

Government Morality – Part 2

Trance Library File No. 90-27

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.
2. THIS MATERIAL IS COPYRIGHTED. KEEPING A COPY IS PROHIBITED.
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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.

This Trance was the third Trance in the Government Morality Research and Study Group series. The Trance was attended by William LePar and (***), (***), (***), (***), (***), (***), (***), (***), (***), (***), (***), (***), (***), (***), (***), (***), (***), (***), (***), and (***).

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

4

5 ***: Thank you. Are you ready?

6

7 C: Yes. We are ready.

8

9 ***: Do you agree that Jesus Christ came to the earth in human
10 form and is both man and God?

11

12 C: Yes, we acknowledge the Divinity of Jesus Christ as both man
13 and God.

14

15 ***: Thank you. It is now 8:30. Would a time limit of 10:00 be
16 acceptable?

17

18 C: Yes.

19

20 ***: This is the third Government Morality Trance. Do you have an
21 opening statement to make?

22

23 C: As we have said before, it is not required that you accept
24 everything that we say. We suggest that those answers to your
25 questions that will bring you closer to your Divine Source, you
26 apply them in your everyday life. Those that you do not agree with

27 and do not bring you closer to your Maker, set aside. Also, keep
28 in mind that many times the answers that you receive may not be to
29 your liking. You may have formed the opinion that tomorrow will be
30 a cloudy day or you may have formed the opinion that there shall be
31 no dawn tomorrow. We would only suggest that if you find yourself
32 with that opinion, then you take measures to correct it as soon as
33 possible, for if you wish to see a dawn tomorrow with its clear
34 blue skies, you must make ready for it now. If you cannot believe
35 that tomorrow shall be a better day than today, then it shall not
36 be so for you. If you do not carry the light of tomorrow, then
37 where will it come from? If your tomorrow is not planned for
38 today, then how can it exist? Forearmed with the knowledge of the
39 path you are presently traveling, you are then in a position to
40 create a better path for your travels tomorrow. The outlook for
41 the children of the Divine is definitely a bright and sunny day.
42 Only you can make the decision as to what your tomorrow will be.
43 Very well.

44

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.

138

139 ***: In our imperfect world people require a system of government.
140 Our world seems to be moving into two different systems, one system
141 which may be called democracy or a republican government is where
142 the people elect representatives who then make the laws that govern
143 the people. The other system which could be called socialism or
144 communism is where leaders are not really elected by the people and
145 the leaders make all the laws. In our country we feel that
146 democracy is a better form of government for the people. Is this
147 true?

148

149 C: You must allow all forms of government to exist in your world.
150 To say one is better than the other can only be answered when you

151 look at the purpose of the leaders or the intent of the leaders.
152 If your leaders hold godly principles and values uppermost in their
153 mind and allow them to govern their personal activities, it makes
154 no difference whether you elect those individuals or whether they
155 come into power through a chain of events or through an
156 inheritance. Different governments allow different expressions of
157 spirituality. In your mind one form of government may be more
158 preferable over another, but both forms of government can be as
159 profitable spiritually and materialistic for its people IF the
160 leaders have the proper intentions. When the people of the country
161 are placed first on the list, their well-being, then what can be
162 wrong with such a government? Now, listen carefully to what we
163 have said. There are many things spoken in our last statement that
164 are not necessarily spoken with the words. Very well.

165

166 ***: It seems at least in recent years in regard to your last
167 answer I can understand that leaders in either government can be
168 just as good or bad as in another government. It almost seems
169 though that governments where the leaders are not elected
170 frequently, at least in our opinion, seem to not have the people's
171 interests in mind.

172

173 C: With the state of the world today, no, but too many times a
174 judgment is made not from what the people really need but from the
175 point of what is the luxuries available. Now that is disregarding
176 the first priority which is the spiritual aspects. No government
177 on your earth today considers, even in the slightest, the spiritual
178 importance of their decisions. Their interest is only to gain what
179 they can gain at the least amount of cost to them. Now, if a
180 nation, a people, are content with a minimum or their needs
181 fulfilled, what right does any country have in going against that

182 country if the people are happy? If there is another country where
183 there is an abundance of luxuries, what right does that country
184 have in going against a country where the people may not have as
185 much materialistically but are just as happy. Now, we are not
186 favoring either form of government. What we are trying to point
187 out is what is important is the spiritual principles and the
188 quality of life that the people of the nation have, and only the
189 people of that nation can determine whether the quality of life is
190 pleasing to them. Nations must learn to live side by side.
191 Nations must learn not to feel as though their form of government
192 is superior to another form of government. Nations must learn to
193 respect the will of the individual people of the nations or the
194 individuals of the nations. If you seek to find a stamp of
195 approval from us in relationship to your government, we are afraid
196 that we cannot give it, just as we cannot give it to any government
197 in your world today. All governments as of this moment are
198 corrupt. The question is: Is there the time and the desire and
199 the will to rid these nations of the corrupt element? Very well.

200

201 ***: Our country has recently undergone an election process where
202 the idea of godly principles was a very major part and I was
203 wondering if it was possible that we have been manipulated by
204 people who are using that term in a way that they know we would
205 react positively to but in fact it is not real?

206

207 C: Is that an observation?

208

209 ***: Yes, it is.

210

211 C: Very accurate; very, VERY accurate. If there were such sincere
212 desires in godliness, it would have proven itself already.

213 Unfortunately, when religion or church walks too close hand-in-hand
214 with the government, the outcome is always disastrous. The
215 religious attitude or the spiritual attitudes must come from the
216 people, and they must influence the government but not directly.
217 They must be kept separate from the government. They must only
218 influence the government through the quality of people who are
219 placed in the governing positions. It is sad that you people have
220 not had the insight to see what you have done. Now, you must keep
221 a watchful vigil, a very watchful vigil. Is it not a good way to
222 control the people by instigating a state religion? No remarks?
223 No statements?

224

225 ***: The only statement I would have is that we have four long
226 years to be on vigilance.

227

228 C: Pray very hard that the vigilance is rewarded.

229

230 ***: I will try to phrase this correctly, so I can get an answer
231 out of you. All governments now are corrupt. I can understand
232 that and accept that and my opinion would be that some would be
233 less corrupt than others but things are constantly changing. In a
234 case of a country that forms a new government and if it has certain
235 high ideals that it would like to achieve, but other nations
236 surrounding it begin to interfere overtly and covertly with its
237 progress, can that have an influence on the rate of achievement of
238 those high ideals? And do the interfering countries have any
239 responsibility to bear?

240 C: It has an influence on the degree that these ideals are
241 achieved in relationship to the payback for help. Do you
242 understand?

243

244 ***: Not quite.

245

246 C: The favoritism or the favors owed or sought. Do you

247 understand?

248

249 ***: Yes, I think so.

250

251 C: The ideals are corrupted or tainted to the degree that there is

252 an owe-back or a payback involved, regardless of what form the

253 payback may be. Does that answer the question?

254

255 ***: Yes, that answers it to a degree or answers a question that

256 was in there.

257

258 C: If a nation is divided in itself, (listen), if a nation is

259 divided in itself, and all other nations keep their distance, the

260 act of the division becomes a purifying element so that those in

261 the nation who have high ideals, they undergo a state of purification

262 or an act of purification that adds a strength. If that nation

263 evolves from itself and its own inner conflicts, then chances are

264 the higher ideals will prevail untainted, but when those

265 individuals within the nation seek outside help, then they are

266 deliberately putting their ideals in jeopardy. In your world today

267 no one does anything for nothing. Now, does that answer the

268 question?

269

270 ***: Yes.

271

272 C: Very well.

273

274 ***: I am having difficulty wording this question, but it is based

275 on being puzzled over your reference a moment ago to a state
276 religion. I did not see that as a real issue in the recent
277 campaign, that is, a state religion. There were a few things that
278 had to do with what some believed were religious principles, but
279 that is a long way from a state religion.

280

281 C: It may appear so now, but remember when one accepts a favor
282 regardless of how small or how big, there is always a price for it,
283 and if you think a state religion drops out of the sky overnight,
284 it does not. There is a gradual foundation laid for such an
285 instrument of persecution. Be careful when one speaks too loudly
286 of spiritual beliefs and is not able to produce any physical
287 demonstrations that fulfill even the minimum acts regarding the
288 spiritual belief. But, of course, there is a far bigger picture
289 involved. With a bit of discernment one can see a possible danger
290 on the horizon. No man can live forever in his physical body.
291 What will the predecessor be like? And what favors must he pay
292 back? And what of the organization that may have sustained a
293 leader and his predecessor? What do they have to gain? And who
294 are they beholding to? Does that make the issue any clearer?

295

296 ***: Sorry. It doesn't to me.

297 (Please see the note at the end of this trance for an explanation.)

298 C: Caution should always be exercised when the politician
299 preaches. The politician should stick to politics. Let his
300 preaching be shown in his activities, his acts, his attitude, his
301 concern for his people. Nothing in your past election was made
302 clear. Nothing was brought out in the open. What all of you
303 experienced was a very interesting smokescreen, and it is obvious
304 that your country could not see through it. It is very sad. Keep
305 a watchful vigil, a very watchful vigil. If the trend is not

306 reversed, you will wish it had been. Your choices were limited,
307 but even in that one should strive to choose the lesser of the two
308 evils. Very well.

309 One additional word that all might find interesting. Who
310 would be wise or what wisdom is there when you choose a leader who
311 will not be with you for the duration of his time?

312

313 ***: Could you please elaborate on that?

314

315 C: It needs no elaboration.

316

317 ***: Well, many of us, I think, feel that it does. What are you
318 alluding to? A deliberate machination or a death in office? An
319 assassination? A natural death? Or what, Council?

320

321 C: How can you tell when there is a natural death or an
322 assassination?

323

324 ***: Often one can tell.

325

326 C: No. No. The instruments of death today are beyond belief.
327 There are ways of extinguishing a life that are almost impossible
328 to detect. Next question.

329

330 ***: Understanding that there is no such thing as an accident and
331 understanding that our current situation did not happen
332 accidentally, I have a question to ask about something that
333 happened a few years back. There was a situation in another
334 country where our nation's embassy was taken over and all of its
335 employees were held hostage, and our leader at that time after some
336 months launched a rescue operation which was supposed to be of our

337 finest and most elite troops but that rescue operation was a dismal
338 failure. Now if there is no such thing as an accident, was that an
339 accident because of lack of care by the people involved or was it
340 deliberately sabotaged?

341 C: Well, what is your opinion?

342

343 ***: My opinion is that, although I don't have any facts to back
344 it up, is that it was sabotaged.

345

346 C: Very interesting opinion in light of today's political
347 situation in your country, isn't it?

348

349 ***: Yes, indeed.

350

351 C: Hear this and hear this well: Remember this night and what was
352 said. You have no idea of the potential danger that faces your
353 country. Who do you blame or who will you blame? We can answer
354 that for you. That we will give you a direct answer to, and that
355 is the greed, the greed, of the business that exists in your world
356 today, businesses who consider the cheapest commodity a life,
357 businesses who put profit above a human life, businesses who will
358 destroy thousands and thousands of human beings for profit. They
359 have taken the benefits and the rewards and turned them into an
360 insidious cancer. Profits are a just reward for a man's labor, but
361 when those profits are held above the well-being of that man, it
362 becomes an insidious cancer that will destroy all. You people do
363 not demand your rights and that is to know more about the people
364 you choose to run your lives and your country, but then you are in
365 no worse condition than those in other countries, you simply live
366 under a greater illusion. Next question.

367

368 ***: I wanted to make an observation and a question, and the
369 observation that I had was that for several years is that our
370 country is not being run by the person we call our president. I
371 had the same observation during this campaign even to the point
372 where I felt that he himself was not aware that he was being used
373 and the way that he was being used. That is an observation. The
374 question I have is: This evil that you are talking about, this
375 greed that exists, exists within humans. What type of humans are
376 these that we are dealing with?

377

378 C: How evil are their crimes?

379

380 ***: I think they are the ultimate evil.

381

382 C: Then that is a yardstick of the quality of individual. Hear
383 this: Individuals who run for offices are supported by a system.
384 They are in a position where the greatest percentage of the picture
385 is revealed to them. They must be willing to go along with the
386 picture. If not, they could disrupt the order of the plan. So to
387 say that your politicians are being duped is not an accurate
388 observation. What they do not know is the extent or the vastness
389 of what they are involved in. Nonetheless, nonetheless, they are
390 every bit as guilty because what they do know is sufficient or,
391 shall we say, more than sufficient to make a determination as to
392 whether it is a godly way to go. Stop and think. What do your
393 politicians earn? And what is the cost to achieve their position?
394 Now it is true, because of the spiritual quality of the leaders of
395 the world today, they do not seek offices because they choose to
396 serve the people they are to represent, but they seek those offices
397 as a means of achieving a sense of power, a fulfillment of the ego,
398 and, of course, the financial rewards directly or indirectly. Now,

399 is there some other element that may stimulate them into the

400 public's eye? Does that answer the question?

401

402 ***: Yes, I think so. Could I ask one more question?

403

404 C: Certainly.

405

406 ***: How involved are our religious leaders in all of this? We

407 seem to have had some very, very large religious organizations

408 involved.

409

410 C: Let us put it this way: There are some religious organizations

411 that assume that they are in control of their own destinies. Does

412 that answer it sufficiently?

413

414 ***: They are being manipulated also?

415

416 C: What is your observation or your opinion?

417

418 ***: Based upon your answer, yes.

419

420 C: To be sure, to be sure.

421

422 ***: Thank you.

423

424 ***: In our country we have two parties and you can vote this way

425 or that way. One side wins, one side loses, and we feel that maybe

426 we have got some choice, but I have often suspected that what we

427 really have is a choice of two candidates that are basically the same

428 and they are both controlled by some higher outfit. Is that an

429 accurate observation?

430

431 C: Well, it should be very easy to determine by looking at the
432 overall picture. What is the supporting group or groups behind
433 your two party system?

434

435 ***: Well, it seems to change every four years. Groups that will
436 support one side will support the other side at different times.
437 Some of them don't change and some of them do. It is like a
438 charade that I think the two parties conspire with each other and
439 share the power on a more or less equal basis.

440 C: It is not so much the two parties as the other surrounding
441 influences. If you could introduce a third or a fourth party, you
442 might have a better choice of leadership.

443

444 ***: Thank you.

445

446 ***: Keeping all this in mind and remembering some of the goals we
447 are trying to achieve personally like not condemning others, how do
448 we go about actively trying to improve the situation without
449 condemning others?

450

451 C: Do you have an understanding of what is right and what is
452 wrong?

453

454 ***: I hope so.

455

456 C: Then act accordingly. Live your life accordingly, and in the
457 way that you live your life you will be able to influence others.
458 Condemnation of other individuals does not belong to you or to
459 anyone else. There are certain activities or actions which deserve
460 to be condemned, but you must be extremely careful that you are not

461 condemning the individual as opposed to the deed. Do you
462 understand?

463

464 ***: Yes.

465

466 C: Now, if the deed is not good, then there are always ways of
467 correcting that deed without passing judgment on the individual.
468 Sometimes it must be done indirectly by eliminating the
469 opportunities for deeds that are not godly. Does that answer the
470 question?

471

472 ***: Yes.

473

474 C: The key still remains; the foundation of all change still
475 remains, and that is each of you as individuals. The more you aim
476 yourself to a more spiritual attitude towards yourself and towards
477 others, the more clearly you will begin to see the state that
478 exists and the more clearly then you will begin to see the avenues
479 that will be offered to you in which the condition can be changed.
480 It would be our sincere suggestion that each of you try 150% to
481 raise yourself up while the time still exists for change, and as
482 long as the situation is in the state that it is now, and we are
483 talking about world situations and your government as well as other
484 governments, there is many opportunities to completely reverse
485 what is in store for mankind, but mankind must begin to act NOW,
486 not an hour from now, not tomorrow but now. You can only bring
487 yourself up to the height or to the state that really exists within
488 your heart's desire. You cannot speak yourself to a higher state,
489 but you can live yourself to a higher state. We hope you
490 understand what we have just said. Talking about spirituality
491 means nothing; living it is the only thing that counts. Very well.

492

493 ***: I would like to see if I heard you correctly on three
494 different things that were said and then put them together and ask
495 a question about it. I thought I heard that we have chosen a
496 leader who will not live out his term, second that even though his
497 death might appear to be a natural death, it would actually be a
498 form of assassination being carried out as a part of a plot or some
499 group seeing that it happened, and then third that the group was
500 made up of business interests because of greed. Now, is that an
501 accurate correlation of those three things?

502

503 C: You certainly can strip away the non-essential points, can't
504 you? We are quite happy that YOU did that. It always does good
505 when you are allowed to think. Now, what else would you like us to
506 say?

507

508 ***: Right. The question then is: Why would this then be carried
509 out, since there were some inferences in the beginning that the
510 leader represented those interests?

511

512 C: Did you ever really think about the need for so much secrecy in
513 the different organizations of your government? Did you ever stop
514 to look at what happens to any country that undergoes a disaster or
515 a change in leadership that is unexpected? Have you ever wondered
516 how an organization would deal with the situation where they would
517 prefer to have one individual over another, yet the individual
518 preferred is not acceptable in the eyes of the populace? If this
519 were the case and because of past track records, it would be
520 impossible to change the potential acceptance of an individual by
521 the people of that country, and yet there was there a strong desire
522 to have this individual in the right place at the right time, what

523 would you do if you were the head of a group of individuals who

524 were in such a position? Can you answer that question?

525

526 ***: Yes, I would abdicate.

527

528 C: But would all do that? Do you see the point we are making?

529

530 ***: To enlarge on that you wouldn't be talking about making the

531 desired man second in command, make the person acceptable to the

532 people first in command and then eliminate the first in command.

533 Is that what you are saying?

534

535 C: Doesn't your country love to be entertained? It amazes us how

536 you all have a tendency to be infatuated with your entertainers.

537 You are willing to accept all manners of morality both plus and

538 negative in your entertainers. As long as they give you what you

539 want, you consider them good entertainers, even though it may give

540 you indigestion the next day. That is as directly an answer as you

541 will get. Next question.

542

543 ***: Only to ask if the Tri-Lateral Commission so-called is

544 involved in any of this?

545

546 C: What would be interesting to find out is is there something

547 else behind the Tri-Lateral Commission? Do we make our point?

548 Diversion. Keep the guard watching in the obvious direction. Set

549 the bullseye in front of the marksman's gun. Let him shoot for the

550 center but do not tell him that just below center is the real

551 target. Every arm of manipulation can have one or two or three

552 points that serve as a means of directing or distracting attention.

553 That should answer the question. Does it?

554

555 ***: If you are asking me, I still have some confusion.

556

557 C: What is the confusion?

558

559 ***: I don't know of what other organizations might be down there

560 at the bottom unless it would be a Mafia or something like that.

561

562 C: Your organized crime is only a part, a small, small part of the

563 situation. It basically is the scapegoat of a more insidious

564 animal. Here, let us answer the question this way then if you have

565 not understood what we have said. Who is, or what is, or how many

566 are the instruments behind the Tri-Lateral? Are those individuals

567 who are openly a member of that Commission the sole proprietors of

568 that Commission or are they figureheads of other individuals? Or

569 possibly this, are some of them the true head or instigators of

570 such a commission while all the others are simply used as a

571 smokescreen? Or are all the others simply being manipulated? Now,

572 that is the most direct answer to your question.

573

574 ***: Do you have anything further?

575

576 ***: I don't know how to ask it.

577

578 ***: I would like to go back to this business about the election.

579 You have mentioned the introduction of a third or fourth party

580 system might be beneficial. That has been tried and they don't get

581 very far. In the last election we really backed a candidate who

582 bombed very early and it just seems that unless they are part of

583 the two major parties, there is so much power there that they are

584 not going to get off the ground. That is my observation and not my

585 question. And you said that hopefully we would choose between the
586 lesser of two evils. I am not sure how we would do that. You do
587 also say that if we would improve within ourselves we would also
588 improve our insight. Now, supposing that spiritually we did
589 improve to the point where we would be able to see these things and
590 understand them, would we also know at that time what to do about
591 it?

592

593 C: Yes, as far as what avenues are available for you to take a
594 positive action in at that particular time.

595

596 ***: So the only thing to do at present is like you say just clean
597 up your own backyard?

598

599 C: Yes, but in so doing you begin to move in circles that offer
600 opportunities. Now, they may not be tremendous missions or
601 opportunities, but they will be little things. Some of them you
602 would not consider important, but yet they will be. Do you
603 understand?

604

605 ***: I am not sure.

606

607 C: In other words, because you raise your quality or the quality
608 of your own being does not necessarily mean that a tremendous
609 avenue of influence will open up to you. It means that you will
610 have insight into those things so that your choice of direction is
611 better. Also, those avenues regardless of how small or large that
612 they may be as far as their influential value, they will become
613 more obvious to you. Do you understand now?

614

615 ***: Yes.

616

617 C: You will not be able to correct the situation by major attacks.

618 The element of corruptness is too strong or too spread out, let us

619 put it that way. It is much like a spider web. If you are a small

620 individual caught in a tremendous spider web, the only way that you

621 can release yourself from that web is to cut one strand at a time,

622 one small strand at a time, and eventually you will completely

623 dislodge the spider web, but if you run into it headlong you will

624 just entangle yourself all the more. Very well.

625

626 ***: Would you comment on this third or fourth party, the

627 introduction of a third or fourth party?

628

629 C: What is there to ...

630

631 ***: Well, you said that that would be beneficial, and I said that

632 it has been tried and it did not get very far. It seems like a

633 hopeless situation.

634

635 C: It is never hopeless.

636

637 ***: Are you saying to keep plugging along? Try, try again?

638 C: Yes, because the more prominent figures you can establish in an

639 election, now, of course, this is within limits you realize, the

640 less opportunity for wrongful influence. An enemy is always wise

641 enough never to spread itself too thin. It cannot afford to. It

642 must have a central force or line of advance. Do you understand

643 that?

644

645 ***: I am not sure.

646

647 C: In other words, it must have one column of strength. It must
648 always maintain one column of strength. If an enemy is forced to
649 spread its strength out too thinly, then its strength no longer
650 truly exists. Its points of vulnerability increase. Now, do you
651 understand?

652

653 ***: I am not sure if you are alluding to ...

654

655 C: Here, if there is an influence which tries to elect certain
656 individuals for its benefit or profit, if it is forced to deal with
657 too big of a resistance, then its effectiveness is diminished, its
658 power is diminished. Now, do you understand?

659

660 ***: Yes.

661

662 C: Very well. One more question and that will be it.

663

664 ***: Yes, I was wondering, had the other candidate been elected,
665 candidates I should say, would our country be in less danger?

666

667 C: Let us put it this way: At least you would have a better
668 picture of what is in store. Does that answer the question?

669

670 ***: A better picture? You mean we would be able to see through
671 it more than we can this?

672

673 C: Basically, yes, although there would not have been a number of
674 tentative plans, shall we put it.

675

676 ***: Yes, I understand.

677

678 C: Very well.

679

680 ***: What would you like at this time?

681

682 C: As we said before, if you use such information constructively
683 and wisely, it will offer hope for tomorrow. As we said before,
684 things are not to such a point where they cannot be reversed; they
685 can be, they can be reversed; and they can be reversed by godly
686 means, by peaceful means. If you are not happy with the potentials
687 of tomorrow, then you must begin today to change them. We this
688 evening have said things that some have observed, even though we
689 chose to move around the specific issue or the specific point we
690 wanted to make. We do so for two reasons: to entice you to think
691 and to offer a certain measure of protection to this information.
692 We will openly admit that we have laid enough circumstantial
693 evidence that those who choose can see what is being said, yet we
694 have not endangered directly the information. Today, each of you
695 have a measure of freedom, but next week can you be so sure? See
696 what unfolds between now and, shall we say, two or three or four
697 years from now.
698 May those Blessings that we receive be shared with each and
699 every one of you, and may your tomorrow be filled with peace and
700 happiness and joy, and may the Light of the Infinite Father always
701 be within you all. We thank you very much.

702

703 All: Thank you.

Note on the paragraph where The Council used the term "predecessor." This was questioned in a subsequent trance:

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144 ***: Well, what I am really asking is should we leave the word

145 "predecessor" or change it to "successor"?

146

147 C: Well, the problem is, is the underlying concept, the underlying

148 thought, to give the true picture, you would have to leave the word

149 in. To make it simple and clarify it, you would be able to change it.

150

151 ***: I believe we will change it.

152

153 C: Then you must put a note in that place.

154

155 ***: Then I don't believe we will change it. If it is not a

156 mistake, I thought this was one of those instances where Bill's
157 vocabulary got the wrong word.

158

159 C: There are times when we will use words that may not be
160 appropriate, but they are used to convey something deeper, allowing
161 you to combine that with what is the most common word that would be
162 used. In a case such as this, if it would be somewhat confusing or
163 would not be understood, then you would have the right or you do have
164 the right in this case to apply a simpler word with a notation
165 alongside of it that this word was substituted to simply convey the
166 concept or more simply convey the concept. Do you understand?

167

168 ***: Yes.

169

170 C: But in the official records, the word must be kept. The
171 official records can have the change but the change and the
172 explanation must be accompanied.

173

174 ***: It is just a tough one for me. To ask the question what will
175 the predecessor be like? I can understand, what was the
176 predecessor like. But what will he be, how can a guy that goes
177 before, how can be something later?

178

179 C: Now, isn't that an interesting concept. Think about it.

180

181 ***: I have thought about it a lot. But I understand that when you
182 read some words have more meaning than what your conscious mind

183 picks up. I know this can push buttons.

184

185 C: Repeat aloud what you just said.

186

187 ***: What will the predecessor be like?

188

189 C: Yes, repeat it as you repeated it.

190

191 ***: How can you talk about one that came before, what is he going

192 to be like later?

193

194 C: Now, think about that. Your own definition, your own

195 explanation, think about it. Is it possible, now listen, is it

196 possible that an individual who might be referred to as a

197 predecessor in a particular statement on a particular situation,

198 hypothetically speaking, is it possible that that person was

199 destined for the position before the individual who he was outwardly

200 supposed to follow or support? That the person that he was supposed to

201 follow or support was a Johnny-come-lately? A convenient and

202 acceptable puppet? Now, we must admit there are times when words are

203 misspoken, and we advise you to check. If there is something that

204 does not seem proper, check. But in this case, the word was used

205 for a purpose. Now, you have given a beautiful explanation of your

206 understanding of predecessor. We have given you a hypothetical

207 situation. Combine the two.