

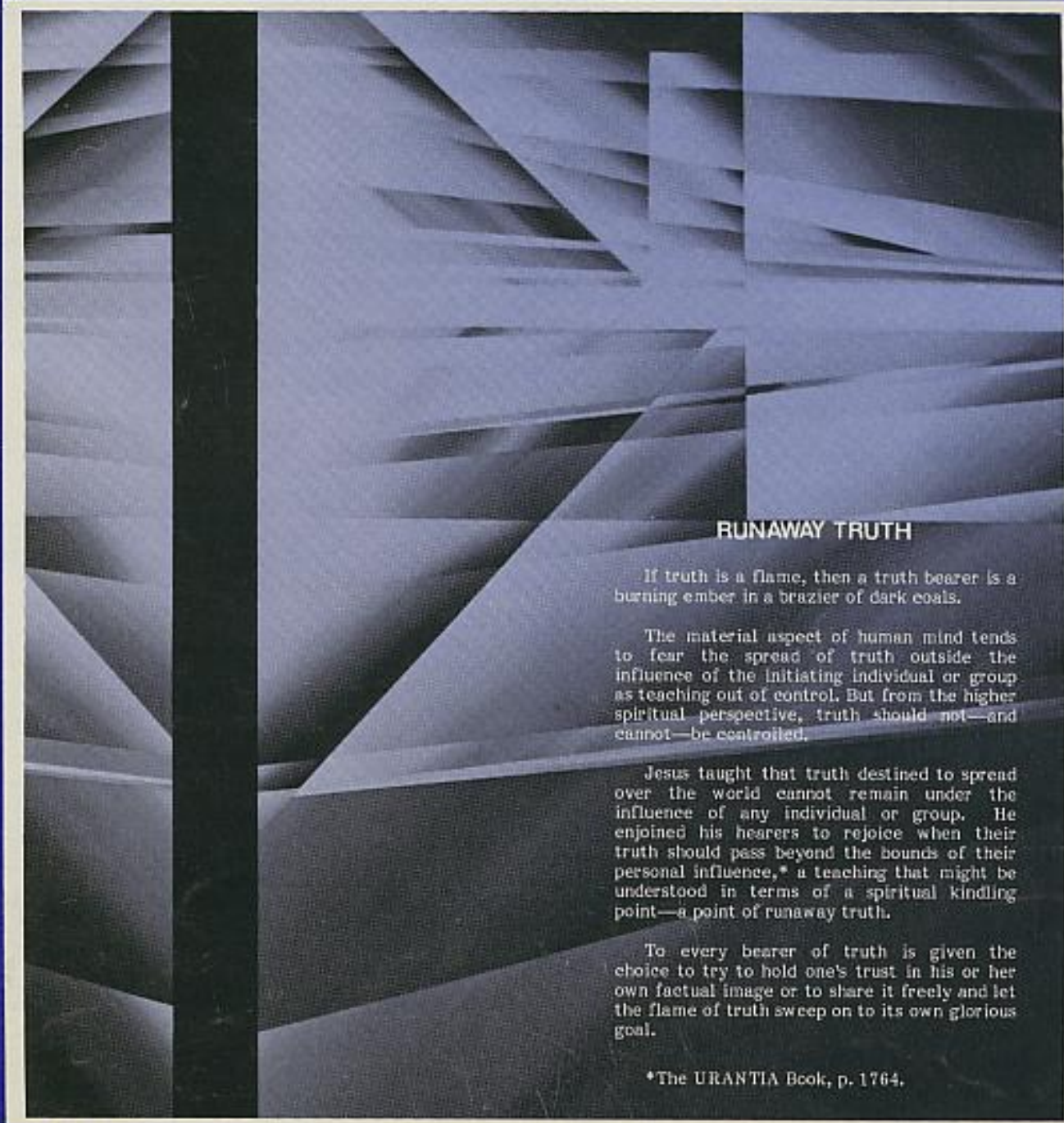
# ASCENDER™

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THE BOULDER SCHOOL

Vol. 1, No. 2

Fall/Winter 1982



## RUNAWAY TRUTH

If truth is a flame, then a truth bearer is a burning ember in a brazier of dark coals.

The material aspect of human mind tends to fear the spread of truth outside the influence of the initiating individual or group as teaching out of control. But from the higher spiritual perspective, truth should not—and cannot—be controlled.

Jesus taught that truth destined to spread over the world cannot remain under the influence of any individual or group. He enjoined his hearers to rejoice when their truth should pass beyond the bounds of their personal influence,\* a teaching that might be understood in terms of a spiritual kindling point—a point of runaway truth.

To every bearer of truth is given the choice to try to hold one's trust in his or her own factual image or to share it freely and let the flame of truth sweep on to its own glorious goal.

\*The URANTIA Book, p. 1764.



9 October 1982

Ascendant mortals find ultimate destiny in a seven-dimensional universe of actual and potential things, meanings, and values. Agents of the Absolutes, children of the I AM, beholders of Existential Deity and parts and partners of Experiential Deity, destiny realizers ultimately marshal and unify in their personalities the utmost in spiritual motivation, intellectual astuteness, and material ability.

The URANTIA Book exalts the concept of excellence to undreamed-of new heights. Faithfulness, accuracy, and effectiveness toward these teachings in the actualization process of living and the potentialization process of teaching is a task worthy of all excellence. To this end, ASCENDER is dedicated.

Troy R. Bishop  
 Publisher and Editor

You folks have done a fantastic job on this issue of the Ascender. I was greatly impressed and very grateful to have a copy of it.

The topics you have chosen are fascinating and the stories are well written. I was also impressed with the quality of the layout and the overall style of the publication. It is the first time I have seen a Urantia related publication in magazine form and I'm sure it won't be the last.

You have taken the crest of a great iceberg and I admonish you to keep up the good work.

Congratulations,  
 John M. Murney  
 Greenwich, RI

Fall/Winter 1982

October 2, 1982

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Just a note to say "thank you" for the copy of your magazine, ASCENDER.

I thought it was truly a masterpiece in writing - so much research you must have had to do.

I especially enjoyed - and appreciate - the "Divine Spirit in Man" and "Urartu," also "Starring the Circle." All excellent.

I know you said "no subscription charge," but here is one anyway.

Thank you - and best wishes.

Sincerely,  
 Mrs. Earl A. Webb  
 Gravois Mills, MO

10-2-82

Please add my name to your subscription list to receive ASCENDER twice yearly!

I enjoyed your borrowed Spring 1982 (Vol. 1, No. 1) issue immensely, and am hoping that you will send me that issue as my first one so that I may own a copy of it!

Keep up the good work...  
 Thank you!

Fondly,  
 Marilyn Larsen  
 Sacramento, CA

September 15, 1982

I have just seen your beautiful Ascender magazine.

What an excellent job! I simply have got to be on your mailing list. If you could send a back issue or two I would deeply appreciate it. It's so comforting to know the excellent thoughts of diverse and insightful Urantians.

Please rush them to

Stephen Beam  
 Whittier, CA

Light & Life -  
 May God's will be done!

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I like your aim so I'll help you pull the bow. I realize it's not much - but every little bit helps.

Keep it up - it's both interesting and informative - something we can use.

Sincerely

M. A. Gresham, Jr.  
Lilburn, GA

Oct. 19, 1982

I just received a copy of your "Ascender" magazine. I was very much impressed with both the form and content of your magazine. Please find enclosed with this letter, my financial support and with this letter, my spiritual support!

Could you send me a copy of your pamphlet The Divine Spirit in Man? I like your interpretation of the URANTIA Book.

One more thing I should add, I really liked the idea of short biographies of URANTIA Book readers, especially when they are doing interesting things. "It's important to know what the best are doing."

Good luck to you and your Magazine.

Jane Klem  
Dawson Creek, British Columbia

25 Oct. 82

Your first issue of ASCENDER is an excellent start for a successful career. I was introduced to your publication by a study group member, Kent Mehrkens, and I was particularly arrested in your article URARTU. So please put my name on your mailing list. Also I would like a copy of the first issue.

Your quality of writing is only matched by the quality of your production. Coated stock, justified type and two color process—that's ambitious!

I'll be waiting for your next issue.

Sincerely,

Glenn E. Thorsander  
Minneapolis, MN

## Thank You . . .

. . . to each person who contributed to ASCENDER in 1982. You helped make it possible to produce two issues of ASCENDER—its first—and distribute them free of charge to URANTIA Book readers throughout the USA and abroad.

With grateful appreciation for your much-needed ministrations at its birthing, ASCENDER moves on now to become a totally self-supporting magazine serving URANTIA Book readers.

ASCENDER will continue to be published twice yearly. The ASCENDER subscription rate for 1983 will be \$8 for the two issues (\$10 outside the USA).

## EZRA'S FOLLOWERS

The URANTIA Book teaches about Ezra, an apparently leading disciple of John the Baptist who refused to accept Jesus. With John's other disciples, Ezra heard John proclaim Jesus "the Son of God, the deliverer of the world!" when Jesus entered the Jordan camp after his baptism and subsequent forty days of momentous decision making in the hills (1505-1506). The next day, Ezra led a group of John's disciples from the camp amid great conflict, maintaining that Jesus could not be as their teacher said, else he would have come "in power and Glory" as the prophet Daniel had foretold. Hurrying south, Ezra and his followers continued to baptize in John's name but steadfastly rejected Jesus. According to The URANTIA Book, a remnant of this cult survives in Mesopotamia today (1526).

### The Mandaean

In the marshes at the lower reaches of the Tigris and Euphrates rivers lives a sect of people who baptize in the name of John the Baptist but do not accept Jesus of Nazareth. These are the Mandaeans, or Subba, a people numbering only a few thousand in 1963. Boatbuilders and workers in gold and silver, the Mandaeans recount in legend that their origin was in Palestine. Their teacher, they say, was John the Baptist. Baptism in flowing water—which they call yardna, perhaps derived from the name Jordan—is their chief sacrament.<sup>1</sup>



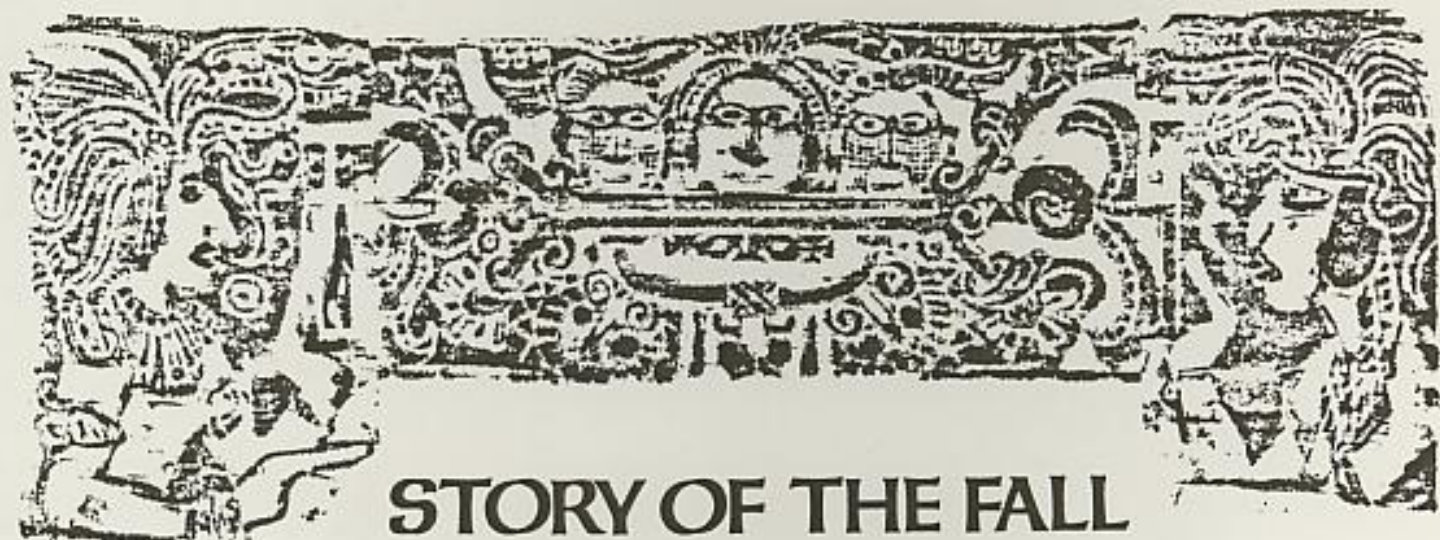
MANDAEAN  
PRIEST performing  
baptism:  
total immersion  
plus the giving  
of the water  
to drink.

Photo: Liz Shearman

The earlier title of the Mandaeans was Nazarene. Could this be a rendering of the word Nazarite? Several of the disciples of John at the Jordan camp might actually have been Nazarites. As a youth, John had taken the Nazarite life vows (1496:6-7). Before beginning his public ministry, he had been a member of the Nazarite colony at Engedi, convincing its members that the end of an age was at hand (1499:3). John's chief disciple was Abner, acknowledged head of the Engedi Nazarites (1497:7; 1624:3-5; 1771:6; 1817:1). John had difficulty fully fraternizing with many of the Engedi brotherhood (1497:7)—which could account for the ease with which Ezra and his followers brought themselves to disagree with their teacher on this most important point. The Mandaeans are not alone in claiming a teacher to the exclusion of his teachings. The URANTIA Book teaches that Christianity has become a religion about Jesus rather than the religion of Jesus (1543:2; 2051:4-5; 2066:6; 2091:11; 2075:2). And URANTIA Book readers, though alerted, will certainly face similar tendencies.

1. J.B. Segal, "The Sabian Mysteries," Vanished Civilizations of the Ancient World, edited by Edward Bacon, Thames and Hudson, London, 1963.





## STORY OF THE FALL

by Larry Tyler

The legend of Dalamatia (Dilmun) contains facts which can, and eventually will, revolutionize all concepts of history and upset every theory pertaining to the emergence of civilized life on earth. Religious legends have become garbled over the millennia; but Dalamatia, the basis of many of them, was a physical reality. Today, the remains of this one-time world cultural center, which flourished from 500,000 B.C. to 200,000 B.C., lie undetected beneath the waters of the Persian Gulf. When the stones and bricks, tablets and statues of Dalamatia are rediscovered in their ancient resting places, the dark ages of our archaeological knowledge at last will have begun to come to an end—and with them, some of the errors of religious concept that have rested upon the world's ignorance of its distant past.

Science once held that the Greeks were the first civilized men. Then it discovered the Egyptians. Next came the Sumerians, and Jericho. Little by little, each new discovery has set the stage for the ultimate discovery: the first city of all, Dalamatia, which even today lingers in legend to lure us toward a knowledge of its ancient existence.

It is for the purpose of understanding that Dalamatia REALLY EXISTS that this is written. Dalamatia, mother of cities, EXISTS TODAY. Beneath the concealing waters of the Persian Gulf she lies, awaiting the explorer who will retrieve her artifacts, the researcher who will discover the treasure of her tablets, some of which have already been unearthed and reburied on dust-covered museum shelves.

### The Dalamatians



Before coming to Urantia, the Dalamatia One Hundred had lived the mortal life on their various native spheres, passed through death and resurrection, and gone through the mansion world experience and Jerusalem and on to Edentia; but they had not yet fused with their Thought Adjusters, who were detached while the One Hundred lived their incarnated lives on earth. With no "small, still voice" within them to urge them to the Father's will, the One Hundred yet abided by the Plan on Urantia, under their planetary superiors, for around 300,000 years; that is, until the planetary rebellion. When the rebellion occurred and they were cut off from the life circuits, around 200,000 B.C., the disloyal sixty (and their forty-four modified Andonite rebel associates) then engaged in sexual reproduction, but the offspring of these life-circuit-deprived unions did not resemble the beings that they might have been. They were many times LESS godlike than planned.<sup>1</sup> Longevity decreased in each succeeding generation of the offspring of the long-lived staff of the Prince; the lifespans of the "mighty men of old" were matched less and less by those of their descendants as the centuries unfolded.



## Beauty remaining



Perhaps the exquisite beauty that The URANTIA Book ascribes to the Prince's headquarters<sup>2</sup> can be visualized somewhat from observing the latter-day flower cones and other art that adorned Mesopotamian walls. These flower cones, made of painted clay, looked like flowers. A little imagination can picture the Dalamatia Headquarters City, which we are told was designed to awe the primitive men of that age:<sup>3</sup> it would have been heavily ornamented with cones, reliefs and painted clay sculpturing decorated with bright—even gaudy—colors. A considerable amount of such exterior ornamentation should still be lying beneath the sands of the Persian Gulf seafloor. Even some color (paint) should survive if buried well enough prior to submergence. The interiors of the Dalamatia buildings were likewise beautiful, providing even more survivable clay architectural ornamentation to be found.<sup>4</sup>

Statues adorned the gardens of Dalamatia.<sup>5</sup> These works of art, in relatively permanent materials, would seem likely finds in combing the seafloor of the Persian Gulf in search of Dalamatia. Mek encouraged the blending of the Blue man and the Andonites (eskimos), which produced artistic and talented types, including many master sculptors in clay. It's possible that huge clay statues are to be found, which could be easily dated. It's doubtful that the talent ascribed by The URANTIA Book to these sculptors was at the level of the later Greeks; however, they might have been more skillful than the later Sumerians. The sculptors of Dalamatia might have created in their art the actual likenesses of Caligastia, Daligastia, and the Dalamatia One Hundred, which could be lying at this moment beneath the waves of the Persian Gulf.<sup>6</sup>



## Great library

The Great Dalamatia Library housed over two million individual records.<sup>7</sup> This library was destroyed soon after the rebellion (200,000 B.C.). What information did it contain? What recording media were used? Was everything totally destroyed? Or perhaps just thrown down, trampled and scattered? In short, do the archaeological remains of the Great Dalamatia Library still exist somewhere beneath the waves of the Persian Gulf? Surely the answer is YES.

The Dalamatia records of the lunar month and the seven-day week should somewhere survive on stones beneath the waves over Dalamatia.<sup>8</sup> Evidence of astronomical knowledge one hundred thousand years ago could create a sensation—or havoc—in scientific circles today.

Bon taught men to domesticate the Fandors: great passenger birds that once carried men rapidly over long distances.<sup>9</sup> The use of these creatures in the economy of Dalamatia and environs would certainly be recorded throughout the annals of the Great Dalamatia Library. Fandors finally became extinct, but not until about 30,000 B.C.<sup>10</sup> During the entire era covering the first Eden, the default of the Garden, the establishing of the Second Garden, and the Mediterranean flood, for example, the mighty people used Fandors. It would seem that legends

would be filled with the Fandors until comparatively recent times. Perhaps a systematic examination of ancient art and legends for possible allusions to Fandors would produce interesting results.



## Objects of search

Settlement was heavy for one hundred miles in all directions of Dalamatia.<sup>11</sup> Knowledge of this fact could aid in pinpointing the Dalamatia center from a mapping of the circle of settlement surrounding it that is encountered.

The inhabitants of Dalamatia used hide parchment, tree bark, wasp nest papyrus paper, clay and stone for their Library records.<sup>12</sup> The clay and stone would still survive in the Persian Gulf. Perhaps the remains of some of these very wasp nest papyrus records were a certain "black burnt mass" in some pots of a Bahrain Dilmun wall foundation dated by the carbon-14 laboratory at Copenhagen at "quite impossible dates" ranging from nineteen thousand to thirty-six thousand years old.<sup>13</sup>

Another thing to look for are the Dalamatia credit tokens used as the first money.<sup>14</sup> These would have been made of permanent materials. Somewhere, too, beneath the same waves that cover the credit tokens, probably lie the archaeological ruins of the central exchange of credit—the treasury or mifit where these tokens were made or kept.

Hap's religious work will have left a number of stones, bearing various inscriptions, for searchers to find beneath the waves of the Persian Gulf:<sup>15</sup>

1. The stone of the Seven Chants of Worship.
2. The stones of the Daily Praise-Phrase.
3. The stone of the Father's Prayer.
4. The stone of the Seven Moral Laws (commandments).
5. Perhaps, the stones of the Water Purification Ceremonies which Lut persuaded the religious teachers to instigate for purposes of cleanliness.<sup>16</sup>

In the days of Dalamatia, as now, germs were too small to be seen by unaided human vision. For this reason, the primitive humans who lived in and about the city of Dalamatia couldn't be persuaded to burn their trash. As a second-best solution, Lut encouraged them to BURY THEIR GARBAGE.<sup>17</sup> This obstacle to the work of Lut's council on hygiene has provided future researchers with a perfect archaeological proving ground: the twice-buried garbage of Dalamatia (first by primitive man, then by the encroaching sea)—even now awaiting discovery under the waves of the Persian Gulf.

The stones or tablets of the physics and chemistry instructions made by Mek would survive until present times. One of these stones from ancient times found in the Gulf would give archaeologists and scientists a lot to think about—especially if written on fired clay, which, having been fired, can be dated almost exactly as to its time of manufacture. Chemistry equations from, for example, 100,000 B.C. would have a profound effect (to put it mildly) on the scientific community.<sup>18</sup> Had the early peoples not lived in such fear of glowing hot metal and so feared the power of steam engines, there might now have been some startling mechanisms from 100,000 B.C. for scientists to find.<sup>19</sup>

Continued on Page 14



## BOOK REVIEW

by Daniel Love Glazer

**The Contemplative Life, The Giants, and Selections,** by Philo of Alexandria, Translated by David Winston. Paulist Press, 1981, 425 pp. \$7.95 (paperback).

(Background: The URANTIA Book presents Philo, philosopher of Alexandria and contemporary of Jesus, as an important influence on the thinking of the early Church Fathers, including Paul; even Jesus once hoped to attend a lecture by Philo. Christianity, teaches The URANTIA Book, is based on the personal religious experience of three people: Jesus, Paul, and Philo. Traditional scholarship, memorializing Philo not in the history of philosophy but the history of Christian theology, echoes The URANTIA Book in describing him as the first century Jewish philosopher who synthesized the Jewish Scriptures and Greek philosophy. Church Fathers like Clement of Alexandria and Origen were attracted to Philo's Jewish-Greek concepts involving the Logos, the dichotomy of spirit and matter, and the Trinity.)

In this anthology, Philo demonstrates an advanced concept of God, to whom he refers as the "First Cause," "the Father," and sometimes even "the universal Father" and "the Father of All." God has created the world through the power of the Logos. Humans are angels or souls who have descended into bodies and have the free will to choose the spiritual or the material way of life. The spiritual way leads to the vision of God and to immortality upon death. "The beginning and end of happiness is to be able to see God." We should trust in God, praise him, and worship him. "To God men can offer nothing but a loving disposition toward their Lord." The best of sacrifices is the worshipper's own purity of mind, thanksgiving and praise of God.

Philo regards Jewish Scripture as the unerring word of God, yet scoffs at those who interpret Scripture literally. He is able to accept Scripture as consistently true and in harmony with the highest concepts of Greek philosophy, but only by resorting to extensive allegorical interpretation. For example, interpreting the Scriptural account where Abraham's wife, Sarah, who is unable to bear children, requests Abraham to beget offspring with Hagar, her maidservant, Philo has Sarah symbolizing the virtues, while Hagar stands for practical studies, such as grammar, astronomy, rhetoric, geometry, and music. The lesson of this account is that one must absorb the lessons of practical culture before attaining to virtue. Similarly, Philo interprets Abraham as virtue obtained through teaching; Isaac, natural virtue; Rebecca, steadfastness; and Jacob, virtue obtained through practice. Philo's allegorical symbols, advanced for his day, might seem somewhat strained to readers today, but this new anthology gives the reader the opportunity to experience for himself the thought of one of the most influential thinkers of all time.

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## Base Camp at Boulder

In Boulder, Colorado, at the foot of the upthrust of the Rocky Mountains, a group of people is assembling from around the United States and Canada to prepare themselves to ascend—not a mountain, but a universe of universes. The first class of students in the two-and-a-half year program at the Boulder School for Students of The URANTIA Book is now in its second year and is scheduled for graduation in June of 1984. The Boulder School, sponsored by the Rocky Mountain URANTIA Society of Denver, is directed jointly by Administrative Officer John Hay and Education Officer Merritt Horn.

### The Program

Students at the Boulder School are not required to have URANTIA Society affiliations; the common denominator is The URANTIA Book, its teachings, and the putting of these teachings to work. The program at the Boulder School is designed to help each student develop individual potentials for service as he or she may feel led and also to help supply leaders to meet the needs of the Revelation. This includes intense study; reading three papers from The URANTIA Book each week at home, participating three days each week in two to three hours of classroom work, writing term papers, and participating in seminars. Also included are personal interactions; for example, leading classroom activities and developing questions for class tests. Work on service projects is also required of each student, in lieu of tuition—which is not charged at the Boulder School.

Boulder is a city of youth. Its average citizen is under thirty years of age, and athletic activities are popular. It has been rated one of the most liveable cities for its size in the United States. Its population numbers one hundred thousand. Site of the main campus of the University of Colorado with twenty-five thousand students, Boulder also hosts several high-technology industries. Commitment is required for students to relocate to Boulder, find lodgings, and support themselves on part-time employment, but no one has yet had to leave the school because of financial problems. The present student body at the Boulder School numbers eighteen.

### Service Projects

In contrast with some isolated URANTIA Book readers, students at Boulder are immersed in meaningful, URANTIA Book-related activities in an environment of nurture. Service assignments that they might not have initiated on their own build experiences to help make them effective instruments for the will of the Heavenly Father. Tuition-equivalence projects—for example, helping Clyde Bedell prepare the next edition of his Concordance of the URANTIA Book—bring awareness of participation in the public ministerial aspects of the Fifth Epochal Revelation. For seminars, guest lecturers this year, for example, have been brought to the Boulder School from Florida, Oklahoma, Colorado, Massachusetts, and Spain. These seminars have been recorded onto video tapes, which the Boulder School is developing into a national lending library for URANTIA Book study groups around the nation. The students and staff of the Boulder School are also developing other study aids—URANTIA Book study groups and engaging in a number of other service projects aimed at those outside the Boulder School. For more information about the Boulder School, you may write or call: The Boulder School for Students of The URANTIA Book, 1622 18th Street, Boulder, CO 80302—Telephone: (303)443 8154.





Photo: The Spiral Nebula Andromeda. Lick Observatory.

# Astronomy and the Superuniverse

by Troy R. Bishop

A galaxy is an enormous group of stars, planets, nebulae, and other celestial bodies traveling as a unit through the realms of space. The URANTIA Book has a lot to say about the structure of our galaxy, not all of it in agreement with the current teachings of astronomy. Since the writing of The URANTIA Book, almost fifty years ago, science has come into agreement on some originally contested points.

The URANTIA Book teaches that in the creation there are exactly seven inhabited galaxies, to which it refers as superuniverses. The seven superuniverses swing one after another around the Isle of Paradise, the center of all things, in a great ellipse lying in the plane of creation. Surrounding the superuniverse space level, farther out but still in the plane of creation, are the outer space levels, four concentric rings of evolving energy: future universes in the making.<sup>1</sup>

## Galactic outlines

Science describes the galaxy as: 1) a central, bulging nucleus of undetermined radius surrounded by 2) a flat, elliptical galactic plane about fifty thousand light years in radius and several hundred light years thick, which in turn is surrounded by 3) a spherical halo of fifteen-thousand-light-year radius consisting of a light sprinkling of luminous bodies. Turning to The URANTIA Book, the galaxy is described as a vast plane, an elongated-circular grouping of bodies whose number decreases away from the chief plane of our material universe,<sup>2</sup> a description that could accommodate science's current but ever-changing picture. Most of the luminous bodies visible to the naked eye are in our galaxy, say both astronomy and The URANTIA Book.<sup>3</sup>

The first disagreement involves the Milky Way, a vast disk of stars seen edgewise in the night sky as a thick, white line. To astronomers, the Milky Way is the galaxy; to The URANTIA Book, the Milky Way is the central nucleus of the galaxy.<sup>4</sup> The galaxy rotates about its center, say astronomy and The URANTIA Book. Astronomy places this center some thirty thousand light years away in the central galactic bulge, in the direction of the constellation Sagittarius. According to The URANTIA Book, it's two hundred thousand light years from us (from our system capital), somewhere in the central plane of the Milky Way.<sup>5</sup>

Fifty thousand light years is the distance from the center of the galaxy to its outermost edge, say the astronomers. Actually, says The URANTIA Book, the distance is two hundred fifty thousand light years (it could be even more).<sup>6</sup> This is the distance from the galactic center to the outermost system of inhabited worlds, a distance The URANTIA Book says will increase as creation continues: the galaxy is growing larger.<sup>7</sup>

## Sagittarius checkpoint

Ten huge physical systems called major sectors whirling about the galactic center—a great sun cluster—constitute the galaxy, according to The URANTIA Book. (It would seem, in view of the flatness of the galaxy, that these orbits would be parallel to the galactic plane.) Each major sector consists of one hundred minor sectors orbiting the respective major sector center, a minor sector consisting of exactly one hundred local universes—star clouds, offspring of one or more nebulae—orbiting the minor sector center.<sup>8</sup> Above the local universe level, administrative units coincide with physical systems; at the local universe level and below, a single administrative unit can encompass several physical systems.<sup>9</sup> Administratively, a local universe has one hundred constellations, a constellation one hundred local systems, a local system up to one thousand inhabited or inhabitable planets not counting planets settled in light and life.<sup>10</sup>

Physically, our planet lies halfway out in one of the arms of the former nebula that gave it birth. Working upward in physical concept, our PLANET orbits the SUN, which orbits the FORMER NEBULAR CENTER, which orbits the LOCAL UNIVERSE CENTER, which orbits the MINOR SECTOR CENTER, which orbits the MAJOR SECTOR CENTER, which orbits the GALACTIC CENTER, which orbits PARADISE, which is the CENTER OF ALL THINGS.<sup>11</sup> These multiple motions, says The URANTIA Book, are a source of confusion for our planet-bound astronomers.<sup>12</sup>

The constellation Sagittarius contains an important astronomical center point, according to both astronomy and The URANTIA Book, but one far different in the two teachings. Astronomy teaches that the entire galaxy is centered, and rotates about, a point located 30,000 light years from Urantia in the direction of Sagittarius. The URANTIA Book, however, teaches that the center in Sagittarius is our minor sector center, orbital point of the one hundred local universes in our minor sector.<sup>13</sup> (As previously mentioned, The URANTIA Book places the galaxy's center some 200,000 light years from Urantia). Misinterpretation of the significance of the rotation point in Sagittarius must be a source of profound distortion in astronomy's picture of the galaxy. Theoretically, both views could agree, in terms of direction only, if the galactic center and minor sector centers should happen to be in temporary alignment with respect to our current observational position.

## Measuring distances

The four methods in use today for measuring astronomical distances are parallax observation of the



proper motion of nearby objects, comparison of apparent luminosity and spectral type, observation of Cepheid variables, and observation of the Doppler frequency shift to deduce radial velocity.

The Cepheid variables method is accurate, says The URANTIA Book, but only up to about a million light years.<sup>14</sup> Used primarily to measure distances to distant galaxies, this method must be introducing errors into astronomical measurements and theories. Astronomy might not be realizing the potential accuracy of this method even at smaller distances. Using the method of Cepheid variables, astronomers calculate the distance to the galaxy Andromeda as 2.7 million light years, where The URANTIA Book teaches that light from this galaxy takes almost a million years to reach us—another way (to our current understanding) of saying that Andromeda is just under one million light years away.<sup>15</sup> A major difficulty in comparing astronomical figures from The URANTIA Book with those from astronomy is the impossibility of obtaining final figures from astronomy. On earth, a distance measured as a mile will likely remain at least approximately a mile. But astronomy has calculated the distance to Andromeda, for example, as follows: in 1907 as 19 light years<sup>16</sup> by stellar parallax—in 1911 as a minimum of 1600 light years<sup>17</sup> by observation of novae—in the mid-1920's as 800,000 light years<sup>18</sup> by Cepheid variables—and in the mid-1950's as 2.7 million light years<sup>19</sup> by changing the Cepheid variables scale to suit the expectations of astronomers. Tomorrow's figures are yet to come.

The Doppler technique, which determines the radial velocity of a luminous object by the apparent shift of its color due to motion (more violet for approaching objects, redder for receding objects), receives good grades from The URANTIA Book, but only when used on objects in the superuniverse space level. The URANTIA Book teaches that this method is greatly in error when applied to objects in the outer space regions for several reasons, the most important being the rotation of the outer space rings (in alternate directions between successive rings), which can cause the mistaken impression that bodies in the outer space levels are traveling through space at fantastically high speeds.<sup>20</sup> No further explanation is given, but it would seem from this that the rotating space in the outer space levels carries the bodies in the outer space levels with it, making it appear that these bodies are traveling through space, at tremendously high velocities, instead of with space (see reference to de Sitter's concepts of space below). The URANTIA Book refers to space as a positive reality; particular nascent forces, from which energy and matter are woven.<sup>21</sup>

Through the red shift, astronomers have observed these apparent (and primarily receding) velocities of objects in the outer space levels. This has led some to the idea of The Big Bang, a primordial explosion that supposedly occurred when all the matter (or pre-matter) in existence was in a tiny ball. The results of that explosion, according to the theory of The Big Bang, are the galaxies, in headlong flight away from each other and the site of the explosion. Some astronomers have gone further, to visualize a future slowing down of the expanding cosmos, its reversal of direction and picking up of speed toward the point of the original explosion, and the final compacting together again of the entire creation into a basketball-sized tombstone of reality, all the worlds, all the hopes, dreams, and possibilities of all the living creatures of all space and time—squashed. This is wrong, according to The URANTIA Book, which teaches space respiration, a gentle expansion and contraction of space itself in a two-billion-year cycle of moderate motion not interfering with the continuation of life or the development of the universe.<sup>22</sup> The idea that space itself is expanding was suggested in 1917 by Dutch astronomer Willem de Sitter in a dynamic version of Einstein's static universe of curved space. In de Sitter's universe, the curvature of space is constantly decreasing (light would travel in an expanding spiral), resulting in an expansion of space and the apparent moving apart of objects at rest in space—in effect, movement with space but not through space<sup>23</sup> (see discussion on red shift above).

## Developments

Doctor Bart J. Bok, an authority on the Milky Way, has recently described a new view of the Milky Way, where the Milky Way includes a new component, the corona, an unseen domain of matter—perhaps dust and gas—and is far more extensive than the previously accepted radius of fifty thousand light years.<sup>24</sup> This concept begins in some ways to approach the URANTIA Book description of the galaxy; but it also redefines the term Milky Way always to designate the entire galaxy, a possible source of future confusion for readers of The URANTIA Book, which teaches that the Milky Way (old definition) is only the nucleus of the galaxy. URANTIA Book readers might do well to replace this newly ambiguous term with two terms in future discussions: for example, Visual Milky Way or Original Milky Way (old meaning, as used in The URANTIA Book) in contrast to Milky Way Galaxy (new meaning, now becoming accepted by science).

At the writing of The URANTIA Book, in 1934, the URANTIA Revelators said that improved observing devices would soon reveal many new objects to us and expand our ideas of the size of the galaxy.<sup>25</sup> This is happening now. They also taught that objects then considered outside the galaxy would subsequently be recognized as inside the galaxy.<sup>26</sup> They flatly contradicted then-contemporary astronomy by saying that the Magellanic Cloud is a part of our galaxy (using their now-familiar device of wording the improvement over contemporary scientific knowledge in language artfully crafted to be acceptable both before and after the newer scientific discoveries).<sup>27</sup> It wasn't until 1974 that astronomers began to wonder if the galaxy might be larger than previously thought<sup>28</sup> and Einasto, of Estonia, put forward the idea that the Large and Small Clouds of Magellan are a part of our galaxy.<sup>29</sup>

Now, almost fifty years after The URANTIA Book was written, Doctor Bok writes of astronomy's new view of the galaxy (as first put forth by Einasto) that the galaxy includes "the two small nearby galaxies called the Large and Small Clouds of Magellan and a number of dwarf spheroidal galaxies, of which seven are now known." One of the dwarf spheroidal galaxies of which he writes lies some 450,000 light years from the center of the Milky Way. Another, the dwarf galaxy Carina, is thought to be 325,000 light years

Photo: Neurt Wilson and Palomar Observatory

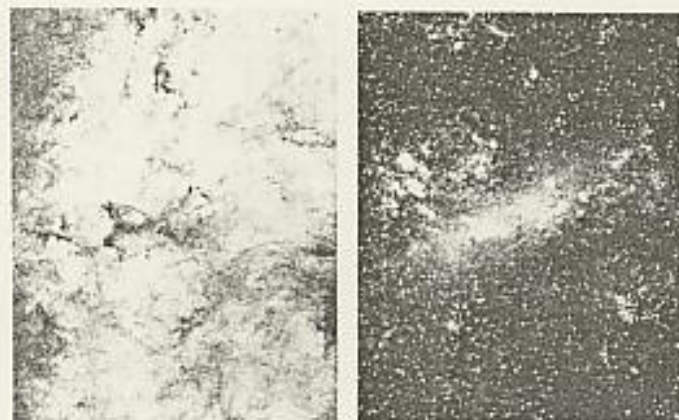


Photo: Lick Observatory

THE CONSTELLATION SAGITTARIUS (above left), looking toward the supposed center of the Milky Way Galaxy. (Above right): THE LARGE MAGELLANIC CLOUD, only recently recognized by science as a part of the Milky Way Galaxy.



from the center of the Milky Way.<sup>30</sup> This is a dramatic change from the fifty-thousand-mile radius that astronomy would have used to judge The URANTIA Book at the time when it was written.

(NOTE: Could the seven dwarf spheroidal galaxies mentioned above be connected with the ten major sectors of the galaxy? The URANTIA Book teaches that at the time of its writing our astronomers had roughly identified eight of the galaxy's ten major sectors,<sup>31</sup> but does not indicate whether or not they were recognized as being within our galaxy—a remote possibility in view of the then underestimation of the size of the galaxy. We were told that the major sectors would be recognized as huge and reasonably symmetrical star clusters.<sup>32</sup>)

#### About differences

The URANTIA Book is a spiritual revelation, whose spiritual teachings and presentations of history and destiny will never be found to be in error.<sup>33</sup> Its scientific statements, however, are in terms of the knowledge of the people originally receiving them. As scientific knowledge advances, these statements will be seen to be in error.<sup>34</sup> But not every disagreement between science and The URANTIA Book is automatically such an instance. For example: In the few months between the writing of this article and its pre-publication review, the local library replaced its fourth edition (copyright 1977) of the encyclopedia used as the primary source volume for the article<sup>35</sup> with a fifth edition of the same publication (copyright this year—1982). So much confusion resulted in the review that a fourth edition had to be located. Just under "Galaxy," for example, the fifth edition had: 1) added the galactic corona to the galaxy; 2) disowned the 50,000 light year radius of the galaxy published in the fourth edition and replaced it with a radius of at least 325,000 light years, the difference between disagreement or agreement with The URANTIA Book; and 3) inserted a 5000-light-year-radius by 3000-light-year-thickness figure for the central galactic bulge where the fourth edition had written that no figure was available. Under "Star Cloud," the fifth edition read exactly the same as the fourth, except that it omitted one sentence: a statement that the Large and Small

Clouds of Magellan are not in our galaxy, again, the difference between disagreement or agreement with The URANTIA Book.

It would seem wise to hesitate before condemning scientific statements in The URANTIA Book solely on the basis of apparent disagreement with the current but changing views of science. Science is a tool. Like other tools, it can be used erroneously, especially if its limitations are not recognized by those who use it. The fact that science often expresses its findings in numbers commands an air of exactness, even though its numbers are often wrong. Doctor Lewis Thomas, Chancellor of the Memorial Sloan-Kettering Cancer Center in New York, has addressed this problem of the inability of scientists and laymen to appreciate the true nature of science, in the following words:

The endeavor is not, as is sometimes thought, a way of building up a solid, indestructible body of immutable truth, fact laid precisely upon fact in the manner of twigs in an ant hill. Science is not like this at all: it keeps changing, shifting, revising, discovering that it was wrong and then heaving itself explosively apart to redesign everything . . . . Ordinarily scientists do not talk this way about their trade, because there is always in the air the feeling that this time we have it right, this time we are about to come into possession of a finished science knowing almost everything about everything.<sup>36</sup>

Doctor Thomas' observation is borne out, and URANTIA Book readers supported in delaying judgement on discrepancies between the astronomical teachings of science and The URANTIA Book, in the experience of astronomer Doctor Bart Bok (and his colleagues), who writes:

I remember the mid-1970's as a time when I and my fellow watchers were notably self-assured. The broad outlines of the galaxy seemed reasonably well established . . . . We did not suspect it would soon be necessary to revise the radius of the Milky Way upward by a factor of three or more and to increase its mass by as much as a factor of 10 . . . .<sup>37</sup>

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# Ur is for Alpha

## Some Possible Origins of Ur

by George H. Leonard

Urantia is the universe name of our planet. In Troy Bishop's recent article on Urartu,<sup>1</sup> he raised questions about the etymological origins of the name: particularly its prefix, Ur, which shows up in Urals and other place names from Uruguay to Lake Urmia in Iran.\*

The prefix could be related to the Greek ur meaning lion's tail--quick as a flash--serpent. It has the latter meaning in uraeus, the serpent headdress of the Pharaohs. It also has an ox-bull-cow meaning, as in urus (an early ox). Both the serpent and the ox-bull-cow meaning of ur can lead to deity concepts.

### Ur and deity concepts

The ox or bull was the first recorded depiction on this planet of the letter A, in both Sinai and hieroglyphic scripts.<sup>2</sup> (Aurochs = uraz, cattle). The letter A in its various forms--aleph, alif, ailm (early Irish), achab-achav (Ogham--Semitic), as-ase-aes (Germanic)--is the base of words for deities and supra-humans the world over. Some of these deity words (they run to hundreds) are: GREEK: A-cabiri, Alpheus, Alphito, Aeson, Achiva, Aegir; GERMAN: Alf; MAYAN: Bachabs (B-achabs); EARLY IRISH: Ollamhs (Ailm-s, supra-men of early Ireland); HEBREW: Elohim (ail-ohi-m); IRISH: Aes Sidhe; OLD TESTAMENT: Nefilim (Nef-ailm); BRAZILIAN INDIAN: Caboy (Achab-oy, Culture God); WELCH: Prince Elphin; PRE-MAYAN: Olmees (ailm-ecs).

Homes of the Gods were also designated by Alpha words. Heaven seems to be an A word: a-chav-en. And Olympus, home of the Greek Gods: ailm-pus. And Mount Meru, home of the Brahman Gods: the syllable Mer was depicted in Egyptian hieroglyphics by an A on its side! Even Eden may have come from ae-den: lair of the Alpha Gods.



BUDDHA seated on the coils of the Naga. (Angkor Thom, Bayon, Cambodia. Eleventh century A.D.)

An interesting word for serpent is the Persian Mar. Remember the wizard with supra-human powers, Merlin? And there were the Storm Gods, the Maruts. Mercury was another name for the God of Wisdom, Hermes (See discussion on Har below). Mar for serpent may also be involved in the age-old Mary worship in the world.<sup>3</sup> Graves traces Mary worship to the Sea Goddess, Marian.<sup>4</sup> Blavatsky makes a case for Mariolatry having its origins in the worship of other-planetary Goddesses.<sup>5</sup> Place names reflecting Mar as serpent deity are typified by Marengo (Canada), Maracaibo (Venezuela), Mar-Co Juarez (Argentina), Margate (England), and Margao (Goa).

### A culture-giving group

Hur-Har-Ur-Ar names (hurria: Asiatic for serpents; ur: Greek root for serpent) or their equivalents appear in every culture and religion in the world. "Be ye as wise as serpents," Jesus said on several occasions. Could he have been referring not only to the legless creatures but also to a group noted for sagacity, leadership, and continuing existence? (Serpents shed their skins--a sign of immortality; they do not speak; their eyes are always open).

The Culture God Quetzal-co-atl bears one root for serpent (co) in his name. VoTan, who strode ashore in Palenque to give civilizing aid to the Mayas, wore the serpent as his symbol (the modern word votive means given in fulfillment of a vow). According to Irwin,<sup>6</sup> Votan referred to himself as a Serpent from the land of the Chivim. Chivim is an A word: A-cniv-im. Other Serpents went around the world bringing fruits of culture and leaving co-for-serpent names behind them: Cochin, Cohasset, Comanche, Comilla.

Two of the oldest civilizations unearthed to date are those of Ur and environs (Sumeria) and an unknown people at Hareppa, associated with Mohenjo-daro in the Punjab (India). A similarity exists between the name of the Hurrians, whom Bishop has credited with giving rise to the Urartians,<sup>7</sup> and the name of Harappa in the Punjab. The syllable Hur-Har could have metamorphosed to Ur-Ar. (H's tend to drop over very long periods and across borders: e.g. the Hebrew chanah to the modern inn; the early Haylli to modern Arabic Al-Hil). The view that there could have been an ethnic-linguistic-cultural tie between Hur-Har of the Punjab and Ur-Ar of Mesopotamia is strengthened by Ceram's observation<sup>8</sup> that the digs at Harappa "show an astonishing similarity" to the Mesopotamian, or Sumerian-Ur, artifacts.

A term from India for serpent is naga. Naga worship continues in degenerate forms today. The Serpents who bore that banner left its name in Japan (Nagasaki), the Arab world (Nag Hammadi), Massachusetts (Nagog), Alaska (Naknek), Kenya (Nakuru; note the double serpent root), British Columbia (Nakusp). One can make a case for saying that the Anakim of the Bible<sup>9</sup> were Serpents: A-Naga-im.

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Hai comes from an Arabic word for serpent. Hayyah is Arabic for snake, and Haji is Egyptian for cobra. This root was left all over the world by the Serpents: Haifong, Shanghai, Haiti. It also has a connotation of life—Hebrew Chayim and Turkish Hayat, for example. Hiya (Arabic) means both life and serpent. Perhaps the Serpents brought life to this planet. Of brought the life to life.

#### Common denominators

With a serpent meaning for the syllable ur evidenced in the Greek, Egyptian, Sumerian, Hindi, and other languages and an ox-bull-cow meaning in early Germanic, Egyptian, Sinaic, and other scripts, the question naturally arises as to whether there is a connecting link between the culture-bringing Serpents and the Alpha Deities. The answer appears to be yes:

- The dropping-of-the-H tendency over long periods has changed the serpent root Hai to the early ai, or ae or simply a. Hai (serpent) = A; and the interpretation of the three letters of the ancient symbol AUM as Father, Son, and Holy Spirit<sup>10</sup> equates A with Father. J. Churchward<sup>11</sup> claims that A = Father = Ahau. Sitkin says that A = progenitor.<sup>12</sup>

- Gwion, a Welsh poet-clergyman of the thirteenth century, referred in his poem Divregwawd Taliesin to Jesus as "Son of Alpha."<sup>13</sup> Robert Graves writes, in connection with this: "Since Acab (Acab = Acav: GHL) is the equivalent in this alphabet of Alpha in the Greek, this is to make Jesus the son of Acab; and, since Jesus was the Son of God, to make Acab a synonym of God."<sup>14</sup> Elsewhere Graves associates certain Deities with "Serpents of Wisdom."<sup>15</sup>



THE PAST—GODS, KINGS, HEROES: It speaks through language, also as language. (Nemrud Dagh, Turkey. First century B.C.) Photo: Doris Jane Hamblin

- Evidence has been attributed to Votan, above (the God Woden's name has been spelled this way!) to the effect that he not only was a Serpent: he also came from the land of the Chivim (Alpha Country).
- A word for Lord in Hindi is Hari; note the serpent root Hur-Har. The God of Wisdom in Egypt was Hermes. King Herle was a Serpent God of the Germanic peoples.
- In Egyptian, Hai means exalted one; Ur means mighty one.
- The Persian word for serpent, mar, when spelled "mer," is expressed as an A on its side in hieroglyphics. (Vowels in many old languages were not written).

-Finally—and most persuasively to me—is the metamorphosis of Arabic Haylli to Allah. From serpent root Hay to Lord God!

The Serpent concept seems inextricably wedded to that of Deity—and Deity to Alpha. From the beginning of recorded history to the present, ideas associated with God can be tracked back to serpent and A roots.

The languages, religions, myths, and traditions of mankind could be eloquent testimony that the founders and rulers of the early civilizations of Ur and Harappa were Serpents (wise supra-men), to whom later civilizations around the world might also owe their beginnings, directly or indirectly. Students of The URANTIA Book (Ur: Serpent; An: Sumerian God; ti: land,

country) might logically conclude that these Serpents were the sons and daughters of the Material Offspring of God, going forth to uplift humankind with genetic and technical aid.

\* In his article, Bishop also made the following observation: "Scholars somehow derive the word Van, as in Lake Van (and perhaps nearby Lake Sevan), from The word Blaini and sometimes refer to Urartu as the Kingdom of Van."<sup>16</sup> Indeed, the roots van, ban, wan, win are all forms of ancient words for white. The shift between v and b occurs in many languages; for example, in Havana—Habanā and governor-gubernatorial. The evidence suggests that folk bearing the white banner carried it everywhere: e.g. North America (Winnipeg, Winnepesaukee); China (Wenchow, Wenchang); Ghana (Wenchi); India (Bankura, Bansbaria); Kenya (Vanga). White and Alpha have close connections (read further in the article for the significance of alpha). White is at the top of the color spectrum, and alpha is first. Too, the Latin for white, alba, is the same etymologically (v = b) as the Greek for A, Alpha. Van and alpha both have the context of in the forefront. The Serbo-Croatian Ban means Lord, Ruler. And in some languages, there are commonalities expressing the ideas of being, life, and sons of.

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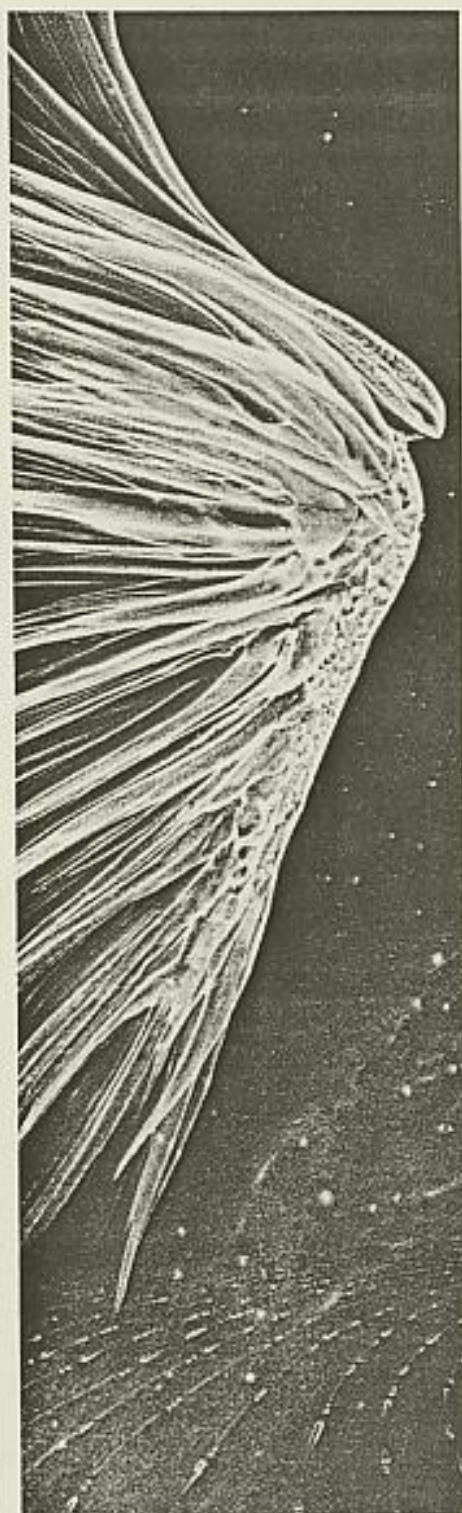
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# Seraphic Velocity

## Riddle of the Missing Light Years

by Troy R. Bishop



Painting: Bob Venosa

**T**he URANTIA Book description of seraphic velocity has led a number of readers to what could seem like an inconsistency in a book which many of them have embraced chiefly because of its amazing consistency. The problem is that the distances traversed by seraphim, as described in The URANTIA Book, do not seem to consume the time that they should, given the velocity of seraphic travel that is also described in The URANTIA Book. The URANTIA Book teaches that seraphim can travel at triple velocity: three times the speed of light, or 558,840 miles per second, averaging about 550,000 miles per second (260B,D;433C). This speed, in and of itself, presents no problem, even in view of the theory of relativity, which teaches that the speed of light (186,280 miles per second) is the limit of speed for any object. The URANTIA Book also teaches that the speed of light is a limiting speed—for most non enseraphimed beings (260D). As nonmaterial beings, seraphim might be expected to be exempt from the material speed limit of relativity.

### Expected transit times

**T**he seraphim seem to perform activities throughout the confines of the local universe, and even beyond, with an ability that transcends their apparent velocity of transit. The setting for most of these activities is the local universe, composed of one hundred constellations, each constellation composed of one hundred local systems. (The star cloud that is our local universe was organized from components of more than one nebula, which have been adjusted over a period of time to travel as a unit through space) (455D). Our local system, Satania, contains 619 inhabited worlds, in over 500 different physical systems (359D), and over two thousand brilliant suns, of which our sun is average (458A).

Sun is another word for star. According to astronomy, the star nearest our sun is Proxima Centauri, located about four light years away. To traverse this distance—to get from here to the nearest star—would take a seraphim one-third of four, or over one year. Drawing a line around any 2000-star group that includes our sun, in an attempt roughly to outline our system, is sure to set off a distance that would require scores or hundreds of years for a seraphim to traverse at triple velocity. It would seem reasonable that it should take this same amount of time for seraphim to journey between our planet, Urantia, and our system headquarters, Jerusem (and its circling, attendant mansion-world satellites). The possibility might be raised that regardless of how big the system is, Urantia and Jerusem could be close neighbors inside it, situated only a relatively short journey apart. But The URANTIA Book teaches that our solar system is the second-farthest in our local system from Jerusem (466D) and that Urantia is on the outskirts of our system, Satania, (466D) while Jerusem is very close to the astronomical center of Satania, which is occupied by an enormous dark island of space (457A) (not a black hole). A seraphic journey between Urantia and Jerusem should occupy scores—perhaps hundreds—of years at seraphic triple velocity. And seraphic travel between Jerusem and its constellation capital, Edéntia—headquarters world for one hundred systems—should take hundreds or thousands of years.



### Third-day question

A question asked by some URANTIA Book readers is: how can the URANTIA Book teaching that mortals are sometimes resurrected on Jerusem's Mansion World Number 1 on the third day following physical death, after being transported there by guardian seraphim, be reconciled with the fact that thirty years—or maybe three hundred years—would seem the minimum reasonable time for such a journey?

The suggestion is sometimes offered that the exact term is third period, not third day (1232A;1234B); and period can denote any amount of time. This makes a little sense to me, although it leaves entirely too many vaguely unexplained activities going on in the economy of the realm for me to feel easy with it. The argument fell completely apart for me a few years back when Dan Massey kindly sent me a copy of a letter he had written to a URANTIA Book reader in France who had inquired into the apparent contradiction involving seraphic velocity and been referred to Dan. In the letter, Dan identified a direct URANTIA Book referral to resurrection on the mansion world on the third day following physical death; and since that time, I have seen other such references (569C;538A;853C).

With travel to Jerusem identified as definitely occupying no more than three days, the next question often raised is: What is a day? Is it a Urantia day? A Jerusem day? Some other day? Unless it's a Paradise-Havona day, which is about a thousand years (humor intended: this type of day is not applicable to the superuniverses of time), it couldn't make much difference to the question, for the days in question don't differ much—not nearly enough to explain the discrepancies being examined. Some information can be gleaned from The URANTIA Book about specific instances of seraphic transport.

### Specific instances

Thirty-seven thousand years ago, Adam and Eve were delivered by seraphic transport to Urantia from Jerusem, in dematerialized form (a combustion body of flesh and blood cannot be transported by seraphim). Ten days later, when their re-materialization into dual human form was completed, they regained consciousness simultaneously (828A). Soon after their awakening on Urantia, at high noon on their first Urantia day as conscious, functioning beings, they were installed as the custodians and rulers of Urantia (829B-830A). On their seventh day on Urantia, just before noon, exactly six days after their installation on Urantia, a seraphic messenger brought to Urantia the Jerusem acknowledgement of this installation. Jerusem could not have used the system circuits to receive news of the planetary installation, for the system circuits were in a severed status due to the rebellion (830C); communication within the system and between the system headquarters and constellation headquarters had to be by messenger (830C; 606D; 607D). Under some conditions, Solitary Messengers, who can travel at speeds of over 800 billion miles per second (261:2), are available at the system level (261:2; 607D). Even if a Solitary Messenger bore the news of the Urantia installation to Jerusem, the seraphim traveling from Jerusem could have had six Urantia—earth! days at most to reach Urantia. Since, from above, this journey should have required scores or hundreds of years for a seraphim to complete, this is a definite instance of an apparent conflict between URANTIA Book descriptions of distance, seraphic velocity, and time of travel.

The Melchizedek receivers returned from Jerusem seventy days after the default of Adam and Eve (844A); since the Melchizedek receivers travel by seraphic transport

(833B), this is another case of too-rapid seraphic travel. The Adamic couple left the garden shortly after the Melchizedeks arrived and were met on the third day out (no significance to this figure) by the arrival of seraphic transports who had come from Jerusem for certain of the Adamic offspring (844C). This seraphic journey from Jerusem, after the default of Adam and Eve, took a matter of days—not scores or hundreds of years—to complete (since the seraphim couldn't have begun the journey until the default, the reason for their trip)—a third instance of mysteriously enhanced seraphic travel.

Before the arrival of Adam and Eve on Urantia, in the times of the Planetary Prince, when the rebellion occurred 200,000 years ago, Van and the Loyalists awaited confirmation of their actions in defying the rebels, which came seven years later with the arrival of a Most High of Edentia with the emergency Melchizedeks (756A-757C) (who travel by seraphic transport—see above). This delay of seven years—not seven score or seven hundred—was primarily for the purpose of allowing each personality on Urantia affected by the rebellion to make up his mind on his position (757C). Note that the Most High was a Most High of Edentia, who, if he came to Urantia from Edentia, should have traveled for probably thousands of years, as stated above. (So few literal facts are available about the Vorondadek order of Sonship, which also includes the Most Highs, that it's of interest to note that this order of sonship—traveling with the enseraphimed Melchizedeks above—also relies on seraphim for transport.)

### Consistent contradiction

Events of similar significance occur elsewhere in The URANTIA Book, such as a Most High coming to the planet during Michael's bestowal here as Jesus of Nazareth. A stunning example of the consistency of the apparent contradiction in The URANTIA Book between the familiar formulas relating speed, distance, and time is the URANTIA Book narration that Solitary Messengers, who travel at incredible speeds (at least 841,621,642,000 miles per second) (261A), sometimes travel as temporary ambassadors from established local universes to newly inhabited local universes until regular ambassadors can arrive (260B). The reason given for this is that regular ambassadors, who travel by means of seraphic transport, could be required to travel for long periods of time to reach such far-distant local universes (260B). This ambassadorial outreach can span an entire superuniverse, not just the containing minor sector (260A). Since our superuniverse, Orvonton, is half-a-million light years across (250,000 light year radius) (359D-360A), it should require one-half million years for light to travel between two local universes at opposite ends of the superuniverse; the time required for enseraphimed ambassadors to make this same journey should be one-third of that, or one hundred sixty-six thousand years—one-sixth of a million years! In keeping with its consistent contradiction, The URANTIA Book refers to this maximum time as hundreds of years (260B).

The writers of The URANTIA Book, with its amazing consistency and their incredible intelligence, are undoubtedly aware of this apparent contradiction. They have coped in other areas with (then) impending advances in human knowledge by using wording which seemed innocuous before the new discovery, yet later was seen to contain previously unnoticed ambiguities allowing either the pre- or post-discovery interpretation. (The revelators are forbidden to anticipate the human discoveries of a thousand years) (1109B).

Continued on Page 14



12. Graves, p. 153.
13. Graves, p. 119.
14. Graves, e.g., p. 393.
15. Anakim: Race of Giants, e.g., Deut. 1-28; Joshua 11-21.
16. Bishop, p. 6.

**Some possible URANTIA Book linkages for further research**

Topic in article	Possible URANTIA Book Link
Migrating Serpents	- Andites (906D; 871-873; 868-899) Adamsonites (861-862; 895B)
Sumerian Serpents	- Andites (875)
Pre-Sumerian Nodites	- Pre-Sumerian Nodites (868D; 856-860)
Nephilim	- Nodites (856D)
Mary worship	- Mother Eve worship (895D)
Mary worship as worship of extraplanetary Goddess	- Mother Eve as extraplanetary person (895D)
Serpents as bringers of life	- The incarnating of the Dalamatia One Hundred (742D)

**Seraphic Velocity**

Continued from Page 13

**Something to learn**

**J**t would seem to me that there is a factor yet to be learned, in light of which this "brazen" contradiction will be most acceptable. Until then, the consistent contradiction is a part of the URANTIA Book landscape, as the Easter Island Statues are a part of the earth's archeological landscape: conspicuous, challenging—and not explained. (The Easter Island Statues—or rather the early people of this island and its use as an Andite religious and administrative center—do happen to be explained in The URANTIA Book) (873C).

The idea of a new factor first came to me from, again, Dan Massey, who, during a personal conversation, responded to one of my observations/questions about the problem of seraphic velocity with the view that perhaps things change in ways other than currently envisioned by science during travel involving speeds very near to—or in this case several times greater than—the speed of light. Perhaps time, or distance, change in ways other than the commonly envisioned time shift and length contraction of relativity. Einstein's Theory of Relativity is perhaps too often viewed as somehow "correct" and exempt from the fallibilities of humankind, never needing correction, further development, or interpretation.

The writers of The URANTIA Book have possibly left us a hint of the problem—and what is to come—with a little smile. In a discussion on the vulnerability of materialism, near the end of the book, they address the theory of relativity, humankind's most impressive monument to its greatness, as—dabblings with the faintly glimpsed findings of relativity (2078D).

The consistent contradiction doesn't seem to fit the category of statements presented in accordance with existing scientific knowledge which will later be proven wrong as scientific knowledge advances (1109C). It flatly defies present scientific knowledge—just as did other statements in The URANTIA Book with which science has later come to concur. It will be interesting to see what new findings will develop in science to show once again that The URANTIA Book was right.

**STORY OF THE FALL**

Continued from Page 5



The struggle, in stone

Caligastia might have ordered his proclamation of absolute sovereignty on Urantia, which was given at the outbreak of the rebellion, committed to stone—or, more likely, clay—that others might read it. Would it not be a significant find to unearth the Caligastia proclamation tablets? Indeed it would.<sup>20</sup>

Similarly, Van could have had his own protest inscribed into clay and circulated abroad. Any of these tablets would be a treasure. If these tablets were created and circulated, it would have been during the seven years of waiting.<sup>21</sup>

A few miles east of Dalamatia is the site where the forty loyal ex-members of the Prince's staff, with their modified human associates and others, hid out for the crucial seven years until the confirmation of their actions, when a Most High of Edentia arrived with the Melchizedek Receivers.<sup>22</sup> It's doubtful that the location of that first haven will ever be found, for it had no walls to mark its location.<sup>23</sup> One possibility, which could yet allow searchers to pinpoint that location of Van during the seven years, would be the discovery of a site holding a large number of the Van tablets of protest against the Caligastia rule—if they exist. That would have been the site from which Van would have issued his protest tablets to the surrounding peoples, if he did so.

Some of the Blue men/Andonite master sculptors mentioned earlier may have been engaged to render likenesses of Van, Amadon and the other heroes of the rebellion. If so, statues of Van and the loyalist heroes could lie buried at a site a few miles east of Dalamatia, perhaps situated near certain tablets of protest. After all, that WAS the main moral to come from the early chapter of the rebellion: that mere mortals can remain loyal even when their superiors do not. Surely such a thing would have been memorialized on Urantia, during that seven years of waiting . . . especially since it was not then clear that things would work out well at all.

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URANTIA Foundation, The URANTIA Book, Publ. by URANTIA Foundation, Chicago, IL, 1955.

Geoffrey Bibby, Looking for Dilmun, Alfred A. Knopf, New York, 1969.

**Footnotes:**

1. UB, 744B; 856C. 2. UB, 750B. 3. UB, 750B. 4. UB, 750. 5. UB, 748D. 6. UB, 748D. 7. UB, 746D. 8. UB, 751D. 9. UB, 746B; 831A; 590B; 521A. 10. UB, 746B. 11. UB, 751D. 12. UB, 746D. 13. Bibby, p. 181. 14. UB, 747A. 15. UB, 747B-C. 16. UB, 748A. 17. UB, 748A. 18. UB, 748B. 19. UB, 748C. 20. UB, 755. 21. UB, 756. 22. UB, 756-7. 23. UB, 756.



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