Some Questions about Science in *The URANTIA Book*

by
Michael A. Painter

Michael Painter has been a student of The URANTIA Book *for 17 years. He holds a master's degree in education and is an Assistant Director for the central office in Chicago.*

Over the years, by virtue of working at the central office in Chicago, I have responded to many questions that people ask when they find something in *The URANTIA Book* that they think disagrees with their understanding of something they learned about science. Three of the most common examples of apparent discrepancies between the book and modern science that people discover are the table of chemical elements, the motion of Mercury, and the 48 pattern traits. I am not going to address those questions specifically because I believe that some of the other presenters will talk about them and try to clarify the differences. However, if they don't, I would be happy to talk with you individually during the conference if you have any questions about them. Not only those questions, but many other scientific statements in the book from archeology to zoology appear to have some discrepancies with modern science.

A major question to think about comes from reading the Limitations of Revelation (page 1109) and realizing some of the statements made there. For example, saying that some of the statements about physical sciences will need revision in a few short years and there's nothing they could do about it, either now or in the future, is very puzzling. So, you begin to wonder why there is so much science in *The URANTIA Book* if the authors knew there was this particular dilemma of some people rejecting the book because of the scientific problems. Why did they bother to put it in? Can you imagine some type of great debate going on as the book is being created whether to put this or that piece of information in?

Another question is raised in my mind. While the book says there are some problems with some of the statements about physical sciences, on the other hand the historical facts in the book will stand on the records for all time. I run into the problem of differentiating between history and science. If we're reading about the age of a geologic period of the earth, is that history or is that the science of geology? If it's history (and they are telling us the history is true) then we can only assume that in time, scientists are going to prove the dates in *The URANTIA Book* are correct. On the other hand, if we assume that it is the physical science of geology, and therefore, they might have only given us what was known in 1934 and 1935, in fact the book may turn out to be incorrect on those dates. So, it sometimes becomes a puzzling question, at least in my mind, to sort out what is history and what is science as it is presented in the book.

One of the most difficult problems is that they tell us the cosmology in *The URANTIA Book* is "not inspired," and they put the "not inspired" in italics. If the cosmology, as they say, is limited for the coordination of present day knowledge, and if we assume cosmology includes the structure and geography of the universe, then it would seem that our modern sciences of astronomy and physics should offer some corroboration. But then we must remember the limitation in the book that the physical sciences may not hold up, or they may need revision in a few short years. So, if the cosmology is not inspired and the statements on physical sciences may need revision, what are we to make of the cosmology in the book? Do we dare ask the question whether Ensa and Splandon really exist? Are those cosmological structures given to us only to help create thought patterns in our mind? What can we truly know about them?

The only thing I can offer you is my personal insight, i.e., the way I struggle with it. I try to understand the distinction between knowledge and truth. If I were to die and pass on and wake up on the next level, whatever it may be, and find out that the ascension scheme, the idea of progressing through the universe and eventually finding God, were not true, then it seems to me that one might conclude that somehow the book had lied to us. The ascension scheme is a matter of what I would consider "truth," i.e., something that is of real spiritual value. On the other hand, if I died tomorrow and woke up on the next level and they said, "Welcome, Mike. We're ready to help you chart your course and move on, but we have a little information for you first. While you do progress towards finding God, some of those things we told you about Splandon, Ensa and the structure of the universe, well, it's not exactly like that, Mike. But, that was the best explanation we could give you." I would probably shrug my shoulders and say that's fine, just tell me what it is and I'll be happy to make that little adjustment in my mind and move on. Again, my point here is that it may be important to distinguish between what might be considered

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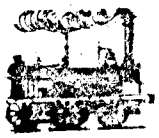

"What I'm really trying to lead to in all of this is what kinds of attitudes should we develop towards the science and cosmology in the book if it has some of the problems that the authors mention?"

"...use the science in the book to whet someone's appetite for truth if they are interested in those kinds of things..."

factual knowledge and what are the real spiritual truths that the book is presenting.

What I'm really trying to lead to in all of this is what kinds of attitudes should we develop towards the science and cosmology in the book if it has some of the problems that the authors mention? Some of the possibilities are, first, let's change the science in the book. If we find out that science has come up with something new, let's delete any errors from the book. That choice, as you can well see, is fraught with all sorts of problems. As soon as you begin tampering with the text, all of your detractors will say that since you humans have altered it now, how do we know that you haven't written or altered other things? The same thing would be true in trying to update the science in the book because a lot of science is not just facts, but theories, and those theories change over time. Who would make those decisions and by what criteria? Again, I think these kinds of alternatives really aren't worthwhile.

A third attitude is let's just eschew the whole thing—who cares, big deal. Well, if the book includes as much science as it does, even with the problem the authors recognize that some people would reject it, the science must be important—it must have some value. It seems to me that, however difficult the struggle, we ought to spend some time trying to figure out and understand it as best we can.

Another possibility would be to defend the book to the utmost and assume that all of the science in the book will eventually be proven. It's my personal observation that that's the attitude most of us as book readers hold. We might not like to honestly admit that, but I really think that that's where we're at. The reasons I think we fall into this trap are: 1) the book contains many scientific things that only the most advanced thinkers might have been thinking in 1934 or 1935. Since some of them have been validated by modern science, we presume everything will eventually be proven; 2) it contains a lot of theoretical science that offers a lot of room for speculative thought that is enticing and; 3) the book is such a personal treasure to each and every one of us that it is very hard to come to grips with some of these issues. What happens is that our objectivity may get a bit clouded in the process. What we want to do is defend the book and assume that every single thing in it is absolutely true. The difficulty with this type of an attitude is that we end up becoming URANTIA Book fundamentalists. We rant and rave at other religionists for defending their sacred books to the point that every fact, every single part, all of it is true. We say that can't be and that it is an attitude of arrogance and shows a closed mind. It seems to me that this is something we ought to begin to question about ourselves as we wrestle with these questions of science and cosmology in *The URANTIA Book*.

The final possibility is to defend the book where it seems reasonable, but simply to be ready to be open-minded to the fact that there might, in fact, be some problems with the book as the authors blatantly tell us. It seems to me that this is the best solution. The thoughts I would offer you in trying to reach this kind of solution and live with it is first of all the need to keep in mind that there is a distinction between knowledge and truth. Secondly, we have to remember that if a person reads the book with only one eye, they are never going to accept it. Remember the passage in the book about the one-eyed materialist? You have to read with two eyes to give you the stereoscopic vision that creates spiritual insight. No matter what scientific information is in the book, if a person reads it with one eye, they are probably going to find some fault with it. Thirdly, remember that science is only one dimension in the book and that to perceive spiritual unity, you have to perceive all the dimensions together. Again, if a person is looking at it from only one dimension, they are going to miss the important perspective of the book, which is spiritual unity, true reality.

So, the final thought I would offer is to use the science in the book to whet someone's appetite for truth if they are interested in those kinds of things, but don't fall into the trap of really trying to prove the book to someone by virtue of the science that's in the book. The book tells us that reason and faith are not the same, but that faith should always be reasonable. Let's let the science in the book help our faith to be more reasonable, but never forget that in the final analysis, the acceptance of the book is always going to require the leap of personal religious faith, beyond the world of mere intellectual knowledge (science). Thank you for listening.

transports made the whole trip in less than one year.

So my answer to the anomaly is that it really takes at least 11 years and more likely 20, 50 or more years to resurrect "on the third period" without significant delay. Circumstances must be ripe. Many people who died in years past, must be asleep in transit right now. Twenty years is less than a half hour in a Paradise day!

By the way, a Solitary Messenger can easily travel from Urantia to Jerusem within 15 minutes of our time.

SPACE, PARADISE AND THE ULTIMATE STRUCTURE OF MATTER
A PROGRESS REPORT

Now I wish to engage your minds concerning the instantaneous gravity presence of Paradise, which is potentially manifest at any place in space. Energy arises from the Unqualified Absolute which is focused in the outer zone of Nether Paradise and which also pervades all space. With the help of the two transcendental levels of Force Organizers, an ultimaton individuates in "empty" space (condenses) from primordial-puissant energy and becomes responsive to Paradise gravity, which attracts these ultimatons as they travel the midzone circuit of Nether Paradise. Thus energy begins and ends with Nether Paradise.

Paradise is the nucleus of each individual ultimaton. Paradise is also the nucleus of all spatially separated ultimatons! How can this be? I have some slides:

S1: This is to remind us of the mind which partially transcends all space and even perceives a certain spirit presence who inhabits the absolutes of time and space.

S2: The mind that perceives the absolute quantum called Paradise and its absolute area, wherein absolute beings play and work but never sleep.

S3: The mind that perceives the fleeting space shadows, the ultimate material units called ultimatons, that individuated (in response) to Paradise gravity presence.

S4: What is the geometrical shape of an ultimaton?

S5: How can Paradise be the nucleus of each ultimaton?

S6: Paradise presence circuits include instantaneous gravity attraction on macro- and microscopic levels.

S7: Paradise is macroscopically at the center of all things and microscopically the nucleus of each ultimaton.

S8: The shape of Paradise itself.

S9: But how is Paradise the nucleus of each particle but still not in space?

S10: New developments:

a) Space as spherical shells with nonspatial foci.

b) Multiple axes of rotation for concentric ultimatons can give rise to an angular momentum vector, as discovered by quantum experiments.

c) Attractive mass *vs.* inertial mass ...

d) Polarization ...

e) The topology of total space around Paradise.

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