



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



About the Universal Father

Even though material mortals cannot see the person of God, they should rejoice in the assurance that he is a person; by faith accept the truth which portrays that the Universal Father so loved the world as to provide for the eternal spiritual progression of its lowly inhabitants; that he "delights in his children." God is lacking in none of those superhuman and divine attributes which constitute a perfect, eternal, loving, and infinite Creator personality.

If the faith of the creature were perfect, he would assuredly know that when he had seen a Creator Son he had seen the Universal Father; **in seeking for the Father he would not ask nor expect to see other than the Son.** Mortal man simply cannot see God until he achieves completed spirit transformation and actually attains Paradise.

The natures of the Paradise Creator Sons do not encompass all the unqualified potentials of the universal absoluteness of the infinite nature of the First Source and Center, but the Universal Father is in every way *divinely* present in the Creator Sons. The Father and the Sons are one. The Paradise Sons of the order of Michael are perfect personalities, even **the pattern for all local universe personality** from that of the Bright and Morning Star **down to the lowest human creature** of progressing animal evolution.

Without God and his great and central person, there would be no personality throughout all the vast universe of universes. *God is personality.*

Notwithstanding that God is an eternal power, a majestic presence, a transcendent ideal, and a glorious

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spirit, though he is all of these and infinitely more, nonetheless, he is truly and everlastingly a perfect Creator personality, a person who "can know and be known," who can "love and be loved," and one who can befriend us; while you can be known, as other humans have been known, **as the friend of God.** He is a real spirit and a spiritual reality.

As we see the Universal Father revealed throughout his universe; as we discern him indwelling his myriads of creatures; as we behold him in the persons of his Sovereign Sons; as we continue to sense his divine presence here and there, near and afar, let us not doubt nor question his personal primacy. Notwithstanding all these far-flung distributions, he remains a true person and everlastingly maintains

personal connection with the countless hosts of his creatures scattered throughout the universe of universes.

The idea of the personality of the Universal Father is an enlarged and truer concept of God which has come to mankind chiefly through revelation. Reason, wisdom, and religious experience all infer and imply the personality of God, but they do not altogether validate it. Even the indwelling Thought Adjuster is prepersonal. **The truth and maturity of any religion is directly proportional to its concept of the infinite personality of God and to its grasp of the absolute unity of Deity.** The idea of a personal Deity becomes, then, the measure of religious maturity after religion has first formulated the concept of the unity of God.

Primitive religion has many personal gods and they were fashioned in the image of man. Revelation affirms the validity of the personality concept of God which is merely possible in the scientific concept of a First Cause and is only provisionally suggested in the philosophic idea of Universal Unity. Only by personality approach can any person begin to comprehend the unity of God. To deny the personality of the First Source and Center leaves one only the choice of two philosophic dilemmas: materialism or pantheism.

Personality is not simply an attribute of God; it rather stands for the totality of the co-ordinated infinite nature and the unified divine will which is exhibited in eternity and universality of perfect expression. Personality, in the supreme sense, is the revelation of God to the universe of universes. (28-29)

Note: If you have a favorite place in *The Urantia Book* that you would like to share, please send your selection to us. Length should be about 1500 words or less.

God is absolute letting-be, and letting-be is the ontological foundation of love. Letting-be is self-giving or self-spending, so that God's creative work is a work of love and self-giving, into which he has put himself. In so-far-as created beings themselves manifest creativity, love, self-giving, they tend to be like God.

John Macquarrie

"Principles of Christian Theology."

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. The divine nature can also be better understood by man if he regards himself as a child of God and looks up to the Paradise Creator as a true spiritual Father. (33)

Positivism—The Only Way

In Part 4 of *The Urantia Book*, there are not less than thirty repetitions of Jesus' advocacy of the "positive" way. The book tells us that it was Jesus' habit to refrain from placing emphasis on evil by forbidding or actively opposing it. In contrast, he exalted the good by commanding its performance. "Goodness," says the book, "is living, relative, always progressing, invariably a personal experience, and everlastingly correlated with the discernment of truth and beauty. Goodness is found in the recognition of the positive truth values of the spiritual level, which must, in human experience, be contrasted with the negative counterpart—the shadows of potential evil. (1458)

The book tells us that we are are endowed with the congenital power to choose between truth and error, the latter being the negative of the positive way of light and life. But whereas truth is a positive spiritual value, its negative has no real existence—until such time as an intelligent creature wills that existence by mischoosing that which is contrary to the nature of God. (1429) Thus to fight against those things we conceive to be error is to join the army of a Don Quixote and pass our lives tilting at non-existent windmills.

On so many occasions, Jesus not only himself refused to fight against perceived error but he also asked his disciples to do likewise. One slightly different but highly significant occasion was when John approached him in a highly emotional state to announce, "Master, yesterday I went over to Ashtaroth to see a man who was teaching in your name and even claiming to be able to cast out devils. Now this fellow had never been with us, neither does he follow after us; therefore I forbade him to do such things." Then said Jesus: "Forbid him not."

Jesus went on to explain to John, "Do you not perceive that this gospel of the kingdom shall presently be proclaimed in all the world? How can you expect that all who will believe the gospel shall be subject to your direction? Rejoice that already our teaching has begun to manifest itself beyond the bounds of our personal influence."

The next part of this conversation is of enormous importance to all who would learn the positive way. Jesus tells John that **all those who profess to do good works in his name shall be reckoned as being with them**, even though this meant that whatever they did would be outside the jurisdiction and control of the apostolic group. The likelihood was also that much of their teaching would be erroneous.

The man whom John forbade to teach in Jesus name did not heed John's prohibition—nor did he need to. His name was Aden. He was a healer, a caster-out of unclean spirits, a doer of positive good. And although he lacked the training the apostles had received and was an unauthorized teacher, he went on to achieve great things for the kingdom. However, despite their years in the personal company of Jesus, plus their endowment with the Spirit of Truth, the apostles had problems with the idea that they were not the sole proprietors of the truths of the Fourth Epochal Revelation. Many times after Jesus had departed from their midst, they "took offense at those who made bold to teach in the Master's name. To them it always seemed inappropriate that those who had never sat at Jesus' feet should dare to teach in his name." (1765)

Relevant to the positive way, the book provides us with an account of another instructive incident. One Teherma, a Persian, had come from Damascus to see Jesus and was allocated to Simon Zelotes for preliminary instruction. Simon regarded Teherma as a fire-worshipper (presumably a follower of the sun-god, Ahura-Mazda). Reading between the lines, it appears that Simon proceeded authoritatively to set this ignorant Persian straight—but succeeded only in alienating him. Thus having failed dismally, Simon wondered why Jesus had no such problem with

Teherma. Jesus responded, "Simon, Simon, how many times have I instructed you to refrain from all efforts to take something out of the hearts of those who seek salvation? 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.** When you have presented to mortal man the good news that **God is his Father**, you can the easier persuade him that **he is in reality a son of God.** And having done that, you have brought the light of salvation to the one who sits in darkness. Simon, when the Son of Man came first to you, did he come denouncing Moses and the prophets and proclaiming a new and better way of life? No. I came not to take away that which you had from your forefathers but to show you the perfected vision of that which your fathers saw only in part." (1592)

Why is it that Urantia mortals so readily reject the positive way of Jesus, the way of quietly and unobtrusively living that which is basic and right? Instead we like to grab onto the errors we perceive in our neighbors' thinking, and engage in battle against their error? The history of Christianity reeks of the stench of battle against heresy and error—and frequently did the rivers run red with the blood of the defeated. Perhaps one reason may be physiological, the effect of factors that accompanied the evolution of the fight or flight response, and the strange euphoria that follows the adrenalin fix induced by conflict. But

Jesus had little to say about the social vices of his day; seldom did he make reference to moral delinquency. He was a positive teacher of true virtue. He studiously avoided the negative method of imparting instruction; he refused to advertise evil. He was not even a moral reformer. He well knew, and so taught his apostles, that the sensual urges of mankind are not suppressed by either religious rebuke or legal prohibitions. His few denunciations were largely directed against pride, cruelty, oppression, and hypocrisy. (1581)

whatever the cause of our attraction to engaging in conflict of one kind or another, to succumb to that attraction is contrary to the positive way—the way of Jesus.

It should, by now, be obvious that the teachings of *The Urantia Book* will not win out against the materialism of our age until professed followers of the book learn that **there is no battle to join that can be won.** Souls for the kingdom must surely be won mainly by example—the example of God-revealing lives being lived out inconspicuously and without trumpets and fanfare by those already in the kingdom. It was the example of Jesus' actual life as he lived it

among them that won the loyalty-unto-death kind of faith that the apostles gave to Jesus.

Surely it is only a similar kind of behavior, the actual living out of a personal, God-revealing life as a matter of duty from each of its adherents that will lift the teachings of the Fifth Epochal Revelation to the point where it will begin to displace other religious teaching.

Fifty years of experience has now demonstrated that mere words, spoken or read, are unlikely to bring the true religion of the Jesus of *The Urantia Book* to the churches that bear his name. People need to see God-like—Jesus-like—actual, real, lives being lived out among them before they will be lifted up to the heights of Christian living exemplified in the teachings of the book. For the very few who are receptive, *The Urantia Book* can do, and has done, a great task. But for the many, the positive way of Jesus is needed. People need to actually see Jesus-like characters living among them, and simply going about whatever confronts them, doing good in the manner of Jesus.

Speaking of the early followers of the Fourth Epochal Revelation, the book says: "Pentecost, with its spiritual endowment, was designed forever to loose the religion of the Master from all dependence upon physical force; the teachers of this new religion are now equipped with spiritual weapons. They are to go out to conquer the world with unfailing forgiveness, matchless good will, and abounding love. They are equipped to overcome evil with good, to vanquish hate by love, to destroy fear with a courageous and living faith in truth. Jesus had already taught his followers that his religion was never passive; always were his disciples to be active and positive in their ministry of mercy and in their manifestations of love." (2064)

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. (2054)

But do not make the mistake of trying to prove to other men that you have found God; you cannot consciously produce such valid proof, albeit there are two positive and powerful demonstrations of the fact that you are God-knowing, and they are:

1. The fruits of the spirit of God showing forth in your daily routine life.

2. The fact that your entire life plan furnishes positive proof that you have unreservedly risked everything you are and have on the adventure of survival after death in the pursuit of the hope of finding the God of eternity, whose presence you have foretasted in time. (1733)

And speaking directly to all those who would follow him into the kingdom, Jesus said: "Now that you are ambassadors of my Father's kingdom, you have thereby become a class of men separate and distinct from all other men on earth. You are not now as men among men but as the enlightened citizens of another and heavenly country among the ignorant creatures of this dark world. It is not enough that you live as you were before this hour, but henceforth must you live as those who have tasted the glories of a better life and have been sent back to earth as ambassadors of the Sovereign of that new and better world. Of the teacher more is expected than of the pupil; of the master more is exacted than of the servant. Of the citizens of the heavenly kingdom more is required than of the citizens of the earthly rule. Some of the things which I am about to say to you may seem hard, but you have elected to represent me in the world even as I now represent the Father; and as my agents on earth you will be obligated to abide by those teachings and practices which are reflective of my ideals of mortal living on the worlds of space, and which I exemplify in my earth life of revealing the Father who is in heaven." (1570)

The above quotation is, of course, at the commencement of the ordination sermon to the twelve apostles. However, on page 1569, it is made clear that Jesus' invitation was to "all others who would follow you (the apostles) into this kingdom." And surely that includes recipients of the Fifth Epochal Revelation! The ball is now in our court!

The Secondary Midwayers

Ken Glasziou, Maleny, Australia

It appears that each came into being as a result of some strange spiritual-psychological interaction between pairs of the extraordinary children of Adamson and Ratta, who "were often invisible." Read in context, the "invisible" clause can be taken in two ways, one being that each individual was sometimes visible, sometimes invisible. Or it can be taken to mean that some of these extraordinary children were visible, while others were invisible. The book states, "Every fourth child born to them was of a unique order. It was often invisible." (861)

Adamson and Ratta were both superhuman. Adamson was a first generation descendant of Adam and Eve. When other descendants were permitted to evacuate this planet, among them were Adamson's first wife and their thirty two children. But Adamson wanted to stay with his parents in order to assist in the building up of the second garden. After helping with the construction of adequate defenses for this new home he set out to the north, accompanied by twenty seven others, in quest of the land of the Nodites that he had heard about from the two long term survivors from the Caligastia rebellion, Van and Amadon.

In a little over three years Adamson found the object of his search, and among them, a beautiful and wonderful young woman named Ratta who claimed to be the last pure line descendant of two of the fallen staff of the Prince. On listening to Adamson's story about the default at the Garden of Eden, and being much attracted by this majestic son of Adam and Eve, Ratta had but a single thought—to marry Adamson. She succeeded.

Together Adamson and Ratta had a family of sixty

"I readily believe that there are more invisible beings in the universe than visible. But who shall explain to us the nature, the rank and kinship, the distinguished marks and graces of each? What do they do? Where do they dwell? The human mind has circled around this knowledge, but never attained to it."

T. Burnet, *Archaeologica Philosophica*, 1692



Being invisible has its problems.

seven children, sixteen being of this unique order that were often invisible. After the arrival of the second "unique" child, since one was male and the second, female, Adamson decided to mate them. The result of the union was the "eventuation" of the secondary midwayers.

It subsequently transpired that each pair of these unique children of Adamson and Ratta were capable of producing a secondary midwayer every seventy days. Like the primary midwayers, the newly arriving secondary midwayers were "eventuated" fully developed, subsequently experiencing no period of growth or development from immaturity—though they never cease to grow in wisdom and experience. (864) The secondary midwayers have some degree of maleness or femaleness about them, often work in pairs, but are incapable of procreation. They have no need for sleep or earthly material food. They are somehow energized from "space emanations" that are a mystery to we humans.

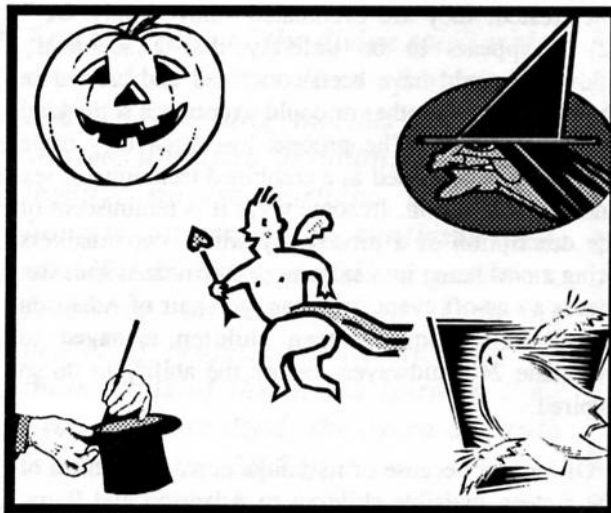
For want of a better word I've incorrectly used the word "eventuated," the same word as is used to describe the origin of the Absoniters. "Absoniters are not created; they are eventuated—they simply are." (2) It appears to be unlikely that a secondary midwayer could have been conceived and carried in the womb of its mother or could experience some kind of physical birth. The process by which they came into being is described as a combined technique of sex and non-sex liaison. In some ways it is reminiscent of the description of a process by which two finaliters bring a new being into existence—a trinitized son. But that is a one-off event, whereas each pair of Adamson and Ratta's unique sixteen children managed to eventuate 248 midwayers before the ability to do so expired.

Of interest because of its uniqueness, is the birth of the sixteen invisible children to Adamson and Ratta.

Primary midwayers were visible to the Prince's planetary staff. (744) Adam and Eve could see the midwayers and so could their children, though this ability declined with subsequent generations. (851) One possibility is that the unique sixteen were conceived normally, nurtured in the womb normally, and were born and grew normally. They may have been quite visible to one or both of their parents but were sometimes visible and sometimes invisible to ordinary mortals. Alternatively, they may never have been visible to ordinary mortals and, because of the diminished ability of their parents to see midwayer-like beings, were only sometimes visible but often invisible to them. This may have been more of a problem for Ratta who was many more generations removed from her original superhuman ancestry than Adamson. Whatever the truth, from our point of view, they were a strange group.

A Flight of Fancy

Now just as an exercise and perhaps for enlightenment, imagine that you were granted the opportunity to present your views about *The Urantia Book* on some kind of TV host show that looked at significant happenings around the world. Your TV interviewer gives you an uninterrupted 5 to 10 minutes during which you describe your views on the principal teachings of the book. The questions that follow from the audience are mainly about how *Urantia Book* readers differ in their views from mainline Christians and you feel elated about how you have handled the questions. Then some gook from the audience gets up and asks, "Do you believe in fairies, hobgoblins, leprechauns, evil spirits, poltergeists, magic, all that kind of thing." Your answer is almost straight from the book, "*The Urantia Book* has a modern outlook on science," you say, "It accepts the evolution of mankind, has sections on the origins of our universe and solar system, the geology of the Earth, and so on,



Ancient magic was the cocoon of modern science, indispensable in its time but now no longer useful. And so the phantasms of ignorant superstition agitated the primitive minds of men until the concepts of science could be born. Today, Urantia is in the twilight zone of the intellectual evolution. One half the world is grasping eagerly for the light of truth and the facts of scientific discovery, while the other half languishes in the arms of ancient superstition and thinly disguised magic. (973)

some of which were quite new when received in the mid-1930's. It says that science teaches man to speak the new language of mathematics and trains our minds along lines of exacting precision thus stabilizing philosophy through the elimination of error. In doing so it purifies religion, in particular through its effects on destroying primitive superstition." (907)

Feeling self-satisfied your turn the stage back to your questioner. "Then how come," this gook asks, "that this *Urantia Book* not only includes a story about Adam and Eve rebelling against God just as Christian fundamentalists would have us believe, but also tells about a superman son of theirs who marries a superwoman and between them they have invisible children who create invisible spirits called midwayers. Then it says that some of these invisible midwayers also rebelled against God and became the evil spirits that possess people and cause them to throw fits and all that kind of thing." You stutter that possession by evil spirits only happened prior to Jesus resurrection and the coming of the Spirit of Truth..." That is as far as you get before the laughter and jeers from the floor causes the host to signal for a commercial break, during which you try to offer a quick explanation to your host. "But this book of yours really does talk of Adam and Eve and invisible children that became evil spirits?" he asks. You start to protest, he says answer yes or no, and you are forced to answer, "Well yes but..." Sensing chaos for his show, your host tells you that your time is up and they must go on with the next interview.

The midwayer story is, of course, by no means the only one that could cause disaster in any TV host show interview. A question I often ask myself is why are they there. I believe the story is basically true though it may (or may not) be told in some symbolic way because so much of what it says is way beyond the normal gamut of human experience or understanding.

But it could quite easily have been told differently without stretching the truth beyond reasonable limits and in a way that would not jeopardize a public exposition of the content of the book. I do not believe that this kind of material is in the book because of some lack of understanding of we humans on the part of the revelators. It is there because they do understand us and because, for some reason, it is necessary. The question I ask is why is it necessary? If the origins of the secondary midwayers, and some other material, had been omitted or glossed over instead of being discussed in detail, the content of the book would not appear to have had a diminished spiritual value. And perhaps it would have been a lot easier to present the book to the scientifically-minded and the academic community.

In asking such questions we must retain our humility. The Revelators did what they did for a good reason. It is in trying to garner what the reasons for its peculiarities might be that we may get a better concept of how this book is to fulfil its purpose.

The Celestial Guardians

Celestial Guardians are described as creature-trinitized sons that have been embraced by the Paradise Trinity. Trinitized sons may be of single or of dual origin. Some, such as the Mighty Messengers, are Adjuster-fused ascendant mortals who have already attained Paradise and the Corps of Finality, but have also passed some special test of universe allegiance that qualified them for being embraced by the Paradise Trinity and inducted into the messenger service.

A different class of trinitized sons arises through the endeavors of highly advanced pairs of mortal finalizers who believe that they have discovered some special and original concept that has not previously been trinitized and which, if it has all the necessary credentials and attributes, will qualify for the trinitization process, finally actualizing as a new and original living being—in this case, a creature-trinitized

*Nor deem the irrevocable Past,
As wholly wasted, wholly vain,
If, rising on its wrecks, at last
To something nobler we attain.*

Longfellow, *The Ladder of St. Augustine*

son endowed with personality from the Universal Father. (249,250)

It appears to be the usual practice that these newly created but inexperienced beings initially enter service in the universes of time and space under the tutelage of the Seven Supreme Executives, after which they may then gain further experience by serving with the Trinity Teacher Sons. Following an extended period of such service, these trinitized offspring of perfected humans are embraced for the second time by the Paradise Trinity, this time in large groups that receive their commissions as either High Son Assistants or as Celestial Guardians.

There are almost one billion Celestial Guardians already commissioned for service in the superuniverse of Orvonton. Most are assigned to the Perfections of Days who rule in the major superuniverse sectors as the vicegerants of the Ancients of Days, the personal rulers of the superuniverses. The Celestial Guardians are listed as officers of the courts of the Ancients of Days. They serve as court messengers, bearers of summonses and decisions of the superuniverse governments. They are also the apprehending agents of the Ancients of Days.

Neither the Celestial Guardians nor their associates, the High Son Assistants, have ever been indwelt by Adjusters, nor are they Son- or Spirit-fused. Although they are quite marvellous beings, they lack the tremendous and profound personal experience that is obtained during the ascendant career of mortals such as ourselves during our climb to glory from the deep domains of space.

The willingness of these creature-trinitized sons to recognize and acknowledge their experiential deficiencies in the realities of the universes is described as "transcendingly beautiful and sometimes touchingly pathetic." It appears that simply nothing in all the universe can take the place of actual personal experience that is a component part of the ascendant careers of those like ourselves who commence their journey from a lowly state that is only marginally higher than an animal level of existence.

*Self is the only prison that can ever
bind the soul; Love is the only angel
who can bid the gates unroll; And
when he comes to call thee, arise
and follow fast; His way may lie in
darkness, but it leads to light at
last.*

Henry Van Dyke

We mortals may sometimes be in a state of mind in which our worldly environment appears so incomprehensively threatening, chaotic, ridden with random disaster, even wantonly cruel and filled with inexplicable and devastating tragedy such that we may feel justified in concluding that the gods must really be crazy or at least uninterested in our plight.

Perhaps we can gain courage, hope, fortitude, and faith in knowing that, having ourselves gained the mansion worlds, we too will observe beings such as the Celestial Guardians who have never known anything other than total personal safety and security—yet were observed by a Mighty Messenger to “look so longingly and appealingly at even recent arrivals from the evolutionary worlds of space that one could not help realizing that these possessors of non-experiential trinitization really envied their supposedly less fortunate brethren who ascend the universal path of bona fide experience and actual living.” (253)

There are many sections of *The Urantia Book* that can help us during those moments when our understanding of reality is sorely taxed and despair threatens to bury us—such as in advice given by Jesus to Ganid:

“Ganid, I have absolute confidence in my heavenly Father’s overcare; I am consecrated to doing the will of my Father in heaven. **I do not believe that real harm can befall me**; I do not believe that my lifework can really be jeopardized by anything my enemies might wish to visit upon me, and surely we have no violence to fear from our friends. I am absolutely assured that **the entire universe is friendly to me—this all-powerful truth I insist on believing with a wholehearted trust in spite of all appearances to the contrary.**” (1469)

“There is unity in the cosmic universe if you could only discern its workings in actuality. **The real universe is friendly....**” (1477)

*Thou shalt know by
experience how salt the
savor is of other’s bread, and
how sad a path it is
to climb and descend
another’s stairs.*

Dante, *Paradise*, xvii

*The only evolutionary
world without error
(the possibility of unwise
judgment) would be a world
without free intelligence. (52)*

On Uncertainties

The uncertainties of life and the vicissitudes of existence do not in any manner contradict the concept of the universal sovereignty of God. All evolutionary creature life is beset by certain inevitabilities. Consider the following:

1. Is courage—strength of character—desirable? Then must man be reared in an environment which necessitates grappling with hardships and reacting to disappointments.

2. Is altruism—service of one’s fellows—desirable? Then must life experience provide for encountering situations of social inequality.

3. Is hope—the grandeur of trust—desirable? Then human existence must constantly be confronted with insecurities and recurrent uncertainties.

4. Is faith—the supreme assertion of human thought—desirable? Then must the mind of man find itself in that troublesome predicament where it ever knows less than it can believe.

5. Is the love of truth and the willingness to go wherever it leads, desirable? Then must man grow up in a world where error is present and falsehood always possible.

6. Is idealism—the approaching concept of the divine—desirable? Then must man struggle in an environment of relative goodness and beauty, surroundings stimulative of the irrepressible reach for better things.

7. Is loyalty—devotion to highest duty—desirable? Then must man carry on amid the possibilities of betrayal and desertion. The valor of devotion to duty consists in the implied danger of default.

8. Is unselfishness—the spirit of self-forgetfulness—desirable? Then must mortal man live face to face with the incessant clamoring of an inescapable self for recognition and honor. Man could not dynamically choose the divine life if there were no self-life to forsake. Man could never lay saving hold on righteousness if there were no potential evil to exalt and differentiate the good by contrast.

9. Is pleasure—the satisfaction of happiness—desirable? Then must man live in a world where the alternative of pain and the likelihood of suffering are ever-present experiential possibilities. (51)

What Are Dreams Made Of?

Robert Walker, Soquel, CA., USA

There are at least twelve pages in *The Urantia Book* which make mention of dreams from the ordinary ghost dream of ancient man to the extraordinary dreams of Joseph and the apostle Peter. Most of these references debunk the ordinary dream of its prophetic powers while recognizing their supermaterializing influence. Dreams are railed against for being used to suggest much more about life than they contain—as men are prone to do. “The interpretation of dreams is largely a superstitious and groundless system of ignorant fantastic speculation.” (1681) Some sorting out of the implications of seemingly disparate references to dreams in the book is in order.

First off, it is clear that the book makes a significant distinction between “ordinary” and “extraordinary” dreams. “All down through the ages men have stood in awe of the apparitions of the night season, and the Hebrews were no exception. They truly believed that God spoke to them in dreams, despite the injunction of Moses against this idea. And Moses was right, for dreams are not the method employed by the personalities of the spiritual world when they seek to communicate with material beings.” (954)

However, dreams that may be known to be “ordinary” by the spiritual personalities may not be so clearly “ordinary” to the mortal. It might be suggested that Peter’s dream was not as celestially “extraordinary” as Joseph’s. So it would be wise to apply the admonition taking mentation as Adjuster communication rather than human experience to whether a dream is “ordinary” or “extraordinary” as well. “...a human being would do better to err in rejecting an Adjuster’s expression through believing

*To sleep, perchance to
dream; ay, there’s the rub;
for in that sleep of death
what dreams may come,
when we have shuffled off
this mortal coil,
Must give us pause.*

William Shakespeare, *Hamlet*, III, I

it to be a purely human experience than to blunder into exalting a reaction of the mortal mind to the sphere of divine dignity.” (1208)

With the descriptions of the dreams Joseph, Jesus’ father, and the apostle Peter had, the book acknowledges dream life is sometimes used by celestial personalities to communicate something of spiritual import to an individual. In Joseph’s case, the role of his son in this world was described to him in a dream with a “brilliant celestial messenger” (1347) when Joseph was still uncertain about it, and Peter was delivered from the bondage of fear to many traditions about things clean and unclean, by experiencing an extraordinary and vivid dream. (1713) There is the very strong implication that these dreams were the work of some celestial being, not necessarily originating with the Adjuster but perhaps through it. The fourth paragraph of page 1208 also indicates ordinary dreams are the result of unsuccessful Adjuster contact with the “supermind” or purely physiologic phenomena.

In the book’s description regarding the origins of the religious reaction, fear and coincidence are mentioned causes. Indirectly, dreams and superstitions garnered a foothold in the thinking of primitive man as antidotes to fear of death and as explanations for coincidence, respectively. Like many evolutionary practices that modern man now evokes to overcome such as vanity, there has been associated therewith a valuable element to these behavioral activities. Dreams of the dead led to a belief about an afterlife and the supermaterial world. They were equated with the life of the soul. (954) However, in their efforts to then control the recognized spirit world (of which dreams were a significant part for primitive man), the ‘ancients’ began to attribute great significance to them to the point where objects in dreams became fetishes. (967) Jesus comments in his discourse “Magic and

*Dreamer of dreams,
Born out of my due
time,
Why should I strive
to set the crooked
straight.*

William Morris, *The Earthly Paradise*

Superstition" speak beyond the times but also have historical context. (1681) While he was certainly "denouncing soothsayer priests of primitive religions" who endowed dreams with prophetic meaning at every turn, his statements that dream interpretation is "superstitious" and "speculative" carries meaning of generalized import, so his language seems to indicate. Yet, how generalized are we to apply his statements to non-spiritual interpretations of ordinary dreams? He says dream interpretation is "largely a groundless system." (1681) Thus, some room, albeit small, is left for the rational interpretation of ordinary dreams through his use of the word "largely." Since his remarks are pre-Freudian, perhaps they could have been a bit more generous if made in modern times, but his book's characterization of dream life as "disordered and disconnected parade of the uncoordinated sleeping mind" leaves no doubt what its authors think about the value and meaning of ordinary dreams to such a degree it would appear they think dream interpretation is not a worthwhile pursuit at all. (1208)

In today's age where mathematicians ponder theories about random phenomena and scientists delve the subtleties of nuclear particles, it is not so easy to dispense with the notion that there may be method in the madness of dreams. After all, what are the dreams like of a person whose Adjuster has successfully co-ordinated and "harmonized the divergent factors of the mind of man," (1208) or must one assume that such an individual does not dream anything but purely physiologic and ordered psychological reactions to life? The book and Jesus are primarily concerned with the superconscious, not the subconscious realm of dreams, so such issues are not addressed by either. Still, on page 1372, the book acknowledges Jesus had "revolting dreams of slaughter and suffering" after witnessing an animal sacrifice at Passover when young. There, the dream had obvious connection with his life experience. One can retain the notion there is at least some real life influence on dreams; they're not

*Of all the causes that conspire to
blind
Man's erring judgment, and
misguide the mind,
What the weak head with the
strongest bias rules,
Is Pride the never failing vice of
fools.*

Pope, Essay on Criticism

*Two gates the silent house of
Sleep adorn:
Of polished ivory this,
that of transparent horn:
True visions through transpar-
ent horn arise;
Through polished ivory pass
deluding lies.*

Virgil, Aeneid, VI

all fictionalized fantasy. One wonders exactly how would Jesus' Adjuster have had him harmonize the fact of his experience to negate it from his consciousness by objectifying the experience as a primitive practice of evolutionary man unworthy of his thoughts? How far does Freud's system using wish fulfillment and abortive conflict resolution for tools in interpretation disagree with Jesus' comments on page 1681? The book and Freud both recognize unresolved conflict as a common subject of dreams. It is likely, however, Jesus would say dreams are generally too disordered to provide sufficient accurate information to resolve the conflict by dream interpretation. His method would be to spiritualize the values of the individual by having him follow the leading of his Adjuster.

Thus, it would seem the intellectual choice to accept any rational system of dream interpretation is really a spiritual one. We are told logic and statistics have their practical limitations and usefulness. To some unknown and imprecise extent they have rational applications, but ultimately the spiritual values of goodness, truth, and beauty will prevail over their limitations. Probably, the same can be said of the even narrower limits of useful dream interpretation.

Without or Within

Ken Glasziou, Maleny, Australia

Having attended the Anglican (Episcopalian) Church on a regular basis for more than sixty years, it came as a bit of a shock to my system when I fell out with the local minister over him labelling the airmen of Bomber Command in World War 2 as war criminals. As 75% of Australian airmen who served in Britain with Bomber Command were killed in ensuring that our minister had the right to free speech, and a goodly number were friends with whom I served, I felt some need to help him get his facts right. However, this gentleman was not interested and things went from bad to worse, culminating in me ceasing to be a church

member. Five years later, this minister was moved elsewhere, and I felt able to return to the fold. I will not defend my attitudes and actions as, in retrospect, they were somewhat immature.

However, the five-year absence of contact with a Christian group on a regular basis seems to have presented me with the opportunity to make some kind of re-assessment of both the differences and the relative merits of mainline Christianity and various Urantia Book reader groups with whom I am reasonably familiar.

In the early days of Christianity, the Romans in particular were fond of vilifying Christians as being participants in disgusting rites and orgies, including the cannibalistic consumption of human flesh and the drinking of human blood. Most of this type of vilification emanated from political leaders in need of scape-goats to blame for some disaster for which they themselves were responsible. The origin of the rumor about eating human flesh and drinking human blood was, of course, the bread and wine ceremony given to the apostles as the Remembrance Supper.

The Urantia Book tells us that when passing around the wine cup, Jesus said, "Take this cup, all of you, and drink of it. This shall be the cup of my remembrance... This shall be to you the emblem of the bestowal..." Then he took some bread, broke it in pieces, and passed it around, saying, "Take this bread of remembrance and eat. I have told you that I am the bread of life. And this bread of life is the united life of the Father and the Son in one gift. The word of the Father, as revealed in the Son, is indeed the bread of life." He concluded by saying, "And as often as you do this, do it in remembrance of me..." (1942/3) The Biblical version runs that after handing out the bread, Jesus said: "Take, eat, this is my body." And after handing out the wine, he said, "This is my blood of the New Testament which is shed for many."

The transubstantiation doctrine by which the bread

*Too late I came to Thee, O thou
Beauty both so ancient and so fresh,
yea, too late I came to love thee.
And, behold, thou wert within me,
and I out of myself, where I made
search for thee.*

St. Augustine

*Thou hidden love of God, whose
height,
Whose depth unfathom'd, no man
knows,
I see from far Thy beauteous light,
Inly I sigh for Thy repose;
My heart is pain'd, nor can it be
At rest, till it finds rest in Thee.*

John Wesley

and wine become the actual body and blood of Jesus came later, and is still current in Roman Catholicism, though rejected by most Protestants. And despite what they might say, I have yet to meet a Catholic who (in my opinion) truly believed the bread he ate or the wine he drank at mass was real flesh or real blood rather than symbolic flesh and blood. My contact with church-going Christians also leads me to conclude that few delve deeply enough into dogmatic theology for them to give thought to any connection between a God who is both the Father-God of the "Our Father who is in heaven..." prayer and also a God who would not forgive the sins of men except that his son took those sins upon himself by dying on the cross. Many believe fervently that a ransom had to be paid in order for their sins to be forgiven and that Jesus paid that price on the cross, but they give no thought to the question of who received the ransom and why, nor what kind of a God would demand such a ransom. The Father-God in whom they believe really is the God that John describes as "love" in the well-known biblical verse, "God is love." And this God who is perfect love comes out totally unscathed in the forgiveness of sin transaction mainly because few Christians give any thought to the inconsistency in a blood sacrifice having to be offered to him.

The opinions of some Urantia Book readers about what Christians really believe (as contrasted with what they are said to believe, or what can be found in some theological doctrines, or even the Bible itself) seems often to be closer to what the Romans falsely believed about those early Christians whom, because of their nasty natures, they happily threw to the lions.

So what is it about mainline Christianity that many Urantia Book readers want to shun? Alternatively, what are the deficiencies in mainline (or even fundamentalist) Christian teaching that are such that we should, "refrain from all efforts to take something out of the hearts of those who seek salvation," but rather that we should be doing our best to, "labor only

to put something into these hungry souls..." and so, "let the great and living truths of the kingdom...drive out all serious error." (1592)

In actuality, I can find very little that is wrong with mainline Christianity that has any need for reformation as it is practiced at the grass roots level. Speaking as a dedicated Urantia Book reader and believer, I find that the vast majority of people I associate with at my local church, or any of the many churches I have attended for communal worship over almost seventy years, are people whose fundamental beliefs are exactly the same as my own. Basically these are epitomised in the first and great commandment to love God above all else and, secondly, to love my neighbor as myself—both also fundamentals of the Jewish belief system. Christianity differs from Juda-ism in that Jesus modified both commandments, firstly by the revelation of his own life as illustrative of the real nature of God, and secondly by requiring Christians "to love one another as I have loved you." Few mainline Christians give much thought to the God of the Old Testament, the God of Juda-ism. Despite some apparent inconsistencies, their model for what God is really like has, as its source, the life and teachings of Jesus.

If I was pressed to criticize some feature of mainline Christianity, it would be the hierarchical structure of their organizations that divides the congregation into two sections, a professional ordained leadership and a led laity. Whatever the pro's and con's may have been in days gone by, the way the churches are presently structured is such that more often than not, attempts are made to turn the clock back rather than to accommodate a rapidly changing world society. Though this attitude is justified wherever society deviates from that which is in accord with the nature of the heavenly Father as revealed in the life of Jesus, in many instances the primary motives are more concerned with sectional interests.

"If you love me, you will obey my commandments. I will ask the Father and he will give you another Helper who will stay with you forever. He is the spirit who reveals the truth about God. (John 14: 15-17; see also 14:26; 15: 26)

"To show that you are his sons, God sent the spirit of his Son into our hearts, the spirit that cries out 'Abba, my Father.'" Paul in Galatians 4: 6; see also Romans 8: 14-16.

*My atheism, like that of Spinoza,
is true piety towards the universe
and denies only gods
fashioned by men
in their own image,
to be servants of
their human interests.*

George Santayana, *Soliloquies in England*

I think it is probably correct to say that most of the problems of the Christian Church throughout the centuries have been due to power struggles between interest groups, and individuals within groups. As with the Romans, making scapegoats of the early Christian "cannibals" in order to achieve an unrelated purpose, so points of doctrine have been used throughout the ages as a cover for some other activity. This kind of thing is inevitable whenever ambitious, self-seeking men and women desire the "seats of honor at the banqueting tables and the chiefs seats in the synagogue." And, of course, it has quite naturally spilled over into the Urantia movement—for that is the way we humans are. Can it be avoided? I think the answer is no, at least not for perhaps hundreds of years to come. It will only cease within groups when a sufficient proportion of members undertake to completely lead their lives in accordance with the direction of the spirit forces within themselves.

It is precisely at this point that I perceive an enormous **potential** difference between mainline Christianity and Urantia Book followers. Despite the existence of verses in the New Testament in the Gospel of John and in the Epistles of Paul that indicate the indwelling of both the Spirit of the Father and the Spirit of the Son, the vast majority of Christians see God and Jesus as beings "out there" rather than being spirit forces within. That this is factuality has probably been worsened by the priesthood, and others, taking on the role of intercessor between man and God. Even Jesus statement that "whenever two or three are gathered together in my name, there will I be in the midst of them," though repeated weekly in many church services, still has little real meaning and, in any event, is a Jesus "over there in the corner somewhere" rather than a Jesus-within-me.

The emphasis that The Urantia Book places on the roles of the indwelling Thought Adjuster and the

Spirit of Truth is, IMHO, the teaching that has the most potential to bring changes in the world. True, the cosmology of the book broadens our outlook on our roles and our purposes on this earth and, in doing so, brings meaning to what otherwise might be a fairly difficult existence. This knowledge can have a tremendously liberating effect for the individual but it is knowledge about "me and mine," whereas our knowledge of the spirit forces within ourselves, if put into effect, really does have the power to change ourselves, our neighbor and, eventually, this rebellion-racked materialistic world of ours. A millennium from now, it may even land us at a new and higher stage of the journey towards light and life. (1086)

It is also my belief that even dedicated Urantia Book readers will not get far along the road of successfully turning over their lives to their Thought Adjusters until the fact is recognized that we Urantians are a primitive, backward example of humanity with a potential for spiritual advance that is far below any "normal" world. We need to accept the failure of the Adamic upgrading program as well as the effects of the Caligastia rebellion, and, in all humility, admit our inferiority, at least to ourselves. Then we need to accept advice given us in the book, such as:

"To 'follow Jesus' means to personally share his religious faith and to enter into the spirit of the Master's life of unselfish service for man. One of the **most important things** in human living is to find out what Jesus believed, to discover his ideals, and to strive for the achievement of his exalted life purpose. Of all human knowledge, that which is of **greatest value** is to know the religious life of Jesus and how he lived it." (2090)

Knowledge of Jesus is knowledge of God, for a Creator Son is, to all intents and purposes, God to his universe, he is the vicegerant personalization of the

First Epistle of John

Beloved, let us love one another: for love is of God; and every one that loveth is born of God and knoweth God.

He that loveth not knoweth not God; for God is love....

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us...

1 John (cont).

God is love, and he that dwelleth in love dwelleth in God, and God in him....

There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

We love him, because he first loved us. And this commandment we have from him, That he who loveth God love his brother also.

Universal Father. (367) In case anybody has any lingering doubt, in both the New Testament and The Urantia Book, Jesus is on record as stating, "He who has seen me has seen the Father." We Urantians are quite incapable of any form of logical processing that can provide us with true knowledge of the nature of God. Such knowledge can only come to us as through revelation. We are also on the bottom rung of the evolutionary ladder as far as spiritual capacity is concerned. I have no doubt that this is why we are being told that "that which is of greatest value is to know the religious life of Jesus and how he lived it"—for to know Jesus is to know God.

Jesus' teaching was wholly concerned about love and brotherhood. His teaching about God was about love and Fatherhood. His life was a revelation of the nature of the Father. How better a way to get to know God than to get to know Jesus?

Then we have the quite remarkable potential of the Spirit of Truth to help us. Despite living in daily contact with Jesus for about four years, the apostles made more spiritual progress in their first four weeks contact with the Spirit of Truth than in the whole of that four year period with Jesus. (2061) Can the Spirit of Truth do the same for us? Perhaps excluding John, I don't think that the apostles and early disciples were conscious of their indwelling by their Thought Adjusters. Rather, they were intensely conscious of Jesus, and that was because the Spirit of Truth made them, and will make us, conscious of his presence. And since at that level, all spirit is one, consciousness of Jesus is consciousness of our Thought Adjuster.

The book tells us, "The world needs to see Jesus living again on earth in the experience of spirit-born mortals who effectively reveal the Master to all men."

(2084) How can that happen unless we perceive Jesus-within-us, through the mediation of the Spirit of Truth and our Thought Adjuster, as the focal point of both our material and spiritual lives?

Finding ways and means of teaching or demonstrating, that the essence of our religion is Jesus-within-us, and through him, God-within-us, seems to me to be the most important contribution Urantia Book readers could make for the advancement of Christianity. We have been instructed not to try to take something out of the hearts of those who seek salvation, but rather to put something into these hungry souls. That means we forget about attempting to rid them of their doctrinal errors. For putting something into these hungry souls, I can think of nothing more important for Christianity than the knowledge that true religion is entirely experiential, a personal one-on-one relationship between the individual and Jesus-within—a view that will eventually herald the end of the out-there God concept and restore him to the throne of our souls.

Question Time

- 1. It is a fact of observation that the "Teaching Mission" penetrated deeply into the Urantia movement. By Teaching Mission, we mean the use by groups, of individuals with "special powers" to act as go-betweens for celestial teachers.
- A seemingly valid question to ask is whether this phenomenon took off to the extent it did because of the frustration of many individual readers in not obtaining what they felt was adequate guiding contact from their Thought Adjusters? And whether the experience of some might have been different if they had followed the advice in the book and simply got to work to

Serendipitous Profundipity?

The computer therefore has given us a gift—the opportunity to recognize meaning as the void at the computer's heart. And it likewise presents us with a challenge—to overcome the void, or rather, to fill it with our humanity.

Stephen L. Talbott

increase their knowledge of Jesus?

- 2. Questioner: "I would love to believe in *The Urantia Book*. Nothing would please me more. But how can I when it contains so much that seems to be unbelievable to the modern world?"
- Answer: The importance of the "unbelievable stuff" may be that if your real motive is to reject what you fear might be the book's revelatory material, then you will find what you seek—and your free will is preserved. Contrariwise, if you have no hidden motive compelling you to reject the book and its teachings, then be assured that, if you seek, you will find what you seek.

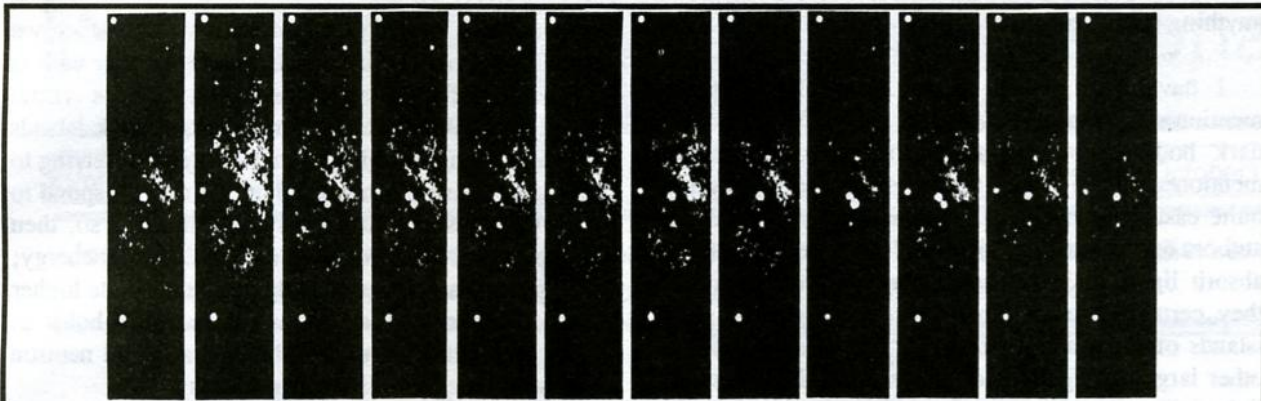
Cosmic Reflections

Black Holes Re-visited

Dick Bain

Well actually, you probably wouldn't want to visit a black hole in the first place, considering the conditions that exist in their vicinity. I wrote about black holes before but at that time I doubted their existence, but I was in good company. Albert Einstein once wrote a paper explaining why black holes couldn't exist. (1) It is especially ironic that he rejected the idea of black holes, since it was his theoretical work that suggested to other physicists the possible existence of black holes. But recently I have parted company with Albert regarding black holes, based on the evidence that astronomers have discovered in the past few years.

A black hole is a body so dense with a gravitational field so intense that at a particular distance from it nothing, not even light, can escape from its grasp when it passes this close to the black hole. During the life of a star, energies created by the process of fusion of hydrogen to helium generate enough outward pressure to overcome the force of gravity and prevent the star from collapsing. (460, 465) When the star has burned most of its fuel and can no longer maintain the balancing pressure, the star collapses. The remnant may be one of three things. If the collapse is gradual, the star may end up as a very dense, small star known as a white dwarf. Since some internal fusion continues the white dwarf does not collapse. This star is thought to end its active life as a black dwarf, a dead star after its fuel is totally expended. This is what some of the dark islands of space are according to *The Urantia Book*. (170)



The star-like object clearly seen appearing at the centers of frames 3 & 4 and 9 & 10 of this time-lapse sequence is at the heart of the Crab Nebula and has an oscillation frequency of 30 per second. The discovery that regular light pulses originated from the Crab pulsar (neutron star) was made by Cocke, Disney & Taylor in 1969 (Nature, 221, 525) A white dwarf rotating at this speed would shatter into fragments.

Chandrasekhar calculated that a white dwarf star cannot exceed the Chandrasekhar limit of 1.4 solar masses. Stars larger than this apparently blow off a great deal of matter in a supernova when they no longer have enough internal pressure to avoid collapse. The remnant of this process is thought to be what is known as a neutron star. As the name suggests, the star consists entirely of neutrons, and is as much as 100 million times denser than a white dwarf. The total collapse of a neutron star is prevented by a phenomenon known as degeneracy pressure. A neutron star emits very little visible light, so they are generally detected by the pulses of radio energy they emit or their gravitational effects on a companion star in a binary system. This type of star is known as a pulsar. The third possibility for the end of life of a star is a black hole.

If a star is above about three solar masses, when it reaches the end of its life and collapses, the supernova remnant may be too massive to be stabilized by degeneracy pressure, and may collapse past the neutron star stage. (2) When the collapsing star reaches a certain diameter, its gravitational field becomes so intense that whatever is closer to the star than a certain distance-known as the Schwartzchild radius (1) or event horizon-can never escape from the star's gravitational grasp. A logical question, and one that has bothered many theorists is: Does the star continue to contract to an infinitesimal point, known as a singularity? This would mean that the star would be squeezed to such an extent that even basic particles like electrons couldn't exist. Under these conditions, the black hole would consist of the simplest particles possible, identified by the Urantia Book as ultimatons. However, the book tells us that **ultimatons are unaffected by gravitational fields (465), and therefore they could leak out of the black hole**, thus reducing its mass before it had contracted to a singularity. Physicist Stephen Hawking proposed a

different mechanism whereby particles could escape from a black hole, thus eventually evaporating it. Physicists early proposed that the black hole would not contract to a singularity, at least in our time frame of reference. Since time and space are severely warped in the volume close to the surface of the black hole, all events occurring there, including the star's contraction, would appear to take a very long time, much longer than the present age of the universe to occur. In fact, black holes were referred to as "frozen stars" before they were called black holes.

Astronomers also have seen evidence of black holes at the center of many galaxies. (3) The centers of these suspect galaxies show one or more large jets of gas emitted from the center of the galaxy at right angles to the galactic plane. The astronomers feel that the gas jets are effects caused by the black hole. Another indication of black holes is a rapidly whirling ring of material surrounding whatever is at the center of these galaxies. This whirling ring of gas and dust is also seen around the dark companion of some dual stars. The intense gravity of the black hole strips material from its visible companion, or companions in the case of a black hole in the center of a galaxy. As the material moves closer to the black hole, it is compressed and heated and gives off X-rays. These X-rays have been detected by several X-ray telescope satellites in the past few decades. The speed of the gas spiraling in toward the black hole can be determined by measuring its Doppler shift on either side of the black hole. The Doppler shift is the change in the frequency of the light given off by the spiraling ring material due to its motion towards us or away from us. The speed of this material and the apparent size of what it is orbiting gives us an idea of the mass and the volume it occupies. Though the size of some of the objects at the center of the galaxies is astronomically small, the calculated masses are as high as several million suns. (3) An object this dense could hardly be

anything but a black hole.

I have been asked before if black holes are mentioned in *The Urantia Book*. Specifically, are the dark bodies around Havona or the dark islands mentioned in the book, black holes? We can decide quite easily about the dark bodies. On page 153 the authors tell us that these bodies "...neither reflect nor absorb light..." Black holes don't reflect light, but they certainly do absorb it. In the book, the dark islands of space are defined as: "...the dead suns and other large aggregations of matter devoid of heat and light." They go on to mention: "The density of some of these large masses is well-nigh unbelievable." Black holes, neutron stars, and burned out white dwarfs (black dwarfs) could all fit this description, so all could be candidates. Another fact the authors give us is that the dark islands are "vast dynamos" that can "...mobilize and directionalize these energies." They tell us that Supreme Power Centers use the dark islands to control the flow of energy in the local universe. The black dwarfs and neutron stars both could perform in this role, but since nothing can escape from the gravity grasp of a black hole, how could it be used to control energy? And if it is a dead star, how could it be a "vast dynamo"?

The authors of *The Urantia Book* tell us that there

are numerous higher forms of energy with which we mortals are not familiar. One we are familiar with is electromagnetic radiation, especially in its visual form, light. When the authors speak of dark islands directionalizing energies, perhaps they are referring to the higher energy forms which either don't respond to gravity, or respond differently than light. If so, then perhaps black holes can be used to control energy; perhaps they are vast dynamos for some of the higher forms of energy. We can't exclude black holes as being dark islands, but the black dwarfs and neutron stars seem like more likely candidates to me.

Perhaps we'll have to wait till we get to the mansion worlds to get an answer regarding black holes and the dark islands of space. Till then we can amuse ourselves with endless speculation, unless of course we find a dark island orbiting our sun that we can study, and discover those higher forms of energy that we are ignorant of now. Maybe in a few millennia...

- (1) Jeremy Bernstein, "The Father of Black Holes," *Scientific American*, July, 1996
- (2) Groilers Multimedia Encyclopedia 1994, "Supernova"
- (3) Ford and Tsvetanov, "Massive Black Holes in the Hearts of Galaxies," *Sky and Telescope*, June 1996.

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