

MEDITATION (selected quotes)

P.89 - §5 More of the character and merciful nature of the Eternal Son of mercy you should comprehend as you meditate on the revelation of these divine attributes which was made in loving service by your own Creator Son, onetime Son of Man on earth, now the exalted sovereign of your local universe--the Son of Man and the Son of God.

P.709 - §6 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.

P.936 - §2 However foolish these olden notions were, they did some good since they gave overworked females, at least when young, one week each month for welcome rest and profitable meditation. Thus could they sharpen their wits for dealing with their male associates the rest of the time. This quarantine of women also protected men from over-sex indulgence, thereby indirectly contributing to the restriction of population and to the enhancement of self-control.

P.948 - §8 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.

P.1000 - §2 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.

P.1000 - §3 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.

P.1093 - §2 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.

P.1095 - §3 Religious habits of thinking and acting are contributory to the economy of spiritual growth. One can develop religious predispositions toward favorable reaction to spiritual stimuli, a sort of conditioned spiritual reflex. Habits which favor religious growth embrace cultivated sensitivity to divine values, recognition of religious living in others, reflective meditation on cosmic meanings, worshipful problem solving, sharing one's spiritual life with one's fellows, avoidance of selfishness, refusal to presume on divine mercy, living as in the presence of God. The factors of religious growth may be intentional, but the growth itself is unvaryingly unconscious.

P.1100 - §1 The more healthful attitude of spiritual meditation is to be found in reflective worship and in the prayer of thanksgiving. The direct communion with one's Thought Adjuster, such as occurred in the later years of Jesus' life in the flesh, should not be confused with these so-called mystical experiences. 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.

P.1371 - §3 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; already he had conceived that his ministry was not to be limited to the betterment of the Jewish people.

P.1375 - §8 Jesus was profoundly impressed by the temple and all the associated services and other activities. For the first time since he was four years old, he was too much preoccupied with his own meditations to ask many questions. He did, however, ask his father several embarrassing questions (as he had on previous occasions) as to why the heavenly Father required the slaughter of so many innocent and helpless animals. And his father well knew from the expression on the lad's face that his answers and attempts at explanation were unsatisfactory to his deep-thinking and keen-reasoning son.

P.1381 - §3 In the meantime, Jesus had remained in the temple throughout the afternoon, listening to the discussions and enjoying the more quiet and decorous atmosphere, the great crowds of Passover week having about disappeared. At the conclusion of the afternoon discussions, in none of which Jesus participated, he betook himself to Bethany, arriving just as Simon's family made ready to partake of their evening meal. The three youngsters were overjoyed to greet Jesus, and he remained in Simon's house for the night. He visited very little during the evening, spending much of the time alone in the garden meditating.

P.1382 - §2 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.

P.1387 - §1 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.

P.1391 - §3 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. Sometimes she thought the lad was beside himself, and then she would steady her fears, remembering that he was, after all, a child of promise and in some manner different from other youths.

P.1416 - §3 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, who never tired of listening to Jesus relate the experiences of his various trips to Jerusalem. They also greatly enjoyed his stories about animals and nature.

P.1446 - §4 "Out of a pure heart shall gladness spring forth to the Infinite; all my being shall be at peace with this supermortal rejoicing. My soul is filled with content, and my heart overflows with the bliss of peaceful trust. I have no fear; I am free from anxiety. I dwell in security, and my enemies cannot alarm me. I am satisfied with the fruits of my confidence. I have found the approach to the Immortal easy of access. I pray for faith to sustain me on the long journey; I know that faith from beyond will not fail me. I know my brethren will prosper if they become imbued with the faith of the Immortal, even the faith that creates modesty, uprightness, wisdom, courage, knowledge, and perseverance. Let us forsake sorrow and disown fear. By faith let us lay hold upon true righteousness and genuine manliness. Let us learn to meditate on justice and mercy. Faith is man's true wealth; it is the endowment of virtue and glory.

P.1448 - §2 "God is the sure refuge of every good man when in need; the Immortal One cares for all mankind. God's salvation is strong and his kindness is gracious. He is a loving protector, a blessed defender. Says the Lord: 'I dwell within their own souls as a lamp of wisdom. I am the splendor of the splendid and the goodness of the good. Where two or three gather together, there am I also.' The creature cannot escape the presence of the Creator. The Lord even counts the ceaseless winking of every mortal's eyes; and we worship this divine Being as our inseparable companion. He is all-prevailing, bountiful, omnipresent, and infinitely kind. The Lord is our ruler, shelter, and supreme controller, and his primeval spirit dwells within the mortal soul. The Eternal Witness to vice and virtue dwells within man's heart. Let us long meditate on the adorable and divine Vivifier; let his spirit fully direct our thoughts. From this unreal world lead us to the real! From darkness lead us to the light! From death guide us to immortality!

P.1449 - §2 "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. When man shall roll up space as a piece of leather, then will come the end of evil because man has found God. O God, save us from the threefold ruin of hell--lust, wrath, and avarice! O soul, gird yourself for the spirit struggle of immortality! When the end of mortal life comes, hesitate not to forsake this body for a more fit and beautiful form and to awake in the realms of the Supreme and Immortal, where there is no fear, sorrow, hunger, thirst, or death. To know God is to cut the cords of death. The God-knowing soul rises in the universe like the cream appears on top of the milk. We worship God, the all-worker, the Great Soul, who is ever seated in the heart of his creatures. And they who know that God is enthroned in the human heart are destined to become like him--immortal. Evil must be left behind in this world, but virtue follows the soul to heaven.

P.1512 - §7 Jesus did not go into retirement for the purpose of fasting and for the affliction of his soul. He was not an ascetic, and he came forever to destroy all such notions regarding the approach to God. His reasons for seeking this retirement were entirely different from those which had actuated Moses and Elijah, and even John the Baptist. Jesus was then wholly self-conscious concerning his relation to the universe of his making and also to the universe of universes, supervised by the Paradise Father, his Father in heaven. He now fully recalled the bestowal charge and its instructions administered by his elder brother, Immanuel, ere he entered upon his Urantia incarnation. 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.

P.1514 - §5 These forty days were the occasion of the final conference between the human and the divine minds, or rather the first real functioning of these two minds as now made one. The results of this momentous season of meditation demonstrated conclusively that the divine mind has triumphantly and spiritually dominated the human intellect. The mind of man has become the mind of God from this time on, and though the selfhood of the mind of man is ever present, always does this spiritualized human mind say, "Not my will but yours be done."

P.1532 - §1 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. At last he recognized that there was no way to launch his message of the kingdom except as the fulfillment of John's prediction and as the one for whom the Jews were looking. After all, though he was not the Davidic type of Messiah, he was truly the fulfillment of the prophetic utterances of the more spiritually minded of the olden seers. Never again did he wholly deny that he was the Messiah. He decided to leave the final untangling of this complicated situation to the outworking of the Father's will.

P.1734 - §2 This June Sabbath day was one of great quiet. The evangelists and apostles were altogether absorbed in their meditations regarding the discourses of the Master on religion to which they had listened en route to Sidon. They were all able to appreciate something of what he had told them, but none of them fully grasped the import of his teaching.

P.1756 - §4 Andrew was deeply chagrined at this ill-advised effort and its dismal failure. He called the apostles aside for conference and prayer. After this season of meditation, feeling keenly the sting of their defeat and sensing the humiliation resting upon all of them, Andrew sought, in a second attempt, to cast out the demon, but only failure crowned his efforts. Andrew frankly confessed defeat and requested the father to remain with them overnight or until Jesus' return, saying: "Perhaps this sort goes not out except by the Master's personal command."

P.1774 - §2 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. But even correct methods of solving problems will not compensate for inherent defects of personality or atone for the absence of the hunger and thirst for true righteousness.

P.1777 - §2 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.

P.1904 - §5 Having thus spoken, Jesus led the way over the narrow streets of Jerusalem back to the temple. They had just heard the Master say that this was to be his farewell discourse in the temple, and they followed him in silence and in deep meditation.

P.1920 - §1 When the work of teaching the people did not press them, it was the custom of Jesus and his apostles to rest from their labors each Wednesday. On this particular Wednesday they ate breakfast somewhat later than usual, and the camp was pervaded by an ominous silence; little was said during the first half of this morning meal. 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."

P.1942 - §6 After they had engaged in meditation for a few moments, Jesus continued speaking: "When you do these things, recall the life I have lived on earth among you and rejoice that I am to continue to live on earth with you and to serve through you. As individuals, contend not among yourselves as to who shall be greatest. Be you all as brethren. And when the kingdom grows to embrace large groups of believers, likewise should you refrain from contending for greatness or seeking preferment between such groups."

P.2047 - §6 Jesus then turned toward Peter and asked, "Peter, do you love me?" Peter answered, "Lord, you know I love you with all my soul." Then said Jesus: "If you love me, Peter, feed my lambs. Do not neglect to minister to the weak, the poor, and the young. Preach the gospel without fear or favor; remember always that God is no respecter of persons. Serve your fellow men even as I have served you; forgive your fellow mortals even as I have forgiven you. Let experience teach you the value of meditation and the power of intelligent reflection."

P.2064 - §2 The bestowal of the Spirit of Truth was independent of all forms, ceremonies, sacred places, and special behavior by those who received the fullness of its manifestation. When the spirit came upon those assembled in the upper chamber, they were simply sitting there, having just been engaged in silent prayer. The spirit was bestowed in the country as well as in the city. 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.

P.2077 - §3 The mechanistic naturalism of some supposedly educated men and the thoughtless secularism of the man in the street are both exclusively concerned with things; they are barren of all real values, sanctions, and satisfactions of a spiritual nature, as well as being devoid of faith, hope, and eternal assurances. 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.