation techniques. Independently done [systematic reviews](#) have not found health benefits for TM beyond [relaxation](#) or [health education](#).



Silva Life System

This program includes the Centering Exercise, guided meditations, visualization techniques, intuition-enhancing tools and Theta level exercises, which guide our students into an even deeper level of mind than Alpha.

State	Brain Wave Frequency (cycles per second)	Associated with...
Beta	14-21 and higher	Waking state, the five senses. Perception of time and space.
Alpha	7-14 and higher	Light sleep, meditation, intuition. No time and space limitation.
Theta	4-7 and higher	Deeper sleep, meditation.
Delta	0-4 and higher	Deep sleep. You are unconscious at Delta.

One of the unique aspects to the method is the endeavor to find and implement a person's higher purpose in life. It encourages people to tap into the human mind's inner potential and focus on goals that lead to deep personal fulfillment, and benefit humanity at large.

Sourced from the specific web sites and Wikipedia

Supplement (e)

RESULTS OF 'SCIENTIFIC' STUDIES

Proponents of meditation have claimed positive results from the studies to date. However, independent reviewers state that the studies are inconclusive.

More testing with improved methods may show measurable results.

We need to consider how spirit influences may be detected, identified, and measured scientifically. How can an external machine or observer record a spiritual experience? Perhaps our God given spiritual nature responds to certain stimuli in a way that is unknown to science.

Below is a summary of research that has been published to date. It has been sourced from Wikipedia and specific web sites. Its validity is disputed.

Comment on Wikipedia

Since the 1950s, 3,000 studies on meditation have been conducted. In June, 2007 the United States National Center for Complementary and Alternative Medicine (NCCAM) published an independent, peer-reviewed, meta-analysis of the state of meditation research, conducted by researchers at the University of Alberta Evidence-based Practice Center. The report reviewed 813 studies in five broad categories of meditation: **mantra** meditation, **mindfulness meditation**, **yoga**, **T'ai chi** and **Qigong**.



The report concluded, "Scientific research on meditation practices does not appear to have a common theoretical perspective and is characterized by poor methodological quality. Firm conclusions on the effects of meditation practices in healthcare cannot be drawn based on the available evidence.

Of more than 3,000 scientific studies that were found in a comprehensive search of 17 relevant databases, only about 4% had randomised controlled trials (RCTs), which are designed to exclude the placebo effect. High-quality reviews of these RCTs consistently find that meditation without a focus on developing "mental silence", an aspect often excluded from techniques used in Western society, does not give better results than simply relaxing, listening to music or taking a nap.

NOTES on the above five categories

The five categories reviewed are not considered to be forms of SuperMeditation. They do not endeavor to take the practitioner on a journey to the spiritual realm. A general comment about each is made below:

- **Mantra** is not mentioned in *The Urantia Book*.
- **Mindfulness meditation**. In the West, this involves a

psychological approach to daily living. In the East, The Buddha advocated that one should establish mindfulness in one's day-to-day life including consciousness itself.

- **Yoga** is mentioned in *The Urantia Book* with this statement: *Gautama formulated those theories which grew into the philosophy of Buddhism after six years of the futile practice of Yoga.* [1035,2]
- **Tai chi Meditation.** The focus is about maintaining optimum health in the sense of relieving stress and as a soft style martial art.
- **Qigong.** This meditative training utilizes breath awareness, visualization, mantra, and focus on philosophical concepts such as qi circulation.

Harvard University study

A Harvard University study in 2008 claims evidence that the Relaxation Response (RR) - the physiological response to meditation, yoga, tai chi, Qi Gong or repetitive prayer - positively affects DNA.

In the study, blood analysis found significant changes in cellular metabolism and response to oxidative stress in the two meditation groups relative to the control group. The meditation caused hundreds of genes to turn on or off.

The scientists proposed that the Relaxation Response - whether it is induced through meditation, yoga or prayer - may counteract cellular damage due to chronic psychological stress.

Research in neurotheology

In the 1980s Michael Persinger stimulated people's **temporal lobes** artificially with a weak **magnetic field** to see if he could induce a **religious** state.

The only published attempt to replicate these effects failed to do so and concluded that subjects' reports correlated with their personality characteristics and suggestibility. They also criticised Persinger for insufficient **double-blinding** and argued that there was no physiologically plausible mechanism by which his device could affect the brain.

Transcendental Meditation

There has been ongoing research into the Transcendental Meditation technique since studies first conducted at UCLA and Harvard University in the early 1970s, with over 340 peer-reviewed studies published. The research has included studies on physiological changes during meditation, clinical applications, cognitive effects, mental health, addiction, and rehabilitation. Beginning in the 1990s, a focus of research has been the effects of Transcendental Meditation on cardiovascular disease, with over \$20 million in funding from the National Institutes of Health.

Research reviews of benefits for the TM technique show results ranging from inconclusive to clinically significant. More research is needed to determine the therapeutic effects of meditation practices. Sources vary regarding their assessment of the quality of research.

The Silva Life System

This organisation claims 50 years of researching, experimenting and collaborating with leading scientists and researchers. Dr. J. Wilfred Hahn of the Mind Science Foundation in California, endorsed the technique. The organisation claims the Duke University, Trinity University, University of Texas, Wayland Baptist University, and C.W. Post Campus of Long Island University, studied and verified their research. Research conducted by the organization cannot be considered independent.

Mindfulness Meditation

Dr. Kabat-Zinn, founder of Mindfulness-Based Stress Meditation defines mindfulness as "paying attention in a particular way: on purpose, in the present moment, and nonjudgmentally".

It is claimed that long-term (12 week) mindfulness meditation practice can help regulate the mental state, and thus enhance the efficacy of Brain-Computer Interface (BCI) performance. Researchers also studied the effect of short term (three to five days) meditation courses and reported that short-term mindfulness meditation improved mood and cognition processes. Five Chinese students, age range between 19-21 years, did the course.

Findings based on this sample are not significant for generalization.

Supplement (f)

What's in a name?

By all means adopt your favorite names to personalize your approach to meditation. It might add a form of relaxation to the spiritual exertion. Here are a few to get you thinking:

[M = Meditation]

Peaceful M

God M

Freedom M

Empowerment M

Transition M

Nap M

Relationship M

Abundance M

God's will M

Decision M

My Personal M

Outreach M

Paradise M

Awareness M

Direct Link M

Rapture M



SuperMeditation

Flow Chart

