

War

Politics and Profit

Trance Library File No. 00-72

SUGGESTIONS ON READING THE TRANCE LIBRARY FILES

by

WILLIAM ALLEN LePAR

I appreciate your interest in the information we have been receiving from [The Council](#), the spiritual source which speaks through the Trances. In all the years that I have been manifesting the Deep Catatonic Trance, I have learned a great deal from The Council, and I earnestly wish that you also gain a greater understanding of our existence.

These Library Files present information from The Council over a vast range of topics. In some cases, the information presented comes from one or two Trances that were usually held consecutively, within a few weeks or months of each other. In other Library Files, the information is selected from Trances held over many years. In all cases, if you study these Library Files carefully, you will notice a common thread of awareness that runs through all the information that The Council presents.

You may also notice that by the manner in which The Council presents the information, it becomes evident that they are layering awarenesses and insights. The observant reader will realize this progression of awareness and the unfolding of these insights.

These Library Files will not reveal their deepest insights to you with a casual reading. You must study them and reflect upon them. I would advise you to read the Library File at least twice and reflect on the information that The Council gives.

Again, thank you for your interest. I sincerely hope that you benefit from the Council's wisdom.

Sincerely,

SOL

AN INTRODUCTION TO THE COUNCIL

by

William Allen LePar

The Council has often referred to themselves as "spiritual beings." We must remember that this is a very elusive term and means something far greater than what we normally have been taught to understand as "spiritual beings."

In our finite minds we look upon spiritual beings as living beings confined in similar manners as we in the physical, and this is not the case with some levels beyond the physical. But in this expanded description from The Council, we begin to realize that there are levels that we can reach as spiritual beings that far surpass our present concepts.

Respectfully, I submit The Council's own personal description of themselves.

THE COUNCIL SPEAKS OF THEMSELVES

After a soul or an entity has accomplished a certain level or degree of perfection, through whatever system that is the ruling belief system of that time, then the individual or the soul or the entity is elevated to a level wherein it is not necessary for reincarnation. Once entering the spiritual realms without the need to reincarnate, a growth period is undergone. Many steps of awareness or many levels of awareness are accomplished, many degrees of elevation, many degrees of perfection until finally the soul, the entity has evolved into a state where there are no levels, no degrees, but begins to expand in love and awareness to the point where there is a total mergence or merging with other beings; where all ideas of limitations, all awarenesses of false limitations, have been done away with; where the person or the soul or the entity begins to realize its true unlimitedness and in that begins to expand greater and greater and greater, interweaving more delicately and more closely with all others and all other things, and in so doing grows closer to the Divine Himself. Once a soul or entity has reached this level, then they are in union with others, total union, yet completely individual, and yet completely united. This soul, this entity has its own personality, yet delicately flows in and out and with other souls but yet maintains its own personality, its own being. The soul, the entity becomes more god-like in that it becomes part of all things, yet maintains its own personality, its own being. Once a soul has reached this level then there is no name, there is no body as you would recognize or understand, but a more complete and unlimited **Child of God**, one who is so developed that no name could ever describe him. That is the existence we live in, and if you wish to use confining and restricting terminologies as levels, then we souls have to say that is the level we exist in. In all of mankind's history this level has never before spoken in the **physical plane**.

Even though we refer to ourselves as "spiritual beings," we use such statements only to give all who come to us some idea to relate to or some concept that they can relate to.

THE TRANCE PHENOMENON

We believe The Trances of William Allen LePar are the rarest paranormal experiences known to modern man. The only example of a similar phenomenon ended with the death of [Edgar Cayce](#) in 1945. The Council's unparalleled revelations, through Mr. LePar's trances, are made available to the public through the SOL Association for Research. His time and efforts are without compensation, and SOL is a non-profit, tax-exempt concern dependent on the commitment of volunteers.

The following is a brief explanation of a Trance, so those without the opportunity to participate have a better understanding of the phenomenon. On the day of a Trance, Mr. LePar remains in a peaceful environment. He consumes little food and The Council recommends his diet include red shellfish. He engages in considerable prayer and meditation throughout the day.

Those participating in a Trance, to question The Council, gather about a half hour before the session for socializing. Nancy LePar, his wife, is always the last to leave her husband before a Trance begins. She sits with him in a separate room as he quiets himself with prayer and meditation. When she enters the room in which the trance is to be conducted, all talking and noise cease. Soon he enters, silent and already in an altered state. With everyone seated and quiet, he enters, removes his slippers and positions himself on the floor.

He wears, as instructed by The Council, loose clothing of all natural fabric. Also, Mr. LePar wears no metal other than a wedding ring and cross. As he rests his head and bare feet on pillows, he maneuvers his body into alignment with magnetic north. Those participating, following instructions from The Council, are to place themselves in a quiet, prayerful state as until this remarkable source begins to speak. There are two distinct time periods in the linking of LePar's spiritual vibrations with those of The Council. The first period concludes with LePar's extremely deep and rapid breathing, a form of [hyperventilation](#). His hands, folded across the abdomen, quiver; his left leg stiffens and his left foot extends. Then, suddenly, silence. It seems almost as if he has stopped breathing. Finally, The Council begins to speak -- slowly at first, repeating the name of the Trance moderator, until the link with the physical world is ready. It usually takes about thirty minutes from the time Mr. LePar lies down until The Council speaks. But on some occasions, for a variety of reasons, it can be as long as 45 minutes.

Once The Council begins to communicate, a Trance usually lasts between ninety minutes and two hours. The Council is offered the opportunity to give the gathering an opening statement, which has always become a segment of information useful for universal spiritual growth. Then, the trances follow a simple question-and-answer format, beginning with written questions and continuing with follow-up questions raised by The Council's comments. At some sessions, there are so many follow-up questions that only the first question asked will be from the list of written questions.

Afterwards, when Mr. LePar awakens, he remembers nothing. His memory is blank from the time his wife leaves him before each session until he awakens at the conclusion of the Trance. He is always physically drained, cold and disoriented. He is helped to a seat, wrapped in an afghan for warmth, and given a slice of bread and a glass of orange juice to help him recover.

We hope you profit from the information in these Trance Library Files. If reading a particular file gives rise to a question, we encourage you to contact us for more information. Thank you.

FOREWORD

The Council has told us on many occasions that truth has always been available to mankind from the very beginning. As you read this Trance Library File, you may note similarities to information from other sources. You will also encounter new information. You may be surprised by some of the information revealed by The Council, to the point where it strains your credulity. The Council realizes this, and so they often begin a Research Group Trance with an opening statement such as this:

Again, a reminder as we have said before, we ask that you think about what we have said, the answers to your questions. It is not necessary to accept everything we say, but we do ask that you take the time to think on what we have said and hold it for possible use or acceptance at a later time. What is most important is that you do think, that you exercise your God-given mind. Use what you can use and store away that which is not serviceable at this time, for if you wish to see a dawn tomorrow with its clear blue skies, you must make ready for it now. If you cannot believe that tomorrow will be a better day than today, then it will not be so for you. If you do not carry the light of tomorrow, then where will it come from? If your tomorrow is not planned for today, then how can it exist? Forearmed with the knowledge of the path you are presently traveling, you are then in a position to create a better path for your travels tomorrow. The outlook for the children of the Divine is definitely a bright and sunny day. Only you can make the decision as to what your tomorrow will be. We have one distinct advantage over each of you, and that is we have gone through the process of life that you are presently experiencing and in those activities we have learned that one must never narrow their vision down to what they prefer to see, but it is great wisdom when one is willing to look at the total picture, even those segments that one wishes were not there.

Always keep this concept in mind: Use what information you can, and that which you cannot agree with, put it aside for now. Do not discard it, for you may find it very useful in the future.

IMPORTANT

TERMS AND CONDITIONS FOR USE OF TRANCE LIBRARY FILES

1. PLEASE DO NOT RETAIN THESE LIBRARY FILES.
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DISCLAIMER

These Trance Library Files are verbatim transcripts of psychically derived information. This information was given in response to questions posed by individuals in attendance at the Trances. These transcripts are presented for informational and educational purposes only. They should not necessarily be considered applicable to situations other than those of the person asking the original question. **SOL cautions that this information should always be considered in its original context.** SOL advises that the reader exercise judgment and common sense when considering this information. SOL cannot take responsibility for any abuse of the information contained in the Library Files.

From thousands of transcript pages, SOL has compiled the Trance Library Files, and will continue to do so in the future. Some of the information has come to us in concentrated form, while other Library Files are compilations of material given through the years.

As you experience more Library Files, you may occasionally notice the same or similar bits of information in different Library Files. This is done to maintain the integrity of The Council's message in each subject area. Please enjoy your encounters with the words of The Council. SOL heartily endorses the spiritual and educational value of these Library Files and firmly believes great benefit can be derived by those approaching this information with a sincere desire for greater understanding of themselves and their world. The material in this Library File is copyrighted and may not be reproduced without the written permission of SOL.

EXPLANATION OF TRANCE LIBRARY FILE FORMAT

Reincarnation⁽¹⁾

page 31⁽²⁾

Selection # 16⁽³⁾

Reincarnation⁽⁴⁾ was discussed on 80-06-28⁽⁵⁾, the 78th Trance⁽⁶⁾.

The word "reincarnation was first found on page 1235, in line 387⁽⁷⁾.

386⁽⁸⁾

387 ***:⁽⁹⁾ Since we believe in reincarnation, and apparently have experienced death a number
388 of times, why do the majority of us fear death, and why do we not have a conscious
389 awareness of what it is like beyond the veil?

390

391 C:⁽¹⁰⁾ If you have reincarnated then evidently you have not fulfilled or let us say you
392 have not taken advantage of the opportunities available to you while in the material
393 manifestation, thus you have relegated yourselves to the man-made heavenly realms. The
394 fear comes from a degree of awareness of the conditions in the man-made heavenly realms.

NOTES

(1) **Title** - This is the topic of the Trance Library File.

(2) **Page** - This is the page number of the Trance Library File. Each Trance Library File begins with page one.

(3) **Selection** - This number indicates the chronological order of this block of information in the whole of the Trance material.

(4) **Key Word** - This is the search word used for this selection.

(5) **Date** - This is the date on which the Trance occurred. It is given as a year-month-day (80-06-28).

(6) **Trance Number** - All of Mr. LePar's Trances have been numbered chronologically beginning with number one. This number indicates from which Trance this selection was drawn.

(7) **Master Volume Information** - All information from all Trances is transcribed in chronological order into the SOL Master Volume. This line indicates the page number and line number as found in the Master Volume.

(8) **Line Number** - The transcript of each Trance session is numbered from one. If a Trance Library File is made up of information from more than one Trance, then these numbers will change sequence.

(9) **Questioner** - The symbol *** indicates an individual at the Trance asking a question or responding to The Council's remarks. This is used to maintain confidentiality.

(10) **Council** - The symbol C: indicates that The Council is speaking.

EXPLANATION OF TRANCE LIBRARY FILE FORMAT

79-12-01⁽¹⁾

Life After Death - Part 1⁽²⁾
Trance #2⁽⁴⁾

page 21⁽³⁾

This trance was the second trance in the Research and Study Group series. The Trance was attended by William LePar and (***) (***), (***) (***), (***) (***), (***) (***), (***) (***), (***) (***), (***) (***), (***) (***), (***) (***), and (***) (***).⁽⁵⁾

1⁽⁶⁾

2 C:⁽⁷⁾ May the Peace and the Joy of the Infinite Father be upon you, and may His Light
3 shine down upon you and around you and within you.⁽⁸⁾

4

5 ***:⁽⁹⁾ Thank you. Are you ready?

6

7 C: Yes, we are ready.

8

9 ***: Would you agree with the statement that Jesus Christ came into the earth in human
10 form and is both man and God?⁽¹⁰⁾

11

12 C: Yes, we acknowledge that Jesus Christ is both man and God and that He did come
13 into the material manifestation.

NOTES

- (1) **Date** - This is the date on which the Trance occurred. It is given as a year-month-day (**79-12-01**).
- (2) **Title** - This is the topic of the Trance Library File. If a subject requires more than one Trance Library File, then the file is divided into **Parts**.
- (3) **Page** - This is the page number of the Trance Library File. Each Trance Library File begins with page one.
- (4) **Trance Number** - This is the number of the Trance within the Research and Study Group Trance series.
- (5) **Identification** - This paragraph identifies the Trance and the persons in attendance. Individuals are identified by the symbol ******* to maintain confidentiality.
- (6) **Line Number** - The transcript of each Trance session is numbered from one. If a Trance Library File is made up of information from more than one Trance, then these numbers will change sequence.
- (7) **Council** - The symbol **C:** indicates that The Council is speaking.
- (8) **Greeting** - The Council always opens with a greeting.
- (9) **Questioner** - The symbol ******* indicates an individual at the Trance asking a question or responding to The Council's remarks. This is used to maintain confidentiality.
- (10) **Test of the Spirits** - As outlined in the First Letter of John this test is given at the start of each Trance.

War was discussed on 79-11-16, the 70th Trance.

The word "war" was first found on page 1150, line 473.

471 ***: And I also have another question. Will the present situation
472 in Iran with citizens of the United States being held as hostages
473 bring on a war in the United States in which the United States will
474 participate? If so, when will this take place?

475

476 C: How does the moon set? That is our answer.

477

478 ***: How does the moon set? It never sets.

479

480 ***: What comes to my mind is in reference to some of the other
481 prophecies about the moon on its side.

482

483 ***: Oh yes, you mean the position of the moon in the sky.

484

485 C: How does the moon set?

486

487 ***: How does the moon set?

488

489 C: We cannot go further than that. The condition of the world
490 is not nearly as stable as it may appear on the surface. That is
491 as far as we will go. If you think the boat is rocking now,
492 possibly the waves underneath or the water underneath that is
493 causing the rocking is much more active or violent.

494

495 ***: You mean what isn't seen?

496

497 C: Yes.

498

499 ***: Thank you.

500

501 C: It is a profit condition concerning oil. Very well.

War was discussed on 80-12-20, the 86th Trance.

The word "war" was first found on page 1407, line 1103.

- 1103 ***: Thank you. What happens to souls of boys killed in war?
1104 These boys are sent to fight in war and it isn't their choice to do
1105 so.
1106
1107 C: That is somewhat of a vague question. What happens to them?
1108 They go to their proper places. Whatever degree of development
1109 they have achieved that is the level or the realm that they go to.
1110
1111 ***: Is it possible that they would go to the God-made Heavenly
1112 Realms?
1113
1114 C: Why not?
1115
1116 ***: That is what I am questioning. If they have reached that
1117 high of a degree of spirituality that they would go to war and
1118 participate in actual fighting.
1119
1120 C: Do you make a war? You as an individual?
1121
1122 ***: No.
1123
1124 C: It is a karmic situation that you fall under, but even in
1125 that situation your heart may not be in it, but you may be forced
1126 because of exterior situations to do those things that are not
1127 within your heart. First what is judged is the heart, the
1128 intentions. And then all other things fall in place or take their
1129 proper place. There have been many souls who have left the
1130 material manifestation in such times and that has been the gateway
1131 for them to the Heavenly Realms.

1132

1133 ***: That is reassuring news. Thank you. There are many who are
1134 concerned with this at this particular time.

1135

1136 C: Now, do not misunderstand what we have said in that we are
1137 condoning war, we are not; but as individuals you are not
1138 responsible for the greed of some who may be responsible for a war.

War was discussed on 83-06-20, the 115th Trance.

The word “war” was first found on page 1891, line 822.

819 ***: The questions that we have fall along the lines of the
820 previous discussion, talking about governments. (***) had this
821 question. Is it morally right to refuse to defend your country in
822 time of war when the country is threatened or when the leaders feel
823 a draft is necessary?

824

825 C: Well, first of all you would have to look at what you are
826 really talking about. When is war ever morally right? Tell us
827 that.

828

829 ***: I couldn't. That is one of the later questions.

830

831 C: You see. That in itself is against Divine Principle. Now,
832 since it is a part of your state of existence you have to deal with
833 it in relationship to Divine Right or Divine Will. Since truly war
834 is immoral, yet there are times when you are forced to participate
835 because it is out of your condition or out of your control. If you
836 have the option of refusing to fight in a war, then you should take
837 that option. Look at it this way: If all the men and all the
838 women who have gone to war would sit down and refuse to go and
839 insist that those leaders go, you would see how quickly you would
840 have no war. War is a big business and that is all. Kill off the
841 population, create a great money flow and prosperity for those who
842 need very little more prosperity. Those who are in true need end
843 up with less and less and less. War is business. It is the
844 business of greed and the shedding of blood.

845

846 ***: But, Council, in the case of a war that we call World War II
847 there were two totalitarian governments wanting to take over the

848 world and this was no governmental propaganda because they did
849 attack other countries and enslave certain other countries. Our
850 country was attacked by one of the totalitarian governments. What
851 would have happened if a great percentage of the men of that day
852 would have said they wouldn't go? The country would have been
853 filled with prison camps where these men would be. We would have
854 been enslaved under totalitarian government. It doesn't make any
855 difference what race, but this is the point of this question.

856

857 C: We understand, we understand, but we also are informing you
858 that the average man would not fight a war if he were not forced
859 into it, whether it is your country or whether it is an Oriental
860 country or whether it is a Yugoslavian country or a German country
861 or a Russian country, the people, the populace themselves are not
862 the war creators, but it is the big government and their greed and
863 the big business and their greed that wants the war because it is
864 profitable. What we are saying is if the average man were to say,
865 fight your own war, it would end immediately.

866

867 ***: We understand the theory of this exactly, Council, but
868 (***)'s question was, is it morally right to refuse to defend your
869 country in time of war? And I would then get more specific and say
870 in the case of World War II. Wasn't there some degree of rightness
871 or degree of morality that had to be displayed by us in order to
872 save ourselves from a miserable slave-like existence?

873

874 C: Again, you must have the right to refuse to fight in any war.
875 You must have that right. It is morally right to refuse to fight
876 in any war, even though under those conditions there is a, shall we
877 say, a good and a bad side. What you are talking about is not good
878 people, again, versus bad people, but you are talking about a few
879 individuals who wish to control many. You are talking about
880 governmental heads and governmental policies and business. It is
881 those that we have just mentioned that can be evil and can be the
882 slave drivers. It is not the people. Do you follow?

883 ***: I do theoretically, but then it comes down that because the
884 Germans are indoctrinated and because they are following their
885 leaders and because the Japanese were, then those basically loving
886 people become automatons and would enslave Americans, would enslave
887 Europeans ...

888

889 C: So true, (***), it is a matter of hype and brainwashing. It is
890 a matter of finagling the economic conditions. It is a matter of
891 putting pressure on the everyday man, the common man, forcing
892 him to view another soul as an enemy.

893

894 ***: Yes, and that is tragic.

895

896 C: It is tragic, but what can be done?

897

898 ***: Please tell us.

899

900 C: Nothing, nothing can be done, unless the individuals when there
901 is peace look at their governments to see if they are electing
902 warmongers or if their government is aligned with big greedy
903 business. Now, this must be all the people of the world. If you
904 were, shall we say, more discerning in choosing your leaders, you
905 would have less war.

906

907 ***: Isn't it possible that if there was not hate embedded in the
908 general population, that is to say if there was enough love that
909 actually they would not attract the attack?

910

911 C: Yes, if it were spread through all of man. You cannot walk
912 around with your head in a pink cloud of love and expect it to
913 protect you completely. Instead of walking around with just your
914 head in a pink cloud of love, you must instigate that love in
915 others and that means beyond the boundaries of a country. Do you
916 understand?

917

918 ***: Persons attract to them the conditions they need for their
919 development, and I am just throwing that out as an assumption.

920

921 C: If you do it with the understanding that development does not
922 necessarily come through hardship or pain but can come through good
923 and prosperity. With that in mind, continue.

924

925 ***: It seems to me that, I don't want to call this a pink cloud
926 of love, I think that that persons do attract to themselves the
927 kinds of things that they need, and in some cases it is like
928 attracts like. That if you are warlike you attract war, therefore
929 if we were attacked it would be in large part due to the fact that
930 many of us are warlike.

931 C: By nature.

932

933 ***: No, well, maybe, by nature but that has to be changed, too. I
934 do not think it can just be put on to the leaders.

935

936 C: The leaders are basically reflections of the populace itself,
937 but reflections based on the amount of material that they are
938 allowed to observe. In other words, the people, the populace, are
939 not given a true picture in order to judge or a full picture in
940 order to discern totally or truthfully. Do you understand?

941

942 ***: Yes, I understand that, it just doesn't seem to explain the
943 whole situation.

944

945 C: Let us look at it this way: you attract what you project, but
946 it cannot be based solely on inner thoughts but has to be brought
947 out into physical actions. Do you understand?

948

949 ***: Okay.

950

951 C: If you can instill all souls to think that way or if you can
952 instigate all souls to think in that manner, then it would be a

953 very swift change in the natural or nature, natural attitudes of
954 man.

955

956 ***: Then what that means is it is going to go on a long time?

957

958 C: Well, from the looks of things now, yes, but it does not need
959 to; it does not need to. You are preconditioned by what you have
960 created from your lack of interest. Do you understand?

961

962 ***: Yes.

963

964 C: Hopefully, the consciousness of mankind will brighten its
965 outlook, but as long as there is greed and hate in the hearts of
966 your leaders, then you will have wars. When society begins to
967 elect human beings and not personalities, then world governments
968 will change to a more peaceful nature. Do you understand?

969

970 ***: Yes.

971

972 ***: A theoretical situation. One country that would prefer to
973 live in peace is being threatened and say attacked by another
974 country the leaders of which have managed to stir its people up,
975 and this peaceful country refuses to fight, an example say the
976 United States, our country, would refuse to fight in World War II,
977 knowing the consequences would not be good, being conquered and so
978 forth, could something of good come out of it?

979

980 C: You can always make something good out of anything, if you try
981 hard enough. You see the hopelessness of the situation. You are
982 put between a rock and a hard spot. You must fight or be put in
983 bondage. Do you understand?

984

985 ***: So it would be better for X number of the individuals to
986 become warriors and fight to protect the freedom of the others,
987 then for the others to just sit down and take the punch in the

988 mouth, so to speak?

989

990 C: No, we are not saying it is better to fight. We are simply
991 saying you are between a rock and a hard spot. If you want
992 your freedoms, you must fight under those conditions. That does
993 not mean that it is within Divine Principle. It is within man's law,
994 not God's Law; and as long as you deal with man's law, you will
995 always come out on the short end of the stick. It is very simple.
996 When man begins to apply the Divine Principle to his state of
997 existence, then his life will become more fruitful in all ways.

998

999 ***: Then how do the people of one nation get in touch with people
1000 of the other nation with the governments in between?

1001

1002 C: There is no answer to that question. It has to be on an
1003 individual basis, and then when there are enough individuals they
1004 must attempt to change the system. Do you understand?

1005

1006 ***: Yes.

1007

1008 C: It is the structured system that allows warmongers, because the
1009 structured system is not built with any spirituality involved in
1010 it. It is built on the basis of greed. Look at your societies.
1011 Look at them. You call this the Land of the Free? You have a
1012 caste society; you have a caste society. You call your government
1013 the law true. Is your land a land of freedoms? Do all people have
1014 equal rights? Look at your society? Look at it. Your society is
1015 no better than what you think your enemy's society is.

1016

1017 ***: Isn't that in degrees though, Council?

1018

1019 C: A little wrong is just as bad, (***), as a big wrong. Society,
1020 people, souls, must start to think differently; they must; and to
1021 allow anything less than that is doing yourself an injustice. You
1022 must begin to look upon each other as something more than just an

1023 acquaintance. You must assume the responsibility of awareness,
1024 regardless of how painful it may be. If the world, mankind, does
1025 not begin to soften his nature, he shall bring about a time of
1026 darkness like it has never been before. We are not the only ones
1027 that have said this. You are now making your future. You are now
1028 making your future. It would be wise to make your future in the
1029 light of day and not in the darkness of night. Look at your
1030 attitudes. Look at your conducts, in your daily lives amongst your
1031 friends, your relatives, your acquaintances. Are they all that
1032 they should be? If they are not, then you must work on yourself
1033 first before you can work on anything else. If you cannot change
1034 yourself, if you cannot make yourself a better person, then you can
1035 do nothing for anyone else or anything else. Your activities
1036 within yourself must be the example that others can see. Your
1037 words will fall on shallow ground. Your deeds will bear fruits
1038 that will feed a feast. You want to speak on Social Morality?
1039 We will answer your questions, but you will not like them because
1040 each time we will show you where it is your fault and where you
1041 must make the changes, not someone else, but you. If you do not
1042 like to take a life, then look at the picture and see why you are
1043 put in such a position and eventually it will come down to the fact
1044 that someplace along the line you did not do what you could have
1045 done. True, it is an accumulation over a long period of time, but
1046 that does not release you of the responsibility of leaving it
1047 continue within your part or your time of activity. Very well.

1048

1049 ***: This idea of trying to change the government by voting for
1050 better human beings, it has occurred to me that this is really kind
1051 of an illusion because when you finally get down to the wire and
1052 you get a choice of two both of which are equally corrupt and
1053 dishonest.

1054

1055 C: Certainly because they are supported by what?

1056

1057 ***: The same back-up men in every case.

1058

1059 C: Well, it would seem to us that you have the answer or the key
1060 to the problem: rid yourself of the back-up men.

1061

1062 ***: They are hard to find. They stay hidden. They keep throwing
1063 you off the trail, giving you misinformation, and they have bigger
1064 guns than what we have, so we can't get them after all, now guns in
1065 a figurative sense. They can destroy us if we get on their trail.

1066

1067 C: So true, so true. So then the way to undermine the situation
1068 is begin with yourself. Start by bringing in laws that are more
1069 attuned to truth and honesty. Do not bring in a negative law, but
1070 bring in a positive law. Do you understand?

1071

1072 ***: Yes, I understand, but I am not in a position to bring in any
1073 laws. I hear them on the radio, and I am astounded at some of the
1074 stupid stuff that gets passed. It is certainly not the way I would do
1075 it, and I know I could not do it well, but I could do better than that.

1076

1077 C: Look at your situation more closely, and you will begin to see
1078 just how far gone it is. What is truly needed, not only in this
1079 country but world-wide, is a complete change, complete change. Start
1080 all over. You would have a better chance of success than trying to
1081 change the system that you have because it is involved too deeply with
1082 too many spider webs of, shall we say, intrigue.

1083

1084 ***: Is it possible to start over again?

1085

1086 C: Yes. Yes, it is possible. It is possible if you are willing
1087 to have a revolution without violence. When you are ready to
1088 change your society by deeds instead of guns and wars, then your
1089 society will change the government. It will change the government
1090 to the degree that you change your society. The more evolved
1091 the society becomes spiritually or consciously, the more
1092 evolved a government will become, because after all is said and

1093 done the true government makers are the people. It just takes a
1094 little more time for them to get what they want, especially when it is
1095 on the positive side because they must fight stronger opponents. So,
1096 when we say a revolution, we do not mean a revolution in the sense of
1097 a war or a violent overthrow, but a revolution of each individual
1098 being in a common cause that will benefit all and not just a few.
1099 Very well.

War was discussed on 84-06-08, the 123rd Trance.

The word "war" was first found on page 2008, line 682.

634 ***: In this big world of ours, we seem to be split between two
635 sides, and one side calls the other one the bad guys and vice
636 versa, and in our particular nation we feel that we are the good
637 guys and the other ones are the bad guys and certainly do things
638 wrong. But many of the things that our nation does is based on a
639 reaction to these bad guys when in fact sometimes it doesn't seem
640 to be the case at all that there should be no attention paid to
641 these bad guys in our interaction with other nations and the way we
642 let our businesses conduct business and so forth. I guess what I
643 am trying to get at: Is there any bad guys and good guys? Or
644 should we worry about what these bad guys might do in our
645 relationship with other people?

646

647 C: If it were so simple to say that there are bad guys and good
648 guys, it would be easy to decide on what avenues or actions to
649 take, but regardless of the country or regardless of the nation,
650 you have good and bad, as you put it, in both situations.
651 Naturally, those who have less than honorable intentions will
652 always try to contrive and practice deceit and manipulation in
653 order to gain greater control where those who are good on either
654 side will attempt to moderate the situation or to take the, how
655 shall we say, hotpoints, smother out the hotpoints or quiet down
656 the hotpoints. Do you follow us?

657

658 ***: Yes.

659

660 C: You cannot say that one nation or one country is totally evil
661 and the other one is totally good. If you could, it would be a simple
662 matter of correcting the situation. In looking at it from a more

663 godly point of view, you must look at the people of the country and
664 determine what their moral consciousness is, and then use that as a
665 baseline for activity of change. Does that answer the question?

666

667 ***: Yes. So that you said the real powers in the world today are
668 these conglomerates. So these conglomerates, are they creating
669 this illusion or this scenario to better control both sides?
670 Creating the good guy-bad guy scenario when in fact they are using
671 both sides to gain better control of everything?

672

673 C: Is that an observation?

674

675 ***: That is a question.

676

677 C: Let us put it this way: It is a very correct observation, a
678 very accurate observation. Does that answer the question then?

679

680 ***: Yes, it sure does.

681

682 C: Have you ever questioned war? Have you really ever questioned
683 war? What is ever accomplished in a war? Nothing. Nothing except
684 certain individuals or certain companies or certain countries gain
685 a great deal of wealth regardless of what form it comes in. How
686 many of you in this room now, how many of the average man, woman,
687 and child on the face of the earth would actually want to kill
688 another individual, go to war? The average man would rather live
689 in peace. If it were up to the average man, you would have no
690 wars, but then of course the average man does not rule his country or
691 his nation. How sad. How very, VERY sad. If each of you in this
692 room now could for one moment look into the mind of a soldier who
693 has had to stop a life from existing, at that moment that that
694 soldier pulled the trigger, if you could experience the sickness
695 within the heart and the mind that will never be mentioned or spoken
696 of, none of you would ever go to war. Yet how sad it is that men who
697 rule countries force such a terrible experience on their people that

698 they SAY they serve. You notice we have not taken sides. We have
699 stated A soldier. Very well.

700

701 ***: Therefore, are we as individuals morally bound to make our
702 position known about the proliferation of nuclear warheads
703 throughout the world today?

704

705 C: Why should you want any more? Answer us: Why would man want
706 any more? He can destroy his world a thousand times over as it is,
707 but, of course, there is a great deal of profit to be made in such
708 things, so one must then decide whether the profit is more
709 important or is the peace more important. Who will benefit the
710 greatest? Have we answered your question?

711

712 ***: Yes.

713

714 ***: Understanding the position you take, the nuclear position,
715 the fact that we will all be better off if none had ever been made
716 and I think everyone in this room agreeing with that, by taking the
717 other side and saying that the United States would have maintained
718 this position and never made their first nuclear warhead while
719 Russia and the other countries had made all the numbers that they
720 have, where would that have placed us if we were the only ones
721 without?

722

723 C: It would have placed your country in a very shaky position, but
724 what brought about the need for such tools of destruction? Now
725 that you have them, you cannot undo them; you cannot go back in
726 time. Now that you have them in your possession, you must decide:
727 Will you use them or will you set them aside and forget that it was
728 ever made?

729

730 ***: How can we set them aside if the other sides who also have
731 them don't absolutely agree to do the same thing? And how do we
732 assure that for our own protection?

733

734 C: There is no answer to the question. Until, UNTIL the
735 governments involved begin to represent the people that they say
736 they represent, once the governments begin to represent those
737 people that they preside over, then you will not have to worry about
738 nuclear war. There is no answer to many of the questions that man
739 has. The only thing that can be brought out is where do you start
740 to correct it. Once you know the point that you must begin to make
741 the corrections from, then the problem will begin to dissipate and
742 eventually not exist. There is no reason why two different forms
743 of government cannot exist peacefully side by side. There is no
744 godly reason why different people of different countries cannot
745 exchange a godly love with each other and a godly respect. There
746 is no reason why you must arm yourselves against someone else, but,
747 you see, it is far more profitable to have dissension than to have
748 peace. There is far greater control to have dissension than peace.
749 Does that answer the question?

750

751 ***: Yes.

752

753 ***: This business of the few, a small group having so much power.
754 That would have to be world-wide. It couldn't just be a particular
755 country; it would have to be world-wide. I can't fathom, I know
756 there has been fiction about such things.

757

758 C: Fiction? Fiction?

759

760 ***: It is printed and sold as fiction.

761

762 C: All things are foretold. Hear this. Hear this: All things
763 are foretold so that the children of God will be forewarned. Now,
764 the decision that each of you must come to is: What point is the
765 world at? Would you like to continue?

766

767 ***: I just cannot fathom this small group of people, this small

768 power group that is world-wide that controls everything down to the
769 point that we are all employed by the same employer. It would have
770 to go to the United States, out of the country. It is
771 astronomical. To me it seems hopeless, but I still keep thinking
772 of ants. Those ants are carrying the grain, and you can sit there
773 and watch them, and all I have to do is put my big foot down on
774 them and that is the end of it. Those ants cannot just say, "We
775 are not going to do it anymore." If that is true that is actually
776 happening, if it has happened, I know what you will say, clean up
777 your own backyard. It is just mind-boggling that that could happen
778 or that there would be anyway to reverse it.

779

780 C: You must be aware that the condition or the situation that
781 exists is far from the point of no return. As long as, how shall
782 we put it, as long as there are enough large interests vying for
783 positions then much can be done. What mankind must worry about is
784 when the number of those large interests begin to dwindle too
785 quickly. Do you understand?

786 ***: Yes.

787

788 C: Very well.

789

790 ***: A couple of big problems in this country, we don't see it
791 from a governmental, caused by the government or anything, but
792 excessive violence that exists in our society, pornography, and
793 abortion and alcoholism and drug abuse. Are these in some way
794 intentionally allowed by the few that control as a way to keep the
795 mass's energies diluted?

796

797 C: Yes. Common sense should enable you to draw such conclusions.
798 You talk about a drug problem in your country. The way your
799 country is set up with its secret organizations and its ability to
800 know what is going on throughout the world, certainly a simple item
801 such as drugs could be easily controlled if there was a desire to
802 control it, but, you see, if you wish to set up a society according

803 to your personal desires or your personal uses, you will distract
804 that society. You will first destroy the family unit by
805 introducing certain activities that draw the individuals away from
806 the family unit. Do you follow us?

807

808 ***: Yes.

809

810 C: And to make sure that the division is permanent, you introduce
811 more and more activities that allow the individuals to indulge
812 themselves in whatever. So in other words, you take the
813 individuals, destroy the family unit, which is the heart of
814 godliness, the seat of godliness, the place where godliness is
815 dispensed to others from, you take that unit, destroy it by
816 introducing the members to an attitude of self-seeking satisfaction
817 and pleasures. Is that sufficient?

818

819 ***: Yes. Thank you, indeed.

820

821 C: One of the fastest ways to restore sensibility to the world is
822 to re-establish the family unit, and that means that each member in
823 that unit or in that family must act accordingly, must serve the
824 family unit so that it is most productive as a whole, and that
825 means then fathers must take their rightful position and act
826 accordingly, mothers must take their rightful position and act
827 accordingly, and the children must take their rightful position and
828 act accordingly. They also must be taught what is expected of them
829 as they grow from the position that they are in into their own unit
830 or final position, if it is to be a parent. But society in your
831 country has been tempted with the need for things, luxuries, and
832 consequently, when you succumb to those temptations, the family
833 unit began to fall apart. Now, there is nothing wrong with
834 luxuries of life. They are there because you are to use them, you
835 are to have them, you are to enjoy them, but the question must be
836 asked: What will you sacrifice to gain them? Now, there need not
837 be a sacrifice to have the luxuries of life. The family can be

838 held together as a productive unit, a God-loving unit, and still

839 have the quest for the better things in life, the luxuries of life.

War was discussed on 84-06-08, the 123rd Trance.

The word “war” was first found on page 2012, line 843.

842 ***: There is a belief that men are by nature the more aggressive
843 person on this earth and that they are therefore the warmakers and
844 that women are by nature the less aggressive and therefore they are
845 more involved with the peacemaking. I am hearing you say that the
846 role of the family, the units in the members of the family, because
847 it has changed it has had a detrimental effect. I would like to
848 hear what the Council thinks about the women becoming more involved
849 as peacemakers in this world and if in fact we would have a
850 different world if women were more involved in that respect?

851

852 C: If you were to choose good mothers and allow them to make the
853 peace policies of the world, you would be in far better shape than
854 you are today. If your peacemakers were mothers, well, you
855 certainly would find a miracle at your doorstep. Mothers of this
856 world of all time, their position in the overall make-up of the
857 world and of man and his growth and the soul and its growth towards
858 its God, the female, the mother, has the most desirable position of
859 all. They are the strongest instruments in godliness, goodliness,
860 and peace. It saddens us to see so many women of your time today
861 setting aside such positions for positions that are far less
862 attractive and far less meaningful. The mother will eventually be
863 the one that controls or sets the destiny of the family. Does that
864 answer the question sufficiently?

865

866 ***: Yes, thank you.

867

868 C: You are most welcome.

War was discussed on 84-11-10, the 126th Trance.

The word "war" was first found on page 2046, line 73.

45 ***: Okay. Thank you. The first question that we have this
46 evening is (***)'s question. She stated, "It is my understanding
47 that our country started out on godly principles and is blessed
48 because of this. Is it true that many of our problems are because
49 we have strayed from these godly principles?"

50

51 C: That should be quite obvious. When an individual or a country
52 moves from an activity or a state of mind that involves a universal
53 love and respect, then it has no place to go but into darkness.
54 Such terms as "godly principles," which we use ourselves, take on a
55 greater meaning or a greater significance than just what the words
56 may imply as a general rule; but if you speak of true godly
57 principles, they are universal principles that come from the Source
58 of all Creation, and the basis of these principles is that you look
59 upon yourself as one who is worthy of claiming a domain suited only
60 for the highest of the high, but you must deem yourself worthy for
61 such a position. When a nation is born, most of its participants
62 or occupants look forward to all that is rightfully theirs, thus
63 that nation starts on its path of birth and growth. It is sad that
64 those kingly people or souls that first establish a nation cannot
65 keep their sights aimed at a constant high. A nation falls because
66 its people allow it to fall. Very well.

67

68 ***: I have a question based on that. Just taking our country as
69 an example, as was stated earlier in the previous question, our
70 nation was based on godly principles and many of those are stated
71 throughout the documents, our Constitution, the Declaration of
72 Independence, etc. My question is: How can a nation be based on
73 godly principles that was begun by means of a violent war?

74

75 C: Have you not looked at man's history? Again, that question has
76 a very obvious answer. Man has condemned himself to such a state.
77 For him, out of chaos he learns and grows. Out of pain he learns
78 and grows. As man travels in his path of experiences, he attains a
79 height and then falls and then must attain a height again. Does
80 that answer your question?

81

82 ***: I think I can understand that. The point that I am
83 questioning though is essentially how can a violent war give birth
84 to something that is positive?

85

86 C: The war itself cannot. War is destruction, but those who
87 participate in war, as we have said before, are not the war-makers.
88 It is the leaders who create wars not the people. The people in
89 their innocence, and mark those words, in their innocence follow
90 those leaders that they trust, and out of their innocence there is
91 a new birth. Does that answer the question now?

92

93 ***: Yes, that I can understand.

94

95 C: Remember, wars are not made by the common people. Wars bring
96 no profit to the common man. Wars bring only heartbreak and
97 suffering to the common man. The burden is always placed on the
98 shoulders of the common man. They pay the price that deems the
99 profit for the few who hunger for war. It is not the leaders who
100 bring a new nation or a brighter tomorrow, it is the innocence of
101 the common man. Very well.

102

103 ***: Thank you.

104

105 ***: The next question is by someone who is not here tonight. I
106 will ask it for her. "Our country seems to be beset by a
107 generalized breakdown of public and private morals and a lack of
108 godly principles. Are we heading for anything harmful if things

109 continue as they are? And if so, what can we do to prevent this?

110

111 C: Possibly if we were to put it in these terms: If you look at
112 your present time as a portion of the day, you are now in the
113 twilight time. Night has yet to come. Where are you heading? You
114 are heading towards nighttime, UNLESS, unless the common man can
115 re-establish in himself a light that will sustain him through the
116 night. If he can do this, then his night will not truly be dark.

117 His house will be filled with light till the dawn comes.

118 What can be done? Look into yourselves. How have you abused
119 godly principles? Where have you rationalized the truth, the
120 Divine Will? Whatever measure you have added, you shall be
121 responsible for. It is also your responsibility then to correct
122 those measures that you have added to the darkness. You cannot
123 point a finger of guilt at anyone until you have first pointed it
124 to yourself. What are the priorities in your lives? Is it your
125 spiritual state? Is it the family unit? Or is it the material
126 things that life offers you? When you first seek out for a higher
127 understanding of your God and then seek out your proper
128 relationship in the family unit, all things will fall into place.
129 But if you do not love yourself enough to seek your proper
130 spiritual place in existence, then you can do nothing. If you do
131 not respect yourself enough to attain your rightful position and
132 hold it, then you can do nothing else. Does that answer the
133 question?

134

135 ***: It answers it as far as I am concerned. Thank you.

136

137 C: You are most welcome.

War was discussed on 87-06-27, the 146th Trance.

The word "war" was first found on page 2403, line 678.

613 ***: Was there some event that took place say in the last fifty or
614 one hundred years that brought about this decline in morality that
615 we are experiencing in the last twenty to thirty years?

616

617 C: It is really the breakdown of the family. But the family does
618 not break down just because it breaks down. The answer can be
619 quite involved. Let us say it was a chain of events that really
620 started above the family unit. One could say manipulation, greed,
621 all the experiences that tend to destroy the family unit. To say
622 there is an absolute one episode would not be an accurate picture.
623 From one point of view one would say this is what really started it
624 all or this person was responsible or that activity is what caused
625 it, but that is only from one point of view. The ability to only
626 see one side of the coin instead of being wise enough to hold the
627 coin up to a mirror so that one could see both sides of the coin
628 with a glance. Do you understand?

629

630 ***: Yes.

631

632 C: But the breakdown of the family unit and all the circumstances
633 that were involved that caused that, if it were to be simplified,
634 it was the greed of the powerful. In the years, let us put it this
635 way, in recent years, and when we say "recent" we are not talking
636 about ten, fifteen, or twenty years, but in recent years or recent
637 history, the powerful have realized that the family unit is the
638 foundation of strength. Destroy the foundation and the strength is
639 gone. Manipulate the family unit, the foundation, and you begin to
640 manipulate the world. When parents, a man and a woman, are
641 distracted from their responsibilities through the need of money,

642 the desire for luxuries that they have been enticed into wanting or
643 made to believe that they were essential, when that need then becomes
644 their force or their drive, then it deteriorates and affects the
645 family unit. Proper attention is not paid to the godly rearing of
646 children. So then the children are products of that weakened
647 family unit. They in turn then will have a family unit only as
648 strong, now this is as a general rule, only as strong as the one
649 that they were bred in or raised in, that is at best, the norm is
650 that it will be less than that, so consequently, you have a
651 progression of deterioration. Do you understand that?

652

653 ***: Yes.

654

655 C: Now, when history realized that men could be divided in their
656 beliefs in God, then they also began to realize that men's morals
657 could be manipulated, their moral attitudes, their moral concepts,
658 and they could be enticed into greater greed or selfishness and
659 eventually you have the condition that you have today. That is a very
660 sketchy picture, but you cannot actually pinpoint specific
661 occurrences because the picture is far too big or broad to say any
662 one experience or episode or individual is directly responsible.
663 Does that answer the question?

664

665 ***: Yes, thank you.

666

667 C: The whole history of man, the common man, and his being
668 manipulated is well-known. With a little observation one can see
669 the common man has been manipulated from being less than a parent
670 or a father, less than a mother, less than a husband, less than a
671 wife, to a self-centered animal who goes strictly on fulfilling
672 their own desires regardless of the consequences. Now, we have
673 channeled that answer or, shall we say, we have geared that answer
674 in very general terms and more in line with just one's own
675 individual actions in the family unit but that could be broadened
676 to all the wars that you have had in the last thousand years.

677 How many common or average or individual or normal men or
678 families would want to go out and fight a war? The people of your
679 country certainly have no real hate or animosity for the people of
680 another country. You cannot have that true hate or animosity
681 because you do not know them, you have not had the contact. Yet,
682 whole nations war against each other, kill each other. Why? Because
683 you are told that is what you are to do, and you go and do it. History
684 is riddled with man killing a man that he has no hate for, but he
685 does so because he was told to. It makes no sense when you really
686 think about it. But that is getting away from the topic. Does
687 that answer the question?

688

689 ***: Yes, thank you.

War was discussed on 88-11-12, the 160th Trance.

The word "war" was first found on page 2639, line 283.

248 ***: If all the various minorities would organize and join closer,
249 would it come about that they could support one another and see
250 their aims to fruition? It seems that since there is power in
251 numbers, this could help them accomplish their goals and possibly
252 help the world.

253

254 C: It depends what the minority groups are demanding. If they
255 joined together as a single unit, they could influence much,
256 thereby gaining power. But aren't all of you part of a minority
257 group in one way or another? Wouldn't it be better if mankind
258 joined together as a family and demand the respect that they
259 rightfully deserve, that is rightfully theirs? Would it not be
260 better if mankind would join together and live as a loving and
261 caring family? So that you would not look at another individual as
262 a minority but as part of your family. Such ideals cannot be
263 established in your world unless more people begin to think in
264 those terms. Do not separate your world. It is separated enough.
265 Work to bring it together. Work for an equality for all, a
266 fairness for all. Does that answer the question?

267

268 ***: Yes.

269

270 C: Very well.

271

272 ***: I understand what you are saying about working for equality
273 and fairness for all, but that does not necessarily mean the way
274 some people believe that we should have one controlling government?

275

276 C: Did we say anything about one controlling government?

277

278 ***: No.

279

280 C: Why can't governments live together and respect each other? It
281 is not the common people who hate the common people of another
282 government or another nation. It is the politicians. You do not
283 want to see your children go to war any more than your enemies want
284 to see their children go to war. If mankind must fight wars, why
285 not have your politicians fight the war for you? Why not have your
286 heads of government fight with each other and see who wins? Let
287 them compete with each other. You gain nothing by destroying life.
288 You gain nothing by war. Only business gains with a war. They
289 make what we would call blood profit, but to them they care not.
290 Very well.

War was discussed on 88-11-12, the 160th Trance.

The word “war” was first found on page 2642, line 390.

379 ***: Straying a little bit from the topic under discussion. The
380 people in the free world feel that the communist countries are our
381 enemies, so we build arms and bombs and so forth, and then I
382 suspect their citizens feel the same way about us and they build
383 bombs and you get into the arms race. But I read an article that
384 said it is not exactly what it appears. The people that really
385 control the world encourage both sides to do this, to scare their
386 citizens so that they can tax the daylights out of them and make
387 big profits for the gunmakers. How close is that to fact?

388

389 C: With the exception of a few details, you are very close. Who
390 profits in a war as we said before? Who wants a war? Do you want
391 your children to go to war? No. Neither does the common citizen
392 of any other country want their children to go to war. Who wants
393 war? Government. Why does government want war? Because
394 government is in the hands of big business. Who profits during a
395 war? Big business. Is that comment sufficient?

396

397 ***: Yes.

398

399 ***: You were talking about war, and no one wants war. On the
400 other hand, if there was ever a young man who will speak up and say
401 he will not fight, then he is considered a draft dodger and he gets
402 in all kind of trouble legally. How can these poor boys speak up
403 for themselves or any of us when we don't believe in war, but we
404 get it?

405

406 C: When the common people join together and say that our blood
407 will not provide profit for the warmongers. All societies are

408 guilty of perpetuating war. If each and every man, woman, and
409 child in this country would refuse to go to war, who would fight?
410 Why is it that if you kill a man on the street, it is against the
411 law? But if you don a uniform and in the name of whatever, you
412 kill a man, it becomes acceptable, it becomes heroic. Who, who,
413 who enjoys killing? Does that answer the question?

414

415 ***: It does, but I know that some of the people feel that way but
416 still if they would stand up and say they refused to go. How are
417 you going to get enough people together to refuse? That the law
418 won't punish them.

419

420 C: In this time frame that all of you exist in, there is an
421 opportunity in the future to eliminate the greatest potential for a
422 terrible war. We are not saying that small wars will not occur.
423 Those will be with man till the end of time. But a great war can
424 be avoided, and the opportunities are coming to humanity in the
425 near future. The people of this country and the people of every
426 country on the face of the earth must guarantee that this
427 opportunity is not lost. Unfortunately, under the present and
428 near-future leadership of this country the citizens will have to
429 demand much more verbally their desire for peace. Does that answer
430 the question?

431

432 ***: Yes, thank you.

433

434 C: Very well.

435

436 ***: This opportunity. When you said that the first thing that
437 came to mind was this nuclear arms treaty that our country signed
438 with the Soviet Union, the two big superpowers. The first thing
439 that comes to mind is a confrontation between the two. Would this
440 opportunity be like something that would appear to us as a direct
441 problem between the two or something, beating around the bush,
442 pardon the expression, involving other regions of the world, like

443 the Middle East or Central America?

444

445 C: If the two major powers of your world can gradually come to
446 terms and the people of both countries become familiar with each
447 other, they will demand through natural process and awareness the
448 cessation of war or the reduction of the potential of war between
449 the two countries. Once that is established, then that force can
450 begin to incorporate other powers to avoid unnecessary war. Does
451 that answer the question?

452

453 ***: Yes, thank you.

454

455 C: Very well.

456

457 ***: Are you saying that the governments of one or both countries
458 now are not inclined towards this situation, towards the best for
459 this treaty?

460

461 C: You must demand, and this is people of both countries, must demand
462 a guaranteed peace. In order to do that, the profit in war must be
463 reduced. If this cannot come about, then the demands on the people
464 or by the people must be louder until there is no alternative or no
465 recourse except an agreed upon unbreakable peace, and it can come.
466 As we said, a major war can be avoided. The minor wars, the small
467 wars will always be, but the major war can be eliminated. This
468 demands a change of consciousness both in this country and in other
469 countries. You cannot change an entire country by legislation, but
470 that entire country can change as each individual changes. Does
471 that answer the question?

472

473 ***: Yes, you are saying the time is now? The best opportunity is
474 now?

475

476 C: The best time to start is now. Not tomorrow, now.

477

478 ***: Thank you.

479

480 C: Very well.

481

482 ***: So in other words, if we want to do something about this,
483 what we do is first we do as you said before, we begin changing the
484 immediate family and spread that on out to the extended family to
485 neighbors and so on in order to get this change you are talking
486 about?

487

488 C: When the family returns to what it used to be, neighbors will
489 return to what they used to be, and then neighborhoods, and then
490 cities, and then states, and then countries. It is very simple.
491 When families become families again, the world will begin to change
492 in like manner. You have no families today. You have people
493 occupying a common building that you call a house and loosely call
494 a home. Does that answer the question?

495

496 ***: Yes, but it also seems to present an insurmountable barrier.

497

498 C: It is only insurmountable in respects to the individual. It is

499 that simple. If you as an individual cannot learn to love yourself
500 and respect yourself, then nothing else can be accomplished. You
501 cannot go beyond that point. You must first begin to love
502 yourself, to respect yourself, to have some self-esteem and
503 self-respect in yourself, not to be egotistically in love with
504 yourself but to have self-esteem, self-respect, care about what you
505 do to yourself or what you do to others. Does that answer the
506 question?

507

508 ***: Yes.