



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



## “As Jesus Passed By.”

“Jesus spread good cheer everywhere he went. He was full of grace and truth. His associates never ceased to wonder at the gracious words that proceeded out of his mouth. You can cultivate gracefulness, but graciousness is the aroma of friendliness which emanates from a love-saturated soul.

**Graciousness defined**

“Goodness always compels respect, but when it is devoid of grace, it often repels affection. Goodness is universally attractive only when it is gracious. Goodness is effective only when it is attractive.

**Goodness must be gracious**

“Jesus really understood men; therefore could he manifest genuine sympathy and show sincere compassion. But he seldom indulged in pity. While his compassion was boundless, his sympathy was practical, personal, and constructive. Never did his familiarity with suffering breed indifference, and he was able to minister to distressed souls without increasing their self-pity.

“Jesus could help men so much because he loved them so sincerely. He truly loved each man, each woman, and each child. He could be such a true friend because of his remarkable insight—he knew so fully what was in the heart and in the mind of man. He was an interested and keen observer. He was an expert in the comprehension of human need, clever in detecting human longings.

**To love or not to love  
Is there a choice?**

“Jesus was never in a hurry. He had time to

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 Ken Glasziou, 2/9 Fig St., Maleny 4552, Australia  
 Internet: kglaszio@ozemail.com.au

comfort his fellow men ‘as he passed by.’ And he always made his friends feel at ease. He was a charming listener. He never engaged in the meddlesome probing of the souls of his associates. As he comforted hungry minds and ministered to thirsty souls, the recipients of his mercy did not so much feel that they were confessing to him as that they were conferring with him. They had unbounded confidence in him because they saw he had so much faith in them.

**No meddlesome probing**

“He never seemed to be curious about people, and he never manifested a desire to direct, manage, or follow them up. He inspired profound self-confidence and robust courage in all who enjoyed his association.

When he smiled on a man, that mortal enjoyed his association. When he smiled on a man, that mortal experienced increased capacity for solving his manifold problems.

“Jesus loved men so much and so wisely that he never hesitated to be severe with them when the occasion demanded such discipline. He frequently set out to help a person by asking for help. In this way he elicited interest, appealed to the better things in human nature.

On asking for help

“The Master could discern saving faith in the gross superstition of the woman who sought healing by touching the hem of his garment. He was always ready and willing to stop a sermon or detain a multitude while he ministered to the needs of a single person, even to a little child. Great things happened not only because people had faith in Jesus, but also because Jesus had so much faith in them.

The individual has priority

“Most of the really important things which Jesus said or did seemed to happen casually, ‘as he passed by.’ There was so little of the professional, the well-planned, or the premeditated in the Master’s earthly ministry. He dispensed health and scattered happiness naturally and gracefully as he journeyed through life. It was literally true, ‘He went about doing good.’

“And it behooves the Master’s followers in all ages to learn to minister as ‘they pass by’—to do unselfish good as they go about their daily duties.” (1874)

Do unselfish good ‘as you pass by.’

[Send in your “Favorite Places” quotation from The Urantia Book to share with others—under 500 words preferably. State if you want your name included. ]

*When you once begin to find God in your soul, presently you will begin to discover him in other men's souls and eventually in all the creatures and creations of a mighty universe. But what chance does the Father have to appear as a God of supreme loyalties and divine ideals in the souls of men who give little or no time to the thoughtful contemplation of such eternal realities? While the mind is not the seat of the spiritual nature, it is indeed the gateway thereto. (1733)*



“A Sower went forth to sow”

## Consistency and Continuity

Ann Bendall

Humans just naturally resist change. Once we’ve grown accustomed to a certain view of ourselves and those around us, we can be terrified by, and fight vigorously against, anything new or different. This resistance to change is a universal phenomenon, and when we are pitted against change, we become fearful, which actually intensifies our conflict. Change is threatening, simply because it challenges us, has us question the adequacy of our skills to cope with the new environment produced by change, and it shakes us from complacency and lethargy. Change also, more often than not, forces us to learn new behaviours, and often discard old beliefs and values.

The greatest change confronting an individual is the “price of entrance to the kingdom.” Society insists that, for our survival, we must become independent, stand on our own two feet, and solve our own problems. Then along comes Jesus and says: Sorry, you must have the “faith and trusting dependence of a little child.” (1536) Assuming that we have the courage to become dependent upon God, totally trusting that he has both the capacity and desire to teach us how to grow spiritually, we will most definitely be confronted with change—and it will be stressful.

New thoughts, different ways of thinking and feeling will start to shake our understanding of the world and ourselves, which will be decidedly discomforting to ourselves and all those who believe that they know us well. We strive for consistency and continuity in our life, and yet entrance into the kingdom may require a complete break with the past ‘us’ that we knew so well. It may require us to destroy all of our dreams, hopes, and aspirations so as to allow

the revelation to occur in our lives, the born again phenomenon.

For a while we may stand bare and worthless as we look back on the illusion we once called ourselves. It can be all so easy to retreat from the gates of the kingdom, to prefer the comfort of the known, the controllable. The price of entrance to the kingdom looks a heavy one at the time of payment. If we have prided ourselves in our intellect, suddenly we are confronted with our vaingloriousness that we once proudly called a gift of God. If we had discovered that the most expeditious way to have our world turn at a pace which suited our comfort zone was to manipulate others, suddenly this technique must be discarded as a "pet evil"—and we know that, from now on, the world must spin around without our interference.

Assuming that we dare to take the step inside the kingdom, for a little while life is wonderful as God rewards us with a sand pit and we furiously build castles, feeling so loved, so secure. Unfortunately our spiritual childhood is such a brief period, and the evolutionary pull towards Paradise begins and this can be sheer drudgery. Actually it does not feel like growth most of the time, it looks more like darned hard work—and more disappointments and frustrations than we believe a born-again child doing God's will should have to bear. For indeed, consistency and continuity is the paradise pathway but, in the thick of character acquirement, many times we will feel that we are taking three steps backwards and one forward, which could be the way of the evolutionary process. Unfortunately, as our civilization is steeped in judgmental attitudes, many will be the time when we will be aware of the three steps backward phenomenon and declare this as a failure, when it is highly possible that it is merely an integratory process of character acquirement.

An additional shock to our growing resolve to get to Paradise in record time—normally so as to eradicate



"Some seed fell by the wayside and the birds ate it up."

the pain of imperfection as quickly as possible—is the fact of this kingdom being already occupied by a considerable number of God's children. The discovery that we are not blessed with being an only child is a dreadfully sobering experience, and our chagrin is increased by the fact that we are supposed to live in harmony with all of these other occupants. In addition, being burdened with this "be perfect" caper, we are not permitted to inflict our will on them. So, day in and day out, we have to tolerate their imperfection passing most of our time cooling our heels in frustration while waiting for them to evolve sufficiently because we will need them for some working party, or whatever. Can you imagine what it is going to be like when we have got all of the family, bar a few stragglers, to perfection? We will all be sitting up in Paradise, waiting for the party of the Grand Universe age to commence and God the Supreme to personalize and, despite the fact that there will be zillions of us raring to go, we will have to wait for those few dawdlers to arrive!

The final blow to revelation which ensures that evolution is the order of the universe, is that despite the fact that we might like to think of the kingdom as already having a few more God's born-again children in it than we would desire, nevertheless God wants all, repeat all, of his baby personalities to enter the kingdom. In other words, we are supposed to subsume our personal desires for perfection, and selflessly spend our time on the lookout for lost sheep.

The irony of change when it relates to striving to be as God would wish us to be, is that, in the first instance, it requires an almost total break with our self concept, our aspirations, and our beliefs. We must be prepared to challenge each and every one of our attitudes and more often than not we will have to

These seraphim (Quickeners of Morality) teach the fruitfulness of patience: That stagnation is certain death, but that overrapid growth is equally suicidal; that as a drop of water from a higher level falls to a lower and, flowing onward, passes ever downward through a succession of short falls, so ever upward is progress in the morontia and spirit worlds—and just as slowly and by just such gradual stages. (435)

alter firmly entrenched behavior patterns. The childlike attitude is acquired by our having the utmost faith in God's ability to show us his preferred way for us to act, think, and believe. However, as we grow which, like it or not, we must, we are required to develop our character, to earn righteousness.

And so there continues all the way to Paradise, the slow evolutionary grind of consistently, continuously, and patiently acquiring a character of perfection.

## Keys to the Kingdom

If asked, "Are you in the Kingdom?" most of us would unequivocally reply, "Of course!" After all, we love and believe in God, we recognize that we are all his children, and we want to be perfect like him.

However, this process of entrance into the Kingdom appears to require more than a philosophical belief. It requires pain and effort, the first essential step being that of consciously accepting our childlike spiritual status—as repeatedly emphasized by Jesus, "I say to you in all sincerity: Unless you seek entrance into the kingdom with the faith and trusting dependence of a little child, you shall in no wise gain admission." (1536)

At first it appears simply a matter of faith declaration, "I am your child, God." However, the process is a little more complicated, with effort on our part for becoming as a little child is regarded as the price of admission to the kingdom (1545), and involves an active process of purging from our being our pet evils: "Almost every human being has some one thing which is held on to as a pet evil, and which the entrance into the kingdom of heaven requires as a part of the price of admission." (1802)

What is loyalty? It is the fruit of an intelligent appreciation of universe brotherhood; one could not take so much and give nothing. As you ascend the personality scale, first you learn to be loyal, then to love, then to be filial, and then may you be free; but not until you are a finaliter, not until you have attained perfection of loyalty, can you self-realize finality of liberty. (435)



"But some seed fell on good ground and yielded fine wheat, some thirty, some sixty, and some an hundred-fold."

And the experiencing of conflict, turmoil, and disappointment will be a certainty for, "The human mind does not well stand the conflict of double allegiance. It is a severe strain on the soul to undergo the experience of an effort to serve both good and evil. The supremely happy and efficiently unified mind is the one wholly dedicated to the doing of the will of the Father in heaven. Unresolved conflicts destroy unity and may terminate in mind disruption. But the survival character of a soul is not fostered by attempting to secure peace of mind at any price, by the surrender of noble aspirations, and by the compromise of spiritual ideals; rather is such peace attained by the stalwart assertion of the triumph of that which is true, and this victory is achieved in the overcoming of evil with the potent force of good." (1480)

How do we identify our pet evils? God will help us identify them once we make a sincere decision that we wish to enter his world (in contrast to the world we wish His world to be) for, "In all praying, remember that sonship is a gift. No child has aught to do with earning the status of son or daughter. The earth child comes into being by the will of its parents. Even so, the child of God comes into grace and the new life of the spirit by the will of the Father in heaven. Therefore must the kingdom of heaven—divine sonship—be received as by a little child. You earn righteousness—progressive character development—but you receive sonship by grace and through faith." (1621)

Have we discarded our pet evils, and are we in the kingdom? Each of us can apply an acid test to answer these questions, for whereas, "Faith is the price you pay for entrance into the family of God; but forgiveness is the act of God which accepts your faith as the price of admission. And the reception of the forgiveness of God by a kingdom believer involves a

definite and actual experience and consists in the following four steps, the kingdom steps of inner righteousness:

- 1. God's forgiveness is made actually available and is personally experienced by man just in so far as he forgives his fellows.
- 2. Man will not truly forgive his fellows unless he loves them as himself.
- 3. To thus love your neighbor as yourself is the highest ethics.
- 4. Moral conduct, true righteousness, becomes, then, the natural result of such love."(1861)

Once in the kingdom, which is an evolutionary experience, beginning here on earth and progressing up through successive life stations to Paradise (1603), life is hardly a bed of roses as we are required to demonstrate our fruit bearing potential and:

*"If, therefore, you are not fruitful, he (God) will dig about your roots and cut away your unfruitful branches. Increasingly, must you yield the fruits of the spirit as you progress heavenward in the kingdom of God. You may enter the kingdom as a child, but the Father requires that you grow up, by grace, to the full stature of spiritual adulthood."* (2054)

### German translation of the Urantia Papers

A German translation of the papers is well underway. However, help would be appreciated from any readers fluent in German and English. If you would like to help bring the Papers to your German brothers and sisters, contact BOML, Australia as per address on the front page.

*The keys of the kingdom of heaven are: sincerity, more sincerity, and more sincerity. All men have these keys. Men use them—advance in spirit status—by decisions, by more decisions, and by more decisions. The highest moral choice is the choice of the highest possible value, and always—in any sphere, in all of them—this is to choose to do the will of God. If man thus chooses, he is great, though he be the humblest citizen of Jerusem or even the least of mortals on Urantia. (435)*

*John asked Jesus, "Master, what is the kingdom of heaven?" And Jesus answered: "The kingdom of heaven consists in these three essentials: first, recognition of the fact of the sovereignty of God; second, belief in the truth of sonship with God; and third, faith in the effectiveness of the supreme human desire to do the will of God—to be like God. And this is the good news of the gospel: that by faith every mortal may have all these essentials of salvation." (1585)*

## HOW CHRISTIAN IS THE URANTIA BOOK?

by Dick Bain

Some day when scholars study the religious influences of the twentieth and twenty first centuries, I am sure that *The Urantia Book* will be one of those influences studied. And inevitably, the theology of the book will be compared to Christian thought and theology. What relationship to Christianity will these future scholars determine from their perspective? Will they feel that the book is just another off-spring of the fringes of Christianity, or will they see it as a genuinely new work? For that matter, when we introduce the book to Christians today, how do they perceive this book?

On first exposure, people have labelled the book as Gnostic, as a work of the devil, as a supplement to the Bible, as the up-wellings of someone's subconscious, and occasionally even as a revelation. As was said of some of the early church leaders, what Peter says about Paul says more about Peter than it does about Paul. Nevertheless, as *The Urantia Book* says, we need a philosophical framework to comprehend reality, and we invent one if one does not exist. Then we try to force fit everything under creation into this artificial construct. But whatever the limitations of our framework, we need to categorize things for our minds to deal with them. If people's perception is that *The Urantia Book* is essentially Christian then that is the perception that we have to live with. What features of the book might lead people to believe that it is essentially Christian?

The book and Christian theology have a number of ideas in common:

- 1. The Trinity: In Christian theology and tradition, the Trinity consists of Father, Son and Holy Ghost. The three members are distinct and personal while yet being unified in the Trinity. The Trinity concept does not appear in the Bible. In *The Urantia Book*, the Trinity also consists of Father, Son and Spirit, and these three are distinct and personal beings yet fully unified in the Trinity.
- 2. Nature of Jesus: Both *The Urantia Book* and Christian theology see Jesus as a dual nature being, as both human and divine.
- 3. Adam and Eve: Both the Bible and *The Urantia Book* support the idea of Adam and Eve living in the Garden of Eden, having two sons, one of whom murdered the other, and of having defaulted in some fashion. There are some obvious differences in the stories, but on the surface there are many similarities.
- 4. War in Heaven: The Book of Revelations in the Bible paints a symbolic picture of a powerful fallen angel leading his hordes of darkness in physical battle against the angelic forces of the Archangel Michael. *The Urantia Book* paints a battle just as terrible for the souls and spirits of many beings, but fought with words and propaganda. In the Bible, Lucifer is chained in Hell; in *The Urantia Book*, Lucifer is imprisoned on one of the system spheres.
- 5. The Devil: In the Bible, the Devil, also sometimes known as Satan, is a fallen angel who tempted Christ and who tries to tempt us away from God. In *The Urantia Book*, the Devil is



identified as Caligastia, and he is still able to influence those who invite him into their minds.

- 6. Evil Spirits: Jesus drives evil spirits out of people in both the Bible and in *The Urantia Book*. Beelzebub appears in both the Bible and *The Urantia Book* as a leader of the "unclean spirits." These spirits are identified as rebel midwayers.
- 7. Life After Death: In both the Bible and *The Urantia Book*, there is the possibility of life after death. In both books, Jesus tells us that, "In my Father's house are many mansions." According to *The Urantia Book*, those who do not knowingly, totally, and finally reject the Father's will go on to higher spiritual levels for further progression. In contrast, many Christian theologians depict us as becoming instantly perfected following resurrection and henceforth existing in eternal bliss—if we make it.
- 8. Angels: Both *The Urantia Book* and the Bible speak of angels and their ministry in our lives. The Bible even has somewhat of a hierarchy of angels, though not as complex as that of *The Urantia Book*.

There are undoubtedly many other areas in which Biblical/Christian ideas are similar to those in *The Urantia Book*, but what of the areas that are different? Are they different enough to dispel the claim that *The Urantia Book* is just a modernized version of the Bible?

The Bible and Christian theology do contain ideas ignored or rejected by *The Urantia Book* as follows:

- 1. The Atonement Doctrine: Christian theology, based on Biblical interpretations, considers Jesus' death on the cross a sacrifice to satisfy the justice

of God. The authors of *The Urantia Book* find this a particularly odious concept, calling it a "...barbarous idea..." (60) [To be fair, it must be said that many liberal Christian theologians have rejected the sacrificial interpretation of the cross, and regard the word "Atonement" as indicative of a state of "At-one-ment" with God.]

*Book* that definitively distinguishes it from Christian theology?

*The Urantia Book* does have some unique concepts:

- 2. Hell: *The Urantia Book* has no such place for temporary or eternal punishment. The ultimate consequence of iniquity is non-resurrection.

- 3. Virgin Birth: In Christian theology, Mary is impregnated by the Holy Spirit before she has ever "known a man" and conceives Jesus from this human-divine liaison. *The Urantia Book* says that Jesus was conceived in the same fashion as are all human children.

- 4. Paul's "Depravity of Man" doctrine: Paul says that we all are unworthy of salvation; we only are saved because Jesus died on the cross to satisfy God's demand for justice. *The Urantia Book*, while not easy on sin, pictures humankind as imperfect rather than depraved.



*Holy dying: the sinner, having confessed, and trusting in the sacrifice of Christ, commits his soul (the tiny naked figure emerging from the head) to the angels, while frustrated demons bowl with disappointment: Paris, 1493.*

- 1. The Thought Adjuster: While some references can be found in the Bible to this indweller, it doesn't seem to be a central feature of Christian theology. To my knowledge, only two churches on the fringes of Christianity (Unity and Unitarian Universalist) teach of the indwelling God spirit and our relationship to it. In contrast, the Thought Adjuster and our relationship with it is one of the premier concepts of *The Urantia Book*.

- 2. Progression in the next life: Traditionally, Christian theology has held that we either are perfected and live in eternal bliss, or are cast into the pits of Hell. Catholic theology does soften this a bit by adding a level (purgatory) where we endure punishment for a limited time (a few million years or so) until we are purged of our sins, then we are qualified to ascend to perfection and eternal bliss. *The Urantia Book* offers what seems to be the more reasonable alternative of starting over from where we left off

down here.

- 5. Jesus as God: For many Christians, Jesus is literally God come to earth; he is seen as the Eternal Son of the Trinity. Since he is God, then God himself died on the cross for our sins; a perfect payment to ransom us from our sinful condition.

- 3. Nature of Jesus: *The Urantia Book* places Jesus not at the highest spiritual levels of the universe, but rather at a level midway between God and mortals. As a Creator Son, Christ Michael might be seen as the God of our local universe, and *The Urantia Book* even suggests that it is appropriate to direct worship to a Creator Son. On the other hand, there are many Creator Sons, but only one Eternal Son. Since the Creator Sons proceed from the Eternal Son and the Father, and these Sons certainly reflect the nature of their parents, they are certainly separate beings who are

The ideas presented so far may not strongly differentiate *The Urantia Book* from Christian theology; some may think the foregoing ideas make a case for *The Urantia Book* as a kinder gentler form of Christianity. Can we find concepts in *The Urantia*

not part of the existential Trinity.

- 4. Science: the Bible is certainly a pre-scientific book, while *The Urantia Book* contains scientific concepts that are generally in harmony with modern scientific concepts. For instance, it strongly supports the idea of evolution, though not precisely of the Darwinian sort.

It seems to me that *The Urantia Book* contains enough new material to forever distinguish it from Gnosticism, Christianity or any other of the world's "-isms." Yet, it is generally harmonious with the highest ideals of most religions. I believe it can take its rightful place among the religious philosophies of the world. Its unique and powerful picture of reality will catalyze individual and corporate spiritual growth until such time it is replaced with an even greater revelation.

### **The Urantia Book— What is it and why is it so?**

In as much as it may be a revelation, there are a number of alternative possible opinions that may even grade into one another:

- 1: Perhaps it contains revelation.
- 2: It is certainly a revelation, partially divine, partially supernatural, partially auto-revelation of inspired human origin, and partially non-



Christ, the symbol of peace holding in his massively gentle hand the poisonous cruelty of the scorpion and taking no harm

Artist—Stanley Spencer

***We can only know a little,  
and the question is merely  
whether or not we know  
this well.***

Goethe

revelatory—most material in this category being derived from current (i.e. mid-1930's) human thinking and speculation.

- 3: It is a divinely dictated revelation, to be revered as the sacrosanct word of Deity.
- 4: It is of purely human origin, the work of well-meaning but misguided individuals.

What may be the most important statement in *The Urantia Book* is found in Jesus' discourse on true religion, given to his apostles as they proceeded on their mission to Phoenecia. In it, Jesus said:

*"...we will shortly begin the bold proclamation of a new religion—a religion which is not a religion in the present day meaning of that word, (but rather) a religion which makes its chief appeal to the divine 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)

In the present state of affairs on this planet, no religion attributed to Jesus is likely to gain acceptance on the basis of the authority of any book, not *The Bible*, not *A Course in Miracles*, not *The Urantia Book*, and certainly not by decree of any human group or person laying claim to authority. The religion of Jesus will derive its acceptance when, and only when, the fruits of the spirit unflinchingly appear in the lives of those who purport to be Jesus' followers! The authority for that acceptance will be derived from those fruits and will be observable in those fruits.

Why did the revelators ascribe overriding importance to this discourse? In introducing it, they state, "Jesus delivered one of the most remarkable addresses which his apostles ever listened to throughout all their years of association with them."

And they commence with this comment, "This



remarkable discourse on religion, summarized and restated in modern phraseology, gave expression to the following truths....” The revelators are not prone to exaggeration, what they say, they say for a reason. The discourse begins by drawing attention to three manifestations of the religious urge:

- 1. **Primitive religion.** The religion of the physical senses and the superstitious fears of the natural man, the instinctive urge to fear mysterious energies and to worship superior forces.
- 2. **The religion of civilization.** A religion of the mind—the intellectual theology of the authority of established religious tradition.
- 3. **True religion—the religion of revelation.** A religion of supernatural values, insight into eternal realities, a glimpse of the goodness and beauty of the infinite character of the Father, the religion of the spirit as demonstrated in human experience.

The fruits of the fear and superstition within primitive religion were often frightful to behold. The transition state of society from such practices may become a civilization, but such can only be maintained by mutual submission of its members to a set of rules and regulations that must be enforced by delegated authority. Civilizations are maintained by authority. So are religions that are founded upon any divine dictation theory. When a religion becomes organized, inevitably its teachings require interpretation, hence arises the need for an authoritative body to promulgate, then enforce creeds.

The religion that Jesus gave to his apostles, the same one as we are given in *The Urantia Book*, is a purely personal religion existing by virtue of the communion of its adherents with the indwelling spirit of the Father. Its adherents are given no authority from on high over one another, but they may elect leaders. The sole spiritual power any individual exerts over another comes about through the direct effects of the fruits of the spirit that is perceived in

that person's life. In those perceived fruits of the spirit resides the power that can attract men and women to undertake those decisions that will ultimately endow them with eternal life. In doing so, they become freewill sons and daughters of the living God and give obedience to the injunction of the Master to “*love one another even as I have loved you. And by this will all men know that you are my disciples if you thus love one another.*” (1944)

*The Urantia Book* appears to have been written so as to be consistent with the requirement that the authority of its teachings should be demonstrated via the fruits of the spirit manifesting in the personal experience of those who accept its revelatory status.

“*Belief has attained the level of faith when it motivates life and shapes the mode of living. The acceptance of a teaching as true is not faith; that*

*is mere belief. Neither is certainty nor conviction faith. A state of mind attains to faith levels only when it actually dominates the mode of living. Faith is a living attribute of genuine personal religious experience. One believes truth, admires beauty, and reverences goodness, but does not worship them; such an attitude of saving faith is centered on God alone, who is all of these personified and infinitely more.*” (1114)

If we are to accept, by faith, our sonship with the Father and to derive authority for that decision by virtue of the fruits of that faith appearing in our personal experience, then a corollary would be that deriving authority from a book is forbidden. Our celestial

supervisors must leave us the room to operate by faith, without any trace of compulsion. Logically that would mean that *The Urantia Book* must be bathed in uncertainty both in respect to its origin and the authority of its written word. As individuals we will see these things in different ways. Some may be bothered by the apparent and real errors in its science, others by the uncertainty of its origins, by its apparent sexism and racism, or by the stand it appears to take concerning the now urgent necessity for selective breeding. It may not be important which of these

### The Fruits of the Spirit

“*And 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 soon will be taken away.*”

contentious issues disturbs us, only that one or another should do so. Without such problems being present in the book, many of its followers would surely be headed in the direction of rabid fundamentalism and exclusivity. And if this happened, then the Fifth Epochal Revelation would suffer the same fate as the Fourth, it would become a static religion of authority—ultimately destined to become moribund.

If we portray this book as a totally divine revelation by taking the fundamentalist view that if any aspect of its science or cosmology conflicts with current opinions it is our human science and cosmology that is wrong and never the book, then we are arrogating authority unto ourselves. We would be presenting the book as infallible doctrine, we would be substituting a religion of authority for what Jesus told us should be an act of personal faith. And we would be denying what the book itself tells us about its science and cosmology not being inspired. (1109)

At the conclusion of this discourse of Jesus on true religion, Peter wanted more. Among other things, Jesus said: *"I have called you to be born again, to be born of the spirit. I have called you out of the darkness of authority and the lethargy of tradition into the transcendent light of the realization of making the greatest discovery possible for the human soul to make—the supernal experience of finding God for yourself, in yourself, and of yourself, and of doing all this as a fact in your own personal experience."* (1731)

Our introductory statement proposed four alternative opinions about the revelatory status of *The Urantia Book*. Of these, the first has to account for the fact that virtually all sincere seekers after truth will inevitably discover revelatory material of one sort or another within its pages. The third proposal regarding divine dictatorship is self-eliminating because of what the book itself declares to be true. The fourth proposal is also self-eliminating simply because the sheer

*"But for you, my children, and for all others who would follow you into this kingdom, there is set a severe test. FAITH ALONE will pass you through its portals, but you must bring forth the fruits of my Father's spirit if you would continue to ascend in the progressive life of the divine fellowship.*

(1569)

*Jesus laid great emphasis upon what he called the two truths of first import in the teachings of the kingdom, and they are: the attainment of salvation by faith, and faith alone, associated with the revolutionary teaching of the attainment of human liberty through the sincere recognition of truth, "You shall know the truth, and the truth shall make you free."*

(1593)

beauty of the book's spiritual content is self-authenticating—it is far beyond the spiritual capacity of any human being, living or dead, to enunciate [see following article]. That leaves us with the second proposal of partial revelation—and with the personal urge to search for and discover truth wherever we may find it. By its fruits we shall know it.

But Jesus told us that the religion of the spirit does not demand uniformity of intellectual views, only unity of spirit feeling. Thus we are all entitled to hold our own viewpoint. What is forbidden is that we should attempt to force others to conform to our particular, personal mold.

## **"No Man Ever Spake Thus."**

Jesus' listeners were repeatedly *"astonished at his word for he taught as one having authority, and not as the scribes."* (Mark 1.22; UB 1630)

Well may we ponder in astonishment upon the words we can discover in *The Urantia Book* for surely *"no man ever wrote thus."* The Section from the book that follows is only one of a multitude that must force us to ask, *"Could any man ever write thus."*

## **Paper 9. Section 4. The Absolute Mind**

There is an intellectual nature of the Third Source and Center that is distinct from his physical and spiritual attributes. Such a nature is hardly contactable, but it is associable—intellectually though not personally. It is distinguishable from the physical attributes and the spiritual character of the Third Person on mind levels of function, but to the discernment of personalities this nature never functions independently of physical or spiritual manifestations.

The absolute mind is the mind of the Third Person; it is inseparable from the personality of God the Spirit. Mind, in functioning beings, is not separated from energy or spirit, or both. Mind is not inherent in energy; energy is receptive and responsive to mind; mind can be superimposed upon energy, but consciousness is not inherent in the purely material level. Mind does not have to be added to pure spirit, for spirit is innately conscious and identifying. Spirit is always intelligent, minded in some way. It may be this mind or that mind, it may be premind or supermind, even spirit mind, but it does the equivalent of thinking and knowing. The insight of spirit transcends, supervenes, and theoretically antedates the consciousness of mind.

The Conjoint Creator is absolute only in the domain of mind, in the realms of universal intelligence. The mind of the Third Source and Center is infinite; it utterly transcends the active and functioning mind circuits of the universe of universes. The mind endowment of the seven superuniverses is derived from the Seven Master Spirits, the primary personalities of the Conjoint Creator. These Master Spirits distribute mind to the grand universe as the cosmic mind, and your local universe is pervaded by the Nebadon variant of the Orvonton type of cosmic mind.

Infinite mind ignores time, ultimate mind transcends time, cosmic mind is conditioned by time. And so with space: The Infinite Mind is independent of space, but as descent is made from the infinite to the adjutant levels of mind, intellect must increasingly reckon with the fact and limitations of space.

Cosmic force responds to mind even as cosmic mind responds to spirit. Spirit is divine purpose, and spirit mind is divine purpose in action. Energy is thing, mind is meaning, spirit is value. Even in time and space, mind establishes those relative relationships between energy and spirit which are suggestive of mutual kinship in eternity.

Mind transmutes the values of spirit into the

*He (Jesus) talked quite freely with them, expressing his ideas and ideals about politics, sociology, science, and philosophy, but never presumed to speak with authoritative finality except when discussing religion—the relation of man to God. (1420)*



meanings of intellect; volition has power to bring the meanings of mind to fruit in both the material and spiritual domains. The Paradise ascent involves a relative and differential growth in spirit, mind, and energy. The personality is the unifier of these components of experiential individuality.

## A Conundrum for the Hardcore Fundamentalists

Some of our Urantia Book fundamentalists firmly believe in the absolute truth of everything in the book's textual material—much like Christian fundamentalists believe in the divine dictatorship theory for the Bible. And this despite the warnings given by the Revelators concerning their mandate:

*“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.” And “many of our statements regarding the physical sciences will stand in need of revision in consequence of additional scientific developments and new discoveries. These new developments we even now foresee, but we are forbidden to include such humanly undiscovered facts in the revelatory records. Let it be made clear that revelations are not necessarily inspired. The cosmology of these revelations is not inspired.” (1109)*

There is only a small gap between rigid fundamentalism and rabid fanaticism, a fact made evident by the ongoing atrocities performed in the name of God in places such as Palestine and Israel. Nothing can be more detrimental to religious and

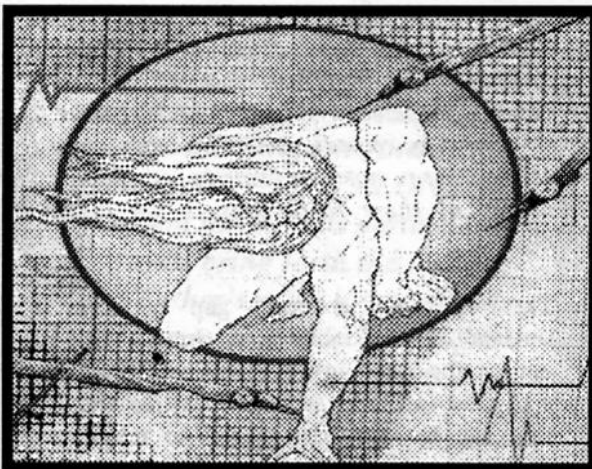
spiritual progress on Urantia than fanatical fundamentalism of any sort.

If the divine dictatorship principle is to be applied to *The Urantia Book*, what explanation can be given to potential new readers regarding the obvious errors that will be evident to almost any person with even a high school education in science? One example only will be given, but there are many more. The book states:

*"In Orvonton it has never been possible naturally to assemble over one hundred orbital electrons in one atomic system. When one hundred and one have been artificially introduced into the orbital field, the result has always been the well-nigh instantaneous disruption of the central proton with the wild dispersion of the electrons and other liberated energies."* (478)

For the word *proton* in this paragraph, read *nucleus*. The nuclei of all atoms, other than hydrogen, consist of both protons and neutrons with the neutrons often outnumbering the protons. The neutron was not discovered until 1932. The original for Paper 42 possibly existed well before that time. Electrons and protons had been known from much earlier times. Perhaps the original said "central protons" and a correction was overlooked when the Paper was updated after 1932.

There are two bothersome words in this paragraph, the first being *naturally*, the second, *instantaneous*. Element 100 is *Fermium*. It was first detected in the debris of a hydrogen bomb explosion in 1952. Its most stable isotope has a half life of 80 days. It would be expected to occur *naturally* at some stage during the life time of many stars—and perhaps on planets as a result of the activity of fissionable materials.



Element 101, the first with more than 100 orbital electrons, is *Mendelevium*. Mendelevium 256 was first produced in 1955 by bombarding an isotope of element 99, Einsteinium 253, with alpha particles accelerated in a cyclotron. It had a half life of 1.3 hours. Presumably this was thought not to conform with the original description in the first edition of *The Urantia Book* as "*instantaneous disruption*," so well-meaning, but misguided, self-appointed protectors of the book assumed the authority to add the words "well-nigh" in later printings. However, this minor "correction" proved inadequate when Mendelevium 258 was discovered and shown to have a half-life of 54 days. Calling this an "instantaneous disruption" seems to be stretching the English language somewhat.

I have no really satisfactory explanation for the incorrect statement in the book that elements with more than 100 orbital electrons disrupt instantaneously. Perhaps the Mighty Messenger who was responsible for the Paper made the error, or perhaps the message was mangled during transmission. Human hands had to touch it somewhere—and Jesus told Nathaniel:

*"Mark you well my words, Nathaniel, nothing which human nature has touched can be regarded as infallible. Through the mind of man divine truth may indeed shine forth, but always of relative purity and partial divinity. The creature may crave infallibility, but only the Creators possess it."* (1774)

Mighty Messengers do not have "Creator" status, hence are fallible, as are all human beings. Some readers may be disturbed to know that the book really does contain the errors that other readers expected to find. Perhaps they will take heart from our current "Cosmic Reflections" article—for the book also contains "prophetic" scientific material that would be inexplicable if it had solely human authorship.

Ken Glasziou

# Cosmic Reflections

## Neutrinos and Neutron Stars.

"In large suns when hydrogen is exhausted and gravity contraction ensures, and such a body is not sufficiently opaque to retain the internal pressure of support for the outer gas regions, then a sudden collapse occurs. The gravity-electric changes give origin to vast quantities of tiny particles devoid of electric potential, and such particles readily escape from the solar interior thus bringing about the collapse of a gigantic sun within a few days." (p. 464)

For the mid-thirties that was quite a statement. These tiny particles that we now call neutrinos were entirely speculative in the early 1930's and were required to account for the missing mass-energy of beta radioactive decay.

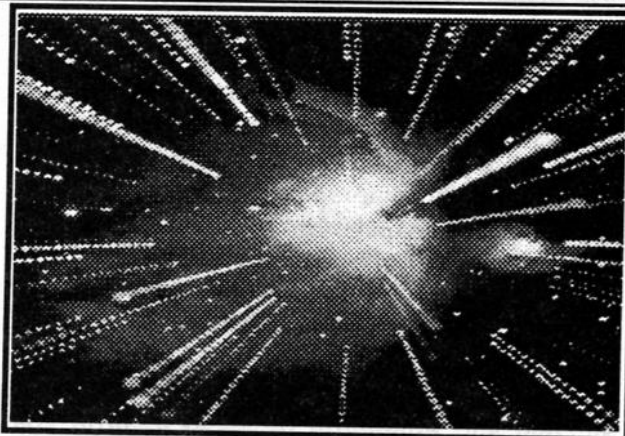
### Hypotheses on the possible origins of the Urantia Paper's statement on solar collapse

In the early 1930's, the idea that supernova explosions could occur and result in the formation of neutron stars was extensively publicized by Fritz Zwicky of the California Institute of Technology (Caltec) who worked in Professor Millikan's Dept. For a period during the mid-thirties, Zwicky was also at the University of Chicago. Dr. Sadler is said to have known Millikan. So alternative possibilities for the origin of *The Urantia Book* quote above could be:

1. The revelators followed their mandate and used a human source of information about supernovae, possibly Zwicky.
2. Dr Sadler had learned about the tiny particles devoid of electric potential from either Zwicky, Millikan, or some other knowledgeable person and incorporated it into *The Urantia Book*.
3. It is information supplied to fill missing gaps in otherwise earned knowledge as permitted in the mandate. (1110)

Zwicky had the reputation of being a brilliant scientist but given to much wild speculation, some of which turned out to be correct. A paper published by Zwicky and Baade in 1934 proposed that neutron stars would be formed in stellar collapse and that 10% of the mass would be lost in the process (Phys. Reviews. Vol. 45)

In *Black Holes and Time Warps: Einstein's*



*Outrageous Legacy* (Picador, London, 1994), a book that covers the work and thought of this period in detail, K.S. Thorne, Feynman Professor of Theoretical Physics at Caltec, writes: In the early 1930's, Fritz Zwicky and Walter Baade joined forces to study novae, stars that suddenly flare up and shine 10,000 times more brightly than before. Baade was aware of tentative evidence that, besides ordinary novae, there existed superluminous novae. These were roughly of the same brightness but since they were thought to occur in nebulae far out beyond our Milky Way, they must signal events of extraordinary magnitude. Baade collected data on six such novae that had occurred during the current century.

As Baade and Zwicky struggled to understand supernovae, James Chadwick, in 1932, reported the discovery of the neutron. This was just what Zwicky required to calculate that if a star could be made to implode until it reached the density of the atomic nucleus, it might transform into a gas of neutrons, reduce its radius to a shrunken core, and, in the process, lose about 10% of its mass. The energy equivalent of the mass loss would then supply the explosive force to power a supernova.

### Zwicky believed cosmic rays accounted for the mass-energy loss in supernova explosions

Information, extracted from Thorne's recent book, indicates that Zwicky knew nothing about the possible role of "little neutral particles" in the implosion of a neutron star, but rather that he attributed the entire mass-energy loss to cosmic rays. So, if not from Zwicky, what then is the human origin of *The Urantia Book's* statement that the neutrinos escaping from its interior bring about the collapse of the imploding star? (Current estimates attribute about 99% of the energy of a supernova explosion to being carried off by the neutrinos).

In his book, Thorne further states: "Astronomers in the 1930's responded enthusiastically to the Baade-

Zwicky concept of a supernova, but treated Zwicky's neutron star and cosmic ray ideas with disdain...In fact it is clear to me from a detailed study of Zwicky's writings of the era that he did not understand the laws of physics well enough to be able to substantiate his ideas." This opinion was also held by Robert Oppenheimer who published a set of papers with collaborators Volkoff, Snyder, and Tolman, on Russian physicist Lev Landau's ideas about stellar energy originating from a neutron core at the heart of a star.

### **Einstein and Eddington opposed neutron star concept**

These Oppenheimer papers concluding that either neutron stars or black holes could be the outcome of massive star implosion were about as far as physicists could go at that time. However, the most prominent physicist of the time, Albert Einstein, and the doyen of astronomers, Sir Arthur Eddington, both vigorously opposed the concepts involved in stellar collapse beyond the white dwarf stage. Thus the subject appears to have been put on hold coincident with the outbreak of war in 1939.

During the 1940's, virtually all capable physicists were occupied with tasks relating to the war effort. Apparently this was not so for Russian-born astronomer-physicist, George Gamow, a professor at Leningrad who had taken up a position at George Washington University in 1934. Gamow conceived the beginning of the Hubble expanding universe as a thermonuclear fireball in which the original stuff of creation was a dense gas of protons, neutrons, electrons, and gamma radiation which transmuted by a chain of nuclear reactions into the variety of elements that make up the world of today. Referring to this work, Overbye<sup>4</sup> writes: "In the forties, Gamow and a group of collaborators wrote a series of papers spelling out the details of thermonucleogenesis. Unfortunately their scheme didn't work. Some atomic nuclei were so unstable that they fell apart before they could fuse again into something heavier, thus breaking the element building chain. Gamow's team disbanded in the late 40's, its work ignored and disdained." Among this work was a paper by Gamow and Schoenfeld that proposed that energy loss from aging stars would be mediated by an efflux of neutrinos. This proposal appears to have been overlooked or ignored until the 1960's.

### **Conservation of energy "law" under fire**

As time went by, the need for the neutrino grew,

firstly to save the law of conservation of energy, but also laws of conservation of momentum, angular momentum (spin), and lepton number. As knowledge of what it ought to be like grew, plus the knowledge accruing from the intense efforts to produce the atom bomb, possible means of detecting this particle began to emerge. In 1953, experiments were begun by a team led by C.L. Cowan and F. Reines.<sup>1</sup> Fission reactors were now in existence in which the breakdown of uranium yielded free neutrons that, outside of the atomic nucleus, were unstable and broke down via beta decay to yield a proton, an electron, and, if it existed, the missing particle.

### **Detection of the elusive neutrino**

The Cowan and Reines team devised an elaborate scheme to detect the antineutrinos from a reactor. By 1956 their system was detecting 70 such events per day, unequivocally ascribable to antineutrinos. It now remained to prove that this particle was not its own antiparticle, as is the case with the photon. This was done by R.R. Davis in 1956<sup>1</sup>, using a detection system designed specifically for what the properties of the neutrino should be and testing it with an antineutrino source from a fission reactor.

### **Renewal of the search for the neutron star**

The subject of the fate of imploding stars reopened with vigor when both Robert Oppenheimer and John Wheeler, two of the really great names of physics, attended a conference in Brussels in 1958. Oppenheimer believed that his 1939 papers said all that needed to be said about such implosions. Wheeler disagreed, wanting to know what went on beyond the well-established laws of physics.

When Oppenheimer and Snyder did their work in 1939, it had been hopeless to compute the details of the implosion. In the meantime, nuclear weapons design had provided the necessary tools because, to design a bomb, nuclear reactions, pressure effects, shock waves, heat, radiation, and mass ejection had to be taken into account. Wheeler realized that his team had only to rewrite their computer programs so as to simulate implosion rather than explosion. However his hydrogen bomb team had been disbanded and it fell to Stirling Colgate at Livermore, in collaboration with Richard White and Michael May, to do these simulations. Wheeler learned of the results and was largely responsible for generating the enthusiasm to follow this line of research. The term 'black hole' was coined by Wheeler.

The theoretical basis for supernova explosions is

said to have been laid by E. M. Burbidge, G.R. Burbidge, W. A. Fowler, and Fred Hoyle in a 1957 paper<sup>2</sup>. However, even in Hoyle and Narlikar's text book, "The Physics-Astronomy Frontier" (1980), no consideration is given to a role for neutrinos in the explosive conduction of energy away from the core of a supernova. In their 1957 paper, Hoyle and his co-workers proposed that when the temperature of an aging massive star rises to about 7 billion degrees K, iron is rapidly converted into helium by a nuclear process that absorbs energy. In meeting the sudden demand for this energy, the core cools rapidly and shrinks catastrophically, implodes in seconds, and the outer envelope crashes into it. As the lighter elements are heated by the implosion they burn so rapidly that the envelope is blasted into space. So, two years after the first publication of *The Urantia Book*, the most eminent authorities in the field of star evolution make no reference to the "vast quantities of tiny particles devoid of electric potential" that the book says escape from the star interior to bring about its collapse. Instead they invoke the conversion of iron to helium, an energy consuming process now thought not to be of significance.

Following on from the forgotten Gamow and Schoenfeld paper, the next suggestion that neutrinos may have a role in supernovae came from Ph.D. student, Hong-Yee Chiu, working under Philip Morrison. Chiu proposed that towards the end of the life of a massive star, the core would reach temperatures of about 3 billion degrees at which electron-positron pairs would be formed and a tiny fraction of these would give rise to neutrino-antineutrino pairs. Chiu speculated that X-rays would be given off by the star for about 1000 years and that the temperature would ultimately reach about 6 billion degrees when an iron core would form at the central region of the star. The flux of neutron-antineutrino pairs would then be sufficiently great to carry off the explosive energy of the star in a single day. The 1000-year period predicted by Chiu for X-ray emission was reduced to about one year by later workers. Chiu's proposals appear to have been first published in a Ph. D. thesis submitted at Cornell University in 1959. Scattered references to it are made by Philip Morrison<sup>3</sup> and by Isaac Asimov<sup>1</sup>.

### No neutral current, no supernova

Dennis Overbye, in his book *Lonely Hearts of the Cosmos*<sup>4</sup> records that, for supernovae, almost all the energy of the inward free fall comes out in the form of neutrinos. The success of this scenario (as proposed by Chiu) depends on a feature of the weak interaction called the neutral currents. Without this, the neutrinos

do not supply enough 'oomph' and theorists had no good explanation for how stars explode. In actuality the existence of the neutral current for the weak interaction was not demonstrated until the mid 1970's.

A 1985 paper (Scientific American) by Bethe and Brown entitled *How a Supernova Explodes* shows that understanding of the important role of the neutrinos was well advanced by that time. These authors attribute this understanding to the computer simulations of W. David Arnett of the University of Chicago and Thomas Weaver and Stanford Woosley of the University of California at Santa Cruz.

In a recent report in *Sky and Telescope* (August, 1995) it is stated that, during the past decade, computer simulations of supernovas have bogged down at 100 to 150 km from the center and failed to explode. These models were one dimensional. With more computer power becoming available, two dimensional simulations have now been carried out and model supernova explosions produced. The one reported was for a 15 solar mass supernova that winds up as a neutron star. However the authors speculate that at least some 5 to 15 solar mass implosions might wind up as black holes. There is still a long way to go in understanding the details of stellar implosions.

### Who dunit? Paring away the alternatives

Referring to our three alternatives to explain how the reference to the role of the tiny uncharged particles in supernova explosions got to be in the *Urantia Papers*, ostensibly in 1934, our investigation showed that Zwicky is unlikely to have been the source as he firmly believed X-rays, not neutrinos, accounted for the 10% mass loss during the death of the star.

Remembering that neutron stars were not demonstrated to exist until 1967, that some of the biggest names in physics and astronomy were totally opposed to the concept of collapsing stars (Einstein, Eddington), and that, well into the 1960's, the majority of astronomers assumed that massive stars shed their bulk piecemeal prior to retiring respectably as white dwarfs, it appears that it would have been a preposterous notion to attempt to support the reality of a revelation by means of speculation about the events occurring in massive star implosion at any time prior to the 1960's. If it is assumed that, on what would have needed to be the expert advice of a knowledgeable but reckless astrophysicist, Dr Sadler wrote the page 464 material into the *Urantia papers* subsequent to the concepts on neutrinos appearing in the Gamow et al. publications, then it becomes necessary to ask why was it not removed when that

work lost credibility later in the 1940's?—and particularly so since, in their conclusions, Gamow and Schoenberg drew attention to the fact that, “the neutrinos are still considered as highly hypothetical particles because of the failure of all efforts to detect them,” as well as noting that “the dynamics of the collapse represents very serious mathematical difficulties.”

## Printing Plates for *The Urantia Book*

As a result of the Maaherra affair, documentary evidence has come to light to show that acceptance of the contract to prepare the metal printing plates from the manuscript of the Urantia Papers occurred in September, 1941. Printing technology of the time required a separate metal plate for each individual page. Hence, deletions, additions, and alterations that carried through to other pages could be enormously expensive and were avoided if at all possible.

It has already been indicated that the highly speculative 1942 paper of Gamow and Schoenberg was unlikely to have been the source of the book's p. 464 statement on star implosion. The new evidence regarding printing plates makes it even more unlikely.

## Invoking Occam's Razor

The language, level of knowledge, and the terminology of the page 464 reference, together with the references to the binding together of protons and

neutrons in the atomic nucleus, the two types of mesotron, and the involvement of small uncharged particles in beta radioactive decay as described on page 479, is that of the early 1930 period, and not that of the 40's and 50's. It is what would be expected from authors constrained by a mandate not to reveal unearned knowledge except in special circumstances. Applying the Occam's razor principle of giving preference to the simplest explanation consistent with the facts, we conclude that the most probable explanation for the prophetic material of page 464 is that it is original to the Urantia Papers as received in 1934 and therefore comes into the category nominated in the revelatory mandate as key information supplied to fill missing gaps in our knowledge. At present, I do not believe that there is a satisfactory explanation for this p. 464 statement from *The Urantia Book* in terms of attributing it to a human author.

Ken Glasziou

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