

CHAPTER THIRTY NINE
Seraphic Transports — PART III
Internal Operations

This is a slightly edited version of a letter to Les Rogers, dated July 21, 1997

I shall now discuss one of the most difficult passages within *The Urantia Papers*. A full quotation is necessary to demonstrate the peculiar manner in which this material was offered to us. As I have emphasized time and again, the Papers were styled to be taken to the world through the mid-western conservative minds of William Sadler, and his associates.

More importantly, these revelations were not to be exposed prematurely. Destiny had to unfold. Now that social circumstances are well solidified, revelation can come to fruition.

Please note that this communiqué is a rework and expansion of the contents of a letter I wrote to Martin Gardner dated March 26, 1993.

Here I shall consider the functional attributes of transport seraphim. I shall further postpone discussion of the spirit nature of transport seraphim and the “mechanical controllers.”

UP438: The Transporters.

The planetary transporters serve the individual worlds. The majority of enseraphimed beings brought to this planet are in transit; they merely stop over; they are in custody of their own special seraphic transporters; but there are a large number of such seraphim stationed on Urantia. These are the transport personalities operating from the local planets, as from Urantia to Jerusem.

Your conventional idea of angels has been derived in the following way: During moments just prior to physical death a reflective phenomenon sometimes occurs in the human mind, and this dimming consciousness seems to visualize something of the form of the attending angel, and this is immediately translated into terms of the habitual concept of angels held in that individual’s mind.

The erroneous idea that angels possess wings is not wholly due to olden notions that they must have wings to fly through the air. Human beings have sometimes been permitted to observe seraphim that were being prepared for transport service, and the traditions of these experiences have largely determined the Urantian concept of angels. In observing a transport seraphim being made ready to receive a pas-

senger for interplanetary transit, there may be seen what are apparently double sets of wings extending from the head to the foot of the angel. In reality these wings are energy insulators — friction shields.

When celestial beings are to be enseraphimed for transfer from one world to another, they are brought to the headquarters of the sphere and, after due registry, are inducted into the transit sleep. Meantime, the transport seraphim moves into a horizontal position immediately above the universe energy pole of the planet. While the energy shields are wide open, the sleeping personality is skillfully deposited, by the officiating seraphic assistants, directly on top of the transport angel. Then both the upper and lower pairs of shields are carefully closed and adjusted.

And now, under the influence of the transformers and the transmitters, a strange metamorphosis begins as the seraphim is made ready to swing into the energy currents of the universe circuits. To outward appearance the seraphim grows pointed at both extremities and becomes so enshrouded in a queer light of amber hue that very soon it is impossible to distinguish the enseraphimed personality. When all is in readiness for departure, the chief of transport makes the proper inspection of the carriage of life, carries out the routine tests to ascertain whether or not the angel is properly encircuited, and then announces that the traveler is properly enseraphimed, that the energies are adjusted, that the angel is insulated, and that everything is in readiness for the departing flash. The mechanical controllers, two of them, next take their positions. By this time the transport seraphim has become an almost transparent, vibrating, torpedo-shaped outline of glistening luminosity. Now the transport dispatcher of the realm summons the auxiliary batteries of the living energy transmitters, usually one thousand in number; as he announces the destination of the transport, he reaches out and touches the near point of the seraphic carriage, which shoots forward with lightninglike speed, leaving a trail of celestial luminosity as far as the planetary atmospheric investment extends. In less than ten minutes the marvelous spectacle will be lost even to reinforced seraphic vision.

While planetary space reports are received at noon at the meridian of the designated spiritual headquarters, the transporters are dispatched from this same place at midnight. That is the most favorable time for departure and is the standard hour when not otherwise specified.

The Paper on *The Seraphic Hosts* is divided into nine sections, dealing with *Supreme Seraphim*, *Superior Seraphim*, *Supervisor Seraphim*, *Administrator Seraphim*, *Planetary Helpers*, *Transition Ministers*, *Seraphim of the Future*, *Seraphic Destiny*, and the *Corps of Seraphic Completion*. Sub-sections on *The Transporters* are found under the sections entitled *Superior*, *Supervisor*, and *Adminis-*

trator Seraphim, and *Planetary Helpers*. The *Transporters* are distinguished from other types of seraphic service, such as *The Recorders*, and *The Reserves*. Each level of administration has its own unique form of transporters. They are described in descending order of service, from the Local Universe, to the Constellations, Local Systems, and Planets.

As a parenthetical note, since the early 1970's many have observed objects in our skies which are not cylindrical or disk shapes. The Hudson valley of New York, and areas in New England were the location of such reports, describing them as triangular in shape. A number of years ago similar reports came out of Belgium, and caused quite a stir to their Air Force. A few weeks ago a similar large shape was witnessed over Phoenix, Arizona by hundreds of people.

We have no information on these triangular objects. They were not described by the Contactees, nor do any of the Abductee reports describe such objects, as far as I am aware. Perhaps they are of origin from higher universe levels. This possibility is open because of the existence of *Superior*, *Supervisor*, and *Administrator Seraphic Transports*. I focus here on the *Transporters* sub-section under the *Planetary Helpers*.

In order to bring some sense to this passage I shall begin with those items which are more obvious.

Item #1: . . . torpedo-shaped outline . . . To outward appearance the seraphim grows pointed at both extremities . . .

Whether it is a pillar, carrot, cigar, or torpedo, the designations all show a long cylindrical object. Here *The Urantia Papers* confirm the shape of Planetary seraphic transports, as I demonstrated from modern reports in my previous posting.

Item #2: . . . of glistening luminosity enshrouded in a queer light of amber hue . . .

Whether it is a pillar of fire, a chariot of fire, a luminous vertical cylinder, or a luminous mass, the designations all show an unusual exhibition of "glistening luminosity" associated with the celestial objects.

Item #3: . . . almost transparent . . .

One of the more fascinating elements of modern reports is the description by many observers of the ghost-like qualities of objects they see. Photographs exist of a transparent shape with nothing more than a peripheral ring visible to the human eye and to the camera, which became surrounded by a vapor cloud in successive frames. The gathering of water vapor around the objects to form a "cloud" is due to their high energy state. The emanation of energy fields causes water vapor in the surrounding air to condense. Numerous observers have reported how objects seem to fade from view before their very eyes.

The Urantia Papers repeatedly assert that many celestial realities exist just beyond the range of human vision.

UP436: The temple of records on a system capital is a unique structure, one third material, constructed of luminous metals and crystals; one third morontial, fabricated of the liaison of spiritual and material energy but beyond the range of mortal vision; and one third spiritual.

UP275: Divine executioners, being fourth creatures — quasi-material beings — are almost, but not quite, visible to the short-range vision of the mortal races.

UP502: These morontia and spirit domiciles are real. They would be invisible to your short-range vision, but they are very real and beautiful to us.

UP865: The 1,111 loyal secondary midwayers are engaged in important missions on earth. As compared with their primary associates, they are decidedly material. They exist just outside the range of mortal vision and possess sufficient latitude of adaptation to make, at will, physical contact with what humans call “material things.” These unique creatures have certain definite powers over the things of time and space, not excepting the beasts of the realm.

Before continuing with analysis of the technical details of the passage on *Planetary Transports* it may be helpful to look at its peculiar features. It was styled strangely.

If you examine the several paragraphs you will note that the second has nothing to do with seraphic transports. If this paragraph were deleted from the text, no information on transports would be lost. This paragraph deals with an entirely different matter, a reflective phenomenon that takes place in the human mind just prior to physical death, with visualization of a personal attending angel. This visualization is translated by the human mortal into terms he or she understands. If there is a tradition that angels have wings such individuals will identify the personal attending angel with those traditions. They describe their visualizations to loved ones and friends who are with them in their death hour. Hence we have ideas of pretty virgin girls flying around through the air with the aid of wings glued to their backs. Unfortunately, with modern medical techniques, the minds of dying people are so drugged they no longer make such visualizations. You can see that the passage had more significance for the people of Sadler’s generation, but few today offer testimony to this reflective phenomenon.

Fitting to these older attitudes about angels, *The Urantia Papers* repeatedly style phrases to suggest those traditional angelic pictures. For example, the passage uses the phrase *from the head to the foot of the angel*. Why not *head to the tail* if it grows pointed at both extremities? It is my thesis once again that this style served to sidetrack clear thinking about transports. William Sadler, Clyde Bedell, Bud Kagan, and others would not differentiate the elements of the passage be-

cause of the insertion of phrases on angels. They would generalize around the term *angels* without recognizing the technical purpose of the passage. To repeat, I believe the revelation was styled in this manner to inhibit understanding until this time of opening of the meaning.

Another possibility is that space transports — seraphic transports — could not too clearly be described in 1935; the text would have predicted the onset of the modern phenomenon that began about ten years later. It would have altered the Papers from revelation to sensation. Some of the respondents on these Internet communications continue to look upon these matters with eyes toward sensation, rather than a mind toward revelation. Those individuals need a corrective influence in their lives. That influence is shortly to come down upon us.

I shall now compare details with Adamski. His reports suggest they are mechanical vehicles. Presentations within *The Urantia Papers* refer to seraphic transports as living spirit personalities. The following details will highlight the two styles of presentation.

Item #4: When all is in readiness for departure, the chief of transport makes the proper inspection of the carriage of life, carries out the routine tests to ascertain whether or not the angel is properly encircuited, and then announces that the traveler is properly enseraphimed, that the energies are adjusted, that the angel is insulated, and that everything is in readiness for the departing flash.

Adamski, page 56: **In this pilot room I could look up or out or down, in whatever direction I turned my head.**

Who is the “chief of transport?” One cannot be a “chief” unless there are others to be chief over, just as one cannot be a captain of a ship unless there are sailors to assist in the sailing. This, in turn, implies “operators” or “pilots” who guide the transport through its journey. It is this “chief” who inspects the carriage of life, not the transport seraphim itself. (Does an aircraft inspect itself or does the pilot do an inspection prior to flight?) This “chief” carries out routine tests, just as the pilot of an aircraft goes through a check list prior to flight. He then announces that the traveler is properly enseraphimed, (enclosed within the transport and ready for flight), that the energies are adjusted, (in our notions the rockets are ready for release), that the transport seraphim (note angel again) is insulated, (all the hatches are closed), and that “everything” is in readiness for departure.

Who does this “chief” announce this information to? Ghosts? Or other intelligent beings who also are involved in control of the transport? What does “everything” mean? The implication is a complex of operational elements.

Item #5: The mechanical controllers, two of them, next take their positions.

Adamski, page 56: **Then both pilots took their places in small seats on both sides of the room.**

Adamski described the operational deck in the nose of the transport as a room that contained manifold displays covering walls, in graphical presentation, which provided information to the operators, but which he did not understand.

The “mechanical controllers” are one of more difficult items within these descriptions. Adamski’s account suggests human beings. Discussion within *The Urantia Papers* suggest more automatic controllers, perhaps robots, but even that suggestion does not capture the imagery invoked.

Note the numbers. *The Urantia Papers* state two “mechanical controllers” are required; Adamski described two “pilots.” Pilots could be labeled as “mechanical controllers.” The phrase is awkward but apt. Pilots are mechanical controllers.

Item #6: The chief of transport . . . reaches out and touches the near point of the seraphic carriage . . .

Adamski, page 56, in preparation for departure of the transport: . . . **the young man reached out and touched a button . . .**

Thus it appears that this “young man” was the chief of transport. Compare the identity in phrasing: “reaches out and touches” with “reached out and touched.” I do not know what the near point of the seraphic carriage is, but obviously the seraphim does not reach out and touch itself. Perhaps the “near point” is wherever the “chief” happens to be standing, or perhaps it is from his control seat.

Item #7: And now, under the influence of the transformers and the transmitters, a strange metamorphosis begins as the seraphim is made ready to swing into the energy currents of the universe circuits.

Adamski, page 54: **Instead of being artificially propelled, as are your planes, ours travel on THE CURRENTS OF SPACE.**

The emphasis is Adamski’s. Note once again the parallel phrases. *The Urantia Papers* say it is the energy currents of the universe circuits; Adamski said it is *the currents of space*.

Item #8: In observing a transport seraphim being made ready to receive a passenger for interplanetary transit, there may be seen what are apparently double sets of wings extending from the head to the foot of the angel. In reality these wings are energy insulators — friction shields.

Adamski, page 59: **The ship itself is utilizing the power of nature — ‘electromagnetic,’ I think you would call it — and has excess power at all times. Some of this excess is dissipated through its skin out into space for a certain distance, sometimes only a short way, although at times its influence extends for several miles outward. This acts as a shield against any particles, or ‘space debris,’ as you on Earth term it, repelling such things by this constantly radiating force. He went on to explain that all bodies in space are negative to space and are actually moving in a sea of electromagnetic force. Therefore, a negative radiation repels all negative bodies while at the same time it prevents the ship from heating through friction.**

Yet again we have identity in phrasing and explanation. *Energy insulators — friction shields* compare with *prevent the ship from heating through friction*.

For the unbelieving skeptic, this man Adamski must have had a copy of *The Urantia Papers* in his hand when he wrote his space story. Otherwise how could he have produced so many parallels, with use of identical words? If we were to take Martin Gardner’s proposition that Wilfred Kellogg channeled or William Sadler “edited” the Papers, how could either man have predicted, through sheer invention, what Adamski would say some twenty years before Adamski published? Was Adamski part of the Chicago Group? Did he have access to *The Urantia Papers* while Sadler was making everyone sign for them and restricting reading to the premises at 533 Diversey Parkway? No member of the Forum ever heard of Adamski, nor did any member of the Sadler family, nor did Harold Sherman in his attack on Sadler and the revelation. In fact, no human mortal recognized the parallels between the Urantia Revelation and Adamski until I made my analysis known.

If seraphic transports truly exist, and if Adamski truly was given a tour on board them, we then have a simple explanation. These striking parallels are simply too incredible as human inventions.

But to continue with the comparisons:

Item#9:

When celestial beings are to be enseraphimed for transfer from one world to another, they are brought to the headquarters of the sphere and, after due registry, are inducted into the transit sleep. Meantime, the transport seraphim moves into a horizontal position immediately above the universe energy pole of the planet. While the energy shields are wide open, the sleeping personality is skillfully deposited, by the officiating seraphic assistants, directly on top of the transport angel. Then both the upper and lower pairs of shields are carefully closed and adjusted.

I do not believe I ever met a student who was not confused by these statements. The paragraph on visualizations by human mortals near death is combined by unthinking minds with this paragraph on celestial beings who are enseraphimed for transfer from one world to another. They are misled once again by *the sleeping personality skillfully deposited directly on top of the transport angel*. Any serious student of *The Urantia Papers* knows that human mortals have clay bodies which return to the material chemicals of this earth. Should judgment be against them at the resurrection roll calls they would not be reassembled on the mansion worlds. Upon death human mortals are not carried from this terrestrial sphere to a mansion world by seraphic transports. Therefore, this presentation on *sleeping personalities* and *enseraphimed beings* is a different subject unrelated to human death and transport. But the authors combined elements to mislead us. I personally cannot believe they would have confused these presentations unless they wanted to obscure details, to prevent us from anticipating events and descriptions that were about to unfold within a few short years.

Consider Adamski once again:

Item #9:

Our little craft glided down toward the top of the mother ship, very much like an aircraft coming in to land on the deck of an aircraft carrier. As I watched, a curved hatch or opening appeared, reminding me of a great gaping whale. . . . As we touched down, the Scout (disk) moved forward into the hatch, tilting downward as it began its journey into the interior of the mighty ship. . . . We traveled on down at not too steep an angle, the flange of the Scout running on two rails slowly and smoothly. . . . (The pilot) had complete control over this . . . I saw a man standing outside on a platform . . . (who) was holding something that looked like a metal clamp attached to a cable . . .

Further confusion is introduced by the awkward phrase: *officiating seraphic assistants*. Who are they? We see from the detailed similarities between Adamski and *The Urantia Papers* that transport seraphim have *two mechanical controllers*, two pilots, and that the *chief of transport* is also another being, who looked to Adamski like a young man. Would the *officiating seraphic assistants* also not be other beings who *attend* the angel? Adamski said (the pilot) had complete control over descent of the disk craft into the transport (mother ship). Also . . . *I saw a man standing outside on a platform . . . (who) was holding something that looked like a metal clamp attached to a cable . . .* They would be the *officiating seraphic assistants*.

Item #10: *The Urantia Papers* say, . . . **while the energy shields are wide open.**

Adamski said, **As I watched, a curved hatch or opening appeared, reminding me of a great gaping whale. . . .**

Item #11: *The Urantia Papers* say **the sleeping personality is skillfully deposited, by the officiating seraphic assistants, directly on top of the transport angel.**

Adamski said, **As we touched down, the Scout moved forward into the hatch, tilting downward as it began its journey into the interior of the mighty ship. . . . We traveled on down at not too steep an angle, the flange of the Scout running on two rails slowly and smoothly.**

Since *The Urantia Papers* refer to seraphic transports as living spirit beings is it possible that the *sleeping personality* skillfully deposited directly on top of the transport angel is a disk that has entered the hanger deck and has been de-energized? Is it also a seraphic personality?

If we go back to those descriptions from France we see how human observers reported disk objects suddenly *make a final dash toward the vertical object and disappear like a shooting star into the lower part*. Of course *The Urantia Papers* may have styled all of this to bring us to realize that we should give respect to God's creation, whether it is human beings, celestial personalities, or seraphic transports. When the book of Exodus refers to the *Angel of God* it is merely following the notion that *the angel* was part of the seraphic host, those daughters of the Infinite Spirit who serve in space and time. We truly are confused among the various orders. *Seraphic* is a generic term, not a specific designation, to classify all service that originates in the Infinite Spirit. Once again *The Urantia Papers* uplift us conceptually — if we are receptive to such religious instruction.

This may be as close as we are going to get to resolving these mysteries, unless we are personally taken on board. But it is obvious that between *The Urantia Papers* and Adamski we are gaining new and unprecedented insights into celestial activities. Our conceptual framework is greatly expanded.

Can you understand how *The Urantia Papers* and Adamski complement and support one another on specific details? Can you see how such concepts are completely outside the imagination range of William Sadler, or Clyde Bedell, or Bud Kagan? Can you understand why revelation is revelation, that it provides insight and understanding not available any other way? Can you recognize how this material, this revelation, is utterly beyond the capacity of Chicago minds of 1925, 1935, 1945 or 1955?

Typical of Chicago attitudes is a letter I received from Tom Kendall, then Vice President of the Urantia Foundation, dated Sept. 29, 1970. I had sent him a copy of my book on UFOs. He responded with: . . .*we find no mention of UFOs or other such phenomena in The Urantia Papers and so must consider such a connection invalid.*

He was reflecting the common attitude at 533 Diversey Parkway.

In a return reply dated Oct. 6, 1970 I offered a fictitious scenario.

If a seraphic transport from Jerusem should settle down out here in the cow pasture next to my house, as one did some 34,000 years ago when Adam and Eve arrived (UB p. 828), and if the personnel on board that transport should take my children to await a more settled planetary age, as they did the children of Adam and Eve some 34,000 years ago, (UB p. 844), and if that transport should then take off again for Jerusem — I cannot help but wonder what hubbub it would create here in Frederick County. I can see it plainly; the neighbors come running in extreme excitement, great agitation:

“Did you see that thing flying through the air?”

I would reply in all innocence, “What thing?”

“That . . . that . . . that object!”

“What object do you mean?”

“That strange object we saw land and take off again from your cow pasture.”

I would ask again, in all innocence, “What did it look like?”

“It was very strange. I don’t know.”

“Was it an airplane?”

“No.”

“Was it a helicopter?”

“No.”

“Well, can you describe it?”

“I never saw anything like it; it isn’t anything I ever heard about.”

Then I would say, “You mean you saw an object, flying through the air, and you cannot identify it?”

“Yes.”

“Well, sir, then you must have seen an unidentified flying object.”

I would then tell them that the people at the Urantia Foundation told me such things are not UFOs, and that he should not quote me.

Do you see what is happening? We are being given revelations. We are being given information to help us understand what is unfolding around our world today. We can use it to help us in our decisions, or we can reject it. We can accept that an unexplained policy exists to permit us to make up our own minds, or we can reject it as irrational. How we chose will depend upon us.

The great difficulty is that our traditional notions of religion do not incorporate transport vehicles that can carry flesh and blood, and that are related in some manner with the Kingdom of Heaven. How could William Sadler, with his Seventh Day Adventist background and conventional mid-west orientations, reach into the meaning of such unbelievable concoctions? Note Bud Kagan’s response to these communiqués!

Behind all this informational detail are conceptual structures of unprecedented novelty. They derive from *The Urantia Papers*. They provide the most startling array of concepts ever to encompass such a vast body of accumulated evidence.

And this is the great secret of *The Urantia Papers*. They provide a framework, a conceptual structure, in which we can understand the ancient *Book of Enoch*, the biblical accounts, Adamski's report, Betty Andreasson's report, and the many observations in our skies today. They tie it all together.

They are doing what I first mentioned: they are sorting and censoring the religions of evolution, those religions which began from some unusual event and then devolved into a routine acceptable to poor and lonely isolated man.

The power of *The Urantia Papers* is not in their scientific statements, which are so easily disqualified. The power is not in their historical accounts that can be so vociferously debated. The power is in their conceptual structure, in ability to sort out the essential elements of inherited religious knowledge and their censorship of the foolishness of our *normal* (angel) concepts. They get rid of myth and secular orientations to bring us back to a reality that derives from the heavenly worlds and from God.

I personally found a vehicle that puts a rationale into the evidence of my senses, my education, and my experiences, as no other vehicle has ever done. I no longer must reject evidence because it does not fit within a primitive Weltanschauung, a simplistic world view, a tiny shuttered scientific house. I now have a large framework that permits me to arrive at insights into the mass of confusing events unfolding before our eyes. And it does all this underneath the awesome might of a God who is in control of his universe. I not only found an explanation for all this disharmonious information; I found life meaning and value.

If, as C. S. Lewis said, the long isolation of our planet is coming to an end, and if superior intelligence is truly active in the universe, and if, by chance, they should begin to make themselves known, preparing us for a greater day, then would it not be merciful for God to provide some explanation of what he is doing? That is the true test of revelation: its ability to synthesize and correlate a mass of confusing experiences and new and extraordinary events transpiring before our eyes. That is the true test of its timing of release to the world.

The Urantia Papers had tremendous impact and influence in my personal life. I have insights into what UFOs truly are, and their purpose, and why they reveal themselves only to individuals privately, and why they act so surreptitiously. I understand the purpose behind planetary judgments, and ancient prophecies, and eugenic programs, and why God held everything in reserve. I came to understand these things because I have a deep and sincere devotion to my Creator. I am a human being; I have major personal faults; I carry the limitations of human creature. I see so much *as through a glass, darkly* but now so much more, clearly. And all of this because I was willing to accept a divine revelation for what it truly is.

I learned that there are material appearances and there are spiritual realities. Science is a study of transient phenomena, an investigation into the material appearances of God. And we, in our great immaturity, took those appearances,

manipulated them, and brought unspeakable terror to mankind. That is the consequence of believing there is no God, and that he does not actively work in his creation.

Religious revelation is a reality — a tool for bringing sense back into creation.

I have no ego to sustain through publication fame. I am devoted to service, not to gain. I have a deep and moving desire to tell my fellow human creatures those things God showed me. That urge derives from my concern for my fellows, and my hope for their eternal survival. I do not chase fads, I do not chase intellectual excitements, and I do not chase new-age sensations. There are too many serious problems facing us to afford such immature self-entertainments.

To reduce the length of this communiqué I shall continue discussion on “mechanical controllers” and non-material personalities in Part IV.

Ernest