

All text follows the following format:

All bold text emphasis added.

CITATIONS are noted as follows:

(Paper # [colon] Section # [period] paragraph #)	(page # [colon] paragraph #)
[Capital "P"]	[small "p"]
[Paper "F" is "Foreword"] [Section "0" is Introduction]	[paragraph "0" is portion at top of a page]

Note: Excerpts can only approximate the value to be derived by reading directly from The Urantia Book, in the complete context of the passage and in the sequence presented.

GOD-CONSCIOUSNESS

[W]e know that there dwells within the human mind a fragment of God, and that there sojourns with the human soul the Spirit of Truth and we further know that these spirit forces conspire to enable material man to grasp the reality of spiritual values and to comprehend the philosophy of universe meanings. But even more certainly we know that these spirits of the Divine Presence are able to assist man in the spiritual appropriation of all truth contributory to the enhancement of the ever-progressing reality of personal religious experience--**God-consciousness**.

F:XII.12)(p. 17:2)

Urantia mortals can hardly hope to be perfect in the infinite sense, but it is entirely possible for human beings, starting out as they do on this planet, to attain the supernal and divine goal which the infinite God has set for mortal man; Such perfection may not be universal in the material sense, unlimited in intellectual grasp, or final in spiritual experience, but it is final and complete in all finite aspects of divinity of will, perfection of personality motivation, and **God-consciousness**.

(P.1:O.5)(p.22:2)

The presence of this divine Adjuster in the human mind is disclosed by three experiential phenomena:

1. The intellectual capacity for knowing God--**God-consciousness**.

(P. 1:2.3) (p. 24:2)

Those who know God have experienced the fact of his presence; such God-knowing mortals hold in their personal experience the only positive proof of the existence of the living God which one human being can offer to another. The existence of God is utterly beyond all possibility of demonstration except for the contact between the **God-consciousness** of the human mind and the God-presence of the Thought Adjuster that indwells the mortal intellect and is bestowed upon man as the free gift of the Universal Father.

(P. 1:2.5) (p. 24:6)

... And third, there are the impersonal Mystery Monitors, Thought Adjusters, the actual gift of the great God himself sent to indwell such as the humans of Urantia, sent without announcement and without explanation. In endless profusion they descend from the heights of glory to grace and indwell the humble minds of those mortals who possess the capacity for **God-consciousness** or the potential therefor.

(P. 2:1.7) (p. 34:6)

The Universal Father is the only personality in all the universe who does actually know the number of the stars and planets of space. All the worlds of every universe are constantly within the **consciousness of God**. ...

(P. 3:3.2) (p. 49:1)

PAPER 5 GOD'S RELATION TO THE INDIVIDUAL

[Section] 5. THE **CONSCIOUSNESS OF GOD**

(P. 5:5) (p. 68)

God-consciousness, as it is experienced by an evolving mortal of the realms, must consist of three varying factors, three differential levels of reality realization. There is first the **mind consciousness**—the comprehension of the idea of God. Then follows the **soul consciousness**--the realization of the ideal of God. Last, dawns the **spirit consciousness**--the realization of the spirit reality of God. By the unification of these factors of the divine realization, no matter how incomplete, the mortal personality at all times overspreads all conscious levels with a **realization of the personality of God**. In those mortals who have attained the Corps of the Finality all this will in time lead to the **realization of the supremacy of God** and may subsequently eventuate in the **realization of the ultimacy of God**, some phase of the **absonite superconsciousness** of the Paradise Father.

(P. 5:5.11) (p. 69:6)

The experience of **God-consciousness** remains the same from generation to generation, but with each advancing epoch in human knowledge the philosophic concept and the theologic definitions of God must change. **God-knowingness, religious consciousness**, is a universe reality, but no matter how valid (real) religious experience is, it must be willing to subject itself to intelligent criticism and reasonable philosophic interpretation; it must not seek to be a thing apart in the totality of human experience.

(P. 5:5.12) (p. 69:7)

Personality is potential in all creatures who possess a mind endowment ranging from the minimum of self-consciousness to the maximum of **God-consciousness**. But mind endowment alone is not personality, neither is spirit nor physical energy.

(P. 5:6.3) (p. 70:4)

Human self-consciousness implies the recognition of the reality of selves other than the conscious self and further implies that such awareness is mutual; that the self is known as it knows. This is shown in a purely human manner in man's social life. But you cannot become so absolutely certain of a fellow being's reality as you can of the reality of the presence of God that lives within you. The social consciousness is not inalienable like the **God-consciousness**; it is a

cultural development and is dependent on knowledge, symbols, and the contributions of the constitutive endowments of man--science, morality, and religion.

(P. 16:9.4) (p. 195:10)

3. Ethic sensitivity. Through the realization of truth the appreciation of beauty leads to the sense of the eternal fitness of those things which impinge upon the recognition of divine goodness in Deity relations with all beings; and thus even cosmology leads to the pursuit of divine reality values--to **God-consciousness**.

(P. 56:10.8) (p. 646:9)

And this progress in the arts of civilization leads directly to the realization of the highest human and divine goals of mortal endeavor--the social achievement of the brotherhood of man and the personal status of **God-consciousness**, which becomes revealed in the supreme desire of every individual to do the will of the Father in heaven.

(P. 71:4.3) (p. 804:15)

Education is the business of living; it must continue throughout a lifetime so that mankind may gradually experience the ascending levels of mortal wisdom, which are: ... And then, by means of these achievements, many will ascend to the mortal ultimate of mind attainment, **God-consciousness**.

(P. 71:7.5-6)(p. 806:5 and 13)

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

7. To increase his spiritual insight--**God-consciousness**.

(P. 91:7.3) (p. 1000:6 and p. 1001:3)

Prayer may be a spontaneous expression of **God-consciousness** or a meaningless recitation of theologic formulas. It may be the ecstatic praise of a God-knowing soul or the slavish obeisance of a fear-ridden mortal. It is sometimes the pathetic expression of spiritual craving and sometimes the blatant shouting of pious phrases. Prayer may be joyous praise or a humble plea for forgiveness.

(P. 91:8.5) (p. 1001:9)

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

(P. 91:8.10) (p. 1002:2)

These intermediate stages of idolatrous hesitation in the transfer of veneration from the human and the visible to the divine and invisible are inevitable, but they should be shortened by the **consciousness of the facilitating ministry of the indwelling divine spirit**.

(P. 92:7.8) (p. 1013:7)

China, once at the head of human society because of an advanced religion, then fell behind because of temporary failure to progress in the true path of the development of that **God-**

consciousness which is indispensable to the true progress, not only of the individual mortal, but also of the intricate and complex civilizations which characterize the advance of culture and society on an evolutionary planet of time and space.

(P. 94:6.12) (p. 1035:0)

Amenemope taught that riches and fortune were the gift of God, and this concept thoroughly colored the later appearing Hebrew philosophy. This noble teacher believed that **God-consciousness** was the determining factor in all conduct; that every moment should be lived in the realization of the presence of, and responsibility to, God. ...

(P. 95:4.2) (p. 1046:3)

... 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**.

(P. 100:3.6) (p. 1097:3)

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.

(P. 100:5.2) (p. 1099:1)

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.

(P. 101:1.6) (p. 1105:3)

The teachings of Jesus constituted the first Urantian religion which so fully embraced a harmonious co-ordination of knowledge, wisdom, faith, truth, and love as completely and simultaneously to provide temporal tranquility, intellectual certainty, moral enlightenment, philosophic stability, ethical sensitivity, **God-consciousness**, and the positive assurance of personal survival.

(P. 101:6.8)(p. 1112:4)

The realization of the recognition of spiritual values is an experience which is superideational. 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**.

(P. 103:1.6) (p. 1130:5)

But those persons who were so reared by their parents that they grew up in the **consciousness of being children of a loving heavenly Father**, should not look askance at their fellow mortals who could only attain such **consciousness of fellowship with God** through a psychological crisis, an emotional upheaval.

(P. 103:2.2)(p. 1131:1)

Every human being very early experiences something of a conflict between his self-seeking and his altruistic impulses, and many times the first experience of **God-consciousness** may be attained as the result of seeking for superhuman help in the task of resolving such moral conflicts.

(P. 103:2.4) (p. 1131:3)

When a moral being chooses to be unselfish when confronted by the urge to be selfish, that is primitive religious experience. No animal can make such a choice; such a decision is both human and religious. It embraces the fact of **God-consciousness** and exhibits the impulse of social service, the basis of the brotherhood of man. When mind chooses a right moral judgment by an act of the free will, such a decision constitutes a religious experience.

(P. 103:2.8)(p. 1131:7)

Any mortal who has seen a Creator Son has seen the Universal Father, and he who is indwelt by a divine Adjuster is indwelt by the Paradise Father. Every mortal who is consciously or unconsciously following the leading of his indwelling Adjuster is living in accordance with the will of God. **Consciousness of Adjuster presence is consciousness of God's presence.** Eternal fusion of the Adjuster with the evolutionary soul of man is the factual experience of eternal union with God as a universe associate of Deity.

(P. 107:0.4) (p. 1176:4)

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;
2. Loving God and desiring to be like him -
3. Loving man and sincerely desiring to serve him -
4. Joyful acceptance of cosmic citizenship -

(P. 110:3.6-10) (p. 1206:4-8)

Perhaps these psychic circles of mortal progression would be better denominated cosmic levels--actual meaning grasps and value realizations of progressive approach to the **morontia consciousness** of initial relationship of the evolutionary soul with the emerging Supreme Being. These circle attainments are only relatively related to **God-consciousness**. A seventh or sixth circler can be almost as truly **God-knowing--sonship conscious**--as a second or first circler, but such lower circle beings are far less conscious of experiential relation to the Supreme Being, universe citizenship.

(P. 110:6.16) (p. 1211:1)

In so far as man's evolving morontia soul becomes permeated by truth, beauty, and goodness as the value-realization of **God-consciousness**, such a resultant being becomes indestructible.

(P. 111:3.7) (p. 1219:6)

Said Jesus: "I am the living way," and so he is the living way from the material level of self-consciousness to the spiritual level of **God-consciousness**. And even as he is this living way of

ascension from the self to God, so is the Supreme the living way from finite consciousness to transcendence of consciousness, even to the insight of absonity.
(P. 117:3.3) (p. 1281:5)

Life is an adaptation of the original cosmic causation to the demands and possibilities of universe situations, and it comes into being by the action of the Universal Mind and the activation of the spirit spark of the God who is spirit. The meaning of life is its adaptability; the value of life is its progressability~~even to the heights of **God-Consciousness**.
(P. 130:4.7) (p. 1434:6)

To see God--by faith--means to acquire true spiritual insight. And spiritual insight enhances Adjuster guidance, and these in the end augment **God-consciousness**. And when you know the Father, you are confirmed in the **assurance** of divine sonship, and you can increasingly love each of your brothers in the flesh, not only as a brother--with brotherly love--but also as a father--with fatherly affection.
(P. 140:5. 13) (p. 1574:6)

Thus it appears that the Spirit of Truth comes really to lead all believers into all truth, into the expanding knowledge of the experience of the living and growing **spiritual consciousness of the reality of eternal and ascending sonship with God**.
(P. 194:2.7) (p. 2061 :5)

The progressive comprehension of reality is the equivalent of approaching God. The **finding of God**, the **consciousness of identity with reality**, is the equivalent of the experiencing of self-completion-self-entirety self-totality. The experiencing of total reality is the **full realization of God**, the finality of the God-knowing experience.
(P. 196:3.3) (p. 2094:2)

The idealization and attempted service of truth, beauty, and goodness is not a substitute for genuine religious experience--spiritual reality. Psychology and idealism are not the equivalent of religious reality. The projections of the human intellect may indeed originate false gods--gods in man's image--but the true **God-consciousness** does not have such an origin. The **God-consciousness** is resident in the indwelling spirit. Many of the religious systems of man come from the formulations of the human intellect, but the **God-consciousness** is not necessarily a part of these grotesque systems of religious slavery.
(P. 196:3.20) (p. 2095:7)

Morality is the essential pre-existent soil of personal **God-consciousness**, the personal realization of the Adjuster's inner presence, but such morality is not the source of religious experience and the resultant spiritual insight. The moral nature is superanimal but subspiritual. Morality is equivalent to the recognition of duty, the realization of the existence of right and wrong.
(P. 196:3.22) (p. 2096: 1)

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. (P. 196:3.31) (p. 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. (P. 196:3.32) (p. 2097:3)

CONSCIOUSNESS and ASSURANCE used in the same paragraph

If mortal man is wholeheartedly spiritually motivated, unreservedly consecrated to the doing of the Father's will, then, since he is so certainly and so effectively spiritually endowed by the indwelling and divine Adjuster, there cannot fail to materialize in that individual's experience the sublime **consciousness** of knowing God and the supernal **assurance** of surviving for the purpose of finding God by the progressive experience of becoming more and more like him.

(P. 5:1.6) (p 63:4)

P.381 - §6 And when such a life of spirit guidance is freely and intelligently accepted, there gradually develops within the human mind a positive **consciousness** of divine contact and **assurance** of spirit communion; sooner or later "the Spirit bears witness with your spirit (the Adjuster) that you are a child of God." Already has your own Thought Adjuster told you of your kinship to God so that the record testifies that the Spirit bears witness "with your spirit," not to your spirit.

(P. 34:6. 12) (p. 381:6)

The marks of human response to the religious impulse embrace the qualities of nobility and grandeur. The sincere religionist is conscious of universe citizenship and is aware of making contact with sources of superhuman power. He is thrilled and energized with the **assurance** of belonging to a superior and ennobled fellowship of the sons of God. The **consciousness** of self-worth has become augmented by the stimulus of the quest for the highest universe objectives - supreme goals.

(P. 100:6.3) (p. 1100:5)

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.

(P. 101:1.6)(p. 1105:3)

The teachings of Jesus constituted the first Urantian religion which so fully embraced a harmonious co-ordination of knowledge, wisdom, faith, truth, and love as completely and simultaneously to provide temporal tranquility, intellectual certainty, moral enlightenment, philosophic stability, ethical sensitivity, **God-consciousness**, and the positive **assurance** of personal survival.

(P. 101:6:8) (p. 1112:4)

Knowledge yields pride in the fact of personality; wisdom is the **consciousness** of the meaning of personality; religion is the experience of cognizance of the value of personality; revelation is the **assurance** of personality survival.

(P. 102:3.9) (p. 1122:5)

"And that you may know with **assurance** that I am empowered to do all that I am now promising (knowing full well that I am the **assurance** of all Paradise for the faithful performance

of my word), I announce to you that there has just been communicated to me a mandate of the Ancients of Days on Uversa which will prevent all spiritual jeopardy in Nebadon throughout the period of your voluntary bestowal. From the moment you surrender **consciousness**, upon the beginning of the mortal incarnation, until you return to us as supreme and unconditional sovereign of this universe of your own creation and organization, nothing of serious import can happen in all Nebadon.

(P. 120:1.5) (p. 1326:2)

To see God - by faith - means to acquire true spiritual insight. And spiritual insight enhances Adjuster guidance, and these in the end augment **God-consciousness**. And when you know the Father, you are confirmed in the **assurance** of divine sonship, and you can increasingly love each of your brothers in the flesh, not only as a brother - with brotherly love - but also as a father - with fatherly affection.

(P. 140:5.13) (p. 1574:6)

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.

(P. 160:1.12) (p. 1774:4)

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 adaptive truth.

(P. 180:5.1) (p. 1949:3)

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

(P. 180:5.8) (p. 1950:3)

The faith of Jesus attained the purity of a child's trust. His faith was so absolute and undoubting that it responded to the charm of the contact of fellow beings and to the wonders of the universe. His sense of dependence on the divine was so complete and so confident that it yielded the joy and the **assurance** of absolute personal security. There was no hesitating pretense in his religious experience. In this giant intellect of the full-grown man the faith of the child reigned

supreme in all matters relating to the **religious consciousness**. It is not strange that he once said, "Except you become as a little child, you shall not enter the kingdom." Notwithstanding that Jesus' faith was childlike, it was in no sense childish.

(P. 196:0.12) (p. 2089:2)

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.

(P. 196:3.31) (p. 2097:2)

If the finite mind of man is unable to comprehend how so great and so majestic a God as the Universal Father can descend from his eternal abode in infinite perfection to fraternize with the individual human creature, then must such a finite intellect rest **assurance** of divine fellowship upon the truth of the fact that an actual fragment of the living God resides within the intellect of every normal-minded and morally **conscious** Urantia mortal. The indwelling Thought Adjusters are a part of the eternal Deity of the Paradise Father. Man does not have to go farther than his own inner experience of the soul's contemplation of this spiritual-reality presence to find God and attempt communion with him.

(P. 5:0.1) (p. 62:1)

The marks of human response to the religious impulse embrace the qualities of nobility and grandeur. The sincere religionist is **conscious** of universe citizenship and is aware of making contact with sources of superhuman power. He is thrilled and energized with the **assurance** of belonging to a superior and ennobled fellowship of the sons of God. The **consciousness** of self-worth has become augmented by the stimulus of the quest for the highest universe objectives - supreme goals.

(P. 100:6.3) (p. 1100:5)

Your deepest nature - the divine Adjuster - creates within you a hunger and thirst for righteousness, a certain craving for divine perfection. Religion is the faith act of the recognition of this inner urge to divine attainment; and thus is brought about that soul trust and **assurance** of which you become **conscious** as the way of salvation, the technique of the survival of personality and all those values which you have come to look upon as being true and good.

(P. 101:2.12) (p. 1107:4)

All soul-evolving humans are literally the evolutionary sons of God the Father and God the Mother, the Supreme Being. But until such time as mortal man becomes **soul-conscious** of his divine heritage, this **assurance** of Deity kinship must be faith realized. Human life experience is the cosmic cocoon in which the universe endowments of the Supreme Being and the universe

presence of the Universal Father (none of which are personalities) are evolving the morontia soul of time and the human-divine finaliter character of universe destiny and eternal service.
(P. 117:6.8) (p. 1289:1)

When my children once become **self-conscious** of the **assurance** of the divine presence, such a faith will expand the mind, ennoble the soul, reinforce the personality, augment the happiness, deepen the spirit perception, and enhance the power to love and be loved.
(P. 159:3.12) (p. 1766:8)

Theology may fix, formulate, define, and dogmatize faith, but in the human life of Jesus faith was personal, living, original, spontaneous, and purely spiritual. Even in the face of apparent defeat or in the throes of disappointment and threatening despair, he calmly stood in the divine presence free from fear and fully **conscious** of spiritual invincibility. Jesus enjoyed the invigorating **assurance** of the possession of unflinching faith, and in each of life's trying situations he unfailingly exhibited an unquestioning loyalty to the Father's will. And this superb faith was undaunted even by the cruel and crushing threat of an ignominious death.
(P. 196:0.5) (p. 2087:5)