



THE URANTIA BOOK

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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 development there is spiritual stagnation and philosophic chaos. (P. 1090)

THE MATERIALISTIC sociologist of today surveys a community, makes a report thereon, and leaves the people as he found them. Nineteen hundred years ago, unlearned Galileans surveyed Jesus giving his life as a spiritual contribution to man's inner experience and then went out and turned the whole Roman Empire upside down. But religious leaders are making a great mistake when they try to call modern man to spiritual battle with the trumpet blasts of the Middle Ages. Religion must provide itself with new and up-to-date slogans. Neither democracy nor any other political panacea will take the place of spiritual progress. . . . If the universe were merely a mechanism and mind were unapart from matter, we would never have two differing interpretations of any observed phenomenon. The concepts of truth, beauty, and goodness are not inherent in either physics or chemistry. A machine cannot *know*, much less know truth, hunger for righteousness, and cherish goodness. Science may be physical, but the mind of the truth-discerning scientist is at once supermaterial. Matter knows not truth, neither can it love mercy nor delight in spiritual realities. (P. 2077)

THE INCONSISTENCY of the modern mechanist is: If this were merely a material universe and man only a machine, such a man would be wholly unable to recognize himself as such a machine, and likewise would such a machine-man be wholly unconscious of the fact of the existence of such

a material universe. The materialistic dismay and despair of a mechanistic science has failed to recognize the fact of the spirit-indwelt mind of the scientist whose very supermaterial insight formulates these mistaken and self-contradictory *concepts* of a materialistic universe. (P. 2078)

THE VERY CLAIM of materialism implies a supermaterial consciousness of the mind which presumes to assert such dogmas. A mechanism might deteriorate, but it could never progress. Machines do not think, create, dream, aspire, idealize, hunger for truth, or thirst for righteousness. They do not motivate their lives with the passion to serve other machines and to choose as their goal of eternal progression the sublime task of finding God and striving to be like him. Machines are never intellectual, emotional, aesthetic, ethical, moral, or spiritual. (P. 2079)

CURIOSITY—THE SPIRIT of investigation, the urge of discovery, the drive of exploration—is a part of the inborn and divine endowment of evolutionary space creatures. These natural impulses were not given you merely to be frustrated and repressed. True, these ambitious urges must frequently be restrained during your short life on earth, disappointment must be often experienced, but they are to be fully realized and gloriously gratified during the long ages to come. (P. 160)

IN SCIENCE, GOD IS the First Cause; in religion, the universal and loving Father; in philosophy, the one being who exists by himself, not dependent on any other being for existence but beneficently conferring reality of existence on all things and upon all other beings. But it requires revelation to show that the First Cause of science and the self-existent Unity of philosophy are the God of religion, full of mercy and goodness and pledged to effect the eternal survival of his children on earth. (P. 59)

THE RELIGIOUS CHALLENGE of this age is to those farseeing and forward-looking men

and women of spiritual insight who will dare to construct a new and appealing philosophy of living out of the enlarged and exquisitely integrated modern concepts of cosmic truth, universe beauty, and divine goodness. Such a new and righteous vision of morality will attract all that is good in the mind of man and challenge that which is best in the human soul. Truth, beauty, and goodness are divine realities, and as man ascends the scale of spiritual living, these supreme qualities, of the Eternal become increasingly co-ordinated and unified in God, who is love. (P. 43)

EVERY RACE OF MANKIND has its own mental outlook upon human existence; therefore must the religion of the mind ever run true to these various racial viewpoints. Human unity and mortal brotherhood can be achieved only by and through the super-endowment of the religion of the spirit. Racial minds may differ, but all mankind is indwelt by the same divine and eternal spirit. 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. (P. 1732)

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. (P. 1098)

THE FULL SUMMATION of human life is the knowledge that man is educated by fact, ennobled by wisdom, and saved — justified — by religious faith. (P. 2094) Religionists seem to live in effective emancipation from harrying haste and the painful stress of the vicissitudes inherent in the temporal currents of time; they exhibit a stabilization of personality and a tranquillity of character not explained by the laws of physiology, psychology, and sociology. (P. 1120) Convictions

about God may be arrived at through wise reasoning, but the individual becomes God-knowing only by faith, through personal experience.

(P. 1124)

RELIGION INSPIRES MAN to live courageously and joyfully on the face of the earth; it joins patience with passion, insight to zeal, sympathy with power, and ideals with energy. 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. 1093)

THERE IS A GREAT and glorious purpose in the march of the universes through space. All of your mortal struggling is not in vain. We are all part of an immense plan, a gigantic enterprise, and it is the vastness of the undertaking that renders it impossible to see very much of it at any one time and during any one life. We are all a part of an eternal project which the Gods are supervising and outworking. The whole marvelous and universal mechanism moves on majestically through space to the music of the meter of the infinite thought and the eternal purpose of the First Great Source and Center. (P. 364)

THE ETERNAL GOD is infinitely more than reality idealized or the universe personalized. God is not simply the supreme desire of man, the mortal quest objectified. Neither is God merely a concept, the power-potential of righteousness. The Universal Father is not a synonym for nature, neither is he natural law personified. God is a transcendent reality, not merely man's traditional concept of supreme values. God is not a psychological focalization of spiritual meanings, neither is he "the noblest work of man." God may be any or all of these concepts in the minds of men, but he is more. He is a saving person and a loving Father to all who enjoy spiritual peace on earth, and who crave to experience personality survival in death. (P. 23-24)

THERE IS NO real religion apart from a highly active personality . . . true religion is alive. (P. 1120) Personality is that cosmic endowment, that phase of universal reality, which can coexist with unlimited change and at the same time retain its identity in the very presence of all such changes, and forever afterward. (P. 1434) Personality is basically changeless; that which changes—grows—is the moral character. (P. 1572) Human personality is the time-space image-shadow cast by the divine Creator personality. (P. 29) Personality follows types but is always unique. (P. 1220) Few mortals ever dare to draw anything like the sum of personality credits established by the combined ministries of nature and grace. The majority of impoverished souls are truly rich, but they refuse to believe it. (P. 556)

THE RELIGION of the spirit means effort, struggle, conflict, faith, determination, love, loyalty, and progress. . . . Tradition is a safe refuge and an easy path for those fearful and halfhearted souls who instinctively shun the spirit struggles and mental uncertainties associated with those faith voyages of daring adventure out upon the high seas of unexplored truth in search for the farther shores of spiritual realities as they may be discovered by the progressive human mind and experienced by the evolving human soul. (P. 1729)

ALMOST EVERYTHING of lasting value in civilization has its roots in the family. (P. 765) The family is man's greatest purely human achievement, combining as it does the evolution of the biologic relations of male and female with the social relations of husband and wife. (P. 939) Fathers are not like judges, enemies, or creditors. Real families are built upon tolerance, patience, and forgiveness. (P. 1604) The homes, churches, and schools of one generation predetermine the character trend of the succeeding generation. (P. 909) Truly, it is not good for man to be alone. (P. 1775)

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. (P. 1096)

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. (P. 1732)

PERSONAL, SPIRITUAL religious experience is an efficient solvent for most mortal difficulties; it is an effective sorter, evaluator, and adjuster of
(Continued on back)

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all human problems. Religion does not remove or destroy human troubles, but it does dissolve, absorb, illuminate, and transcend them. True religion unifies the personality for effective adjustment to all mortal requirements. (P. 2093)

YOUR SHORT SOJOURN on Urantia, on this sphere of mortal infancy, is only a single link, the very first in the long chain that is to stretch across universes and through the eternal ages. It is not so much what you learn in this first life; it is the experience of living this life that is important. Even the work of this world, paramount though it is, is not nearly so important as the way in which you do this work. There is no material reward for righteous living, but there is profound satisfaction — consciousness of achievement — and this transcends any conceivable material reward. (P. 435)

DO NOT BE SO slothful as to ask God to solve your difficulties, but never hesitate to ask him for wisdom and spiritual strength to guide and sustain you while you yourself resolutely and courageously attack the problems at hand. (P. 999)

DO NOT PERMIT the magnitude of God, his infinity, either to obscure or eclipse his personality. "He who planned the ear, shall he not hear? He who formed the eye, shall he not see?" The Universal Father is the acme of divine personality; he is the origin and destiny of personality throughout all creation. God is both infinite and personal; he is an infinite personality. The Father is truly a personality, notwithstanding that the infinity of his person places him forever beyond the full comprehension of material and finite beings. (P. 27)

GOD IS NOT ONLY the determiner of destiny; he *is* man's eternal destination. All nonreligious human activities seek to bend the universe to the distorting service of self; the truly religious individual seeks to identify the self with the universe and then to dedicate the activities of this unified

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self to the service of the universe family of fellow beings, human and superhuman. (P. 67)

THE SPIRIT never *drives*, only leads. If you are a willing learner, if you want to attain spirit levels and reach divine heights, if you sincerely desire to reach the eternal goal, then the divine Spirit will gently and lovingly lead you along the pathway of sonship and spiritual progress. Every step you take must be one of willingness, intelligent and cheerful co-operation. The domination of the Spirit is never tainted with coercion nor compromised by compulsion. (P. 381)

WHEN YOU ARE through down here, when your course has been run in temporary form on earth, when your trial trip in the flesh is finished, when the dust that composes the mortal tabernacle "returns to the earth whence it came"; then, it is revealed, the indwelling "Spirit shall return to God who gave it." There sojourns within each moral being of this planet a fragment of God, a part and parcel of divinity. It is not yet yours by right of possession, but it is designedly intended to be one with you if you survive the mortal existence. (P. 26)

THE RELIGION of Jesus is the most dynamic influence ever to activate the human race. Jesus shattered tradition, destroyed dogma, and called mankind to the achievement of its highest ideals in time and eternity—to be perfect, even as the Father in heaven is perfect. (P. 1091)

RELIGION DOES NEED new leaders, spiritual men and women who will dare to depend solely on Jesus and his incomparable teachings. If Christianity persists in neglecting its spiritual mission while it continues to busy itself with social and material problems, the spiritual renaissance must await the coming of these new teachers of Jesus' religion who will be exclusively devoted to the spiritual regeneration of men. And then will these spirit-born souls quickly supply the leadership and inspiration requisite for the social, moral,

economic, and political reorganization of the world. (P. 2082-3)

JESUS TAUGHT: You shall not portray your teacher as a man of sorrows. Future generations shall know also the radiance of our joy, the buoyance of our good will, and the inspiration of our good humor. We proclaim a message of good news which is infectious in its transforming power. Our religion is throbbing with new life and new meanings. Those who accept this teaching are filled with joy and in their hearts are constrained to rejoice evermore. Increasing happiness is always the experience of all who are certain about God. (P. 1766)

A NEW AND FULLER revelation of the religion of Jesus is destined to conquer an empire of materialistic secularism and to overthrow a world sway of mechanistic naturalism. Urantia is now quivering on the very brink of one of its most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment. (P. 2082)

A THOROUGHLY SELFISH soul cannot pray in the true sense of the word. (P. 1639) But real prayer does attain reality. Even when the air currents are ascending, no bird can soar except by outstretched wings. Prayer elevates man because it is a technique of progressing by the utilization of the ascending spiritual currents of the universe. . . . Words are irrelevant to prayer. . . . God answers the soul's attitude, not the words. (P. 1002)

THE FATHER in heaven has forgiven you even before you have thought to ask him, but such forgiveness is not available in your personal religious experience until such a time as you forgive your fellow men. God's forgiveness in *fact* is not conditioned upon your forgiving your fellows, but in *experience* it is exactly so conditioned. (P. 1638)

TRUE IT IS, you mortals are of earthly, animal origin; your frame is indeed dust. But if you actually will, if you really desire, surely the heritage of the ages is yours, and you shall someday serve throughout the universes in your true characters—children of the Supreme God of experience and divine sons of the Paradise Father of all personalities. (P. 1240)

THERE IS IN the mind of God a plan which embraces every creature of all his vast domains, and this plan is an eternal purpose of boundless opportunity, unlimited progress, and endless life. And the infinite treasures of such a matchless career are yours for the striving! The goal of eternity is ahead! The adventure of divinity attainment lies before you! The race for perfection is on! whosoever will may enter, and certain victory will crown the efforts of every human being who will run the race of faith and trust, depending every step of the way on the leading of the indwelling Adjuster and on the guidance of that good spirit of the Universe Son, which so freely has been poured out upon all flesh. (P. 365)

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." (P. 383)

OF GOD, the most inescapable of all presences, the most real of all facts, the most living of all truths, the most loving of all friends, and the most divine of all values, we have the right to be the most certain of all universe experiences.
(P. 1127)