



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



The Love of God

"The Fatherhood of God and the brotherhood of man present the paradox of the part and the whole on the level of personality. God loves each individual as an individual child in the heavenly family. Yet God thus loves every individual; he is no respecter of persons, and the universality of his love brings into being a relationship of the whole, the universal brotherhood.

"The love of the Father absolutely individualizes each personality as a unique child of the Universal Father, a child without duplicate in infinity, a will creature irreplaceable in all eternity. The Father's love glorifies each child of God, illuminating each member of the celestial family, sharply silhouetting the unique nature of each personal being against the impersonal levels that lie outside the fraternal circuit of the Father of all. The love of God strikingly portrays the transcendent value of each will creature, unmistakably reveals the high value which the Universal Father has placed upon each and every one of his children from the highest creator personality of Paradise status to the lowest personality of will dignity among the savage tribes of men in the dawn of the human species on some evolutionary world of time and space.

"This very love of God for the individual brings into being the divine family of all individuals, the universal brotherhood of the freewill children of the Paradise Father. And this brotherhood, being universal, is a relationship of the whole. Brotherhood, when universal, discloses not the each relationship, but the all relationship. Brotherhood is a reality of the total and therefore discloses qualities of the whole in contradistinction to qualities of the part." (138)

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Joyeux Noël
 à
Tout le Monde

The Urantia Papers are self-authenticating!

Ken Glasziou, Australia

Is it possible that the Urantia Papers were written by human beings? This is a natural and important question that should be asked. Certainly there is much in the Papers that could have been so written. But that is hardly surprising since the ostensibly celestial revelators acknowledge that they used human sources wherever they could find adequate expression by a human being concerning a concept they wished to present. (17, 1343) But there are also Papers, such as many of those in Part 1 of the book, that express ideas and concepts that are quite unlike existing human presentations. There is some unique quality, something esoteric and supernal about these Papers that, from a critical and discerning reader, can invoke the response, "No man ever spoke thus."

For example there is this comment from a paper on the second person of Deity, the Eternal Son:

"Long, long ago the Eternal Son bestowed himself upon each of the circuits of the central creation for the enlightenment and advancement of all the inhabitants and pilgrims of Havona, including the ascending pilgrims of time. On none of these seven bestowals did he function as either an ascender or a Havoner. He existed as himself. His experience was unique; it was not with or as a human or other pilgrim but in some way associative in the superpersonal sense.

"Neither did he pass through the rest that intervenes between the inner Havona circuit and the shores of Paradise. It is not possible for him, an absolute being, to suspend consciousness of personality, for in him center all lines of spiritual gravity. And during the times of these bestowals the central Paradise lodgment of

All knowledge of, and information concerning, the Father must come from the Eternal Son and his Paradise Sons. (88)

The Eternal Son is from eternity and is wholly and without spiritual qualification one with the Father. In divine personality they are co-ordinate; in spiritual nature they are equal; in divinity they are identical.
(88)

spiritual luminosity was undimmed, and the Son's grasp of universal spirit gravity was undiminished." (86)

These bestowals of the eternal Son can be thought of as pattern for the subsequent bestowals of Creator Sons such as when Jesus of Nazareth came to this planet. A strange comment in the second paragraph refers to a "rest"—apparently a period that intervenes between the inner Havona circuit and the shores of Paradise. Occurring on page 86 of *The Urantia Book*, this comment appears to receive no further explanation until about 200 pages later when it becomes clear that this "rest" is a transition period experienced by ascending mortals. It is variously designated the "terminal slumber, sleep, or rest, of time," also "the sleep of the eternity transit," and the "divine rest."

This is the "rest" that marks the graduation of a creature of space from the finite worlds of time and space into residential status in the realm of the timeless and spaceless abode of Paradise. It does not occur on the first visit of the pilgrim of time to Paradise, but requires that on some previous visit, the pilgrim was able to "attain" the Universal Father, that being a qualification for entering into the "terminal rest of time." (293) The ascender must also have completed a preparatory period on each of seven circuits of the Havona worlds under the watchful care of a "Graduate Guide"—a celestial being who is appropriately equipped for the task and who accompanies the ascending mortal from the time of their first welcome to Havona until their departure commencing with the transit sleep.

This next step of the ascender's journey in which residential status on Paradise is granted, is quite remarkable as it is also the transition from a

finite state of being to a transcendent state of eternal existence eventuating on a timeless and spaceless Paradise.

Human authors do not normally write, or even speculate, about such occurrences, and certainly not in fine detail and a "matter of fact" style that implies an intimate knowledge of such processes.

But what I found to be extraordinary is the recognition given in the quotation from page 86 that when an absolute being such as the Eternal Son makes the transition between Paradise and Havona (which are markedly different zones of reality), there are special consequences. One of them is because this particular absolute personality, the Eternal Son, is also the center of what is referred to as spirit "gravity." This terminology appears to be by analogy with the attractive and cohesive pulling force of gravity as it was understood by the vast majority of Earthlings at the time the Papers were received.

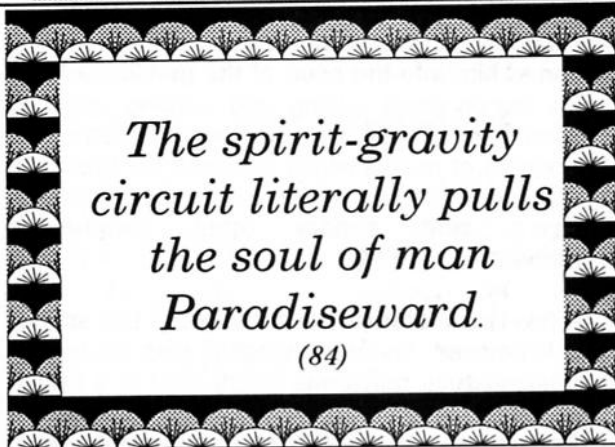
Apparently if the Eternal Son were to enter the same kind of terminal sleep of time as we ascending mortals do, his accompanying suspension of consciousness would have dire consequences for all the other personalities of the creation.

Would a human author think thus? Would a human author write thus? Has a human author ever written thus? Is it likely that a human author would even give a thought to the possibility that such a transition might create a problem for the Eternal Son—the one who scarcely differs from the Universal Father in his attributes, the one who, together with the Eternal Spirit planned and fashioned every post-Havona universe?

This is just one example among a multitude of examples, that, for the observant and thoughtful reader, illuminate the truly remarkable nature of these unique Urantia Papers.

However absolute proof of their celestial authorship is not even a possibility. The only acid test we have is our feeling for truth—for it is truth alone that is self-authenticating. And that only to the individual in their partnership with the very Spirit of Truth.

We are required to make a faith decision to seek to do the Father's will, to seek to be like the Father, as the price of our entry to eternity. For **"if we had reason for faith it would not be faith at all. It would be logic. Faith can only be unreasonable."** (Bryan Appleyard)



The logically impossible!

"But logic can never succeed in harmonizing the findings of science and the insights of religion unless both the scientific and the religious aspects of a personality are truth dominated, sincerely desirous of following the truth wherever it may lead, **regardless of the conclusions which it may reach.**" (1138)

Surely it would be a logical contradiction for the author of these words (and the many other similar examples to be found in the Urantia Papers) to have been a blatant liar—which is what would be required if the Papers are fakes. And if still in doubt, re-read "Favorite Places."

The Turning of the Tables

Ann Bendall

The popular image of Jesus, as our ideal of perfection, is as a meek and gentle person. He refused to defend himself physically and verbally, he never corrected another person's opinion of himself, he was the epitome of selflessness. But in this model of meekness, tolerance, and forbearance, there was also righteousness and intolerance of hypocrisy—exemplified by his extraordinary act on the Monday before he was crucified when he cleared the temple of secular traders (an act he had vowed to carry out 20 years earlier). (1384)

On his first visit to the temple at Jerusalem at the age of 13, Jesus took immediate offence to the trade and barter being undertaken in this place of worship to his Father. "Everywhere Jesus went throughout the temple courts, he was shocked and sickened by the irreverence which he observed. He deemed the conduct of the temple throngs to be inconsistent with their presence in 'his Father's house.' But he received

the shock of his young life when his father escorted him into the court of the gentiles with its noisy jargon, loud talking and cursing, mingled indiscriminately with the bleating of sheep and the babble of noises which betrayed the presence of the moneychangers and vendors of sacrificial animals and sundry other commercial commodities." (1378)

A few days later in his questioning the scribes and Pharisees, his dissatisfaction was obvious in his asking such questions as: "If God is a Father who loves his children, why all this slaughter of animals to gain divine favor—has the teaching of Moses been misunderstood?" and "Since the temple is dedicated to the worship of the Father in heaven, is it consistent to permit the presence of those who engage in barter and trade?" (1382)

His resentment grew over the years, and as his "pity and love for the Jewish people deepened, with the passing years there developed in his mind a growing righteous resentment of the presence in the temple of politically appointed priests." (1386)

By the age of twenty he had developed "a strange and increasing aversion to this Herod-built temple with its politically appointed priesthood" and "he was not alone in resenting this profanation of the temple, the common people, especially the Jewish visitors from foreign provinces, also heartedly resented this profiteering desecration of their national house of worship. At the same time, the Sanhedrin held its regular meetings in a chamber surrounded by this babble and confusion of trade and barter." (1889)

And the hypocrisy of the religious leaders of that time, plus the value placed upon the personal profits earned from this trade, is

*Love is the
ancestor of all
spiritual goodness
and the essence of
the true and the
beautiful.*

(2047)

*Devote your life to
proving that love is
the greatest thing
in the world.*

(2047)

reflected in the fact that the former high priest, Annas' enmity towards Jesus was far more aroused by Jesus' driving of the money changers and other commercial traders from the temple than by Jesus' teachings. (1979)

In describing what Jesus wished to portray in his surprising act of "cleansing the temple," The Urantia Book states that "this cleansing of the temple discloses the Master's attitude towards commercializing the practices of religion as well as his detestation of all forms of unfairness and profiteering at the expense of the poor and the unlearned. This episode also demonstrates that Jesus did not look with approval upon the refusal to employ force to protect the majority of any given human group against the unfair and enslaving practices of unjust minorities who may be able to entrench themselves behind political, financial, or ecclesiastical power. Shrewd, wicked, and designing men are not to be permitted to organize themselves for the exploitation and oppression of those who, because of their idealism, are not disposed to resort to force for self protection or for the furtherance of their laudable life projects. (1890/91)

I find it interesting that most of this explanation of Jesus' attitude is in the present tense, indicative that the "cleansing of the temple, rather than being an episode of history, is similar to the washing of the apostles feet—an ongoing exhortation in action parable form utilized by Jesus to demonstrate a spiritual attitude to social interaction on material worlds.

The "washing of the feet" action parable was to demonstrate what Jesus meant by, "love one another as I have loved you," and "he who would be great among you, let him become as the younger; while he who would be chief let him

become as he who serves." In the "cleansing of the temple" action parable Jesus effectively approves of the utilization of force "to protect the majority of any given human group against the unfair and enslaving practices of unjust minorities who may be able to entrench themselves behind political, financial, or ecclesiastical power."

"Tell my children that I am not only tender of their feelings and patient with their frailties, but that I am also ruthless with sin and intolerant of iniquity. I am indeed meek and humble in the presence of my Father, but I am equally and relentlessly inexorable where there is deliberate evildoing and sinful rebellion against the will of my Father in heaven." (1766)

On Prayer

Midwayer, Urantia

If you would engage in effective prayer, you should bear in mind the following:

- You qualify as a potent prayer by sincerely and courageously facing the problems of universe reality. You must possess cosmic stamina.
- You must have honestly exhausted the human capacity for human adjustment (i.e. "do it yourself"). You must have been industrious.
- You must surrender every wish of mind and every craving of soul to the transforming embrace of spiritual growth. You must have experienced an enhancement of meanings and an elevation of values.
- You must make a wholehearted choice of the divine will. You must obliterate the dead center of indecision.
- You not only recognize the Father's will and

You may preach a religion about Jesus, but, perforce, you must live the religion of Jesus. (2091)

choose to do it, but you have effected an unqualified consecration, and dynamic dedication, to the actual doing of the Father's will.

- Your prayer will be directed exclusively for divine wisdom to solve the specific human problems encountered in the Paradise ascension—the attainment of divine perfection.
- And you must have faith—living faith.

The Trinity Teacher Sons

Ken Glasziou, Australia

Who and what are the Trinity Teacher Sons? Well to start with, they are pretty high up in the order of things, belonging to the Order of Daynals, one of three Orders of the Paradise Sons of God. The other two in this Order are the Creator Sons and the Magisterial Sons.

What have they to do with us Urantians? We are informed that they are due to appear on Urantia after its inhabitants have gained comparative deliverance from the shackles of animalism and from the fetters of materialism. Judged by the mini-wars going on in various parts of our planet, that could be many millennia away. But in the meantime, the Teacher Sons do visit our world for the purpose of formulating plans, for their projected sojourn on our planet. When they do come to actually implement those plans they will be accompanied by a Magisterial Son who will have the unpleasant task of passing judgment on who goes where. The Teacher Sons, however, are spared such duties. They will be wholly concerned with the initiation of a spiritual age, the dawn of the era of spiritual realities that will eventually unfold on our planet as on all evolutionary planets.

To be clever enough to get a billion dollars, one must be stupid enough as to want it.

G.K. Chesterton

The Teacher Sons' role in the order of things is educational and in this they are closely associated with the Melchizedek Teaching Corps. Their joint role is dominantly administrative, the field workers being a corps going under the name of the Celestial Overseers.

Members of the Corps of Celestial Overseers are recruited from a wide ranging set of individuals who have long been connected with the scheme for educating and training ascending mortals. Our universe of Nebadon has about 3 million of these Celestial Overseers. If these are distributed evenly over the evolutionary planets of which there are upwards of six hundred, then the quota for our planet could be about 500.

However our planet is probably still in quarantine, a probability confirmed by the annual crop of mayhem that spontaneously breaks out in all regions. So it is possible that we have none—but that is a possibility in any case, as it could be that the task of the Celestial Overseers starts on the mansion worlds rather than on the evolutionary planets. That appears to be a distinct possibility as, by and large, it appears that at our level we are pretty much left to ourselves to make our decisions—an essential one being a free will choice (assuming we at least have the beginnings of a "flicker of faith") to abandon our self-centered, animalistic heritage for a God-centered and selfless career of service to our fellows. Universe policy seems to be that nobody gets pressured into making this choice. And what is education other than a form of pressure designed to induce change?

For the present, the Trinity Teacher Sons concerned with Urantia must surely be occupied in planning for our future. A normal evolutionary world passes through a reasonably orderly set of planetary stages—the pre- and post Planetary Prince Age, then the post-Adamic Age, after

*Against stupidity
the gods them-
selves struggle
in vain.*

Friedrich von Schiller

*We must, however, acknowl-
edge, as it seems to me, that
man with all his noble
qualities, still bears in his
bodily frame the indelible
stamp of his lowly origin.*

Charles Darwin

which comes the bestowal of a Paradise Son, for most, a Magisterial Son. This is followed by a post-Bestowal Son Age in which the average world is prepared for its status of light and life through the ministry of successive missions of Trinity Teacher Sons.

It is obvious that we Urantians have a long, long path to hoe before we make first entry to the state of Light and Life. But Jesus was never disappointed or discouraged—and he set the pattern for what our attitudes should be. Personally I do not regret having to pass the initial stage of my universe career on a messed up planet like ours. An alternative might have been to start it on a planet already at an advanced Light and Life status. In some ways that could be like being eventuated on Havona—whose inhabitants, we are told, envy us for the experiential career available to us. 'Tis food for decision making.

The Urantia Revelation— why do we have it?

Obviously, as a society, we Urantians have messed things up pretty well. And maybe, with the advent of nuclear weaponry, the chances are relatively high for a wipe out. In contradistinction, there may be some signs that we have now turned the corner—and really are heading for "Light and Life" as a far distant objective.

Who could have predicted such a possibility fifty years ago? Who could have predicted that major Western powers, formerly always at one another's throat, would collaborate to prevent the genocide of a dominantly Muslim group in the Balkans? And are there faint signs of peace breaking out in Palestine, Ireland and elsewhere?

Has the Urantia revelation had some role? No direct evidence is available, but could it be that many of that large number of printed books that appear to have disappeared without trace, have actually been read in private—and digested?

If The Urantia Book is the missing link, what made it effective? It could hardly be due to the correction of erroneous doctrines nor that it has diminished Biblical fundamentalism. So what could there be in those 2000-odd pages that holds such power?

One answer is given in the Section entitled "The Trinity Teacher Sons" in Paper 19: "The true perspective of any reality problem—human or divine, terrestrial or cosmic—can be had only by the full and unprejudiced study and correlation of three phases of universe reality: **origin, history, and destiny.**"

The missing link in our human understanding of the meaning of life is present in the above triad of "origin, history, and destiny."

Archaeologists, historians, and scientists have provided us with a background story about our **origins** and **history** that is reasonably serviceable but can provide us with nothing factual about human **destiny**.

On destiny, Christians have the assurance from Jesus that: "In my Father's house there are many mansions. If it were not so, I would have told you." These words provide comfort for the faithful but no real detail about destiny.

So for the vast majority of Earthlings, destiny, the afterlife, there is a blank. Touching this, the revelators warn that there is "a great danger of succumbing to the error of the circumscribed viewpoint, to the evil inherent in a segmentalized conception of reality and divinity." (215)

*The Moving Finger writes;
and, having writ,
moves on: nor all thy
piety nor wit
shall lure it back to
cancel half a line,
nor all thy tears wash
out a word of it.*
Edward Fitzgerald

*When a man fails to
discriminate the ends of
his mortal strivings, he
finds himself functioning
on the animal level of
existence. (193)*

Knowledge of **destiny** is the essential missing element for completing a "universe frame" in which we may comprehend the meaning of our earthly sojourn. (1260)

"Man's terrestrial orientation, his cosmic insight, and his spiritual directionization are all enhanced by a better comprehension of universe realities, and the techniques of interassociation, integration, and unification." (1162)

The dangers inherent in the missing information on human destiny are removed by the Urantia Papers. They provide extensive information about our divine destiny—not only as far as our attainment of the presence of the Father in Paradise, but far beyond in detailing the real and possible roles for the Finaliter Corps of which we will eventually become members.

Maybe the effect of The Urantia Book has been much greater than statistics on book sales (one book per 4000 Urantians) might indicate—perhaps even enhancing confidence in the fact of a divine destiny to the point that it is now being expressed as an enhanced international morality.

But that is only an uncertain "maybe." What is certain is that a moral force has been unleashed among nations at a level never before seen.

What is also certain is that as confidence in the reality of that last member of the triad, "**destiny**," grows, so will there be an enormous increase in the appeal, and the effect, of religion. Without such a destiny, for many, mortal life becomes meaningless, even a cruel joke.

"History alone fails adequately to reveal future development—destiny. Finite origins are helpful, but only divine causes reveal final effects. Eternal ends are not shown in time beginnings. **The present can be truly interpreted only in the light of the correlated past and future.**" (215)

Learning to Keep a Guard on Our Mouths

Ann Bendall

Jesus had the ability to think before he spoke. There are a number of references in The Urantia Book certifying to his "pausing" before he replied—a technique which I try so hard to acquire, and so abysmally fail to accomplish. Particularly this is so in those instances when emotion is triggered by a comment, an action, by frustration, or anger.

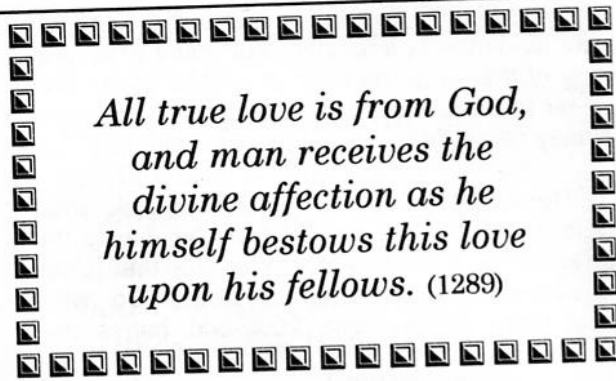
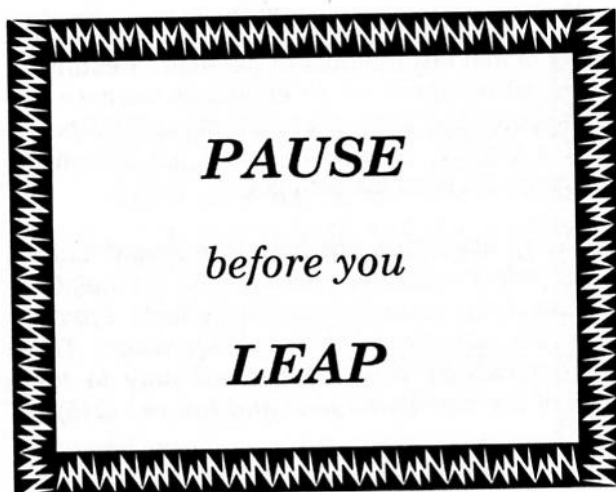
Jesus commented at great length on the relation of prayer to careless and offending speech, quoting from scripture, "Set a watch, O Lord, before my mouth; keep the door of my lips."

"The human tongue," said Jesus, "is a member which few men can tame, but the spirit within can transform this unruly member into a kindly voice of tolerance and an inspiring minister of mercy." (1640)

At the synagogue at Capernaum, Jesus stated: "It is not that which enters the mouth that spiritually defiles the man, but rather that which proceeds out of the mouth and from the heart." (1712)

When reading The Urantia Book last, I tried to interpret the "heart" as meaning the brain which appears to be the center for emotions, some of them pre-wired at birth such as fear of heights or fear of snakes. The 'mind' I take as being the brain as it connects with the Adjutant Mind spirits and with potential of connection to cosmic and superconscious mind wherein functions the Thought Adjuster.

Consequently our minds have a choice of either



*All true love is from God,
and man receives the
divine affection as he
himself bestows this love
upon his fellows. (1289)*

reacting to the "self" or, in utilizing the services of the mind spirits, to respond with wisdom, etc.

Thus, if the mind "pauses," it has the capacity to respond in a God-like manner under the guidance of the Thought Adjuster. And the reaction will be in the form of an emotion and associated thought.

Despite the rapidity of emotions welling within us, there is a pre-thought which dictates what emotion will surface. In psychology, cognitive therapy is based on the premise that what we consciously think is what mainly determines how we feel. However, our thoughts are often automatic, very quick phrases or sentences so well practiced as to be almost unnoticed and unchallenged.

In therapy a person learns to identify, and then dispute their automatic thoughts. They learn to recognize and question the old assumptions governing so much of what they do. It is a challenging but rewarding process which initiates change. As all truth is from God, by this psychological process, I suspect the person is making themselves accessible to the adjutant mind spirit of wisdom, and also to the superconscious mind arena of the Thought Adjuster rather than continuing to function on the mind/brain arena.

With this hypothesis, I continued to read Jesus' statement on that day at Capernaum, when, in response to Peter's request for an explanation, he said, "Know you not that every plant that my heavenly Father has not planted shall be rooted up? Turn now your attention to those who would know the truth. You cannot compel men to love the truth. Many of these teachers are blind guides. And you know that if the blind lead the blind, both shall fall into the pit. But hearken while I tell you the truth concerning those things which morally defile and spiritually contaminate men. I declare that it is not what enters the body by the mouth, or gains access to the mind

through the eyes and ears, that defiles man. Man is only defiled by that evil which may originate within the heart, and which finds expression in the words and deeds of such unholy persons. Do you not know it is from the heart that there comes forth evil thoughts, wicked projects of murder, theft, and adulteries, together with jealousy, pride, anger, revenge, railings, and false witness? And it is just such things that defile men, and not that they eat bread with ceremonially unclean hands?" (1712-3)

A person who had a problem in controlling his tongue was Simon Peter who "had grown up permitting himself freely to indulge strong feelings. And Peter was constantly getting himself into difficulties because he persisted in speaking without thinking....the only reason Peter did not get into more trouble because of his thoughtless speaking was that he very early learned to talk over many of his plans and schemes with his brother, Andrew, before he ventured to make public proposals" (1550)

At the Last Supper, in addressing Peter, Jesus said: "I am distressed that your years of such close association with me have not done more to help you **think before you speak**. What experience must you pass through before you will learn to set a guard upon your lips? How much trouble have you made for us by your thoughtless speaking, by your presumptuous self-confidence! And you are destined to make much more trouble for yourself if you do not master this frailty. You know that your brethren love you in spite of this weakness, and you should also understand that this shortcoming in no way impairs my affection for you, but it lessens your usefulness and never ceases to make trouble for you. But you will undoubtedly receive great help from the experience you will pass through this very night. (1982)

With mortal man, only that mind which freely submits itself to spirit direction can hope to survive the mortal time-space existence as an immortal child of the eternal spirit world of the Supreme, the Ultimate, and the Absolute: the Infinite. (484)

The Father's love can become real to mortal man only by passing through that man's personality as he in turn bestows this love upon his fellows. (1289)

And it was only as the cock crowed that Peter realized he had denied his Master. "Not until Jesus looked upon him did he realize that he had failed to live up to his privileges as an ambassador of the kingdom." (1928)

More on Prayer

- Prayer is not a technique of escape. Rather it is a stimulus to spiritual growth—even in the face of the apparently impossible.
- Words are not relevant in prayer. They are merely the intellectual channel in which the river of spiritual supplication may flow.
- Even when air currents are ascending, not even the eagle can fly except it outstretches its wings. So in prayer, it is the spiritual attitude that carries our prayer to the Infinite.
- God answers prayer with an increased revelation of truth, an enhanced appreciation of beauty, and an augmented concept of goodness.
- Thus, true prayer is always a reaching out to God in faith and self-forgetfulness.

Mind over Matter

Mind is always creative. The mind endowment of an individual animal, mortal, morontian, spirit ascender, or finality attainer is always competent to produce a suitable and serviceable body for the living creature identity. (483)

Our personality is a fixed pattern, a gift from the Universal Father. It is individual, unique, unchangeable. Just as the original pattern of a designer dress is a fixed unchangeable pattern, so is our personality pattern. But a dress pattern is only a pattern. The dress manufacturer may modify it in many ways to suit the production requirements of his/her factory. Nevertheless the original pattern is fixed, unchanged. Its expression is what is modified. And when it appears in a shop window, a discerning woman

may recognize the stamp of the designer.

"The liaison of the cosmic mind and the ministry of the adjutant mind-spirits evolve a suitable physical tabernacle for the evolving human." (483) This is also true for the animal. But for human beings endowed with both free will and the gift of the Father of his spirit fragment, it is not the end of the matter.

We tend to think of ourselves as a body having a spirit. The reality is we are spirit dwelling in a material body. "The spirit is the architect, the mind is the builder, the body is the material building." (483) Only our personality is fixed. But just as with a material building, there are limitations on how much our body can be modified. Despite these limitations, we are assured of always having a serviceable material body and brain with which to attain the attainable.

Our task is to "serve as we pass by"—as did our mentor, Jesus of Nazareth. The spirit forces within ourselves, our Father-spirit and Jesus' Spirit of Truth, will determine what is attainable for us.

In serving as we pass by, it is God who brings us our daily tasks. When we accept what comes our way, doing whatever needs doing as we think Jesus himself would do it, then this is what is meant by "doing the will of God."

"I am now on the way to Rome with you and your father, and that is sufficient for today. My tomorrow is wholly in the hands of my Father in heaven." (Jesus to Ganid, p.1436)

We need never reject the tasks that come our way on false grounds of our physical or mental inadequacy. The spirit and the cosmic mind will see to the serviceability of our equipment. If it is God's will for us, then it is possible for us.

*Come, fill the cup,
and in the Fire of Spring,
the winter Garment
of Repentance fling:
The Bird of Time
has but a little way
to fly—and lo!
the Bird is on the wing.*

Edward Fitzgerald

On Bearing Fruit

*Oh that I were an orange-tree,
That busy plant!
Then I should ever laden be,
And never want
Some fruit for Him that
dressed me.*

George Herbert

Space and Time and Seven Dimensions

Ken Glasziou

No motion, no time. That appears to be fundamental. Even considering time as a measure of sequentiality, if there is no motion how can there be sequentiality? But how can there be motion if there is nothing movable?

Paradise is a strange place, quite outside our experience and our ability to imagine. We need space and things to make sense of time. On Paradise, there is "spirit" and all spirit is minded in some way. The infinite Spirit has infinite mind and infinite mind ignores time. (102) On the other hand, ultimate mind transcends time. Mind itself is inherently aware of sequentiality. (134) Since all spirit is minded, presumably absolute mind must also be aware of sequentiality and sequentiality surely must imply time, even if there is no motion.

Cosmic mind is the source of that feeble thing we ourselves are endowed with, and cosmic mind is conditioned by time (102). Which may be the reason we have difficulty comprehending the deeper things about the timeless, the spaceless, and the infinite.

The revelators tell us that time comes by virtue of motion, that motion is essential to time, and then comment that no universal time unit is based on motion other than the Paradise-Havona day which is arbitrarily based upon the length of time required for the planetary abodes of the first or inner Havona circuit to complete one revolution around the Isle of Paradise—about one thousand years of our time.

Newton made time absolute and imposed from

without. Einstein made it relative and defined from "within the system." If Paradise was accessible, Newton's followers could utilise the Paradise-Havona unit of time—but it isn't, so we appear to be stuck with relative time—though quantum physicists mostly use time as if it is imposed from "without."

Since the velocity of light is constant in a vacuum, it would appear to be possible for us to use this velocity to standardize an absolute time interval from within the system (our space). For example, the time taken for light to travel 186,000 miles could be used to define one second of our time. But then we would need a standard of distance to specify an exact 186,000 miles.

There may be easier ways to get an absolute standard—radioactive decay, or an egg timer being possibilities. Radioactive decay is interesting because it appears to be independent of motion, time, and space. So maybe we could use an appropriate radioactive isotope and make our unit of time the interval for "n" number of disintegrations to occur. But Einstein messes up this idea because his relativity tells us that it would only work for independent observers at rest relative to one another and with gravity a constant. Others would have to make corrections for where they were at.

The book states that time and space are inseparable in the time/space creations—which certainly includes the seven superuniverses but may exclude components of the master universe. The following comment is a puzzle:

"God the Father, God the Son, and God the Spirit are eternal—are existential beings—while God the Supreme, God the Ultimate, and God the Absolute are actualizing Deity personalities of the post-Havona epochs in the time-space and

*While to deny the
existence of an unseen
kingdom is bad, to
pretend that we know
more about it than its
bare existence is no better.*

Samuel Butler

*Space...is big. Really big.
You just won't believe how
vastly hugely mindbog-
glingly big it is. I mean
you may think it's a long
way down the road to the
chemist, but that's just
peanuts to space.*

Douglas Adams

the **time-space-transcended spheres** of master universe evolutionary expansion." (2)

That this may be incomprehensible to us earthlings is not surprising since our minds are derivatives of cosmic mind which is "conditioned by time." (102)

Perhaps these "**time-transcended spheres**" are to be the abode of the absoniters who will exist in the domain of God the Ultimate. If so they might provide employment for members of the Corps of Finality in "an effort to compensate their experiential deficiencies in not having participated in the time-space evolution of the Supreme Being." (353) Such is the conjecture on Uversa.

Speaking to a Mithraic priest Jesus once said: "Mind can function independently of the concept of the space-relatedness of material objects." And, "Space is not empty...Space is relatively and comparatively finite to all beings of creature status." But then he, too, blows our feeble minds with, "The nearer consciousness approaches the awareness of **seven cosmic dimensions**, the more does the concept of potential space approach ultimacy. But the space potential is truly ultimate only on the absolute level." (1439)

The very next paragraph completes our mindal demolition, "It must be apparent that universal reality has an expanding and always relative meaning on the ascending and perfecting levels of the cosmos. Ultimately, surviving mortals achieve identity in a **seven-dimensional universe**."

These appear to be the only references in the book to a seven dimensional universe. Do they really imply seven dimensions of space or space-time?

I have trouble with even a four dimensional space-time concept. Seven dimensions is beyond the limits of my imagination, though symbols for them may be easy to write and manipulate in a set of equations. Physicists handle these extra dimensions without any trouble at all. They simply roll them up in cylinders so tightly that they disappear—rather like the trick in calculus where unwanted terms are made so small they disappear.

It may be that Jesus' statement to the priest does not imply seven space-time dimensions. On page 1226 we find, "The type of personality bestowed upon Urantia mortals has a potentiality of **seven dimensions of self-expression or person-realization**. These dimensional phenomena are realizable as **three on the finite level, three on the absonite level, and one on the absolute level**. On subabsolute levels this seventh or totality dimension is experiencible as the fact of personality. This supreme dimension is an associable absolute and, while not infinite, is dimensionally potential for subinfinite penetration of the absolute." What is the relation of these seven dimensions to Jesus' seven dimensions? I'll leave that to the experts to ponder upon.

One last thought. Time without space does exist though, practically, it exists only in mind at the Paradise level of function. Presumably this is spirit-perceived time which, we are told, is our "insight into our motion Godwards." (135) Some day, in the far distant future, we will be spirits and we will attain Paradise. And then "we will know even as we are known." (1 Cor.13) So Paul also was puzzled!

If it is any consolation then perhaps there is comfort in the knowledge that our animal cousins can know only the past and live in the present (135) whereas we spirit-indwelt beings have the

Only with revealed religion did autocratic and intolerant theologic egotism appear.

(1012)

Time is like a river made up of the events which happen, and its current is strong; no sooner does anything appear than it is swept away, and another comes in its place, and will be swept away too.

Marcus Aurelius

power of insight or prevision—we can consciousness the future and since we have the gift of personality we can actually be causative of events so consciousnessed. And this is possible only because of God's gift of free will. We can make things happen—deliberately. We are not machines. Alleluia! [Note: Despite any appearance to the contrary, the author really does not know what he is talking about—Ed.]

The Future. What The Urantia Book tells us.

Coming up to five decades ago, the Urantia Papers were published in book form. What do we have to show for it?

On the surface of things, not very much. But it may be that our progress is exactly in accord with the revelators' expectations.

The Papers have not swept over the world nor reformed it. But that was never the revelators' intention, as is now obvious. They took the appropriate steps to ensure that outcome.

One problem they had was the virtual certainty that many readers would accept and promote the book as an infallible replacement for an outdated bible.

To combat this they included statements such as, "But no revelation short of the attainment of the Universal Father can ever be complete. All other celestial ministrations are no more than partial, transient, and practically adapted to local conditions in time and space. While such admissions as this may possibly detract from the immediate force and authority of all revelations, the time has arrived on Urantia when it is advisable to make such frank statements, even at the risk of weakening the future influence and authority of this, the most recent of the revelations of truth to the mortal races of Urantia." (1008)

The first real scholar to see the Urantia Papers noted the implication of this statement and discussed it in regard to errors in the book with Dr. Sadler—but without effect on early readers.

A further safeguard against the accreditation of infallibility to the Papers was the inclusion of:

“Partial, incomplete, and evolving intellects would be helpless in the master universe, would be unable to form the first rational thought pattern, were it not for the innate ability of all mind, high or low, to form a universe frame in which to think...And while such universe frames for creature thought are indispensable to rational intellectual operations, **they are, without exception, erroneous to a greater or lesser degree.** (1260)

Certain aspects of the “thinking frame” provided in the Papers are undoubtedly both revelatory and have an essential function. They supply the missing detailed knowledge of our “eternal destiny.” (215) Almost all of this detail is lacking in previous revelation.

Other aspects of the “frame in which to think” were simply in line with human knowledge at the time the Papers were received. Much of the cosmology presented would soon be “outgrown.” (1110) However, although the included errors really have no deleterious effect upon the adequacy of the universe frame the Papers present, they certainly contribute to the revelators intentions of disallowing any lasting possibility of crediting the Papers with infallibility.

By this and other parallel means, the revelators ensured that a “divine truth” status for the Papers could not long persist. We must work for our personal salvation. And we must succeed through faith alone—an essential for any mortal being to have true “free will.”

So this is where nearly five decades later we have landed, a few thousand dedicated members

It is a fallacy for any group of religionists to conceive of their creed as
THE TRUTH.
(1012)

There are no whole truths; all truths are half-truths. It is trying to treat them as whole truths that plays the devil.
Alfred North Whitehead

of an unorganized, discordant and floundering group who are slowly and painfully being prepared for the tasks ahead. But what are these tasks? One appears to be of major importance—over the next millennium, to foster an institutionalized religion then to foster a replacement as each succeeding group inevitably stagnates.

The spring edition of the *Spiritual Fellowship Journal* has highlighted inclusions such as: “It is a fact that **no religion has thus far succeeded in surviving** without the aid of an institutionalized organization of some degree” (1083); “the Urantia movement at present is lacking a religious organization dedicated to the **disseminating of the teachings** of the Fifth Epochal revelation throughout the world;” and, “History demonstrates that **only religious organizations, institutional religion, is effective in infusing spiritual teachings** into civilization and culture.”

In the first instance it may be counterproductive to commence this effort with an organization that utilizes the book itself in any authoritative manner. There is a paragraph on page 43 starting, “The religious challenge of this age...” which implies that getting the teachings across to the world at large is of more importance that fostering acceptance of the book itself.

It will not be easy to convince some readers of this truth. Rather than making the attempt, it may be better for “forward-looking men and women of spiritual insight” to get on with forming an organization using those teachings of the Papers that meld with advanced Christian thought, and thereby fill a gap that already exists waiting for a “religion of Jesus” that appeals.

The revelators have laid out for us some of their

recommendations—and their warnings:

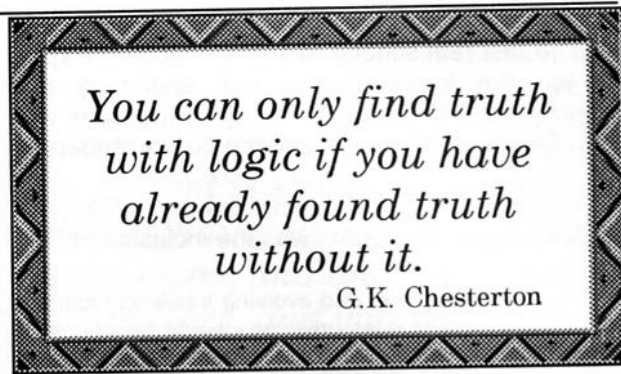
"It is the purpose of group religious activities to dramatize the loyalties of religion; to magnify the lures of truth, beauty, and goodness; to foster the attractions of supreme values; to enhance the service of unselfish fellowship; to glorify the potentials of family life; to promote religious education; to provide wise counsel and spiritual guidance; and to encourage group worship. And all live religions encourage human friendship, conserve morality, promote neighborhood welfare, and facilitate the spread of the essential gospel of their respective messages of eternal salvation." (1092)

"Dangers of formalized religion are: fixation of beliefs and crystallization of sentiments; accumulation of vested interests with increase of secularization; tendency to standardize and fossilize truth; diversion of religion from the service of God to the service of the church; inclination of leaders to become administrators instead of ministers; tendency to form sects and competitive divisions; establishment of oppressive ecclesiastical authority; creation of the aristocratic "chosen-people" attitude; fostering of false and exaggerated ideas of sacredness; the routinizing of religion and the petrification of worship; tendency to venerate the past while ignoring present demands; failure to make up-to-date interpretations of religion; entanglement with functions of secular institutions; it creates the evil discrimination of religious castes; it becomes an intolerant judge of orthodoxy; it fails to hold the interest of adventurous youth and gradually loses the saving message of the gospel of eternal salvation." (1092)

To succeed, a new religion must be service orientated. Any attempt to foster a religion as some kind of intellectual discussion group will not get off the ground. That is the present status of the Urantia movement. It may even be of great value to study the beginnings of successful service organizations such as the Salvation Army.

Jesus set the pattern for us. During the years of his public teaching mission, most of his own time was spent in direct personal service to the needy. It was these people who accepted him. The intellectuals, the rich, and the privileged first

The great weakness in the original gospel of Buddhism was that it did not produce a religion of unselfish social service. (1037)



rejected, then crucified him.

"The essence of his teaching was love and service, the loving worship which a creature son voluntarily gives in recognition of, and response to, the loving ministry of God his Father; the freewill service which such creature sons bestow upon their brethren in the joyous realization that in this service they are likewise serving God the Father." (1008)

Jesus was also forthright when necessary. As a result, five thousand became five hundred. Jesus accepted that.

Continental Drift—The Gardner critique demolished.

Ken Glasziou

In 1991, Dick Bain, Ken Glasziou, Matt Neibaur, and Frank Wright published a brochure, "The Science content of The Urantia Book," that discussed the book's prophetic statements on continental drift and certain aspects of particle physics.

A comprehensive theory of continental drift was first proposed by Alfred Wegener in 1911, but was greeted with derision then treated with contempt over the next forty to fifty years by the vast majority of professional geologists. Two of its major opponents were leading American geologist, Rollin Chamberlin who wrote, "Wegener's theory is of the footless type....it plays a game in which there are few restrictive rules." And in England, influential British geophysicist, Sir Harold Jeffreys, spent years in attempting to demonstrate that continental drift is an impossibility because the strength of the Earth's mantle would be far greater than any conceivable driving force.

Despite these powerful and then current criticisms, the authors of the Urantia Papers

persisted in making forty pages of their detailed story of the Earth's geological and biological history totally dependent upon the reality of continental drift. If it was proved wrong, the whole revelation could have been lost.

In his book, "Urantia, the Great Cult Mystery," Martin Gardner dismissed the significance of the revelators' account of Wegener's theory, one of his reasons being that it was accepted by many geologists in the USA. He did this in spite of a personal letter from myself referring him to a book by science historian, H.E. LeGrand which emphasized the universality of the opposition, Chamberlin's vehement denunciations, and a previous article by Gardner himself debunking Wegener.

The prophetic nature of The Urantia Book's account of continental drift and some of its consequences have now received vindication in a book by professor of geology, M.A.S. McMnamin, entitled "The Garden of Ediacara," reported by Larry Mullins in the recent "Spiritual Fellowship Journal." The following quotes coming from McMnamin's book followed upon that author having his attention drawn to The Urantia Book's content by book reader, J.J. Johnson:

"The anonymous members of the Urantia Corps hit on some remarkable scientific revelations in the mid-1930's. They embraced continental drift at a time when it was decidedly out of vogue in the scientific community. They recognized the presence of a global supercontinent (Rodinia) and superocean (Mirovia), in existence on Earth before Pangea...The concept of a billion year old supercontinent (the currently accepted age for the formation of Rodinia) that subsequently split apart, forming gradually widening ocean basins in which early marine life flourished, is unquestionably present in the book.

My thought is me: that is why I can't stop. I exist by what I think—and I can't prevent myself from thinking.

Jean-Paul Sartre

A myth is, of course, not a fairy story. It is the presentation of facts belonging to one category in the idioms appropriate to another. To explode a myth is accordingly not to deny the facts but to re-allocate them.

Gilbert Ryle

"Orthodox scientific arguments for such a proposal did not appear until the late 1960's, and a pre-Pangea supercontinent was never described until Valentine and Moores made the attempt in 1970. The Urantia Corps not only had the age of formation of Rodinia approximately correct at 1 billion years, but they were the first to link breakup of Rodinia to the emergence of animals...One wonders how the Urantia Book authors arrived at the concept of a Proterozoic supercontinent and the link between the breakup of this supercontinent and the emergence of complex life in the ensuing rift oceans 30 years before most geologists accepted continental drift—and nearly four decades before any scientist had any inkling that Rodinia existed."

Urantia Book readers please be aware that Professor McMnamin also commented on other material in The Urantia Book that is now out of date or scientifically untenable.

So why this strange mixture of highly prophetic material set in a background of early 1900's science and cosmology that has since become outdated or untenable?

We can only guess at the truth. Being aware that much of this material is a component of a "universe frame" that provides a background in which we can fit the kind of universe career set out for us ascending mortals by the revelators may be helpful for some. The necessity for such a "framework-in-which-to-think" is suggested in:

"Partial, incomplete, and evolving intellects would be helpless in the master universe, would be unable to form the first rational thought pattern, were it not for the innate ability of all mind, high or low, to form a universe frame in which to think. If mind cannot fathom

conclusions, if it cannot penetrate to true origins, then will such mind unfailingly postulate conclusions and invent origins that it may have a means of logical thought within the frame of these mind-created postulates. And while such universe frames for creature thought are indispensable to rational intellectual operations, they are, without exception, erroneous to a greater or lesser degree." (1260)

This paragraph verifies the fact that the revelators have provided a framework for their presentations. Additionally, the terms of the mandate (1109) explain the presence of error and out-datedness. But we are still left without any obvious explanation for the provision of certain prophetic material that **does not appear to comply with the terms of the mandate as key or lost information.** Why was it included?

One answer is that it is there to help those who are new to this unusual 2000-page book to make their decision to undertake a serious study of its content. Such help becomes increasingly important as the passage of time renders more and more of the book's cosmology and science untenable. With the passage of time, the problem will also arise that what was initially prophetic will become common place. Hence, if The Urantia

Book is to last as a useful revelation for an extended period, perhaps a succession of revised editions will be an absolute necessity.

Obviously there are many sections in the book that must remain as originally provided. However, it would be an act of intellectual vandalism to reject, out-of-hand, the proposal that there are some sections of The Urantia Book that will stand in need of revision or even deletion. In fact, the time for that need to eventuate is already upon us.

"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 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." (1927)

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