

frequency possible in our superuniverse, according to the authors of The Urantia Book. Visible light, the authors tell us, is 46 octaves above the lowest frequency in the universe, so the wavelength of light is near the center of the 100 octaves of wave energy.

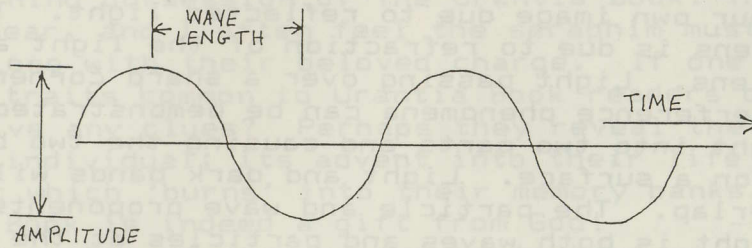


FIGURE 1. Amplitude and Wavelength of Light

The Urantia Book Concept of Light

The authors of The Urantia Book say that light appears to have the characteristics of both particles and of waves, but that this is only an illusion. In Paper 41, the archangel-author tells us the particles of light "...traverse space like a fusillade." Pg. 461B. A fusillade, by the way, is "a number of shots...fired in rapid succession," according to Webster's New Collegiate Dictionary. The Mighty Messenger author of Paper 42 informs us, "Light and all other forms of recognizable energy manifestations consist of a succession of definite energy particles which proceed in direct lines..." Pg 477D. The Mighty Messenger author explains that the wave appearance "is due to the resistance of the undifferentiated force blanket of all space....and to the intergravity tension of the associated aggregations of matter. The spacing of the particle -intervals of matter, together with the initial velocity of the energy beams, establishes the undulatory appearance of many forms of energy-matter." This author then simplifies the explanation by telling us, "The excitation of the content of space produces a wavelike reaction to the passage of rapidly moving particles of matter, just as the passage of a ship through water initiates waves of varying amplitude and interval." Pg 476A. The archangel-author of paper 41 also attempts to explain the apparently dual nature of light: We are informed, "...solar light emanations appear to execute certain wavy phenomena as well as to be chopped up into infinitesimal portions of definite length and weight." But perhaps it's more than appearance, because the author goes on to say, "And, practically considered, that is exactly what happens." It's odd that the archangel tells us that the light appears to be "chopped up into infinitesimal portions..." when the same author had already referred to light as particles. Perhaps we are being told that the streams of particles seem to be cut up into individual packets of particles. Now that everything is perfectly clear....

Scientific Evidence for The Dual Nature of Light

In 1905, Einstein showed that the photoelectric effect demands a light particle explanation. The photoelectric effect consists in the transfer of energy from a photon to an electron when light strikes a surface; this causes the electron to be ejected from the surface. The Compton effect also requires that light consists of particles to be

person may have never read the book; its possession seems to be the issue of interest. The second question normally brings a twinkle to the eye of its recipient and they laugh, or take a deep breath, and go into intimate detail of the event, and often the prior years leading up to their gaining possession of The Urantia Book. The stories are a delight to hear, and I often feel the seraphim must chuckling as they reminisce along with their beloved charge. If one was to do an analysis of traits common to Urantia Book readers do these two questions give any clues? Perhaps they reveal the importance of the book to the individual; its advent into their life is an experience of great import which 'burns' into their memory banks. To most readers, The Urantia Book is indeed a gift from God!

A goodly number of readers appear to have gone through an intense period of seeking prior to 'finding' The Urantia Book. Others report that they were blissfully content with their lives before the book came into their clutches. One trait does reveal itself and that is sincerity and awareness that the book contains truth. On the subject of truth, there are quite marked sex differences. Males, although stating that they have no doubt that the book is revelation, are prone to be overjoyed at discovery of snippets of information (mostly scientific) which confirm the truths within The Urantia Book, whilst women look quite bored, stating that they never had a doubt.

From all walks of life, and all levels of education, Urantia readers reveal another trait in common and that is intelligence. (An interesting phenomenon appears to be that those with lesser education have a propensity to glean more practical benefit from the book. Perhaps they 'feel' its contents, whereas the more educated believe it is essential to 'digest' them). And every reader of the book will avow that they are a thinker! And here is the rub!

"Thinking man has always feared to be held by a religion. When a strong and moving religion threatens to dominate him, he invariably tries to rationalize, traditionalize, and institutionalize it, thereby hoping to gain control of it. By such procedure, even a revealed religion [i.e., The Urantia Book], becomes man-made and man-dominated. Modern men and women of intelligence evade the religion of Jesus because of their fears of what it will do to them--and with them. And all such fears are well founded. The religion of Jesus does, indeed, dominate and transform its believers, demanding that men dedicate their lives to seeking for a knowledge of the will of the Father in heaven and requiring that the energies of living be consecrated to the unselfish service of the brotherhood of man." (Pg. 2083).

In another part of the book it states that the problem with us folks is that there are not too many real thinkers, so being a thinker is a problem, being a real thinker is not! A real thinker is defined as one who "spiritually develop(s) and discipline(s) your (their) minds to the point of favorable liaison with the divine Adjusters." (Pg. 1213). Conversely, a mere thinker is best defined by giving examples of that category. Judas was a thinker, Lucifer was a thinker. Both spent an inordinate time thinking, but neither were 'real' thinkers. Should any of us choose to cling to the trait of thinker, without prefacing it with 'real', it is highly probable that we will stagnate in the world of our beliefs and values, unhappy and frustrated that others do not share them, thus causing ourselves such much needless anguish.

Whatever we deem to be our current rating on the 'thinker' - 'real thinker' continuum - every reader strives to improve their score by developing better communion with their Thought Adjuster. Some feel a

sense of failure because, despite their intense and time consuming efforts, this has not overtly occurred. Many of those who express disappointment in their ability to establish better communication fail to recognize that: "The ear of the human mind is almost deaf to the spiritual pleas which the Adjuster translates from the manifold messages of the universal broadcasts of love proceeding from the Father of mercies. The Adjuster finds it almost impossible to register these inspiring spirit leadings in an animal mind so completely dominated by the chemical and electrical forces inherent in your physical natures." (Pg. 1213) They are also prone to misinterpret the word "communication" as meaning being heard by the human sense of hearing.

All readers are constantly questioning (whether they openly express this to others or exude the most sublime of overt confidence) 'how to do God's will'. Each reader will express a unique interpretation of this mandate which is quite natural, due to the fact that we are individuals with a creative partnership to develop with God. Some feel, after numerous readings, that they have gleaned a set of simple rules, a hierarchy of goals, as well as strategies to achieve the desirable state, failing to recognize that these rules may be their rules but it is highly unlikely that they will be applicable to another individual. Others become more confused and puzzled after several readings. This is a decidedly healthy reaction, for out of conflict and confusion will come growth in truth, understanding, patience and all the personality characteristics which make up the phenomenon - "spiritual progress".

Every reader knows full well what they are to strive for - doing God's will. They know that the way to do this is to be like Jesus. They know that Jesus' message was the fatherhood of God and the Brotherhood of Man; and they know that Jesus' one commandment to those who would follow him is to love one another as he loves us.

The problem comes in interpretation and everyday application, for in the simple mandates of Jesus' teachings and message are lifetimes of struggle, disappointment and painful growth!

First reading of the book normally has its possessor feeling inspired - the universe is revealed! Further readings sober the student to the fact that possession of the book does not in any way automatically endow its owner with divine inspiration. This spiritual growth is a difficult process! Like Jesus, we have to look carefully at our cultural values and commonly accepted beliefs. We have to discard those which hamper our growth in a manner which causes minimal disturbance to our loved ones. This, at times, might necessitate compromise, as it did with Jesus.

Next, we have to decide in what manner we will express our 'religion' in the material world, what role we should and can play. Jesus had to do this. He received no divine inspiration. Having gleaned that he was a man of promise he then had to pour through the scriptures to figure out who was promised and if he could be this person. And so we pour through our scriptures - The Urantia Book!

The Urantia Book is a difficult book! It is expressed in the most exquisite English and it is apparent that the revelators took great pains in the precise use of language - so precise that it is impossible to interpret in some instances, and impossible to misinterpret in others. Take for example Jesus' teaching of the Fatherhood of God and the brotherhood of man in practical application.

Fatherhood of God

All readers believe in God and acknowledge that they are blessed with a deeper understanding of God's relationship to the individual through the concept of the Thought Adjuster. We are requested to develop, and as stated before, all desire to develop our relationship with God through the only way possible to us - better communion with our indwelling monitor. Numerous practical tips are given, one of which is: "Trust all matters of mind beyond the dead level of consciousness to the custody of the Adjusters. In due time, if not in this world then on the mansion worlds, they will give good account of their stewardship, and eventually will they bring forth those meanings and values intrusted to their care and keeping. They will resurrect every worthy treasure of the mortal mind if you survive." (1207)

In stumbling over this passage we sigh with gratitude and firmly promise to do so. What a blessed relief to discover that better communication/communion is simply a process of leaving it all to our Thought adjuster with the exception of our "dead level of consciousness". But what bit is this? What part of our consciousness is dead? The consciousness of which we are aware, the part through which we make decisions? But are not decisions creative? Which bit is it that we are supposed to handle?

Gosh, Jesus would have been an expert at trusting all matters of mind to his Thought Adjuster, and yet he had to go thinking up the mountains for forty days at a time. So he had to really exercise his dead level of consciousness, whatever that part might be, and with him on the mountains it was the decision making part. I suspect that I have not got the thinking capacity that Jesus had. I would have forgotten why I went up the mountain by lunchtime the first day!

We all understand the words - 'dead', 'level', 'consciousness'. Combine them and we are talking about a phenomenon unknown to us, or perhaps a supposition on our part.

Brotherhood of Man

We all dedicatedly pray for this day, and some of us readers strive to play our part in its eventuation. But how? What should we do? We are given a wealth of practical advice in how to contribute, such as: "Love is infectious, and when human devotion is intelligent and wise, love is more catching than hate. But only genuine and unselfish love is truly contagious. If each mortal could only become a focus of dynamic affection, this benign virus of love would soon pervade the sentimental emotion-stream of humanity to such an extent that all civilization would be encompassed by love, and that would be the realization of the brotherhood of man." (1098)

Ignoring the philosophical and spiritual nightmare associated with the word symbol 'love', the process whereby brotherhood of man comes into existence is through the pervasion of love into the "sentimental emotion-stream of humanity." We can define the words 'sentimental', 'emotion', 'stream', 'humanity', combine them as the revelators do and we are talking of a 'stream' which is an enigma!

And so the major problem for each reader develops. The living of Jesus' message is clearly and precisely spelt out in The Urantia Book on a step by step "How to Spiritualize yourself" basis. We all know this - the ring of truth tells us - but we cannot understand the language, we cannot crack the code, and we are prone to apply the

The charismatic Christian movement apparently started with the Pentecostal Church in the United States. Taking their authority from the New Testament account of the Apostles' actions at the time of Pentecost, the Charismatics practice speaking in tongues, interpreting tongues, prophesying, spiritual healing and several other gifts. The gifts are supposed to be received when a person receives the baptism of the Holy Spirit, as the Apostles did at Pentecost according to the book of Acts, verse 25 of the Bible. After this baptism, the Biblical account tells us, they spoke in "other tongues as the spirit gave them utterance."

Several decades ago, the charismatic movement began to spread to the mainline Christian denominations, to the Catholic church, and to even conservative churches like the Southern Baptist church. The movement created consternation wherever it first appeared, especially in the Baptist church. Some churches became very polarized and threatened to split over the issue.

We knew nothing about the charismatics when we first joined this particular Methodist church. When I first learned about the charismatics unusual rituals, I was inclined to write them off as people who were strange and emotionally unstable. But as I began to work with them in the church, I began to discover that they were people with enthusiasm, sincerity, love and a strong faith. They were willing workers in this church. The liberals, moderates and Charismatic Christians learned to work together for the good of the church. The enthusiasm of the Charismatics injected a new vitality into the life of the church. If there was a problem, it was the uncompromising fundamentalism of the Charismatics. They did not usually try to impose their theology on other adults, but we did not always feel comfortable with the tenor of the Sunday morning services. Furthermore, they were active in the Sunday School program, and did not hesitate to teach their fundamental views to the children. Eventually we thought it better to seek a more liberal church. But I was grateful to have worked with these folks so I could have an insight into their culture.

You don't hear much about the charismatics these days. They have formed a few all-charismatic churches but in general they remain integrated into traditional Christian congregations. They have apparently finally been accepted as a legitimate variation within the Christian community.

My experience with the charismatics leads me to believe that after a time the channelers will be accepted as a different but legitimate part of the Urantia community. We may not agree with each other's ideas, but we can work together to promote the ideas and values expressed in The Urantia Book. As the authors tell us, "Some day religionists will get together and actually effect cooperation on the basis of unity of ideals and purposes rather than attempting to do so on the basis of psychological opinions and theological beliefs.... Since true religion is a matter of personal spiritual experience, it is inevitable that each individual religionist must have his own and personal interpretation of the realization of that spiritual experience." Pg 1091B. It will be a great loss if we can't work together in this spirit.

