

134:3, 134:6

Paper 134 — The Transition Years

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Sources for Paper 134, in the order in which they appear

- (1) “Urmia (Urumiya),” and “Urmia (Urumiya), Lake of,” in *Encyclopædia Britannica* (1961 ed.)

Note: I have not yet read entries on Urmia and Lake of Urmia in pre-1961 editions of the encyclopædia. If anyone can send me these entries, I’d appreciate it.

- (2) Alfred E. *Martin*, A.M., S.T.B., *Comparative Religion and the Religion of the Future* (New York: D. Appleton and Company, 1926)
- (3) Emery *Reves*, *The Anatomy of Peace* (New York: Harper & Brothers Publishers, 1945)

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable. The highlights are tentative.)

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PAPER 134 — THE TRANSITION YEARS

3. THE URMIA LECTURES

134:3.1 On the way to the Caspian Sea, Jesus had stopped several days for rest and recuperation at

URMIA (URUMIA), renamed Rizaiyeh, a city in the province of W. Azerbaijan in Iran, on a plain at an elevation of 4,400 ft., in 37° 34' N., and 45° 4' E., 155 mi. around the lake by road via Marand and Khoi from Tabriz (*Encyc. Brit.* [1961], 899).

the old Persian city of Urmia

URMIA (URUMIA), **LAKE OF**, in northwestern Iran, between 37° 10' and 38° 20' N. and between 45° 10' and 46° E., which takes its name (Pers. *Deryacheh i Urmia*, Turk. *Urmi göl*) from the town of Urmia, situated near its western shore, but is also known as the Deryache-yi Shahi and Shahi göl (*Encyc. Brit.* [1961], 899).

on the western shores of Lake Urmia.

In the south is a cluster of about 50 rocky islands, the largest of which, Koyun daghi, *i.e.*, “Sheep-mountain,” is 3 to 4 mi. long and has a spring of sweet water near which a few people graze their goats and sheep.

On the largest of a group of islands situated a short distance offshore near Urmia

All the other islands are uninhabited. The lake is about three-fifths as salt as the Dead sea—far too salt to permit of any life, except by lower organisms (*ibid.*, 899).

was located a large building—a lecture amphitheater—dedicated to the “spirit of religion.”

I: INTRODUCTORY — THE
EVOLUTION OF APPRECIATION
(Martin 1)

[contd] Three hundred and fifty years ago there was held at Agra, in India, the first parliament of religions. It was conceived, planned, and inaugurated by Akbar, the great Mogul emperor of India.

In 1575 he dedicated a magnificent structure called the Thadat Khana, or house of discussion, to the study of comparative religion.

Here every Thursday evening he presided over an audience

This structure was really a temple of the philosophy of religions.

134:3.2 This temple of religion had been built by a wealthy merchant citizen of Urmia and his three sons. This man was Cymboyton, and he numbered among his ancestors many diverse peoples.

134:3.3 The lectures and discussions in this school of religion began at ten o'clock every morning in the week. The afternoon sessions started at three o'clock, and the evening debates opened at eight o'clock.

Cymboyton or one of his three sons always presided at these sessions of teaching, discussion, and debate.

The founder of this unique school of religions lived and died without ever revealing his personal religious beliefs.

134:3.4 On several occasions Jesus participated in these discussions, and before he left Urmia, Cymboyton arranged with Jesus to sojourn with them for two weeks on his return trip and give twenty-four lectures on "The Brotherhood of Men," and to conduct twelve evening sessions of questions, discussions, and debates on his lectures in particular and on the brotherhood of men in general.

134:3.5 In accordance with this arrangement, Jesus stopped off on the return trip and delivered these lectures. This was the most systematic and formal of all the Master's teaching on Urantia. Never before or after did he say so much on one subject as was contained in these lectures and discussions on the brotherhood of men. In reality these lectures were on the "Kingdom of God" and the "Kingdoms of Men."

composed of representatives of the five great religions of India and their sects—Hinduism, Zoroastrianism, Mohammedanism, Judaism, Christianity.

134:3.6 More than thirty religions and religious cults were represented on the faculty of this temple of religious philosophy.

At each meeting a statement of the claims of one or another of these systems of faith was presented by an **accredited** delegate and his address was followed by general discussion (M 1-2).

These teachers were chosen, supported, and fully **accredited** by their respective religious groups.

At this time there were about seventy-five teachers on the faculty,

As an index of the catholicity and fraternalism that characterized the sessions let me quote a most noble sentence, spoken by one of the participants, a Mohammedan, of the Sufi sect: " ... Whatever be thy religion, associate with those who think differently from thee. If thou canst mix with them freely and art not angered at hearing their discourse, thou hast attained peace and art a master of creation." With this inspiring utterance let me couple the fervent exclamation of the Psalmist: "Behold how good and pleasant a thing it is for brethren to **dwell together** in unity" (M 2-3).

and they **lived** in cottages each accommodating about a dozen persons.

Every new moon these groups were changed by the casting of lots.

Intolerance, a contentious spirit, or any other disposition to interfere with the smooth running of the community would bring about the prompt and summary dismissal of the offending teacher. He would be unceremoniously dismissed, and his alternate in waiting would be immediately installed in his place.

134:3.7 These teachers of the various religions made a great effort to show how similar their religions were in regard to the fundamental things of this life and the next. There was but one doctrine which had to be accepted in order to gain a seat on this faculty—every teacher must represent a religion which recognized God—some sort of supreme Deity. There were five independent teachers on the faculty who did not represent any organized religion, and it was as such an independent teacher that Jesus appeared before them.

134:3.8 [When we, the midwayers, first prepared the summary of Jesus' teachings at Urmia, there arose a disagreement between the seraphim of the churches and the seraphim of progress as to the wisdom of including these teachings in the Urantia Revelation. Conditions of the twentieth century, prevailing in both religion and human governments, are so different from those prevailing in Jesus' day that it was indeed difficult to adapt the Master's teachings at Urmia to the problems of the kingdom of God and the kingdoms of men as these world functions are existent in the twentieth century. We were never able to formulate a statement of the Master's teachings which was acceptable to both groups of these seraphim of planetary government. Finally, the Melchizedek chairman of the revelatory commission appointed a commission of three of our number to

prepare our view of the Master's Urmia teachings as adapted to twentieth-century religious and political conditions on Urantia. Accordingly, we three secondary midwayers completed such an adaptation of Jesus' teachings, restating his pronouncements as we would apply them to present-day world conditions, and we now present these statements as they stand after having been edited by the Melchizedek chairman of the revelatory commission.]

II: FAILURE OF CAPITALISM (Reves 33)

Freedom is an ideal that appeals to everyone. The only trouble is that one's own longing for freedom is somewhat upset by a similar **longing for freedom** in others (R 35).

[The private capitalist system of free enterprise] failed because in the economic field, "freedom" was regarded as an absolute instead of a functional concept, a human ideal in constant need of adjustment and regulation by **law**, and of institutions for its defense and **safeguard**. In **absolute** form, freedom of one man means the serfdom of the other (R 39).

6. LAW, LIBERTY, AND SOVEREIGNTY

134:6.1 If one man craves freedom—liberty—he must remember that all other men **long for the same freedom**.

Groups of such liberty-loving mortals cannot live together in peace without becoming subservient to such **laws**, rules, and regulations as will grant each person the same degree of freedom while at the same time **safeguarding** an equal degree of freedom for all of his fellow mortals.

If one man is to be **absolutely** free, then another must become an absolute slave.

SOURCE OR PARALLEL

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The scope and limits of free enterprise are just as **relative** as are those of any other freedom in human society (R 40).

And the **relative** nature of freedom is true socially, economically, and politically.

III: FAILURE OF SOCIALISM (Reves 48)

Human freedom is *created* by **law** and can exist only within a legal order, never without or beyond it (R 66).

Freedom is the gift of civilization made possible by the enforcement of **LAW**.

IV: FAILURE OF **RELIGION** (Reves 76)

134:6.2 **Religion** makes it spiritually possible to realize the brotherhood of men, but it will require mankind government to regulate the social, economic, and political problems associated with such a goal of human happiness and efficiency.

[And ye shall hear wars and rumours of wars: (Matt 24:6)]

134:6.3 There shall be wars and rumors of wars—nation will rise against nation—just as long as the world's political sovereignty is divided up and unjustly held by a group of nation-states. England, Scotland, and Wales were always fighting each other until they gave up their respective sovereignties, reposing them in the United Kingdom.

134:6.4 **Another world war will teach the so-called sovereign nations to form some sort of federation, thus creating the machinery for preventing small wars, wars between the lesser nations. But global wars will go on until the government of mankind is created. Global sovereignty will prevent global wars—nothing else can.**

134:6.5 The forty-eight American free states live together in peace. There are among the citizens of these forty-eight states all of the various nationalities and races that live in the ever-warring nations of Europe. These Americans represent almost all the religions and religious sects and cults of the whole wide world, and yet **here in North America** they live together in peace. And all this is made possible because these forty-eight states have surrendered their sovereignty and have abandoned all notions of the supposed rights of self-determination.

VII: WHAT IS WAR? (Reves 116)

Once the mechanics and the fundamental causes of wars—of all wars—are realized, the futility and childishness of the passionate debates about **armament and disarmament** must be apparent to all (R 122).

Voices are now being raised in the United States and in Great Britain demanding compulsory **military service** and the maintenance of extensive armaments in peacetime... But what about France, the Soviet Union, Belgium, Czechoslovakia, Yugoslavia and the other countries which always had **conscription** and large standing armies? Did this save them from war? (R 123)

134:6.6 It is not a question of **armaments or disarmament.**

Neither does the question of **conscription** or voluntary **military service** enter into these problems of maintaining world-wide peace.

[contd from two rows up] If human society were organized so that relations between groups and units in contact were regulated by democratically controlled law and legal institutions, then modern science could go ahead, devise and produce the most devastating weapons, and there would be no war. But if we allow sovereign rights to reside in the separate units and groups without regulating their relations by law, then we can prohibit every weapon, even a penknife,

and people will beat out each other's brains with **clubs** (R 122).

War is never the **disease** itself.

War is a reaction to a disease of society, the **symptom** of disease (R 124).

VIII: THE HISTORICAL MEANING OF SOVEREIGNTY (Reves 126)

If you take every form of modern mechanical armaments and all types of explosives away from strong nations,

they will fight with fists, stones, and **clubs**

as long as they cling to their delusions of the divine right of national sovereignty.

134:6.7 War is not man's great and terrible **disease**;

war is a **symptom**, a result.

The real disease is the virus of national sovereignty.

134:6.8 **Urantia** nations have not possessed real sovereignty;

The significant thing about the present crisis is that the nation-states, even the most powerful, even the United States of America, Great Britain and the Soviet Union, are no longer strong enough, no longer powerful enough to fulfill the purpose for which they were created.

They cannot prevent disasters like the first and second world wars. They cannot protect their peoples against the devastation of international war (R 136).

The question is not one of “surrendering” national sovereignty. The problem is not negative and does not involve giving up something we already have.

The problem is positive—creating something we lack, something we have never had, but that we imperatively need (R 137).

Democratic sovereignty of the people can be correctly expressed and effectively instituted only if local affairs are handled by local government, national affairs by national government,

and international, world affairs, by international, world government (R 139).

they never have had a sovereignty which could protect them from the ravages and devastations of world wars.

In the creation of the global government of mankind,

the nations are not giving up sovereignty

so much as they are actually creating a real, bona fide, and lasting world sovereignty which will henceforth be fully able to protect them from all war.

Local affairs will be handled by local governments; national affairs, by national governments;

international affairs will be administered by global government.

IX: TREATY OR LAW (Reves 144)

Trying to solve international problems by diplomacy or foreign policy, through alliances or the balance of power, is like attempting to cure cancer with aspirin (R 146).

134:6.9 World peace cannot be maintained by treaties, diplomacy, foreign policies, alliances, balances of power,

or any other type of makeshift juggling with the sovereignties of nationalism.

World law must come into being and must be enforced by world government—the sovereignty of all mankind.

X: SUPER-STATE AND THE INDIVIDUAL (Reves 155)

Under the double threat of imminent and inescapable war, as pressure from outside, and growing social conflicts, economic crises and unemployment, as pressure from inside, it was and is imperative for each nation to strengthen its state by instituting or expanding military service, by accepting higher and higher taxation, by admitting more and more interference of the state in the everyday life of the individual (R 160).

134:6.10 The individual will enjoy far more liberty under world government. Today, the citizens of the great powers are

taxed, regulated, and controlled almost oppressively,

and much of this present interference with individual liberties will vanish when the national governments are willing to trustee their sovereignty as regards international affairs into the hands of global government.

134:6.11 Under global government the national groups will be afforded a real opportunity to realize and enjoy the personal liberties of genuine democracy.

XII: FALLACY OF SELF-DETERMINATION OF NATIONS (Reves 175)

The fallacy of self-determination will be ended.

[Note: Compare 1943 "Midwayer Messages".]

With global regulation of money and trade will come the new era of worldwide peace. Soon may a global language evolve, and there will be at least some hope of sometime having a global religion—or religions with a global viewpoint.

XIII: FALLACY OF COLLECTIVE SECURITY (Reves 201)

134:6.12 Collective security will never afford peace until the collectivity includes all mankind.

134:6.13 The political sovereignty of representative mankind government will bring lasting peace on earth, and the spiritual brotherhood of man will forever insure good will among all men. And there is no other way whereby peace on earth and good will among men can be realized.

* * *

134:6.14 After the death of Cymboyton, his sons encountered great difficulties in maintaining a peaceful faculty. The repercussions of Jesus' teachings would have been much greater if the later Christian teachers who joined the Urmia faculty had exhibited more wisdom and exercised more tolerance.

134:6.15 Cymboyton's eldest son had appealed to Abner at Philadelphia for help, but Abner's choice of teachers was most unfortunate in that they turned out to be unyielding and uncompromising. These teachers sought to make their religion dominant over the other beliefs. They never suspected that the oft-referred-to lectures of the caravan conductor had been delivered by Jesus himself.

134:6.16 As confusion increased in the faculty, the three brothers withdrew their financial support, and after five years the school closed. Later it was reopened as a Mithraic temple and eventually burned down in connection with one of their orgiastic celebrations.