



Journal of The Brotherhood of Man Library, an Information, Telecommunication and Lending Service Resource for Students of The URANTIA Book.

An Important Announcement

We are thrilled to announce that Dick Bain, the editor of Cosmic Reflections, has agreed to join our editorial panel and, in addition, to amalgamate his newsletter with Innerface International. Predominantly, Cosmic Reflections has concentrated on aiding students of *The Urantia Book* to gain a deeper understanding of the revelatory purpose of the science and cosmology components of the book.

Limitations of Revelation

It is often difficult for readers of the science component of the book to comprehend the revelatory restrictions, simply because these restrictions are not spelled out until more than half-way through the book—and then in a paper called 'The Real Nature of Religion' which comes long after most of the cosmology has been presented. Consequently there is a great divergence of opinion among readers concerning the authoritative nature of material that can be categorized as auto-revelation, divine revelation, or material definitely declared to be "not inspired."

On page 1109 they inform us that, "*Mankind should understand that we who participate in the revelation of truth are very rigorously limited by the instructions of our superiors. We are not at liberty to anticipate the scientific discoveries of a thousand years.... We full well know that, while the historic facts and religious truths of this series of revelatory presentations will stand on the records of the ages to come, within a few short years many of our statements regarding the physical sciences will stand in need of revision in consequence of additional scientific developments and new discoveries.... Let it be made clear that revelations are not necessarily inspired. The cosmology of these revelations is not inspired. It is limited by our permission for the co-ordination and sorting of present-day knowledge.*"

In order to shed a little light on this topic, we have made the purpose, and the limitations, of revelation a main theme in this issue of Innerface. We realize that we have not covered every viewpoint, nevertheless we do hope that these contributions will be helpful.

In this issue...

An Important Announcement	1
The Human Brain versus the Computer	1
<i>The Urantia Book</i> . Turn on; Turn off.	2
The Purpose and Limitations of the Fifth Epochal Revelation	5
On the Revelatory status of <i>The Urantia Book</i>	7
Beethoven's Song of Joy	10
On Faith	11
Cosmic Reflections: Quantum Theory, The Urantia Book, and the Absolutes.	12

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A Second Important Announcement. Human Brain versus Computer

Don't worry, even a decade or two from now you'll still be able to pat the latest and biggest computers and whisper, "You poor dumb beast." The most powerful computer on the planet is your brain and that is not going to change. Even the computer memories of the early 21st century will have no more than 10^9 transistors (10 billion). Your brain contains around 10^{11} neurons. Each neuron contains approximately a thousand dendrites thus allowing some 10^{14} interconnections to other neurones and, at the speed with which biological membranes function,

around 10^{16} interconnections per second. This is around a billion times greater than the most powerful network computers now built. The entire world telephone system—the most complex machine on the planet—carries only 10^{11} calls per year. Whatever anyone tells you, computers are not going to start matching human intelligence any time soon—neither will they match us in stupidity—a sobering thought.

New Scientist Supplement, October 1994.

The Urantia Book

Why are some people turned off it and others love it?

Ann Bendall, Nambour, Qld.

What a delight it would be for our Thought Adjuster if we were open-minded when we first pick up *The Urantia Book*, but the reality is that very few of us are! We will read the book through our perceptual filtering system which will translate its contents to accord with our current ideas of truth and reality.

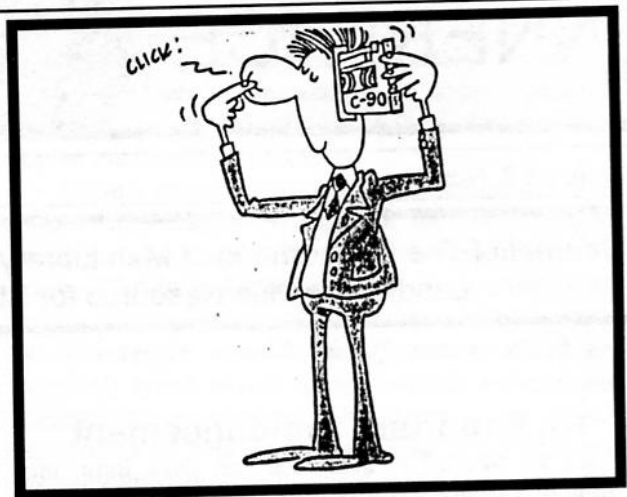
The Urantia Book can be a revelation, it is mind-expanding, and can be decidedly disconcerting. We might discard a goodly number of our values and beliefs as a consequence of first reading. We might also read what we want to see. And even if we do change some of our values, beliefs and attitudes, behaviours of long standing are hard to change.

We will come to the book with our religious history and beliefs. This history began in childhood with the advent of our Thought Adjuster whose arrival was dependent upon our beginning to learn that it is "more blessed to give than to receive." (1131). And by the time our Thought Adjuster arrives we have developed a "strong and well-unified egoistic nature." (1131). We have very clear and simple ideas about life, others, and ourselves in relation to life and others.

As we mentally develop throughout childhood these ideas expand and we learn all the socialization rules of our culture. In one culture these might include a sense of achievement in shooting as many 'infidels' as

Truth never yet fell dead in the streets; it has such affinity with the soul of man, the seed however broadcast will catch somewhere and produce its hundred fold.

Theodore Parker, *A Discourse of Matters Pertaining to Religion*



possible; in another culture, the rule might be to ignore 'infidels.'

Perhaps we have been blessed in being reared in a religious environment which placed more emphasis on heaven than hell, as a result of which "the mind of the normal child moves positively, in the emergence of religious consciousness, toward moral righteousness and social ministry, rather than negatively, away from sin and guilt." (1131) In this instance, *The Urantia Book* will be much less of a culture shock than for those of us reared in the opposite environment.

With adolescence and the extended mental capacity for abstract thinking, we begin to look at the values and beliefs of our parents and society, and start to ask why? There is now the mental capacity, but not necessarily the desire, to question all that has been held out to us as fact and reality. Adolescence is a wonderful period in which not only is there now developed the mental capacity to question but physical development has kept apace the mental and we can actually enforce our will, our wishes, as well as being able to reject the will and wishes of others.

Now if we were good, loving little children who were taught to be considerate of others, to conform to their wishes, this period of life will cause minimal stress for those around us. However it will cause us distress, for deep down we know that "The self has rights as well as one's neighbors. Neither has exclusive claims upon the attention and service of the individual." (1134). If we resolve our values dilemma by placing consideration for others above our 'higher truth' we normally decide not to think or question. Jesus was not such a 'good' child:

"OF ALL Jesus' earth-life experiences, the fourteenth and fifteenth years were the most crucial. These two years, after he began to be self-conscious of divinity and destiny, and before he achieved a large measure of communication with his indwelling Adjuster, were the most trying of his eventful life on Urantia. It is this period of two years which should be called the great test, the real temptation. No human

youth, in passing through the early confusions and adjustment problems of adolescence, ever experienced a more crucial testing than that which Jesus passed through during his transition from childhood to young manhood." (1386)

Time passes and maturity and independence march into our life and then the fun begins as we are forced to recognize that we are responsible for ourselves. The day arrives, with most of us, when we really start to question as to what this life is all about. The clock is flying around, and as we look behind we ask; "Where did it go? What have I done?"

We yearn to know God better. We do not get the same thrill in attending church services. We feel that we are going along through life on someone else's philosophy which, with minimal introspection, is full of holes. And then we are told of *The Urantia Book*.

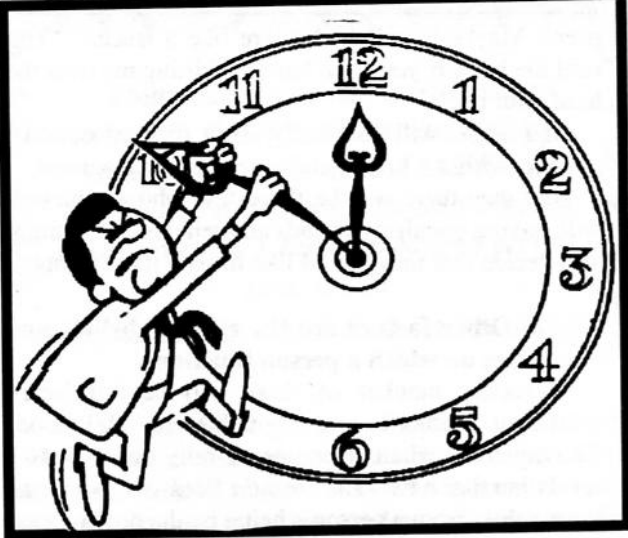
We will approach the reading of the book with our religious and personal history, with a set of values and beliefs, some of which we are questioning, some of which we are not, and have consciously or unconsciously decided are beyond question. We can declare that we are 'open-minded', the reality is we are not. For example, a dedicated religionist who is dissatisfied with her church might pick up *The Urantia Book*. However if she has been heavily indoctrinated with the story that the Bible is the sealed work of God, His final say on paper; if she is very confused as to what the concept 'sin' is, and believes that she must always be wary when she is having a good time because it might be the serpent/apple phenomenon—then she will experience a great deal of inner turmoil in being a possessor of *The Urantia Book*.

And should she be prepared to revamp her beliefs to be more in accordance with *The Urantia Book* she will cause extreme distress to those friends of her prior beliefs

For those who have dabbled in the psychic, *The Urantia Book* (but not necessarily its contents) will be automatically embraced. After all, it is not written by humans! People with such beliefs often need excitement and mystery, as well as the feeling of being special and different. They regard their human life as too dull and monotonous. Therefore the contents of the book will be processed through their perceptual filter so as to attribute every happening in their day to a midwayer, finaliter or teacher son.

For those seeking truth, they have only to open the pages. Some will start at the fourth section to see if the portrayed image of Jesus is offensive to their Christian beliefs, others will start at Part 1 and be enthralled at the beauty and TRUTH of the description of God.

Others who feel estranged from their loved ones, due to their feeling different (a correct and natural emotion for, indeed, everyone is different from everyone else), might simply look up a concordex,



read about fusion candidates, and immediately increase their fire insurance on house and contents in love and consideration for their shortly-to-be-parted-from loved ones.

What will decide the pathway for the new reader?

• **1. The environment is one factor.**

Not too many people are as strong as Jesus and prepared to forsake family, home and friends as he was and did.

Assuming the reader dedicatedly tries to read and understand some of the contents of *The Urantia Book*, then they are going to feel estranged from their old religious buddies. Having *The Urantia Book* makes people lonely. They have a new language and new concepts of life. *The Urantia Book* is seen as the panacea for all ills. They start to talk to those close to them, trying to share the 'good news' or win converts. It is all well-intentioned but can reek havoc in their social world. Tactlessly they go to their church and attempt education of those who do not want education. They become estranged. Everyone starts to comment on how different/peculiar they are. The pull of the statistical mean occurs—evolution—where revelation is forced to accommodate to the level of the current environment.

The Urantia Book teaches us wisdom and understanding of others who might not want us to be wise and understanding—simply obliging and conforming.

Some will resolve the environmental pressure to conform by quietly hiding *The Urantia Book*, treating it like stolen fruit, pulling it out when their loved ones are not around.

Others might be forced to have a ceremonial burning at the stake.

Other readers, perhaps with a higher level of self esteem, may have a little more courage and determination and be able to effect acceptance by their

peers. Maybe it will look more like a truce: "You read the book if you wish but stop hitting me over the head with it".

And others will go quietly about their educational pursuits within a loving and accepting environment.

And then there will be those few who are blessed with having enquiring friends and relatives who might also decide that they would like to read its contents.

- **2. Other factors are the existing beliefs and values on which a person functions.**

A goodly number of these will be introjected (absorbed without any thought) in childhood. Consequently when it comes to religious beliefs—revelation that it be—*The Urantia Book* will not purge these values from a person's being by the pure process of its possession. As in the example given above, if a person was reared in an environment where the Bible was God's last word to mankind, then this belief will insidiously cause a lot of stress for the reader. Deep down they will question, "what if"? Could this be the work of the devil, or did God change His mind and decide to write another 2097 pages?

Friends ask how it came to be and they try to explain it was not automatic or inspired writing like all the nasty things that are talked about in relation to the occult. It was, well...?!!

- **3. And then *The Urantia Book* supplies no rules or regulations.**

All other religions, including the one to which the individual currently belongs, are neat and tidy. There is an in-group and an out-group. There are rules and rituals. Really it is not too much of a hassle being a Christian, just do what everybody else does or what you think they do.

Where are the rules in *The Urantia Book*? What is one supposed to be or do?

It is all so nebulous—doing God's will, loving others as God loves us as exemplified by Jesus—it literally requires thought and effort every minute of the day. Actually it looks like a full time job! But worse, still it is a solitary path. You have to do it by yourself (if you exclude God, Jesus, the seraphim and the rest of the celestial gang.)

*All I have seen
teaches me to trust
the Creator for
all I have not seen.*

Ralph Waldo Emerson

*The world wants to be deceived.
The truth is too complex and
frightening; the taste for truth is an
acquired
taste that few acquire.*

Walter Kaufmann, *I and Thou: A Prologue*

- **4. Perhaps you are more partial to Moses' God than Jesus' God**

Some people have a need for a 'lesser God' than the God of Jesus. They might need judgment day, hell and "the devil made me do it" to explain the ways of this planet, the behaviour of themselves, and the workings of universal justice. Let's face it, hell is an effective way to ensure a fitting future for the Hitler's of this world. It is just and fair!

The 'lesser God' helps individuals to ignore acceptance of responsibility for their actions, as well as to come to grips with their own imperfection. The rub of Moses' God is that if it was not the devil who made you do it, then it was a sin and you are one day to join Hitler. Hence the need for an active-in-mankind's-affairs devil.

Although not exhaustive, the above are the major reasons as to why one person will embrace *The Urantia Book*, another reject it, and a third accept it alongside contradictory beliefs. The human being is neither rational nor irrational but has a decided leaning towards arationality!

Assuming the new reader has high self esteem, determination, courage, support and/or acceptance, the next major step they take is when they decide to stop reading and start studying. Then the real pain comes in the discarding of redundant values and beliefs, myths and misperceptions many of which have been such a comfort and solace!

We must be prepared to look at the stories we tell ourselves and call our factual life experiences to date. If we can acknowledge that there might be a different interpretation from the one we currently hold, then we can allow our Thought Adjuster to tell us the true story—which will be much more beautiful than our myth, for now it will be rich in self-understanding.

The student's pathway becomes a faith adventure whereby we have the courage to make our decisions, discard out-dated values and beliefs, and change our attitudes and behaviours—with the utmost of confidence that we will be guided and supported by the God-spirit within and by Jesus' Spirit of Truth.

The Purpose and Limitations of the 5th Epochal Revelation.

On arriving on Urantia for the 3rd Epochal Revelation, its purveyor announced, "I am Melchizedek, priest of El Elyon, the Most High, the one and only God." His mandate—to keep alive the truth of the one God and prepare the way for the bestowal of Michael. (1018)

The purpose of the 4th Epochal Revelation is given to us in many places in *The Urantia Book* (1635, 1675) the supreme purpose being, "never lose sight of the fact that the supreme spiritual purpose of the Michael bestowal was to enhance the revelation of God." (1331)

We are left in no doubt on how this is to be accomplished, "The nature of God can best be understood by the revelation of the Father which Michael of Nebadon unfolded in his manifold teachings and in his superb mortal life in the flesh." (33)

No matter how effective we think the 4th Epochal Revelation may have been, the fact remains that the record available to us in the New Testament is both meagre and flawed. According to a recent study of the three synoptic gospels and the gospel of Thomas, it is doubtful if more than about fifteen percent of the material attributed to Jesus is his actual word—an amount that would be contained in less than ten pages of *The Urantia Book*. In contrast, the book devotes almost one third of its 2000 pages to the life and teachings of Jesus. Several hundred more pages provide further information that enhances the revelation of the Father. It requires no great feat of logic to postulate that a major purpose of *The Urantia Book* is to complete the missions of the 3rd and 4th Epochal Revelations.

We will so shortly begin the bold proclamation of a new religion...that makes its chief appeal to the spirit of my Father which resides in the mind of man; a religion which shall derive its authority from the fruits of its acceptance that will so certainly appear in the personal experience of all who really and truly become believers in the truths of this higher spiritual communion. (1729)

Your mission to the world...shall consist in the life which you will live among men—the actual and living experience of loving men and serving them, even as I have loved and served you. (2043)

All the successful generals of history were keenly aware that to choose a wrong strategy or to divert from the primary aim of a mission is likely to abort its main purpose. So one thing we readers must decide for ourselves is how we, as individuals, might figure in fulfilling the main purpose of the book.

At Pentecost, the mission of spreading Jesus' teachings about the Father was bestowed upon a handful of his followers. During the next fifty years they were so successful that the mighty Roman Empire actually felt itself threatened by this ragtail band of Jesus' disciples. Few of them were literate. In any case, they had no written records of the life or teachings of Jesus. How then did they accomplish their task? Perhaps the secret is contained in one of the earliest recorded remarks about them, "See these Christians, how they love one another!"

To what strategy did the early Christians owe their success? At the last supper, Jesus gave his apostles a new commandment: "Love one another as I have loved you. And by this will all men know that you are my disciples." (1944) Jesus elaborated on this instruction in his farewell discourse—summed briefly as: "Herein is the Father glorified: that the vine has many living branches, and that every branch bears much fruit. And when the world sees these fruit-bearing branches—my friends who love one another, even as I have loved them—all men will know that you are truly my disciples." (1945) Essentially Jesus told his followers that the message to be spread was his revelation of the nature of the Father and that it would be in and by their lives that this would be achieved.

One of the main hindrances to the spreading of the message of the 3rd and 4th Epochal Revelations was attitudinal. A false strategy lies in the concept that it is a static codification of teachings that needs to be spread rather than the living truth about the nature of God. No matter how long we have been readers of the book, no matter how many times we have read its content, no matter how well we can quote from the book, if people do not perceive that our lives and our purpose in living has been radically changed from our old ways to the new and singular purpose of displaying God's love in our own lives, then the book tells us that we are as

useless branches on the living vine, fit only for pruning. (2054)

There are many different ways that we might perceive the role *The Urantia Book* should have in the task "of changing the relation of man to God that constitutes the mission of the Son of Man on earth." (1675). One is that the book, by itself, will do the work. Forty years of experience indicates that this will not be so. So what alternatives are there?

When we first get the book, since its source is from extra-terrestrial beings, many of us soon embrace it as totally divine revelation. And just as the Bible, the Koran, and other 'holy' books have been endowed with divine authority by their adherents, so has the divine dictation theory been applied to *The Urantia Book* in varying degree. That it is revelatory, most readers agree. That it is totally revelatory, the book itself denies. The book contains a considerable amount of what it calls cosmology and it tells us that statements with reference to cosmology are never inspired, with the consequence that the discovery of error therein may lead to the discarding of genuine religious truth. (1109)

Human history demonstrates that fundamentalist attitudes will inevitably develop about any book taken to be divinely authoritarian. It is indeed unfortunate that so many mortals feel the need for total certainty, a creed to believe without question, a set of rules to follow rigorously. Jesus described such people as: "those timid, fearful, and hesitant individuals who will prefer thus to secure their religious consolations, even though, in so casting their lot with the religions of authority, they compromise the sovereignty of

When I was young and free and my imagination had no limits, I dreamed of changing the world. As I grew older and wiser, I discovered the world would not change, so I shortened my sights somewhat and decided to change only my country.

But it, too, seemed immovable.

As I grew into my twilight years, in one last desperate attempt, I settled for changing only my family, those closest to me, but alas, they would have none of it.

And now as I lie on my deathbed, I suddenly realize: If I had only changed myself first, then by example I would have changed my family.

From their inspiration and encouragement, I would have been able to better my country and, who knows, I may have even changed the world.

On the tomb of a bishop (1100 AD) Westminster Abbey.

The fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace. If professed believers bear not these fruits of the divine spirit in their lives, they are dead; the Spirit of Truth is not in them; they are useless branches on the living vine, and they will soon be taken away. My Father requires of the children of faith that they bear much spirit fruit. If, therefore, you are not fruitful, he will dig about your roots and cut away your unfruitful branches. (2054)

personality, debase the dignity of self-respect, and utterly surrender the right to participate in that most thrilling and inspiring of all possible human experiences." (1729)

The Urantia Book teaches us that: "Uncertainty with security is the essence of the Paradise adventure—uncertainty in time and in mind, uncertainty as to the events of the unfolding Paradise ascent; security in spirit and in eternity, security in the unqualified trust of the creature son in the divine compassion and infinite love of the Universal Father; uncertainty as an inexperienced citizen of the universe; security as an ascending son in the universe mansions of an all-powerful, all-wise, and all-loving Father." (1223)

Throughout his public ministry, Jesus concentrated upon using the best of the Jewish Scriptures, as well as his own original parables. Virtually his whole teaching is contained within this material—and is completely encapsulated within the gospels. Hence the churches do not really need a new book, they need clarification of the message they already have.

In addition, the mainstream churches are not yet prepared for any new book that is presented as a divine revelation. However, the minds of hundreds of millions of individuals among church congregations are ready for the message of Jesus concerning the nature of the Father.

Jesus said: first introduce men to God as their Father. (1592) In part, Christianity has done that. The next step is enlightenment that they are, in reality, sons of God. Only then is it the time to impart instruction having to do with the progressive

advancement of the soul within the divine kingdom—a subject that is a revelatory component of the first three parts of *The Urantia Book*. But this last step is only to be taken when the first two have been completed, and even then, only in response to an inquiry. (1592)

Most of the important misinterpretations of the 4th Epochal Revelation are incompatible with the concept of a gracious, compassionate God whose mercy and love transcends his righteousness as a judge. This concept contains an automatic self-correcting mechanism for virtually all possible error of interpretation.

Jesus told us, “How often have I told you to labor only to put something into these hungry souls? Lead men into the kingdom, and the great and living truths of the kingdom will presently drive out all serious error.” (1592)

Starting from a mere handful, in less than one hundred years, the early Christians radically altered the Roman Empire with the message that Jesus loves us. Their method was simply to live the message.

Since *The Urantia Book* was released to the general public, maybe there have been about ten thousand readers who have made a total commitment to the propagation of its message. So should we have adopted some similar strategy to the early Christians?

On the Revelatory Status of the Urantia Book.

Ken Glasziou, Maleny, Qld.

Some years ago I wrote an article for the Six-O-Six newsletter implying that the scientific content of *The Urantia Book* may contain errors. This statement brought an impassioned response categorically denying that the book could contain error and stating that in no circumstances would the revelators lie to us. The inclusion of a science content section in Innerface has stirred similar emotional responses, the most extreme being that whenever current science is in disagreement with *The Urantia Book*, it is science that is wrong and never the book.

I admit to having subscribed to a similar sentiment when I first accepted the book as a divinely authored revelation. Eventually I discovered so many examples of what I felt sure were errors that the demands of simple logic required me either to abandon my faith in the book as revelation or to delve more deeply into the nature of epochal revelation. If the book was not authored by celestial beings, what then are the alternatives? It contains in-depth coverage in many fields of human knowledge—cosmology, physics, chemistry, biochemistry, genetics, geology, anthropology, archaeology, psychology, biblical scholarship, and then some. It was written prior to the

“And you are all to proclaim this gospel of love and truth by the lives which you live in the flesh. You shall love one another with a new and startling affection, even as I have loved you. You will serve mankind with a new and amazing devotion, even as I have served you. And when men see you so love them, and when they behold how fervently you serve them, they will perceive that you have become faith-fellows of the kingdom of heaven, and they will follow after the Spirit of Truth which they see in your lives.” (2044)

age of computers, computerized data bases, and search and find programs. The amount of research required to write it would have been colossal. And then there was the ‘prophetic’ material I discovered in its pages—such as about neutrinos, supernovas, and neutron stars, the sub-atomic strong force, its statements on continental drift, the time of origin of the solar system—and, in our current Cosmic Reflections section, what might turn out to be a mind-blowing commentary about quantum physics.

It is dubious that a single individual could have written the Urantia Papers. In any case, style analysis indicates multiple authorship. Could a committee have written it, yet maintain both secrecy and the consistency displayed in its text? Taking all factors into consideration, I find the book entirely unique. In my experience, nothing else comes even close to it in terms of its quality and consistency. Hence I have concluded that human authorship is impossibly unlikely. My personal problem then becomes to make sense of its peculiarities. In part, what follows is a result of my delvings.

“To the time-space creature, all things must have a beginning save the ONE UNCAUSED—the primeval cause of causes. Therefore do we conceptualize this philosophic value-level as the I AM, at the same time instructing all creatures that the Eternal Son and the Infinite Spirit are co-eternal with the I AM; in other words there never was a time when the I AM was not the Father of the Son, and with him, of the Spirit.”

Most of us are content to distil the Foreword’s account of beginnings to something approximating the concept that the I AM escaped solitude by voluntarily occupying a self-created Paradise at the same time as becoming the Universal Father of the Eternal Son. Together, the Father and the Son created the God of

Action, the Infinite Spirit. Then, collaboratively, these three created Havona, its inhabitants and the rest of the administration required to put together the Grand and Master Universes. Finally they created ourselves.

In giving us such a time-dependent concept, the book unabashedly acknowledges that it is false, but that it is necessary to do so because our feeble, finite minds are incapable of comprehending the incomprehensible—a spaceless, timeless, infinity that is the dwelling place of likewise incomprehensible, eternal Gods. So did the Revelators lie to us? No, of course not, for they told us what they were going to do.

To fully appreciate the Fifth Epochal Revelation, we really do need to consider the horrific difficulties confronting the revelators in coping with our relatively primitive mental and spiritual capacities. Then there was the further difficulty imposed by the mandate under which they were authorised to work.

I have always thought it strange that the mandate to produce the book was not spelled out in some kind of preface. Surely that would have been the logical place for the Revelators to inform us about the limitations to what they were permitted to tell us. But this is not so—bits of the mandate are scattered throughout the pages of the book, with the part that concerns its science coming long after most of the science content has already been presented.

Another point that we need to note is that this revelation nowhere claims to be either a divine revelation, a divinely inspired revelation, or a product of divine dictation. It is given to us by a goodly number of celestial or superhuman beings ranging from the very high (Divine Counselors, Perfectors of Wisdom, Universal Censors, etc.) to mere midwayers and seraphim who, reputedly, are not all that far above our own lowly levels of intellect.

It is also worth noting that Part 1 of the book has been provided by the most senior group of authors, probably all of whom would have experienced the very presence of the Universal Father in Paradise. Yet these same beings are humble enough to use the words “I/we do not know/understand/comprehend...” at least 35 times in that first section of the Revelation!

The glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.

Isaiah, 40; 5

“*Truth, what is truth?*” is a phrase made infamous by Pontius Pilate during the trial of Jesus of Nazareth. In *The Urantia Book*, speaking to Nathaniel, Jesus says, “*Nothing which human nature has touched can be regarded as infallible. Through the mind of man, divine truth may indeed show forth, but always of relative purity and partial divinity. The creature may crave infallibility, but only the Creators possess it.*” (1768) Only the Creators possess infallibility!! None of the authors for the Urantia Papers were of Creator status! Hence we would indeed be foolish to expect an infallible revelation. The book also tells us:

“*Truth is inconcussible—forever exempt from all transient vicissitudes, albeit never dead and formal, always vibrant and adaptable—radiantly alive. But when truth becomes linked with fact, then both time and space condition its meanings and correlate its values. Such realities of truth wedded to fact become concepts and are accordingly relegated to the domain of relative cosmic realities.*” (1297)

None of the 5th Epochal Revelation claims to be infallible truth. We, the recipients, are on a journey of discovery. For us, truth is relative, progressive, experiential. There are grades of relativity for the truth in the book. Each of us is expected to discover his/her own truth. Undoubtedly, some of its truth comes close to being divine truth, may even be divine truth. But that discovery is personal and experiential.

“The religion that is afraid of science dishonors God and commits suicide.”

Ralph Waldo Emerson

At the very bottom of the gradation of relative truth is the science component of *The Urantia Book*. The revelators have told us so: “...within a few

short years many of our statements regarding the physical sciences will stand in need of revision in consequence of additional scientific developments and new discoveries....The cosmology of these revelations is not inspired. It is limited by our permission for the co-ordination and sorting of present day knowledge.” (1109) Only in special circumstances could the revelators go beyond the bounds of the knowledge of the mid-1930's. Important lost knowledge could be restored, and where there were vital gaps in otherwise earned knowledge, information could be supplied.

There are some other important statements that we should be aware of concerning the limitations to the 5th Epochal Revelation. One of them states that, “*we shall, in all our efforts to reveal truth and to co-ordinate essential knowledge, give preference to the highest existing human concepts pertaining to the subject to be presented.*” (16) For Part 1 of the book, “*more than one thousand human concepts representing the highest and most advanced planetary knowledge of spiritual values and universe meanings*” have been used. (17) For Part 4 of the book, the midwayer

responsible for preparing the narrative of the life and teachings of Jesus utilized thought gems and superior concepts assembled from "more than two thousand human beings who have lived on earth from the days of Jesus down to the time of inditing of these revelations, more correctly re-statements." (1343) Other sources were used only when the midwayer could testify that he had failed to find the required conceptual expression in purely human sources.

The mandate states, "Any cosmology presented as a part of revealed religion is destined to be outgrown in a very short time. Accordingly, future students of such a revelation are tempted to discard any element of genuine religious truth it may contain because they discover errors on the face of the associated cosmologies therein presented." (1109) What could be clearer? *The Urantia Book* contains a cosmology as a part of revealed religion. It does not exclude itself from the consequences of its own statement. In effect, it says, "expect to discover errors, but please do not throw out the baby with the bath water, do not discard the genuine religious truths contained herein."

Many of us have tended to ignore these statements and have read the book as if it was entirely derived from superhuman or celestial sources. Only in the last few years has there been any concerted effort to identify the human sources of *Urantia Book* material. Slowly it is becoming evident that the book's own statements regarding human sources are accurate. Much of its science and cosmology is directly derived from human sources available at the time of writing of the Papers—and often includes what are now thought to be the errors contained in that material. But how could it be otherwise? **Surely a version of mid-1930's speculative science and cosmology from which all error had been eliminated would have provided us with a very large mass of unearned knowledge, something specifically proscribed by the mandate.**

The Urantia Book contains revelation. Of that I am sure. It contains a vast amount of authentic, original religious truth just waiting for us to discover and make our own. It also contains a cosmology appropriate to the level of human knowledge in the 1930's. Hidden within that cosmology, there is prophetic information to discover that covers vital missing gaps in our knowledge. For me, **the fun in exploring the science content of the book has been to try to identify some of those prophetic segments.** Finding them has helped me in my personal search for truth, particularly during

**People rarely succeed at anything—
unless they have fun doing it.**
Inspirations, (Henderson)

"The existence of God can never be proved by scientific experiment or by the pure reason of logical deduction. God can be realized only in the realms of human experience.... 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." (24)

the early days of my puzzling about the book. At first it helped me to take the book seriously, then to persist in trying to understand it until, eventually, I learned to rely upon my Thought Adjuster and the Spirit of Truth to take charge of the truth in my life.

Recognition of the book's peculiarities raised many questions in my mind. Why was it written in this strange way when many of the problems so generated could easily have been avoided simply by not mentioning them? Was it really necessary to give us such near unbelievable information? Examples are the incredible passenger birds, every fourth child of Adamson and Ratta being born invisible, and the single couple that gave birth to red, orange, yellow, green, blue, and indigo children. In contrast, it also provides prophetic statements about neutrinos and neutron stars, continental drift, the age of the solar system, etc.

I do not pretend to have a complete answer to the riddle of *The Urantia Book*. For me, its prophetic material certainly tipped the scales in favor of accepting the book for what it claims to be. Perhaps it was written as it is so that any sincere truth seeker would inevitably find their own revelation somewhere within its pages. Perhaps those who are consciously or sub-consciously seeking their own 'cop-out' will also find what they seek. Perhaps also, this must be so because God has decreed that our free will is sacrosanct.

Though it be a puzzle, the existence of its riddles has only served to increase my reverence, awe, and respect for the book. As the years go by, more and more its revelatory religious and spiritual content becomes the hub about which my very being revolves. But it is not a book that is at the center of the hub. It is its simple gospel message, to wit: the revelation of Jesus that I am a child of a gracious, compassionate, and loving heavenly Father and the recipient of a progressive unfolding by my Thought Adjuster and the Spirit of the meaning of my existence—provided only that I voluntarily seek to know and do the Father's will.

Song of Joy

Whilst Western Society celebrates Christmas with rituals and symbolism consisting of tree worship, remembrance of the death of St Nicholas, and the birth of Mithra (for convenience, also being nominated as Jesus' birthday), the unchristianised land of Japan has decided to have its own 25th December celebration. And so this day is set aside for country wide renditions of Japan's 'second national anthem'—that part of Beethoven's ninth symphony known as "*Oh sing a song of joy.*"

The media reports that, throughout Japan, people cue for as long as two hours to hear local orchestras and choirs render their version of this magnificent melody sung in German. Apparently the song was first brought to Japan in 1916 and, since that time, it has steadily grown in favour with the Japanese to the extent that it is played at practically every public celebration. Now it is given its official day—25th December.

Oh sing a song of joy—the anthem of brotherhood of man! Whatever music is played on the day when Urantia reaches Light and Life, there is a strong possibility that, amongst it, there will be Beethoven's ninth symphony!



Hulton-Deutsch Collection

Ludwig Van Beethoven (1770-1827)

One of the greatest composers who ever lived, Beethoven's bold, rugged, and dramatic style made a complete break with the sophisticated elegance of his immediate predecessors (Mozart and Haydn).

Beethoven was born in Bonn, of Flemish ancestry, the son of a chorister in the service of the Archbishop-elect of Cologne.

Beethoven studied music from an early age, and

Song of Joy

*Come, sing a song of joy,
for peace shall come, my brother,
sing, sing a song of joy,
for men shall love each other.
That day will dawn just as sure
as hearts that are pure
are hearts set free.
No man must stand alone with
outstretched hands before him.
Reach out and take them in yours
with love that endures for
evermore, then sing a song of joy
for love and understanding.
One might voice that will bring
a sound that will ring for
evermore,
then sing a song of joy
for love and understanding.*

became deputy court organist at the age of fourteen. He went to Vienna to study under Mozart when he was seventeen but was forced to return home after a few months to help his family. Finally, he made his home in Vienna when he was twenty seven.

At the age of twenty nine he suffered the first blow in a tragedy which was to change the course of the remainder of his life—he began to go deaf. Perhaps subconsciously he realised that composition might be the only form of music making left to him, and he turned his talents steadily from the playing of the piano to writing music.

By 1815 Beethoven was so deaf that he was no longer able to play in public. By the age of forty four, he was totally unable to hear the storm of applause that greeted the first performance of his ninth symphony.

Main compositions: Opera, 'Fidelio'; 9 symphonies, 6 overtures, 5 piano concertos, 1 violin concerto, triple concerto for piano, violin and cello; incidental music; chamber music: 17 string quartets, 10 violin and piano sonatas, quintet, sextets, septet, and octet; piano solos: 32 sonatas, bagatelles, rondos; songs.

Reference

T. Rowland-Entwistle & J. Cooke, *Famous Composers*

On Faith

In his book "Understanding the Present," Bryan Appleyard states: "Faith! What does faith mean? Clearly it cannot mean being rationally persuaded of something. If we had reason for faith, then it would not be faith at all, it would be logic. Faith can only be unreasonable."

Appleyard's conclusion is logical enough. If the available evidence on which we formulate a decision is conclusive, then it is not a decision made in faith. Rather, it is one made from certitude. The element of doubt is essential to a faith decision. And if such a decision influences the way in which we live our lives, in effect we are saying that this is the way we choose to live, despite the risk that the conclusions on which we base our decisions may be false.

In many places, *The Urantia Book* stresses the importance of faith: "...salvation is by simple and sincere faith; The right to enter the kingdom is conditioned by faith; By faith recognize the indwelling spirit of God whose acceptance makes you a son of God; There is but one struggle... that is to fight the good fight of faith;... man is educated by fact, ennobled by wisdom, and saved—justified—by religious faith."

The Urantia Book itself confirms Appleyard's conclusion that belief in God, by faith, has to be an unreasonable act. It states, "The existence of God can never be proved by scientific experiment or by the pure reason of logical deduction. God can be realized only in the realms of human experience." (24)

What is this faith decision that we are expected to make? Essentially, it is a free-will decision to do as Jesus did—to always seek to do the Father's will. But if that is to be a faith decision there must be room for doubt, there cannot be certitude. Where must this doubt lie?. There may be clues in the following quote:

"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." (24)

The existence of God cannot be proved. It can only be experienced. But can our experience provide us with personal proof of the existence of God? Psychiatric wards of hospitals often contain deluded but plausible inmates who believe themselves to be kings, queens, presidents, John the Baptist, even

Jesus. How can we prove that our experience is real and another's is self-delusion? The fact is we cannot. Hence our belief in God (or the revelatory status of *The Urantia Book*) must be a faith decision.

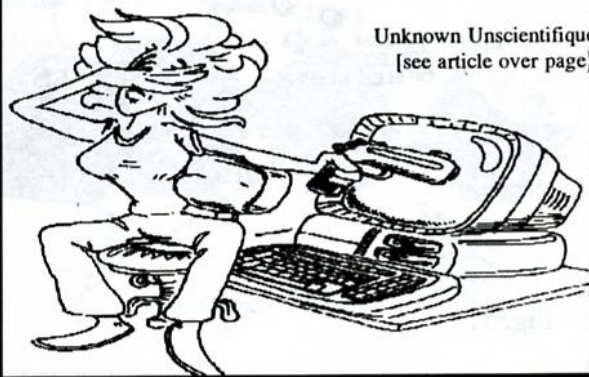
Why then should we postulate that our precious book must be taken as an object of belief rather than a subject of faith, hence leaving room for doubt? Sooner or later, any religion or religious group that takes a book to be an object of belief is virtually certain to declare its teachings to be authoritarian and infallible. *The Urantia Book* tells us that if we do that we lose something: "While the religion of authority may impart a present feeling of settled security, you pay a price for such a transient satisfaction, the price of loss of your spiritual freedom and religious liberty." (1731)

So maybe this is why the revelators tell us that, "Reason is the proof of science, faith the proof of religion, logic the proof of philosophy, but revelation is validated only by human experience." (1139) We can only validate *The Urantia Book* through our own personal experience! And that can be done only as an act of faith. And, as Appleyard said: "Faith can only be unreasonable."

Attention!!! To all Science Freaks.

In leading us to truth, Jesus always sought the positive approach.

An understanding of the mandate to the Revelators could lead you to do likewise, and, in so doing, to serve your fellow readers by discovering that "important lost knowledge" and "information which will fill vital missing gaps" that The Urantia Book tells us is to be discovered in its pages. (1110)



Unknown Unscientific
[see article over page]

COSMIC REFLECTIONS COSMIC REFLECTIONS

Quantum Theory, *The Urantia Book*, and the Absolutes

Ken Glasziou, Maleny, Qld.

Many, many moons ago, when I was a young surfer, my friends and I could be found out to sea somewhere, sitting on our surf boards, waiting for the god of the waves to send us a 'set.' In surfer parlance, a 'set' was a group of big waves that seems to come from nowhere. The god of the waves was called 'Hughie' and was one to whom surfers prayed fervently by using the supplication, "Send them up, Hughie." Further moons later, I learned that the principal cause of a 'set' was the same phenomenon that physicists call 'interference.' This can happen when the peaks of two waves from different sources coincide, adding themselves together to form one big wave. If, however, the peak of one coincides with the trough of the other, they cancel and the sea becomes flat. Since surfers, in those days, were rarely physicists, sets were considered to be creative acts on the part of deity. Hughie was an Old Testament type of god—wrathful, jealous, and perverse—who exerted his authority by keeping surfers guessing where and when sets would occur.

Physicists who study matter at the level of the atom are also confronted with bizarre wave phenomena. They never seem to know when the particles they study are going to behave as if they are waves or as if they are particles. What they don't know is that it is Hughie who confuses them. What's more, Hughie deals harshly with physicists because most of them refuse to acknowledge the legitimate powers of Deity. With his typical perversity, he refuses to let them know all about anything—so that they wind up wondering whether they know anything about everything. This they call **indeterminism**. For example, Hughie will not let them know the position and speed of an electron at the same moment of time. If they know where it is, they can't know how fast it is going. And vice versa. They call this Hughie factor, the 'Heisenberg's uncertainty principle.' [*Unscientifics may advance to paragraph 1, p. 14*]

Hughie's extraordinary perversity with particle physicists is illustrated in Fig. 1. Electrons have spin, there being a vertical and horizontal component. Do not try and take this too far because their kind of spin is like nothing you have experienced up here in reality. To keep it simple, we will say that left electrons spin left, right electrons spin right, up electrons spin up and down electrons spin down.

Physicists have little black boxes that can separate the various components of spin. However, if they separate left spin from right (as in step 1, Fig.1), then put the right spin electrons through a box that separates the up and down part of spin, for reasons only known to Hughie, the left-right spin gets randomized. This shows up in step 3, where the down spinning electrons have been put through a black box that measures left-

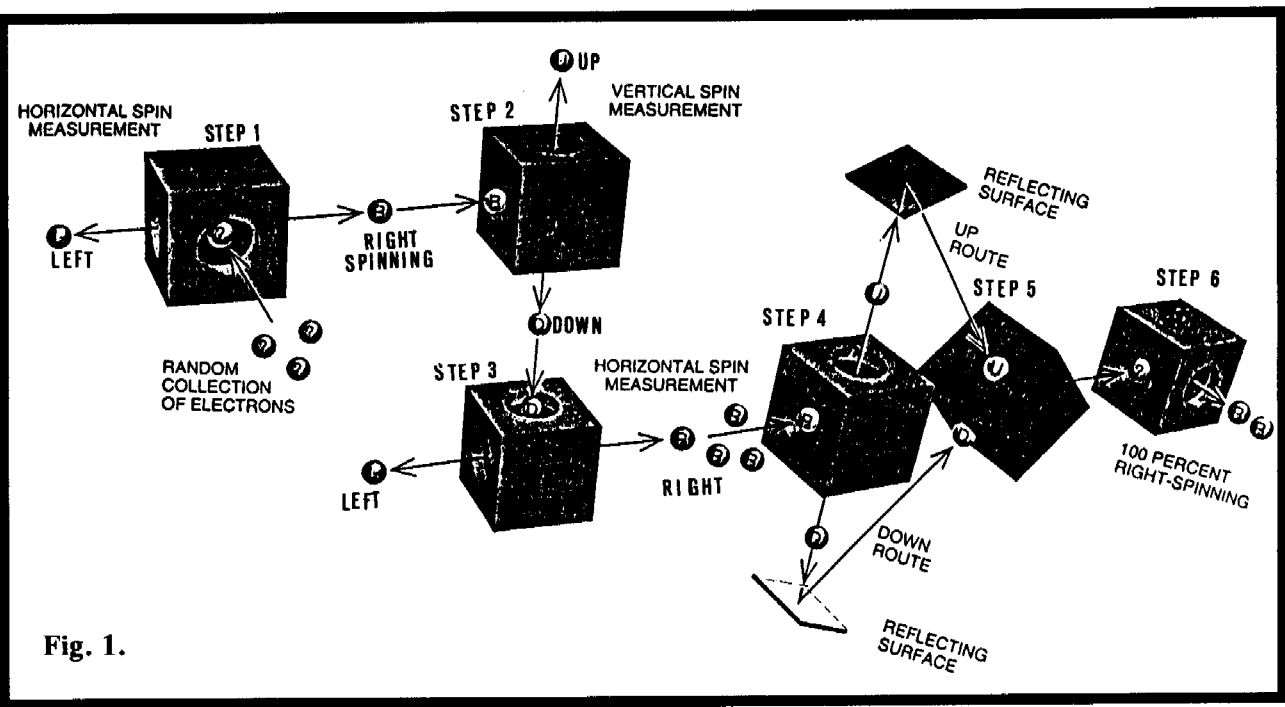


Fig. 1.

right spin with the result that some now spin left (50%), and the rest spin right.

By the time this particular experiment was done, particle physicists had come to believe in their own deification. They actually believed that nothing happens anywhere, anytime, except when a particle physicist looks to see what happens. This got them into arguments with normal people like Einstein who said their theory was nutty. A fellow called Schrodinger got into the argument along with his cat. Hypothetically, he put the cat in a box, then devised ways by which it could commit suicide. Schrodinger's cat was supposed to stay dead and alive (at the same time) until a particle physicist took a look in the box. The argument has continued right up to the present time, even though both the cat and Schrodinger have long since departed due to old age. It seems that particle physicists are averse to opening boxes. It appears also that they are deficient in a sense of smell.

Let's move to step 4, Fig.1. One of the physicists wanted to know what would happen if they did not open one of their boxes. This was to test the idea that if they don't know about it, it doesn't happen. So in step 4, they took all the right spin electrons from step 3 and fed them through an up-down separator (which should also have destroyed the left-right spin). What better way not to know what had happened than to put both streams of the up and down separation back into a mixer box (step 5, Fig.1). They also made certain that nobody took a peek at what was in the mixer. Then they fed the mixture through a left-right spin separator (step 6, Fig.1).

Here Hughie decided to get in the act. He reasoned as follows: "These guys took right-spinning electrons

so they had that as certain knowledge. Then they put them through their up-down separator so they would have upright and downright electrons. Normally that would randomize the left-right spin. But in this case they have not looked to observe the up and down component. So their certain knowledge is back with a bunch of right spinning electrons. O.K. then, let's leave it at that." And that is what Hughie did (step 6, Fig.1). Only right-spinning electrons issued forth.

Puzzling though it may have been, this result appeared to confirm the god-playing propensities of particle physicists. Things only happen when they observe, not otherwise. So Schrodinger's cat really is dead and alive after all. But some were not satisfied. So they tried another test.

Fig. 2 is identical to Fig.1 up to step 4. One physicist wanted to know what would happen if they confused step 5 by only permitting the down electrons to go through to step 6. So they blocked the 'up' path from box 4 (Fig.2).

Hughie reasoned as follows: "Now," he said, "if these guys made the observation, they would have certain knowledge that the electrons they are playing with have down spin. They want to know if they also still have right spin. That is not in accord with my rules." He pondered about what he had done in the previous case, couldn't make up his mind, so flipped a coin. It came out that he would randomize the right spin. So when the physicists 'observed' to see what came out of step 6, Fig.2, they found both left- and right-spinning electrons. Would you believe that?

You would think the particle physicists would have had enough by now. But no. One wanted to know what would happen if they sent one of their number off to the

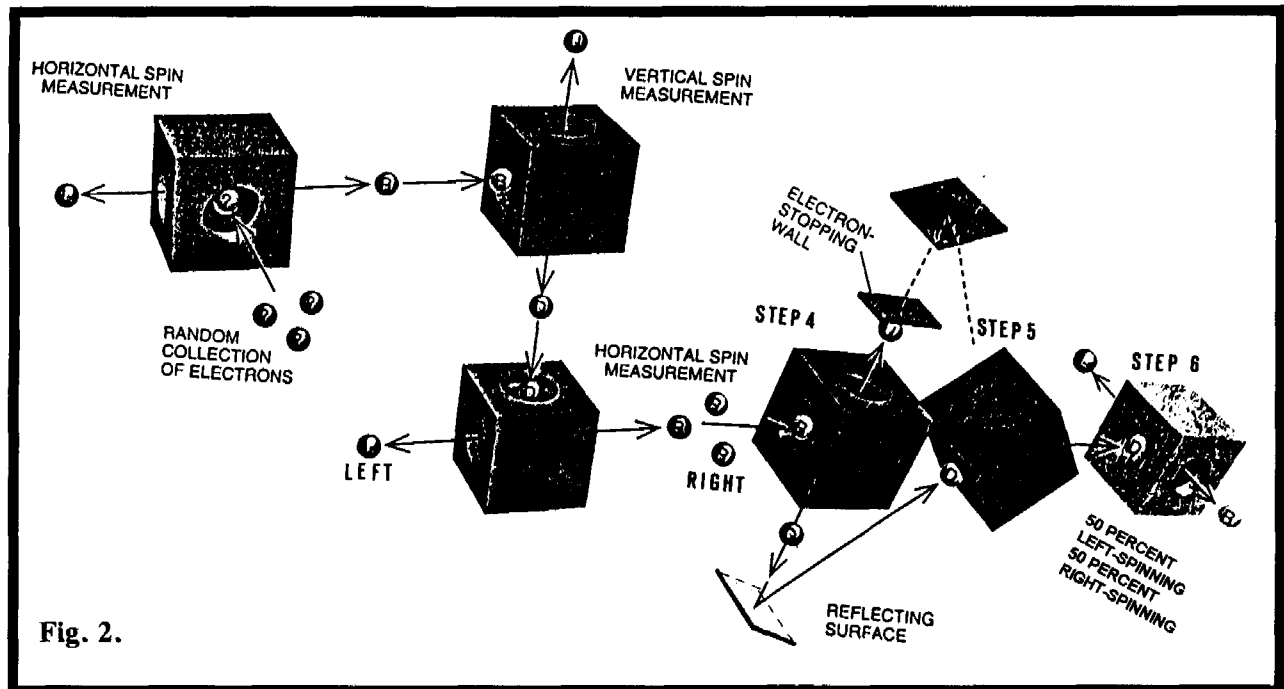


Fig. 2.

moon, along with the electrons from box 6 of both experiments—but before anyone had looked in the boxes to see what had happened. Actually things went wrong at blast off and everything got mangled. So it was left to others to demonstrate the reality of what physicists call 'non-local effects' that take place instantaneously even though the two components are separated by up to and including infinite distance. (see the Chiao et al. reference.)*[unscientificques resume here]*

To explain non-local effects a little better, let's take a two-particle system with opposite spins such that the spins cancel. If we have twin electrons of this kind, one will have up spin and the other down. But if we change the spin of one, the other changes automatically. Let's now give one electron to a particle physicist and send him to Mars. We give him a time schedule for observing the spin of his electron. We give the twin electron to an 'at home' particle physicist with the same time schedule and a list of spin states to give to his electron. Later, when we compare the results, we find the electrons are always in opposite states. Question: How did the Mars electron know when to flip? Instantaneously? That is what is meant by non-local effects.

A VACUUM FULL OF GOODIES?

Quantum theory has lots of other funny quirks that normal folk would not believe. The quantum vacuum is one of these. It is a vacuum that is not empty but is a soup filled with a multitude of virtual particles having temporary residence. They come into being as non-identical twins, particle and anti-particle, exist momentarily, then annihilate one another. Quantum theory allows them to do this by borrowing sufficient energy from the vacuum to sustain their fleeting existence. They pay it back when they annihilate. Willis Lamb received the Nobel prize for first presenting evidence for the reality of vacuum effects. A Dutchman, Hendrik Casimir, clinched the argument by a totally different means, so much so, it is difficult not to believe in the quantum vacuum and its virtual particles.

Einstein and other realists held out against quantum indeterminism for a long, long time. Einstein felt that God would not play dice with the world—and died protesting (Einstein, that is). The experiments to demonstrate non-locality came about to test a 'thought' experiment proposed by Einstein and his mates in 1935. It is known as the E-P-R experiment and was an untestable hypothesis until an Irish physicist, John Bell, invented Bell's theorem and came up with a way of testing it. This has now been done to the satisfaction of all. Non-local effects occur instantaneously even at infinite distance when no message travelling at the speed of light could possibly

allow direct communication. To date, nobody has found a way to actually send a message at faster than light speeds, but there can be no doubt that the particles 'know' what they must do.

SOME FLIES IN THE SOUP—BOHM AND THE URANTIA BOOK

At least one quantum physicist, David Bohm, refused to accept the deification of quantum observers. Bohm maintained the universe and all therein (matter-wise) is determinate. Ordinary quantum physicists propose a wave function that contains all the possibilities to describe a system. They then portion out probabilities of occurrence to each possibility. They claim that when an observer looks to see what has happened, one of these possibilities suddenly becomes the real thing and all the others collapse to nothingness. Thus Schrodinger's cat remains dead and alive in a superposition of states until a physicist lifts the lid and announces its fate. At the sub-atomic level, thousands of observations confirm that this concept is an apparently valid description of reality. By training, quantum physicists (and many other scientists) are conditioned to believe that the only truth is observable truth. The role of the observer is sacrosanct. Nothing happens until he, she, or it, observes. This is often called the Copenhagen interpretation—for which Neils Bohr gets the blame.

The Copenhagen interpretation proposes at least three curious 'facts' (?) about the physical world. First, pure chance governs the innermost workings of nature. Second, although material objects always occupy space, situations exist in which they occupy no particular region of space. Third, the observer and his instruments are afforded a privileged status outside of the laws that govern the things being observed. In a recent review, David Albert states: "**although the Copenhagen interpretation probably remains the guiding dogma of the average working physicist, serious students of the foundations of quantum mechanics rarely defend the standard formulation any more.**"

In 1952, David Bohm published an alternative interpretation, later given polish by the Irish physicist, John Bell. The new notions of Bohm's interpretation can be summed up in terms of the concept that the wave-function of quantum theory determines a quantum potential representing **active information** which gives form to the motion of particles that, however, **move under their own energy**. There are numerous **bits and pieces of Bohm's theories that have parallel expression in *The Urantia Book***.

R.I.P. SCHRODINGER'S CAT?

Whereas Bohr's quantum theory is indeterminate, Bohm's is fully deterministic. Bohm also denies that there are any such things as superpositions (i.e. dead and alive cats). *The Urantia Book* agrees: "Aside from the presence of the Unqualified Absolute, electrical and chemical reactions are predictable." (738)

EINSTEIN WAS RIGHT? PHOTONS ARE PARTICLES?

Bohr's theory says light is both particle and wave at the same time, until observed. Bohm and *The Urantia Book* treat light as particulate. Discussing his theories, Bohm says: "...considering a single particle of matter (e.g. an electron), according to the quantum theory such a particle shows wave-like properties as well as particle-like properties. I propose to explain this by assuming that while the electron is a particle, it is always accompanied by a new kind of wave field determined by Schrodinger's equation. The electron must be understood in terms of both the particle and the field which always accompanies the particle.... the Schrodinger equation, expressed in terms of this model...needs an additional new kind of force derivable from what I call the quantum potential... which does not depend on the intensity of the wave but only on the form....We can regard the quantum potential as containing active information, potentially active everywhere, but actually active only where and when there is a particle. (An analogy would be radio waves directing the flight path of an aeroplane on automatic pilot.)

"We may illustrate what this means by considering what happens to a statistical distribution of electrons that pass through a system of two slits and are detected on a screen...Suppose we consider a specified particle so located that it goes through one of the slits. Afterwards it will follow a complicated path so that it is significantly affected by a quantum potential determined by the interference of waves from both slits....In this way, we understand that the path of each particle depends very much on whether one slit is open, or both are open. This is the proposed explanation of how the electron can behave in some ways like a particle and in others, like a wave...depending strongly on the information in the form of a wave that reflects the whole environment. Nevertheless, it ultimately arrives at a particular point on the screen, thus demonstrating the particle nature of the electron. Yet, in a random statistical distribution of electrons with the same Schrodinger wave, all these particles bunch to produce a fringe-like distribution on the screen (interference pattern). The field of information in the Schrodinger wave is thus reflected in the statistical distribution, and in this way we understand how the dependence of each particle in this field of information

Did You Know?

"The life circuits caused the chromosomes of the specialized Urantia pattern to reorganize..." (857)

"On Urantia there are forty-eight units of pattern control in the sex cells of human reproduction" (397)

Humans share many genes with the ape family. About a thousand distinct stained bands can be seen in the human chromosome set. Every one is also found in the chimpanzees. The main difference is not in the amount of chromosomal material but in its order. Many of the bands have been reshuffled and, in humans, two of the chromosomes have been fused together in the line leading to humans. Thus we have forty six chromosomes in each cell, while the chimps and gorillas have forty eight.

from *The Language of the Genes*, by S. Jones (1993)
(HarperCollins Publishers, Great Britain)

brings about the wave-like behavior of a statistical distribution of such particles."

DO PHOTONS RUN ON AUTOPILOT?

Photons of light would, of course, behave in the same way as the electrons described above. Compare Bohm's idea (only the wave went through both slits) to one in *The Urantia Book*. "Energy, whether as light or in other forms, in its flight through space moves straight forward. The actual particles of material existence traverse space like a fusillade...Solar energy may seem to be propelled in waves, but that is due to the action of coexistent and diverse influences. A given form of organized energy does not proceed in waves but in direct lines, The presence of a second or a third form of force-energy (Bohm's quantum potential?) may cause the stream under observation to appear to travel in wavy formation, just as, in a blinding rainstorm accompanied by a heavy wind, the water sometimes appears to fall in sheets or descend in waves." (461)

ELECTRONS HAVE A SUB-STRUCTURE?

Bohm believes that electrons must have a sub-structure. Discussing his explanation for apparent particle-wave duality, he says, "This model implies that an electron is not a simple billiard-ball entity, but that it may have an inner complexity comparable to that of a radio set or a vessel guided by an automatic

pilot....Current theoretical notions suggest that an electron cannot be larger than something in the order of $1/10^{16}$ cm...Between this and the Planck length of $1/10^{33}$ cm, there is a range of scales as great as that between every-day dimensions and the presumed size of the electron. Thus, there is ample room for the possibility of the requisite structural complexity." *The Urantia Book* tells us, "Mutual attraction holds one hundred ultimatons together in the constitution of the electron; and there are never more nor less than one hundred ultimatons in a typical electron." (476)

So did Bohm get his revolutionary ideas from *The Urantia Book*? Not likely, for they were first published in 1952. So are they the mental meanderings of just another nut case? Again not likely for speaking about them, John Bell (1987) said, "Bohm's 1952 papers on quantum mechanics were for me, a revelation. I have always felt, since, that people who have not grasped the ideas of those papers (and unfortunately they remain the majority) are handicapped in any discussion of the meaning of quantum mechanics." And in his review, David Albert (1994) states, "Bohm's theory accounts for all the unfathomable-looking behaviors of electrons every bit as well as the standard interpretation does. Moreover, and this point is important, it is free of any of the metaphysical perplexities associated with quantum-mechanical superposition."

As a matter for speculation, where do the Absolutes fit in the scheme of things? Perhaps the quantum vacuum is the domain of the Unqualified Absolute. The

virtual particles that flit in and out of the vacuum could be in the domain of the Universal Absolute. But when potentials become actuals, it would appear that we move into the domain of the Deity Absolute (also called the Qualified Absolute).

Bohm's wave function guides particle behavior. So where does Hughie, the god of the waves and all surfies, hold court? *The Urantia Book* provides a clue, "The interelectronic space of an atom is not empty. Throughout an atom this interelectronic space is activated by wavelike manifestations which are perfectly synchronized with electronic velocity and ultimatonic revolutions. This force is not wholly dominated by your recognized laws of positive and negative attraction; its behavior is therefore sometimes unpredictable. This unnamed influence seems to be a space-force reaction of the Unqualified Absolute." (478) Unpredictable! Out of this world! That's Hughie!!!

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