



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



You cannot stand still in the affairs of the eternal kingdom. My Father requires all his children to grow in grace and in a knowledge of the truth. You who know these truths must yield the increase of the fruits of the spirit and manifest a growing devotion to the unselfish service of your fellow servants. And remember that, inasmuch as you minister to one of the least of my brethren, you have done this service to me.

And so should you go about the work of the Father's business, now and henceforth, even forevermore. Carry on until I come. In faithfulness do that which is intrusted to you, and thereby shall you be ready for the reckoning call of death. And having thus lived for the glory of the Father and the satisfaction of the Son, you shall enter with joy and exceedingly great pleasure into the eternal service of the everlasting kingdom.

Truth is living; the Spirit of Truth is ever leading the children of light into new realms of spiritual reality and divine service. You are not given truth to crystallize into settled, safe, and honored forms. Your revelation of truth must be so enhanced by passing through your personal experience that new beauty and actual spiritual gains will be disclosed to all who behold your spiritual fruits and in consequence thereof are led to glorify the Father who is in heaven. Only those faithful servants who thus grow in the knowledge of the truth, and who thereby develop the capacity for divine appreciation of spiritual realities, can ever hope to "enter fully into the joy of their Lord." What a sorry sight for successive generations of the professed followers of Jesus to say, regarding their stewardship of divine truth: "Here, Master, is the truth you committed to us a hundred or a thousand

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Suggested annual donation - \$10
 Donations and submissions should be addressed to:
 USA & Canada:
 David Biggs, P.O. Box 1091, Flint MI 48501, U.S.A.
 Internet: elsner@sun.tir.com
 Australia, New Zealand, & Europe:
 Ken Glasziou, 2/9 Fig St., Maleny 4552, Australia
 Internet: kglaszio@ozemail.com.au

*All conflict is
 evil.*

The Urantia Book

years ago. We have lost nothing; we have faithfully preserved all you gave us; we have allowed no changes to be made in that which you taught us; here is the truth you gave us." But such a plea concerning spiritual indolence will not justify the barren steward of truth in the presence of the Master. In accordance with the truth committed to your hands will the Master of truth require a reckoning.

In the next world you will be asked to give an account of the endowments and stewardships of this world. Whether inherent talents are few or many, a just and merciful reckoning must be faced. If endowments are used only in selfish pursuits and no thought is bestowed upon the higher duty of obtaining increased yield of the fruits of the spirit, as they are manifested in the ever-expanding service of men and the worship of God, such selfish stewards must accept the consequences of their deliberate choosing.

And how much like all selfish mortals was this unfaithful servant with the one talent in that he blamed his slothfulness directly upon his lord. How prone is man, when he is confronted with the failures of his own making, to put the blame upon others, oftentimes upon those who least deserve it.

Freely you have received; therefore freely should you give the truth of heaven, and in the giving will this truth multiply and show forth the increasing light of saving grace, even as you minister it. (1917/1918)

The Urantia Papers— Was Immediate Publication Intended??

Ken Glasziou, Qld., Australia

After a test period spanning more than twenty years, the revelators of the Urantia Papers finally produced their completed version in the years 1934/5. What was their intention as to publication date? Was it immediate—or five, ten, or twenty years hence?

This is an interesting question as it may throw some light on the past, present, and future of the Papers.



**There's nothing like concrete to cement
opinions.**

*Divine righteousness is
not dominated by strict
retributive justice. God
as a father transcends
God as a judge. (41)*

It is mainly because of the work of Matthew Block that we now have a reasonably detailed knowledge of the extent of the revelators' use of human source materials in the preparation of the Papers (acknowledged by them on pp. 17 and 1343 of The Urantia Book).

One of the effects of the delay in first printing the Papers until 1955 was that during this long incubation period (plus a further extended period in which the readership grew), a fundamentalist attitude to the content of the Papers took root.

Most readers have probably experienced a period in which they granted to The Urantia Book, the status of a virtually infallible divine revelation. Looking back in time, it may seem quite incredible that we so easily glossed over, rationalized, or simply ignored the disclaimers originating from the revelators themselves.

Personally, it took me several years before I could admit to myself that the Papers were not totally of divine, infallible status. But when I wrote in the Six-0-Six newsletter about fifteen years ago, that there were errors in the science sections of the book, a mini storm erupted.

Even today fundamentalism is still strong but much less so since readers have learned to take the problem seriously and have made a more scholarly study of what the book itself tells us.

Would fundamentalism have become so strongly entrenched if the Papers had been published immediately on receipt? "Was it strongly entrenched?" some may ask. Well strongly enough for those high in earthly authority to not only correct typographical and similar minor errors in later printings but also to make changes to the text in an attempt to conceal perceived errors (the good motives of those who did this are not

in question).

Matthew Block's work in revealing human sources has permitted us to review what might have happened if the Urantia Papers had been published in, say 1936.

Among the source works were books such as William Swann's *The Architecture of the Universe*, printed in 1934, along with other current texts on academic topics, including theology.

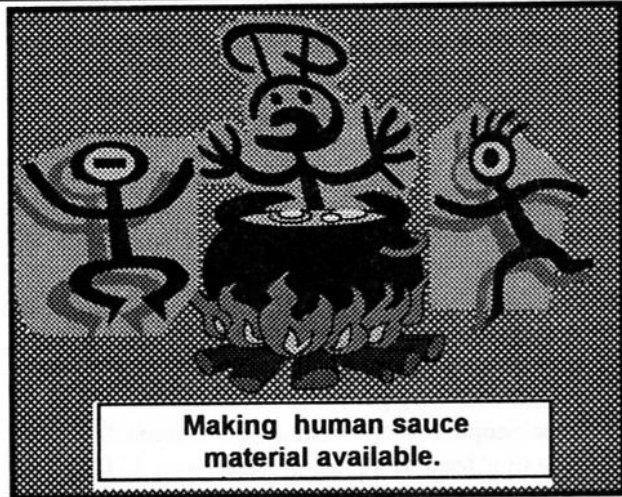
It is highly unlikely that an extensive readership of *The Urantia Book* would have arisen without these sources being quickly unveiled. Undoubtedly this would have generated publicity and criticism—and that would have been even more quickly followed by devoted readers drawing attention to the mandate for revelation on p. 1109.

The mandate contains such passages as: "within a few short years many of our statements regarding the physical sciences will stand in need of revision; we are not at liberty to anticipate the scientific discoveries of a thousand years; we are greatly hampered by the proscription of the impartation of unearned knowledge; let it be made clear that revelation is not necessarily inspired; the cosmology of these revelations is not inspired; etc., etc."

Attention would also most likely have been drawn to the comments on p.17 and 1343 about the revelators use of around three thousand human sources in preparing their Papers.

It boggles the imagination to think of what might have happened. The *Urantia Book* as a revelation from fallible, supposedly-celestial beings rather than one purported to carry divine authority, may have made an significant impact in theological colleges and other tertiary institutions.

The quality of a major proportion of the *Urantia Papers* is such that no discerning student undertaking their intensive study could fail to discover, not only



the genius of their authors, but that the Papers said things worthy of much thought and consideration.

Imagine the liberalizing effect there might have been if a large proportion of graduates from theological institutions had studied *The Urantia Book* during their training and were now ordained ministers of the Christian religion.

Clambering our way back to reality, we have to accept that it didn't happen that way—but one day soon, it will.

[Could any of our readers who might have knowledge of what happened to prevent immediate publication of the *Urantia Papers* please write us. Addresses are on the front page.]

The "E" Word

Dick Bain, Ga, USA

I have always considered *The Urantia Book* nonpareil among spiritual books, but after many years of study, it seems different in some respects from the book I read for the first time. I am sure that my experience is not unique. I see our relationship to the book as going through stages similar to those of a romance.

The first stage we experience is likely to be infatuation. We only have eyes for the beloved. We perceive no flaws in the beloved, we want to spend all our waking hours with this other. It's almost as if we are trying to merge with this other, as if this other is the missing half of ourselves. But this stage eventually passes and we begin to see the beloved as "other." We begin to compare our thoughts, beliefs and feelings with those of the other. And we may be unhappy when we discover that the other's ideas, thoughts and beliefs don't always agree with our own. We may be willing to

*Revelation is
not necessarily
inspired.*

(TUB 1109)

overlook the differences and subsequently decide that the other is someone with whom we wish to build a long term relationship, or we may decide it's best to move on. We may enter a long term relationship with the other, such as marriage. Everything may go well from then on, unless we find that something about the other becomes so objectionable to us that we can no longer tolerate it. This may lead to alienation and even divorce. Now of course it's best not to push an analogy too far, but I do observe similar phases in some peoples experience with The Urantia Book.

Some people who encounter The Urantia Book for the first time become almost obsessed with it. They feel that they must go out and convert the human race to this book. But eventually reality usually sets in and they have to settle for just getting a few friends to look at the book. Unfortunately, their friends' reactions may negatively affect their perception of the book. Or they may study the book for years, and not devote a lot of thought to some parts of it until one day they decide some concept strikes them as unacceptable. I have found the treatment of one subject by the authors disturbing for a long time.

The subject is eugenics. The word is only mentioned once in the book, on p. 1220 where the authors tell us: "Civilization is in danger when youth neglect to interest themselves in ethics, sociology, eugenics, philosophy, the fine arts, religion, and cosmology." I find it odd to include eugenics with the other subjects listed. After all, unless you breed animals, develop new strains of plants, or major in biology, you would be unlikely to study this subject in depth. Is this information in the book derived from human sources? The authors of The Urantia Book informed us that numerous human sources were used in the book. Drs. William and Lena Sadler were both quite interested in eugenics and Dr. William Sadler wrote several books



*For every evil under the
sun,
There is a remedy, or there
is none;
If there be one, try and find
it,
If there be none, never mind
it.*

W.C. Hazlitt, *English Proverbs.*

on the subject.

- The authors informed us that they used the thoughts and ideas of many human authors. Did they use some of Dr. Sadler's thoughts or the ideas of some other person who wrote about eugenics?
- Perhaps we ought to take more interest in human eugenics, but unfortunately the operations of the Third Reich in trying to breed the super race and eliminate others tinged human eugenics with an unsavory reputation. Many people regard the subject with a great deal of suspicion. Now it may be true, as one wag has said, that the human gene pool needs to be chlorinated to rid it of undesirable growths, but there is often a great gap between recognizing a need and being able to take care of it. This is especially true for issues that are so politically and socially sensitive.

I am not pleased with the authors attitude about our duty concerning eugenics. We are informed on p. 585: "These six evolutionary races are destined to be blended and exalted by amalgamation with the progeny of the Adamic uplifters. But before these peoples are blended, the inferior and unfit are largely eliminated. The Planetary Prince and the Material Son, with other suitable planetary authorities, pass upon the fitness of the reproducing strains. The difficulty of executing such a radical program on Urantia consists in the absence of competent judges to pass upon the biologic fitness or unfitness of the individuals of your world races. Notwithstanding this obstacle, it seems that you ought to be able to agree upon the biologic disfellowshipping of your more markedly unfit, defective, degenerate, and antisocial stocks."

Now it would be nice if the authors would speak a bit more plainly at times. It's a bit hard to know what they mean by "biologic disfellowshipping." Do they

mean sterilization, eradication, or sending the "degenerates" off to a remote desert island?

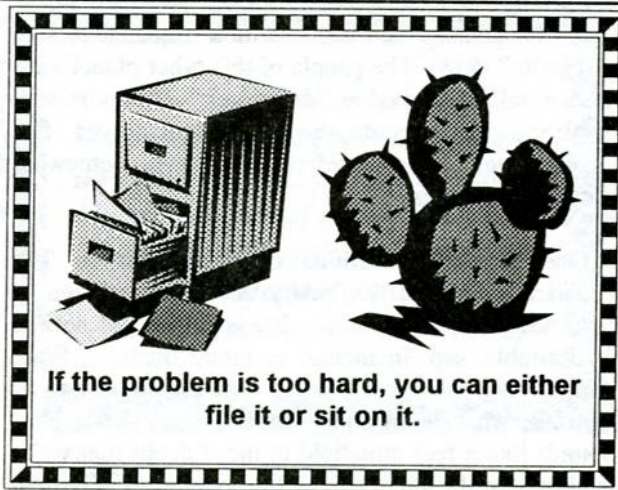
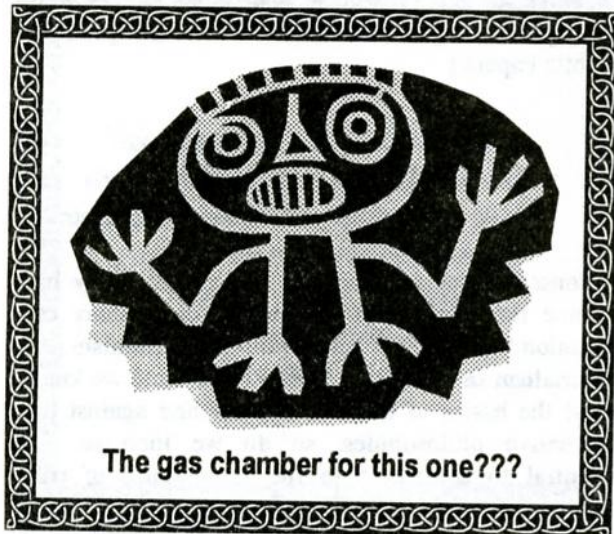
Sterilization or eradication would be a problem for many people in our culture. To fellowship is to take a person into one's social group or church. I was unable to find "disfellowship" in any of the dictionaries I checked, but I assume that to disfellowship is to eject a person from your group or church. The intended meaning seems vague to me, but perhaps as in other places, the authors are being deliberately vague—an annoying habit they have.

On p. 839 we are informed that regarding racial improvement, Adam and Eve were: "...quite dismayed. They could see no way out of the dilemma, and they could not take counsel with their superiors on either Jerusem or Edentia." Later on this page: "But on Urantia such a project seemed just about hopeless."

The authors have admitted that we don't have the celestial staff competent to pass judgment on such issues, and I doubt that we have the will or the capability to make such judgments. Yes, the Life Carriers could advise us, but apparently, they aren't permitted to contact us. We seem to be on our own. Laying a task on us that Adam and Eve, despite all their training, felt was hopeless seems unfair to me.

The authors are fond of the word "degenerate" and have used it in many places as in the following: "The church, because of overmuch false sentiment, has long ministered to the underprivileged and the unfortunate, and this has all been well, but this same sentiment has led to the unwise perpetuation of racially degenerate stocks which have tremendously retarded the progress of civilization."

Who are these degenerates that we are supposed to control? Typical are comments of this kind: "That contemporary cultural society is a rather recent



phenomenon is well shown by the present-day survival of primitive social conditions; among backward peoples there may be observed something of the early group hostility, personal suspicion, and other highly antisocial traits which were so characteristic of all primitive races; remnants of the nonsocial peoples of ancient times bear eloquent testimony to the fact that the natural individualistic tendency of man cannot successfully compete with the more potent and powerful organizations and associations of social progression; these backward and suspicious antisocial races that speak a different dialect every forty or fifty miles illustrate what a world you might now be living in but for the combined teaching of the corporeal staff of the Planetary Prince and the later labors of the Adamic group of racial uplifters."

Are these the groups that are supposed to be "biologically disfellowship?" It seems to me inappropriate for highly placed spiritual beings to use such unkind words.

Perhaps the authors have identified the degenerates for us in Paper 72, "Government on Another Planet." It seems to me that the authors included this paper in order to give us a model of what to strive for, at least in the short term. I seem to hear them saying, "Look here, look at how these people have advanced. Go and do ye likewise."

But they realize how distasteful one aspect of their model is: "The methods of this people in dealing with crime, insanity, and degeneracy, while in some ways pleasing, will, no doubt, in others prove shocking to most Urantians. Ordinary criminals and the defectives are placed, by sexes, in different agricultural colonies and are more than self-supporting. The more serious habitual criminals and the incurably insane are sentenced to death in the lethal gas chambers by the courts. Numerous crimes aside from murder, including betrayal of governmental trust, also carry

the death penalty, and the visitation of justice is sure and swift." (818). The people of this other planet view the mentally disturbed as "defectives." If they're very disturbed, just execute them. Problem solved. But "degenerates" and "defectives" have somewhat different meanings.

One of the definitions of degenerate in The American Heritage Dictionary is: "Having fallen or descended to a state below what is considered normal or desirable, esp. in mental or moral quality." Well, that covers a multitude of sins! Now all we have to do is decide what we mean by "normal" and "desirable." Sounds like a real minefield to me. I doubt that we're qualified for the job of setting the boundaries of normal and desirable and of selecting those who fall outside these boundaries.

But after I've said all this, I concede that at some point we need first to control the quantity of people on our planet, and then second to consider how we can improve the quality of the human race. There are those who prey on the unwary and defenseless in our world. There are those who would destroy all that which is good and noble if they were able to do so. If such tendencies are hereditary, it would be excellent to eliminate these genes from our gene pool. It seems to me what we need from our celestial supervisors isn't a whack on the head for not living up to their expectations, but rather some useful guidance. Better yet, send us those wise enough to lead the effort to improve our gene pool. How about a replacement Adam and Eve?

Ironically, we are on the verge of being able to control heredity through gene replacement therapy. The human genome project is trying to identify all the genes that control our heredity. When this is eventually completed, we will have either found the pot of gold at the end of the rainbow, or opened Pandora's box, depending on your view of the situation. But having the ability to control heredity does not diminish the ethical and social issues of eugenics. We must still answer the difficult questions of value. Which genes

Creature personality is distinguished by two self-manifesting and characteristic phenomena of mortal reactive behavior: self-consciousness and associated free will. (194)

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent.

Walpole

shall be preserved; which shall not? How many otherwise good people are led astray by a bad environment? Are we not obligated to do what we can in improving the environment in which children are raised before we embark on a eugenics improvement program? And once we decide to improve our gene pool, how can we convince those who disagree with this concept that it is not just desirable but may be crucial to the survival of civilization on this planet?

And for the next revelation, could you spiritual supervisors (or whoever does the editing) arrange for some kinder, gentler language, and some helpful guidance? Please?

[My thanks to Matthew Block for the following list of Dr Sadler's works on eugenics:

- Long Heads and Round Heads.* (1917),
- The Race Decadence.* (1922)
- Truth about Heredity.* (1927),
- Theory and Practice of Psychiatry* (1936). One chapter.

Matthew suggests reading Mark Haller's book, *Eugenics*, to get an idea of what other writers were writing about eugenics at the time of the receipt of the Utantia Papers.]

Consciousness

Ken Glasziou, Qld., Australia

Consciousness is important because its study has become the focal point for an interdisciplinary cooperation that is slowly undermining determinism and materialism in our society. Hence the more we know about the basics of the evidence for and against the alternative philosophies, so do we increase our potential to contribute to the renaissance of true religion.

In recent years, concepts of quantum physics that have long been paradoxical and contrary to the expectations from both classical physics and determinist philosophy, have begun to be appreciated by many whose interests are in other disciplines.

The experimental and theoretical results of quantum physicists have now demonstrated that there is much more to our universe than a simple, pre-ordained dance of the molecules. In fact, much of what goes on at base levels is probabilistic rather than being predictable and pre-determined.

Determinism

For many years now, deterministic materialism has been the dominant philosophy shaping attitudes in the Western world. Its basic logic is that things happen because they cannot do otherwise—and whatever happens does so because of the past events that predetermine which dance of the molecules must unfold.

According to the determinists, the universe originated with a random fluctuation in the primordial vacuum, a Big Bang. All that now is, exists because of a cause-effect evolutionary progression of exploding matter and energy.

Determinist logic assumes that life is inevitable,—a spontaneous consequence in any universe where conditions are suitable. Having made the start, natural processes unerringly lead to the emergence of intelligent life forms.

Determinism insists that mind, free will, and consciousness, while being naturally emerging phenomena, nevertheless arise from the self-delusions of hopeful souls. The determinist world has neither

Machines do not motivate their lives with the passion to serve other machines and to choose as their goal of eternal progression the sublime task of finding God and striving to be like him. (2079)

“The finite universe of matter would eventually become uniform and deterministic but for the combined presence of mind and spirit. The influence of the cosmic mind constantly injects spontaneity into even the material worlds.” (2078)

room for God, nor for purpose.

Determinism undermined

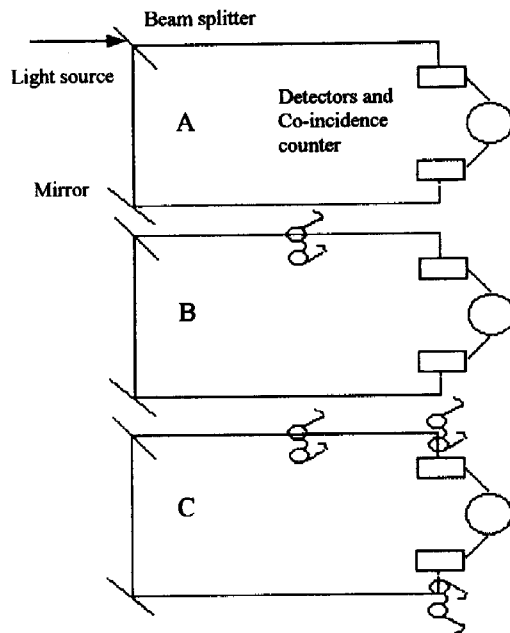
Since the early part of this century, researchers in that branch of physics known as quantum mechanics have been discovering phenomena that do not fit a materialist-determinist interpretation of their experimental findings. Among these discoveries are the dual, wave-particle nature of the atom and its sub-components, the probabilistic nature of quantum events, the superpositioning of alternative outcomes to a potential event, the ‘collapse’ of all but one superposition by an observer, the non-local, instantaneous and space independent communication of closely correlated particles—and many others.

One intensively-investigated phenomenon is the fact that a single photon or electron, when presented with two pathways (such as via two slits or a split beam device) will take both pathways to a target, provided only that no attempt is made to determine which pathway it takes. By taking both paths, the particles are enabled to ‘interfere’ with themselves and exhibit wave-like properties. But when an observer acquires knowledge of a pathway, the photons, electrons, or atoms promptly behave purely as particles.

This strange reluctance of a particle to have its pathway revealed does not appear to be due to any physical effect on the particle by the instrumentation used during the attempt to observe it—as shown in work described below.

A smart ghost

Independent work by Pritchard and co-workers, or Chiao and his group, describes incredibly elaborate schemes attempting to gain knowledge of pathways in two-slit types of experiment without disturbing the wave-like performance of a particle—but all to no



Chiao Experiment

A. Light impinges on the beam splitter and the two beams are detected separately. Even single photons traverse both paths. A coincidence counter registers photons arriving at the same instant. With this arrangement, interference effects can be observed.

B. Same as "A" above, except a polarizer in the top path allows the observer to "tag" one of the paths taken by a photon. This arrangement destroys the interference effects.

C. Same as in "B" except that additional polarizers are placed before the detectors—which means the observer loses the "tagging" information obtained from the first polarizer. Remarkably, the interference patterns are restored. Who or what does that??

avail¹. On every occasion the 'ghost in the machine' has been able to out-think its opponents.

An experiment by Chiao et al² is illustrative. A polarizer was placed in one of two pathways to an interference detector so as to attach a label to any photon that proceeded along that pathway. Doing so immediately collapsed the interference phenomenon that heralded wave behavior.

While leaving the polarizer at the same location, two more were added further along the pathways, one in front of each interference detector. This action meant that the observers lost the knowledge of the pathway they had previously gained by labeling photons proceeding along one path. The consequence was the prompt restoration of the interference phenomenon, this being signaled by the re-emergence of wave-like behavior of the photons at the detector system.

An even more elaborate system was then set up by Chiao's group by substituting beam splitting polarizers for those in front of the detectors. The time of arrival and the polarization of all photons reaching the detectors was automatically recorded and stored in a computer. Subsequent examination of the data showed that, for similarly polarized photons, interference patterns persisted—but only when the path of individual photons remained unknown.

The Central Order of Things

When this kind of evidence is combined with that from other kinds of experiments on quantum

phenomena (such as the apparent communication between correlated photons and electrons that occurs independently of space and time, or that described in the July/August issue of *Interface* on electron spin), many researchers are led to believe that there is some kind of intelligent agency operating in a dimension outside of space-time that somehow participates in upholding the rules of quantum physics.

Two of the originators of quantum theory, Werner Heisenberg and Wolfgang Pauli (both Nobel Prize winners), gave this controlling agency the name, the "Central Order of Things" and expressed their belief that its existence could not be doubted.³ Others call it "Universal Consciousness" or the "Ground of All Being⁴."

As would be expected, there are those who attempt to avoid the implications of an outside 'intelligence.' One proposal is that the environment plays a role that is not simply random noise but is an apparatus that acts as a constant monitor⁵. But such a proposal appears to introduce other difficulties—who designed and built the apparatus, who keeps the records, who ensures that it operates consistently, and how is it that this 'environment' is clever enough to outwit some of our smartest experimentalists? Perhaps the truth is somewhere in between views at the extremities.

One of the extreme views allows that Universal Consciousness is the major player. In this scheme the consciousness of an observer is one with Universal Consciousness (monistic idealism). A semi-materialist view renames universal consciousness as simply a destabilizing environment. This latter view appears to sweep too much out of sight.

Determinism defused

The work that appears to have finally tilted the

balance in favor of the bizarre findings of quantum physics and against the determinism of classical physics was done by Alain Aspect⁶ whose experiments tested proposals of Irish physicist, John Bell.

Bell developed a statistical procedure for investigating whether any form of local signaling ("local" means within our space and time) could account for communication between closely correlated quantum particles separated in space. For such to occur within the bounds set by classical physics and relativity, any signal would need to proceed at the speed of light or less (if a signal travels faster than light, the rules require that time would travel backwards and hence give rise to anomalies like signals arriving before they left).

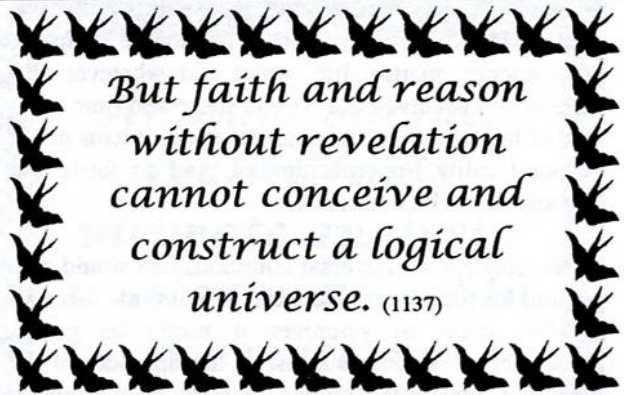
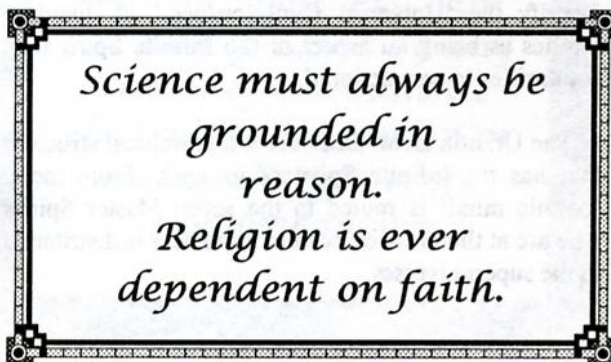
Aspect was not the first to demonstrate that the communication phenomenon between correlated quantum particles must be instantaneous and independent of space-time, but his work was perhaps more elegant than others and certainly caught the attention of the media.

Consciousness recognized as real

The publicity engendered by Aspect's work did a lot to disenthroned determinism. One consequence is that researchers with an interest in subjects such as human consciousness, free will, and self awareness may now have an opportunity to pursue those interests without being derided as 'unscientific' by their determinist colleagues.

Recently there has been an explosion in the number of papers being published on the topic of consciousness. As with any relatively new field, there are problems of semantics.

Arthur J. Deikman from the University of California believes that there is an "I" which is the same as our awareness or consciousness, and which needs to be differentiated from other aspects of the physical person and the mental contents that form the



self. He says that most discussions of consciousness confuse the "I" and the "self," and that our experience is fundamentally dualistic—but not the dualism of mind and matter. Rather it is that of the "I" and that which is observed, of consciousness and the content of consciousness.

On building an Android

Another way of drawing attention to this dualism is to imagine that inside our heads there is a television set that takes all the signals arriving from our senses of sight, hearing, smell, taste, touch, pain, etc., and integrates them into an overall picture from which any requisite action could be taken. This is the kind of system that might be required in order to build an "android"—a computer that simulates the appearance and behavior of a human being. But if this is a realistic model, we are left with a question—who or what is watching the TV.

Who am I???

According to some, consciousness is identical with the core "I" of subjectivity, it is the observer and not the observed, it is that which is aware, but it is not the content of awareness, it is the one that feels emotions but it is neither the emotions or the feelings.

There is another view of consciousness that includes what has been said in the previous paragraph but goes further. Given the name "monistic idealism," it sees all consciousness as one, a universal consciousness that is the source, substance, and upholder of all that is⁴.

When delving into the 'consciousness' literature, we need to remember there are considerable divergences in the meaning of the word and that many tend to confuse the content of consciousness with consciousness itself.

Some quantum physicists perceive a "universal consciousness" as the explanation of many of the hard

problems of quantum physics. Since this universal consciousness is primary and is the source of space, time, energy, matter, life, mind and whatever else there is, it must also exist beyond space and time. This kind of hypothesis can account for the problems posed by non-locality, superpositioning, and so forth, but also appears to be untestable.

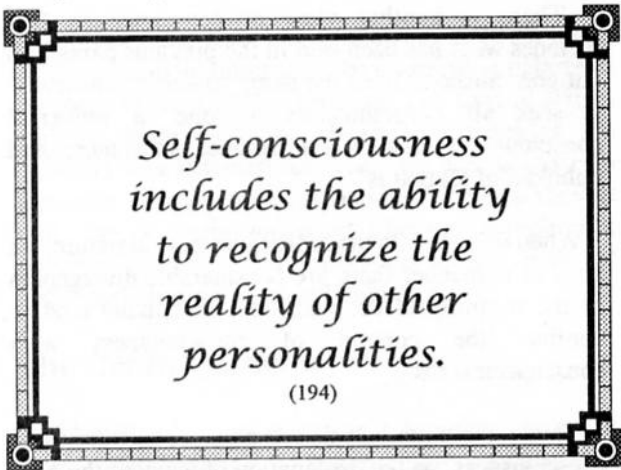
The concept of universal consciousness would also account for the photon, electron, or atom that takes all possible paths to wherever it might be going. Presumably this consciousness is the upholder of the rules that prevent the human observer from knowing which path a particle takes if its wave-like properties are to be maintained.

Getting down to tin tacks

Is there any way that the idea of a universal consciousness can be demonstrated empirically? The abstract of a paper by Stuart Hameroff and Roger Penrose⁸ commences with:

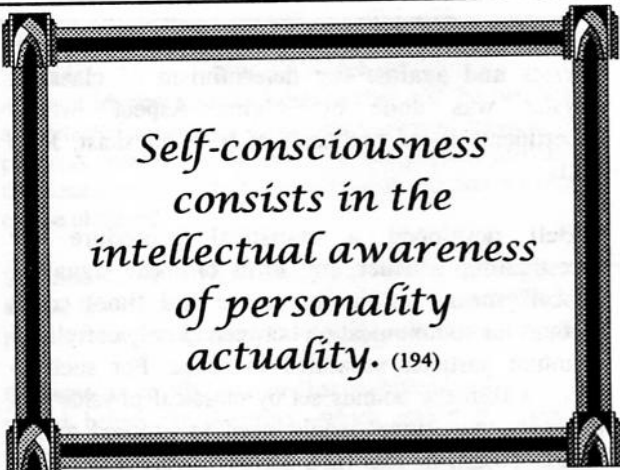
“What is consciousness? Some philosophers have contended that ‘qualia’ or an experiential medium from which consciousness is derived exists as a fundamental component of reality. Whitehead, for example, described the universe as being comprised of ‘occasions of experience.’ To examine this possibility scientifically, the very nature of physical reality must be re-examined. We must come to terms with the physics of space time as described by Einstein’s general relativity—and its relation to the fundamental theory of matter as described by quantum theory.”

The authors go on to say that they consider that consciousness occurs if an appropriately organized system is able to develop and maintain quantum coherent superposition until a threshold related to quantum gravity is reached; the coherent system then self-reduces—a situation that introduces non-computability, an essential feature of consciousness.



*Self-consciousness
includes the ability
to recognize the
reality of other
personalities.*

(194)



*Self-consciousness
consists in the
intellectual awareness
of personality
actuality.* (194)

The work of this group is much concerned with the kind of organization at the cellular level that could sustain a large, quantum coherent superposition. Their belief is that such a structure may be found among cytoskeletal microtubules that are found within the brain’s neurons. It would have properties similar in some ways to those that support superconductivity or superfluidity.

Readers should be aware that the people interested in these phenomena are not fringe dwellers but are some of the leading lights of the academic world.

Another quantum physicist, Amit Goswami⁴ considers that there must be some kind of quantum coherent system within the brain of the kind described by Hameroff and Penrose that would interact with what he terms the “universal consciousness”—of which human consciousness is really a component part. The interaction of the two mediates the ‘self-reduction of the coherent system’ and thereby brings the system into a state of reality as can be described by classical physics. This ‘self reduction’ is a special case of what is more commonly described as the collapse of the Schrodinger wave function.

What’s in TUB?

What has been described above is not too far from what can be discerned in *The Urantia Book* if we identify the ‘Universal Consciousness’ of quantum physics as being an aspect of the Infinite Spirit with similarities to cosmic mind.

The *Urantia Book* describes a hierarchical structure that has the Infinite Spirit at its apex. From there, ‘cosmic mind’ is routed to the seven Master Spirits who are at the focus of cosmic mind as it is distributed to the superuniverses.

Human mind is the endowment of the Universe Mother Spirit, both directly and via the seven Adjutant Mind Spirits. "Consciousness," the book tells us, "rests gently upon the electro-chemical mechanism below and delicately touches the spirit-morontia energy system above. Of neither of these two systems is the human being ever completely conscious in his mortal life; therefore must he work in mind of which he is conscious." (1216)

The physicists' interest in consciousness is naturally biased towards that which can be observed and measured, whereas the emphasis in The Urantia Book leans heavily towards relatedness to cosmic meanings and values. Also the physicist sees many aspects of mind as belonging to the material world described by classical physics and looks to 'consciousness' to find a link with the quantum world. The Urantia Book is in partial agreement:

"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 on energy, but consciousness is not inherent in the purely material level." (102)

The Urantia Book also expresses views that have affinity with those of Arthur J. Deikman referred to earlier:

"Self-consciousness implies the recognition of the reality of selves other than the conscious self and further implies that such awareness is mutual; that the self is known as it knows." (195)

From the point of view of religionists, the swing away from materialism and determinism that has been catalyzed by the mysteries of quantum physics is a welcome change, particularly as, at its forefront, are

Consciousness, much less self-consciousness, cannot be explained by any theory of mechanistic electronic association or materialistic energy phenomena. (1228)

As mind pursues reality to its ultimate analysis, matter vanishes to the material senses...(1228)

some of the outstanding intellects of the academic world.

A new day is dawning

More than sixty years ago the revelators of The Urantia Book wrote, "At the time of writing the worst of the materialistic age is over; the day of a better understanding is beginning to dawn. The higher minds of the scientific world are no longer wholly materialistic in their philosophy, but the rank and file of the people still lean in that direction as a result of former teaching. (2076)

Today it is not only quantum physicists who have forsaken materialism and determinism. They have now been joined by philosophers, psychologists, neurophysiologists, biochemists, and many others. Surely a new day really has dawned.

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The Urantia Book and Moral Consciousness.

"Through religious faith the soul of man reveals itself and demonstrates the potential divinity of its emerging nature by the characteristic manner in which it induces the mortal personality to react to certain trying intellectual and testing social situations. Genuine spiritual faith (true moral consciousness) is revealed in that it:

1. Causes ethics and morals to progress despite inherent and adverse animalistic tendencies.
2. Produces a sublime trust in the goodness of God even in the face of bitter disappointment and crushing defeat.
3. Generates profound courage and confidence despite natural adversity and physical calamity.
4. Exhibits inexplicable poise and sustaining tranquillity notwithstanding baffling diseases and even acute physical suffering.
5. Maintains a mysterious poise and composure of personality in the face of maltreatment and the rankest injustice.
6. Maintains a divine trust in ultimate victory in spite of the cruelties of seemingly blind fate and the apparent utter indifference of natural forces to human welfare.
7. Persists in the unswerving belief in God despite all contrary demonstrations of logic and successfully withstands all other intellectual sophistries.
8. Continues to exhibit undaunted faith in the soul's survival regardless of the deceptive teachings of false science and the persuasive delusions of unsound philosophy.
9. Lives and triumphs irrespective of the crushing overload of the complex and partial civilizations of modern times.

Spiritual attainment is the true goal of living.

(TUB 1859)

In science the human self observes the material world. Philosophy is the observation of this observation of the material world. Religion—true spiritual experience—is the experiential realization of the cosmic reality of the observation of the observation...(1228)

10. Contributes to the continued survival of altruism in spite of human selfishness, social antagonisms, industrial greeds, and political maladjustments.
11. Steadfastly adheres to a sublime belief in universe unity and divine guidance regardless of the perplexing presence of evil and sin.
12. Goes right on worshiping God in spite of anything and everything. Dares to declare, "Even though he slay me, yet will I serve him."

The Quest

- Sooner or later all universe personalities begin to realize that the final quest of eternity is the endless exploration of infinity, the never-ending voyage of discovery into the absoluteness of the First Source and Center.
- Sooner or later we all become aware that all creature growth is proportional to Father identification.
- We arrive at the understanding that living the will of God is the eternal passport to the endless possibility of infinity itself.
- Mortals will sometime realize that success in the quest of the Infinite is directly proportional to the achievement of Fatherlikeness.
- In this universe age the realities of the Father are revealed within the qualities of divinity.
- These qualities of divinity are personally appropriated by universe creatures in the experience of living divinely.
- To live divinely means actually to live the will of God.
- Qualities of divinity are: Unity, truth, beauty, greatness, goodness.

Nothing but the Truth

Sydney Harris, U.S.A.

When is a lie not a lie? What does telling the truth consist of? These simple questions have no simple answers. That is why parents and teachers have such a hard time attempting to explain lies and truth to children.

In introducing her autobiography, novelist Storm Jameson writes: "I am an accomplished professional novelist and nothing would have been easier for me than to draw a self-portrait which, without telling a single lie, would be dishonest from beginning to end, intelligent, charming, interesting—and a lie"

On the surface a lie is a statement that does not correspond to fact. But "facts" and "truth" are by no means the same thing; as Miss Jameson reminds, a book of memoirs can be absolutely truthful in its facts and yet be a total lie.

Truth is the *inner spirit* of a statement, not just its outer shell of facts. Of course, if the facts are falsified, the inner spirit is injured; but the opposite does not hold—a report consisting of nothing but facts can be totally dishonest in its intent and effect.

In one of Bonhoeffer's last unfinished essays (written in a Nazi prison), he takes up the subject of the "always truthful" man, and reminds us that there are evil truths as well as necessary and healing truths. The man who always says what he thinks, under the guise of candor, is not living in the spirit of truth, but in the spirit of hate.

He tells of a teacher who asked a pupil in front of the class whether his father usually came home drunk in the evening. The father did, but the boy was in his rights in lying about it, since the teacher was

*A truth that's told
with bad intent,
Beats all the lies you
can invent.*

Blake, *Auguries of Innocence*

*Any creed whose basic
doctrines do not
include respect for the
creeds of others, is
simply power politics
masquerading as
philosophy.*

Sydney Harris

absolutely outside his rights in asking the question—and the boy was not mature enough to give an answer that disguised a rebuke to the teacher for his impertinence.

The hardest metaphysical thing to grasp about the truth is that it is both *absolute* and *relative* at the same time: in one sense the truth is always the same for all men everywhere; in another sense, it is relative, the time, the place, the situation. Wisdom consists in being able to distinguish between these two, and to know when the spirit of universal truth is being served, and when not.

Both the absolutists and the relativists are dishonest in this—the absolutists when they insist that circumstances do not alter cases; the relativists when they insist that truth is wholly subjective. No wonder our children are confused, conflicted and cynical about it.

Conflict

"All conflict is evil." (1221) So announces the Fifth Epochal Revelation. Yet all around us, we observe Urantia Book devotees in conflict.

"Well," we may say, "we do have to correct the misguided ones. And keep them in line when they disagree with us."

By what authority are such decisions made?

There is a little story in the book about the disciple John's reactions when he came across an unauthorized person teaching in the name of Jesus. John promptly "forbade this man to do such things." Only later did he report his action to Jesus.

The response of Jesus needs to be indelibly inscribed in the minds of all of us. He said:

“This gospel shall presently be proclaimed in all the world. How can you expect that all who will believe this gospel shall be subject to your direction...in matters of this sort it would be better for you to reckon that he who is not against us is for us.”

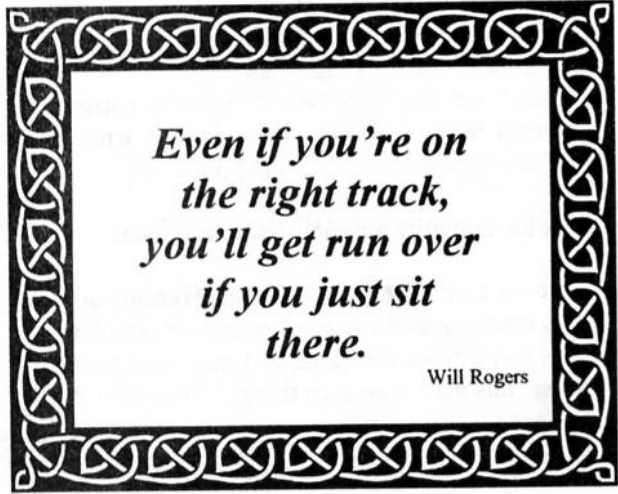
Is it not amazing that we who know Jesus' word still manage to rationalize our actions—and ignore him.

Cosmic Reflections 48 Chromosomes? Or Jumping to Conclusions

“There were, originally, twelve distinct and divine concepts of transmissible life. This number twelve, with its subdivisions and multiples, runs throughout all basic life patterns of all seven superuniverses. There are also seven architectural types of life design, fundamental arrangements of the reproducing configurations of living matter. The Orvonton life patterns are configured as twelve inheritance carriers. The differing orders of will creatures are configured as 12, 24, 48, 96, 192, 384, and 768. On Urantia there are forty-eight units of pattern control—trait determiners—in the sex cells of human reproduction. (397)

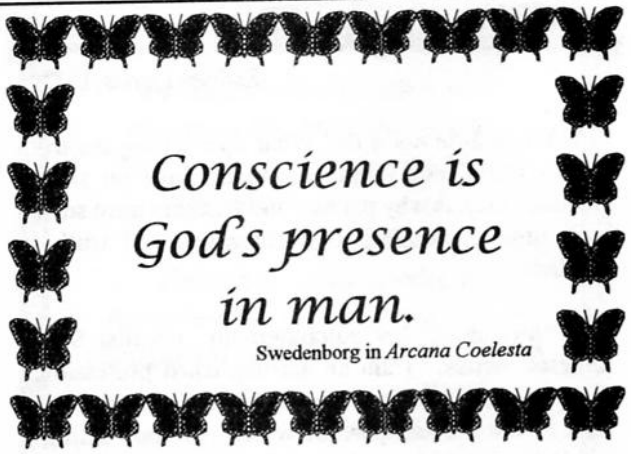
“On Urantia there were twenty-four such custodian commissioners, two for each fundamental or parent pattern of the architectural organization of the life material. On planets such as yours the highest form of life is reproduced by a life-carrying bundle which possesses twenty-four pattern units. (398)

“These life circuits caused the chromosomes of the specialized Urantia pattern to reorganize...” (857)



*Even if you're on
the right track,
you'll get run over
if you just sit
there.*

Will Rogers



*Conscience is
God's presence
in man.*

Swedenborg in *Arcana Coelesta*

There are several ways by which these statements from the book may be misinterpreted. That there are 48 units of pattern control in the sex cells could mean that each of the two types of sex cell (egg and sperm) has 48 units, or it could mean that together the two types have 48 units. The statement that the highest form of life on Urantia is reproduced by a life-carrying bundle possessing 24 pattern units favors the interpretation that the 48 units are distributed as 24 units in each of the two types of sex cell. But perhaps we humans are not that form of life! A further possibility is that the 48 units could be taken to mean 48 chromosomes.

The mention of chromosomes on p. 857 shows that the revelators were familiar with the term and may indicate that trait determiners or units of pattern control are not necessarily synonymous with chromosomes. We should also note that equating “trait determiners,” “units of pattern control,” and “inheritance carriers” with one another may not be a valid assumption.

It was not until 1954 that it was realized that the human chromosome number, until then thought to be 48, was in actuality 46. It is 48 in our cousins, the monkeys and the apes, but due to the fusion of two of our chromosomes, we now only have 46. Some readers have been concerned that the revelators made an error.

It is now known that only about 5% of the DNA in our chromosomes actually codes for the one to two hundred thousand genes that make us a functional being. Our DNA is comprised of about three thousand million DNA letters and the average gene uses the information coded in only a few thousand bases.

We can get an idea of what might be reality by making some approximations. Let's assume that the 12 fundamental “inheritance carriers” are not chromosomes but units of pattern control critical for morphogenetic development. Let's also assume that each unit consists, on average, of twenty genes bundled

together as an entity.

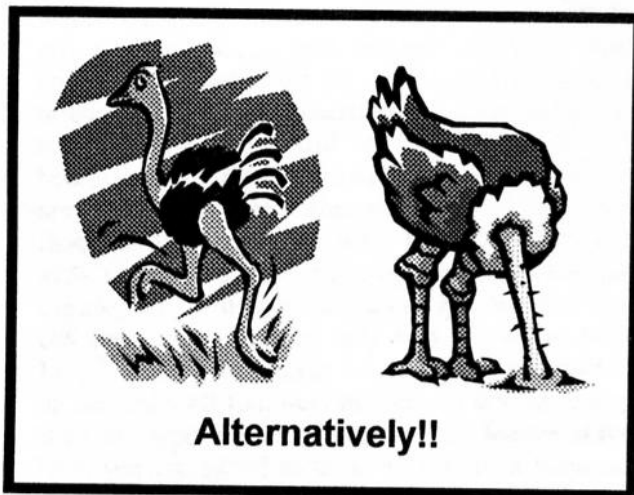
Together then, the 12 units of pattern control account for $12 \times 20 = 240$ genes. Hence the Urantia mortal's 48 units of pattern control would require 960 genes—a little less than 0.5 to 1 percent of our gene complement of 1 to 2 hundred thousand genes. The extreme value of 768 units of pattern control would then require about 7.5 to 15 percent of the gene complement.

Why would any creature require 64 replications of the basic 12 units of pattern control? One reason might be that there is a marked increase in the rate of copying mistakes under the extreme conditions experienced on some planets and a large number of copies of the control units is required to ensure survival of the individual (note: there is some evidence that polyploid plants have a degree of hardiness not present in their diploid ancestry).

Perhaps also we are missing something that has deep significance in the apparent coincidence of "seven architectural types of life design" and the seven doublings in the sequence 12, 24, 48, 96, 192, 384, 768?

There appears to be no essential reason to equate a unit of pattern control with a chromosome and certainly no good reason to distribute the units on the basis of one per chromosome. The only requirement appears to be that these units behave as pairs in much the same manner as do pairs of genes during cell division. Hence the confusion caused by equating the 48 units of pattern control with the erroneous chromosome number of 48 may be a simple case of "jumping to conclusions."

Reference: Jones, S. "The Language of the Genes." (Flamingo Press, London, 1993)



*Sonship with God,
by faith, is still the
saving truth of the
gospel of the
kingdom.*

(2052)

Alternatively...

There is an alternative and quite different interpretation of the 48 chromosome polemic. In this instance, we simply accept that the authors followed their mandate to the letter. Hence, though they would have been aware that two of our chromosomes had fused to bring the number to 46, they conformed to the rule that they were not permitted to give us unearned knowledge (except in special circumstances), and so they remained with the then current count of 48.

In her article entitled "Intolerance" in the previous issue of Innerface, Ann Bendall commented, "When it comes to intolerance for another group's religious beliefs, it is interesting that The Urantia Book affirms, 'Only with revealed religion did autocratic and intolerant theologic egotism appear.'" (1012)

Surely the revelators were inferring that autocratic and intolerant theologic egotism would inevitably make an appearance among the readership of The Urantia Book.

This kind of tendency certainly comes to the fore with biblical fundamentalists who take the Old Testament as the divine and infallible word of God, then manipulate some of its verses to permit them to declare that the creationary act bringing our world into being was somewhere about 5,000 years ago.

Questioned about this, these biblical fundamentalists will declare that hard physical evidence such as the correspondence of sedimentary rock deposits (and the fossils they contain) between the east coast of South America and the west coast of Africa has no significance.

The revelators must have known that similar things could happen with the interpretation of materials contained in The Urantia Book. One possible way to

avoid fundamentalism dominating the future course of events with the book was simply to sometimes take the mandate literally, and use the human source materials exactly as they were written.

That we must reflect deeply on how we think about The Urantia Book is indicated by: "Revelation is evolutionary but always progressive....If revelation is to exalt and upstep the religions of evolution...(it) must portray teachings not too far removed from the **thoughts and reactions of the age** in which they are presented....Always must the religion of revelation be limited by man's **capacity of receptivity.**" (1107)

We must also beware of possible changes to the meaning of words during the evolution of language. For example, the word "cosmology" is used in the book in a quite different way from its current usage, and in a way that drastically changes the meaning of many statements in which it occurs.

Traditionally, "cosmogony" is an account of the creation of the universe, and "cosmology" is the unfolding story of the universe. Since the advent of Einstein's relativity theory, "cosmology" is used, almost exclusively, to describe the endeavors of physicists to understand the large scale space-time structure of the universe on the basis of that theory.¹

The revelators use this term "cosmology" in its earlier and much broader sense, including in it the story—past, present, and future—of our universe's evolution, and details and history concerning both its celestial and terrestrial inhabitants.

The mandate warns us that "any cosmology presented as a part of revealed religion is destined to be outgrown in a short time" and "the cosmology of these revelations is not inspired."

If we take "not inspired" to mean "without dogmatic celestial authority" and "cosmology" in its earlier sense, at least one third of Parts 1-3 of the book may be in the "not inspired" category. Part 4 may be wholly so.

The authors leave it to the reader to sort out what, for them, is "inspired" from mere "cosmology" which is not.

This is really not so difficult once we rid our minds of our fundamentalist-type of preconceived notions. And if we err, the fault is ours, not the revelators. They have given us specific warning. (1109)

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