

Society Today – Part 1

Trance Library File No. 96-56

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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6. PLEASE REQUEST ADDITIONAL FILES BY EMAIL SO THAT WE CAN REPLY QUICKLY.

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.

*Society Today was discussed on 78-07-18, the 48th Trance.
The word “society” was first found on page 820, line 854.*

781 ***: Well, I have one other question. It concerns my son. I know it is
782 a little late. He is 21 years old now and needs much guidance for him.
783 I would still like to know if there is some way I can help him.

784 C: You know the basic problem has to be eliminated before anything
785 else can be done. There are things that the younger generation do
786 that defile not only their physical body, but also their spiritual
787 body, and as far as being able to do anything now, the only thing
788 that one could do now would be to attempt to talk some, shall we say,
789 common sense into the young man, to try and establish some sort of
790 respect for one's self and a goal in life. In order to be able to
791 even begin to accomplish or near accomplish this would mean that
792 there would be certain habits that would have to be eliminated. Do
793 you understand what we are saying?

794

795 ***: Of course.

796

797 C: Until those habits are eliminated there is absolutely nothing
798 other than prayer that can be done.

799

800 ***: Would it be advisable for me to ask him to leave home and get
801 out on his own so that he would assume more responsibility?

802

803 C: You have a situation where it is six of one and a half a dozen of
804 another. There, without building up too much hope, do you understand
805 what we are saying now?

806

807 ***: Yes.

808

809 C: There is a slight chance of, shall we say, a change, but that
810 would come only if pressure and respect could be applied to the

811 situation, to the young man. As the parent, you are rightfully
812 deserving of certain things. Do you understand this?

813

814 ***: Yes.

815

816 C: And it would be wise if certain things were demanded. If they
817 are not given willingly, then they should be demanded. Do you
818 understand that?

819

820 ***: You mean such as paying the rent and . . .

821

822 C: Whatever you would choose to use as a teaching method of
823 responsibility, then set that as a rule and see to it that it is
824 obeyed.

825

826 ***: I see.

827

828 C: There are certain conducts that you have a right to request and
829 demand and those should be established also. Do you understand?

830

831 ***: Yes.

832 C: For an example: in your home if you think it is, shall we say,
833 ill-mannered for a man to sit at a dinner table with his hat on, then
834 you make a house rule that all men sitting at the dinner table may
835 not wear a hat. Do you understand?

836

837 ***: Yes.

838

839 C: The home is yours, you have a right to certain house rules,
840 certain respects, and you should demand those. Do you understand?

841

842 ***: Yes.

843

844 C: It will not be easy, and it will create problems, but the problem
845 stems actually from a lack of real discipline from the very

846 beginning. There was not that firmness, constant firmness, that is
847 necessary with young people today. Saying one thing or setting rules
848 and then allowing, shall we say, half-application or half-acceptance
849 of those rules sets up a certain amount of disrespect in the child.
850 There is a natural desire for a child to be guided. It is, shall we
851 say, an instinct in all children, and this instinct continues not
852 only from the moment of birth but all the way to approximately the
853 mid-twenties. Now this is a natural process of both male and female.
854 The natural instinct is to be guided. Unfortunately, in the society
855 that you live in today, if a child has the first seven years of
856 guidance they are doing well. From there on it is whatever they
857 choose, and the parents are no more than figureheads and not much at
858 that. What you can attempt now is to, shall we say, catch up on what
859 has been missing. Set rules, and insist that they be kept. Now,
860 this will take cooperation of both parents and as long as the young
861 man is under your household, in your household, then those rules
862 should be kept. The only thing that can be done is offer an
863 ultimatum and see that whatever choice is made it is stuck to.

864

865 ***: I see.

866

867 C: The unusual, well, we should not say "unusual," but the odd thing
868 about young people is that they are screaming and crying for guidance
869 but the parents always seem to be the very last to hear it. This is
870 a general rule of the world today, especially in the affluent
871 societies, and it is such a pity because in most cases the parents
872 are truly a very negative aspect on the young. The family in this
873 country today, a country that once was dedicated to God, the Divine
874 Father, and the very root of spirituality, the family, is just about
875 nil. It is a pity. Children today crave guidance. They know that
876 spirituality comes through discipline. The young people simply do
877 not have the discipline. They do not have the father-head and the
878 mother-head figure to guide them. We would say that set rules and
879 regulations and demand that they be kept. That would probably do the
880 most for the situation. Insist that the don'ts do not occur in your

881 household, and insist that the do's do occur in your household, and to
882 sit by and complacently accept those things that you know are not
883 right does not say much for the situation or for yourself. Do you
884 understand?

885

886 ***: Yes, I do.

887

888 C: We would suggest that decisions as far as do's and don'ts should
889 be discussed with the husband and instead of, shall we say,
890 explosions, firm "no's or else" occur. Do you understand?

891

892 ***: Yes.

893

894 C: A firm strong attitude expressed in very quiet ways can be as a
895 shock at times to those who are belligerent or hard-headed. Do you
896 understand?

897

898 ***: Yes.

899

900 C: We cannot guarantee that any of this will help because the
901 situation is much more complicated than what we have just covered,
902 but that would be, shall we say, the most effective thing under the
903 conditions that now exist. The only other alternative is to seek
904 some sort of professional help because there are underlying
905 psychological problems there that, shall we say, feed the fire.

906

907 ***: Yes.

908

909 C: And those should be dealt with if the situation were to be
910 handled in total.

911

912 ***: (phrase inaudible)

913

914 C: These things should have been done much earlier than now and
915 unfortunately they were not taken care of when they should have been.

916 Other than what we have suggested the other alternative is prayer,
917 but along with prayer there is some action needed. You come to a
918 point, as we said before, of six of one and half a dozen of the
919 other, and it is kind of a teeter-totter thing where you either move
920 very drastically or you practically do not move at all and under the
921 conditions just how drastically can you really move? And what will
922 the effects be?

923

924 ***: Well, it seems to me that with a situation like that that the
925 prayer might work better than being drastic.

926

927 C: Yes, that would probably bring the greatest amount of
928 satisfaction, but also, you cannot sit passively by and pray. You
929 must have action, too. Now, to go too far would have its adverse
930 effects also as far as actions. The situation really has no
931 solution that would be acceptable other than a severe drastic
932 occurrence such as professional help, forced or otherwise. Then,
933 even at that, there would be no guarantee.

934

935 ***: That makes me feel like I have failed as a mother.

936

937 C: In that department you and the husband could have done a better
938 job, but that should not stop what can be made out of the situation.
939 Do you understand?

940

941 ***: Yes.

942

943 C: Sometimes, (***) , being too busy with trivia has an expensive
944 price tag on it and that goes not only for you but for the husband.
945 Everything has a price tag on it, and in the material existence when
946 we become involved in the movement of the material we at times lose
947 track of where the priorities should be. At times the lesson is
948 quite expensive but take it as that. Turn, shall we say, a trial, a
949 tribulation, a failure into an awareness that can be reversed so that
950 the end result would be constructive. Does that make sense to you?

951

952 ***: That might make sense but you have made it sound like it's
953 hopeless.

954

955 C: No, it is not hopeless. There just is not that much that you can
956 do. There is not much that you should expect to accomplish now. The
957 situation needs professional help. There are psychological aspects
958 involved that we cannot, shall we say, be specific about. There are
959 some things that even though you as a mother may feel you have the
960 right to know, it is best not to know. The young man needs help, not
961 just with the problem that you are aware of, but there are other
962 factors underneath. What is the sign?

963

964 ***: Gemini.

965

966 C: Take that as a key.

967

968 ***: Well, that is the sign of the twins.

969

970 C: Think, (***).

971

972 ***: Well, they're very restless, always on the go.

973

974 C: Possibly two faces? Two beings?

975

976 ***: Yes.

977

978 C: One above, one below.

979 ***: Well, I really don't know that much about Gemini.

980

981 C: It is not important to know anything about the sign and what they
982 say the sign means. We only brought that out to indicate . . .

983

984 ***: Split personality?

985

986 C: Not in the normal sense; emotional problems, but not in the sense
987 of split personality. Shall we put it this way? There are hidden
988 desires there. Think about it. The, shall we say, friends of the
989 young man have not helped the situation at all.

990

991 ***: They are all in the same boat.

992

993 C: Yes, but we are talking in other ways. Shall we say, that your
994 son was "done in" in a number of ways by his friends. Is there
995 anything else?

996

997 ***: No, not at this time.

998

999 C: We truly wish we could give you something more positive, some
1000 course of action that would be more definite, but because of the
1001 situation and what it involves and what we have said about such
1002 things in the past, there is only one channel open to the boy, and it
1003 is all negative, and there is not much that can be done until that
1004 channel is rearranged or, shall we say, wiped out, and this would
1005 necessitate a change in habits. There is not much influence that you
1006 can bring on him nor the husband other than possibly trying to teach
1007 him now in his condition some respect and responsibility.

1008

1009 ***: He has a sister. He does listen to her.

1010

1011 C: Do you want us to go into that situation?

1012

1013 ***: Only as far as things I could ask her to try.

1014

1015 C: She will not correct him.

1016

1017 ***: All right.

1018

1019 C: The best that she would do would listen, and there is much more
1020 needed than that. In fact, the silence is an acceptance and a

1021 verification or an okay, shall we say. We could not in all
1022 seriousness and concern for the young man suggest that you do that.

1023

1024 ***: No, I just, I didn't mean that as an alternative. I just with
1025 everything else that would be a little added emphasis.

1026 C: There is much there, too, that you are not aware of.

1027

1028 ***: (phrase inaudible)

1029

1030 C: The mind must be rechanneled and in that, for that to occur then
1031 would necessitate the giving up of certain habits. What really it
1032 would boil down to would be a complete change of the personality, a
1033 complete reconstruction of the young man we talked about.

1034

1035 ***: Well, I'll, I'll try. I'm just going to see if I can get him
1036 an appointment with the doctor, and if I have to drag him in there.
1037 The thing is finding the right doctor. I just don't trust very many
1038 of them.

1039

1040 C: Well, possibly a key to judging the proper doctor would be one
1041 that does not agree with permissiveness, regardless.

1042

1043 ***: All right. Thank you.

1044

1045 C: We wish we could help more.

1046

1047 ***: I appreciate what you've told me.

1048

1049 C: Remember, there are some situations that reach a point where they
1050 become negative and are static, and that is the situation you have
1051 now, and there is nothing that can be done outside of taking a direct
1052 action or feeling around on the other side. Do you understand? That
1053 is the type of situation you have. There either has to be a direct
1054 forceful action or just a feeling around and hoping and praying.

1055 Very well.

*Society Today was discussed on 80-12-07, the 85th Trance.
The word “society” was first found on page 1376, line 950.*

896 ***: Would you please give some suggestions as to how parents can
897 convince their children that the use of marijuana is dangerous and
898 wrong?

899

900 C: Education is the first step. If there is a family unit that is
901 strong, if there is a joy received in the family unit, if the
902 children are felt as though they are productive to the family unit
903 and they contribute and work as a unit, you will find very little
904 problem in the line of drugs. Any time that there are drugs to be
905 taken by any member of the family, it should be explained to all
906 the members of the family why those drugs are taken, and those
907 drugs should only be prescribed drugs. Unfortunately, with the
908 American family as it is today it is no longer a family in its
909 truest sense; it is a group of people living together. Some have
910 the nuisance of putting up with those who are, shall we say,
911 underage and tolerating their existence. Now this is what most
912 families are like. When the family is a true family and there is
913 an activity as a family, again, natural education will come to the
914 child, natural understanding. If a problem arises then the first
915 step that the parents must take is to examine the family situation
916 to see if there has been any example of lighthearted drug taking.
917 There are some parents who eat medication as though it were part of
918 the family meal. There are some members of the family who drink
919 excessively as though it were water. These are all bad examples,
920 bad examples. If there are any situations like that in the family,
921 those things must be corrected first, then you can approach the
922 child and explain that these things are not to be. If the child
923 persists in being disobedient and if the child insists on
924 participating in such things, then our recommended cure is a bend
925 over the lap and bruise the bottom good and proper, black and blue,

926 and if at all possible, a blister or two. If this is done and then
927 the depriving of all the "things that are necessary in life," if
928 these are taken away from and if the child is given additional
929 chores and if the child is deprived of quiet time, and if the child
930 is reprimanded to an isolated area, you will find quite a change in
931 the child, but the attitude must be constant. You as parents have
932 the responsibility of teaching right and wrong to your children and
933 that means teaching them in the only means that they understand, if
934 necessary. Those parents who refuse to bruise the bottom are only
935 asking for problems, so it is quite necessary to be very stern with
936 children, very, very stern. Does that answer the question?

937

938 ***: Yes, thank you.

939

940 C: You see, children are placed in the care of parents for one
941 thing and one thing only and that is to learn discipline, to learn
942 control, to learn a set of values that are godly. Now, that soul
943 has agreed to accept you as parents, whoever you may be, knowing
944 full well that you are given the right to reprimand that child to
945 whatever degree is necessary to maintain absolute control over that
946 child until that child has reached the time in its life when it
947 shows maturity, not an age, not an age, but maturity. Once the
948 child has reached maturity, then your responsibilities lie in an
949 advisory capacity to the most extent or to the greater degree.
950 There are conditions where that would not be so. In your society
951 today there is no real development of spiritual concepts in
952 children today. Mommy and daddy are, oh, too afraid to punish the
953 child. You have been given the guardianship of that child by
954 permission of that child at a soul level and the parents MUST
955 fulfill that obligation. To give you an example that is meant only
956 as an example and not literally, or as a way of making a point and
957 not as a literal action, do you understand? If it is necessary to
958 break the child's leg or legs to prevent them from walking into a
959 situation that would be spiritually corrupting, it would be better
960 to break the legs. If that does not accomplish the situation, it

961 would be better to remove the legs altogether. Now, we do not mean
962 that literally. Do you understand?

963

964 ***: Yes, but how far can you go before it is considered child
965 abuse?

966

967 C: Oh, that is a question. Whenever a child is reprimanded on a
968 physical basis or on a physical level you should maintain your
969 presence of mind. If you lose your temper and go off half wild you
970 definitely will hurt the child unnecessarily and nothing will be
971 accomplished other than the child experiencing your uncontrolled
972 wrath. Now, if disciplinary actions are presented to a child if it
973 calls for the physical, shall we say, point-making, then it should
974 be done not in a fit of anger but with a cool mind or a cool
975 head. Let the child experience pain. It is not going to kill that
976 child, but in so doing if you are to bruise the bottom, make sure
977 it is on the fleshy part and not at the spinal column, the end of
978 the spinal column. Caution. You are not going to abuse your child
979 if you think a little. Another good corrective tool after the
980 bottom has been warmed, put the child in a corner, facing that
981 corner, without any means of entertainment. Let the child stay
982 there for a day without a meal or two. You will find that child
983 will be less bothersome to you and more respectful and far more
984 grateful when it matures. You must demand from children, you must
985 demand from children. Now this may seem harsh; and, as we sense,
986 many of you have not expected such answers; but they are given with
987 this in mind, you have the responsibility of setting the stage for
988 that soul's spiritual development in his life or her life; and, as
989 we said, some souls come in with very little discipline, and it is
990 part of your learning process to dole out necessary punishment
991 without, shall we say, going overboard and becoming brutal.
992 Children and the rearing of children, the tending of children, can
993 be a very touchy situation to some people because they may not like
994 to hear what is required of them as parents. Far too many parents
995 let the little darlings go. Children should be taught manners,

996 should be taught respect, and at all times should parents know
997 exactly where their children are, and in your society today a child
998 does not reach the age of maturity until he or she is much, much
999 into the, shall we say, late 20's. Because of the selfishness
1000 permitted in your society today parents have extended their
1001 responsibilities. Take a look at your young people and how they
1002 act, how they conduct themselves. Is that any way a mature
1003 individual would conduct themselves? No, no. Sad, sad situation.
1004 They should have never gotten rid of, shall we say, the woodshed.
1005 The best path to spirituality was a trip out to the woodshed every
1006 other day whether it is needed or not. It is best the child
1007 receives its bruises under the love and tender care of the parents
1008 than under the hateful and spiteful vengefulness of the world. So,
1009 as we said, a trip to the woodshed is a lot more loving than the
1010 hate of the world, a bullet in the head or despair and suicide or
1011 drugs. Does that answer your question?

*Society Today was discussed on 80-12-07, the 85th Trance.
The word “society” was first found on page 1378, line 1056.*

1045 ***: (***) had kind of asked what could be done to teach the
1046 children, the people that are taking marijuana or whatever how we
1047 could educate them about the harmful effects, especially like
1048 myself, how could I relate to the people maybe my age or something
1049 and warn them of the harmful effects?

1050

1051 C: It almost has to start really with children. Once a child has
1052 reached your age, now we are not saying that you are a child. Do
1053 you understand? But once a child has reached your age and if they
1054 are set on destroying themselves in such a manner, it is very hard
1055 to get them to understand. The simplest thing, or the simplest way
1056 in today's society is to simply inform them that it does cause a
1057 certain amount of damage to the brain cells and it does cause a
1058 certain amount of aging to the physical body so that the use of
1059 such drugs whether they be the soft or the hard or the acid or
1060 what-have-you will only make a person lose their beauty. This
1061 would probably have as much effect as anything on the youth of
1062 today, not because they have received any spiritual enticement but
1063 simply because they are so motivated in the physical that if they
1064 were to feel as though they would lose their beauty, they may
1065 decide that that is much more important than having their mind
1066 twisted around or whatever. Does that answer your question?

1067

1068 ***: Yes, thank you.

1069

1070 C: You see, with the youth of today, they have no sense of value,
1071 they have no sense of value and it is extremely hard to, shall we
1072 say, hit a soft spot that they can touch in with or that can touch
1073 them, that can affect them. It is very hard, it is very hard.

*Society Today was discussed on 81-03-20, the 90th Trance.
The word “society” was first found on page 1460, line 421.*

399 ***: Are the additives in food harmful to people? And, if so, are
400 the processors morally responsible for the damage done?

401

402 C: Yes, the processors would be responsible for the situation, but
403 you must carry that a step further. Your own responsibility in
404 accepting such foods is your acknowledgement. The fact that you
405 will purchase such food is an acknowledgement to the producer that
406 it is all right with you. Does that answer your question?

407

408 ***: Yes, but possibly maybe there are a few things that are kept
409 from being listed on the package. Many things that have the
410 scientific names for it but the person would never know what it
411 really was. Maybe they've run tests on the product but ...

412

413 C: Here, your packaged foods, let us look at it, shall we say, a
414 little deeper. Your packaged foods are with you because that is
415 what you want. It is the selfishness of an individual, the
416 laziness of an individual, that would instigate that individual to
417 purchase foods that were not whole. Your world is so busy enjoying
418 itself that it does not have the proper amount of time to take care
419 of its food needs. It is so busy feeling good and fulfilling
420 itself that it cannot waste the time to prepare a loving meal that
421 is clean and wholesome, and if this is what society wants, if this
422 is what man wants, to be sure, there is always a greedy element
423 that will give him what he wants and even more than he wants. Do
424 you understand?

425

426 ***: Yes.

427

428 C: We said that the moral responsibility lies on the manufacturer

429 or the producer of such things, yes, it does; but you share then in
430 that moral responsibility when you purchase such products, because
431 it is your acknowledgement of their deeds. Does that answer your
432 question?

433

434 ***: Are there any harmful effects in treating food with radiation
435 to increase the shelf life that we should be made aware of?

436

437 C: "Shelf life." How does that apply? What does that indicate?
438 "Shelf life"?

439

440 ***: That is the ...

441

442 C: No, no, no, no, no. We are talking. We are giving you something to
443 think about. Why must a product have a shelf life? Certainly if
444 you bake some bread, you put it on a shelf to be sold, how much
445 life must it have before it nourishes a body? Certainly, not more
446 than a day or two, maybe three at the very most. Do you follow
447 what we are saying now?

448

449 ***: Yes.

450

451 C: Whether you use radiation or whether you use chemicals or
452 whether you use synthetic products, when you begin to speak of
453 shelf life, you are beginning to speak of greed, profit, efficiency
454 in the name of responsibility, poor nourishment in the name of
455 profit. When you begin to speak of shelf life, you are beginning
456 to speak of another god: the replacement of The God for the god of
457 profit. When you speak of shelf life, you are speaking of giving
458 me more time so I can do the things that I want to do and forget
459 about my responsibilities to others. Do you understand what we are
460 saying now?

461

462 ***: Yes.

463

464 C: In your world today, it really would not be possible to go back
465 twenty, thirty, forty, fifty years, but nature has provided shelf
466 life sufficiently enough for man even in his world today. Does
467 that answer your question?

468

469 ***: Yes.

470

471 ***: Has anyone ever asked about the microwave oven? I would like
472 to ask what effects the microwave oven has on foods?

473

474 C: Well, be more specific. What effects it has on food? We
475 could describe how it cooks the food.

476

477 ***: Well, harmful effects to the individual that uses the
478 microwave to prepare their meals.

479

480 C: Are you asking whether the food prepared in a microwave has
481 some, shall we say, contamination that may be harmful to the
482 physical container when eaten?

483

484 ***: Yes.

485

486 C: No. Now, we said it does not produce contamination that is
487 harmful to the physical container in the food. Do you understand?

488

489 ***: Yes.

490

491 ***: Another part of that same question about microwaves is it
492 harmful to the operator standing around microwaves while it is
493 working? Can you be harmed by rays that get out ...

494

495 C: If it is not sufficiently protected, depending on you as an
496 individual, it can be harmful, but no more harmful than, shall we
497 say, a gas stove turned on with the pilot shut off. Each has its
498 own dangers, that with caution, with care, with respect to the

499 apparatus, should bring no harm to you. Do you understand?

500

501 ***: Yes, I do, thank you.

502

503 C: Now we are not endorsing microwaves.

504

505 (Laughter)

506

507 C: No, no. You must take into consideration, you must take into
508 consideration what someone may think if they were to read this
509 material, that we are expounding on the virtues of microwave
510 cooking, and we are not. It is simply a device that man has
511 created that can be used for his benefit and bringing him closer to
512 his God or can be used in his destruction or his separation from
513 God.

514

515 ***: In what way could it be used in his separation from God?

516

517 C: Suppose an individual who is responsible for watching over a
518 unit as it is being built, and he fails deliberately in fulfilling
519 his position that may, shall we say, be a safety factor for the
520 eventual purchaser. If he deliberately does not fulfill his
521 obligations, his responsibility, and harm then comes to another
522 individual because of his lack of responsibility, this could be a
523 factor that would separate him from his God. The attitude of not
524 caring, the awareness that his job may be vital to someone else's
525 safety, the not caring.

*Society Today was discussed on 81-03-20, the 90th Trance.
The word “society” was first found on page 1464, line 626.*

625 ***: Is the proposed Equal Rights Amendment and the women's
626 liberation movement detrimental to our society?

627

628 C: Why must men legislate your divine right? And, if that divine
629 right has been taken away from you, do you truly think that your
630 legislation can give it back to you?

631

632 ***: No.

633

634 C: You, as a human being, have God-given rights, not man-given
635 rights, and woe to that man who attempts to take away your
636 God-given rights. Let him pass all the legislation he chooses; he
637 can give you nothing. These women now who seek their position in
638 the world, let them seek whatever position they wish, give them the
639 same rights as any other human being, but let them fulfill their
640 first position first, and that is that of a woman of God, then a
641 mother of a family.

642

643 ***: Could you repeat that please?

644

645 C: First a woman of God and then a mother of a family. Now, we
646 are not saying that all women must get married, but if a woman
647 chooses to get married, her first responsibility is to her family.

648 Her first position in life is that of a wife and a mother. After
649 that, what time she has, what abilities she has, she is able to use
650 as she sees fit.

651

652 ***: Are you saying then that it wouldn't be harmful for a mother
653 to work, say, fulltime as long as she is tending to the needs of
654 her family?

655

656 C: In such a situation there has to be a mutual agreement between
657 the husband and the wife. It is not right for the husband to
658 expect the wife to do all things, for she has a need of rest and
659 she has a need of fulfillment, even if it calls for activities
660 outside of the home. So, what we are saying is that if a woman
661 chooses to have other activities, she must do it with the agreement
662 of the husband, and if the husband agrees then, he must learn to
663 give and not expect the wife to do all. Do you understand?

664

665 ***: Yes, I do. Thank you.

666

667 C: There are times when the man must be the head of the family;
668 there are times when that must be. There are times when the mother
669 or the wife must hold her proper position. What of the other times?
670 Well, at that time then they may give and take as they should.
671 Do you understand?

672

673 ***: Yes. Thank you.

674

675 C: The husband that only does what, shall we say, a husband is
676 expected to do as a man is neither man nor husband. A man and a
677 husband is one who can see what is needed for all and for their
678 betterment. If he is called upon by the situation to be
679 understanding, to be gentle, to be loving, to be giving, then he
680 must be all those. If the situation calls upon him to be firm,
681 then he must also be firm. If the situation calls upon him to
682 possibly do some tasks that are normally assigned to the female,
683 then he must forget such foolishness and perform those tasks,
684 because a family is a unit that must share in all things. There
685 must be a give, and there must be a take. Are there any other
686 questions concerning that?

687

688 ***: No.

689

690 ***: No one has any other questions.

691

692 C: There are certain areas in a family where the husband must be
693 the head of the household and the wife must assume her position
694 alongside, but there are other situations which, shall we say,
695 normally far surpasses the types of situation where there must be a
696 chain of rule, if we may put it that way. In those other
697 situations then, the husband and the wife must learn to be
698 more considerate of the other's needs, and not so worried about the
699 formalities or the role-playing that some feel is so important, for
700 if marriage is a sharing totally of each other, that goes across
701 the board of life and one's experiences. Very well.

*Society Today was discussed on 81-05-28, the 93rd Trance.
The word “society” was first found on page 1497, line 612.*

562 ***: Bill had a question -- What is the responsibility of a
563 company when they manufacture or design a product that is designed
564 with a profit and not safety in mind?

565

566 C: You would have to be more specific.

567

568 ***: Take for example, maybe an automobile, where possibly a
569 company is designing the automobile so that instead of using
570 certain safety factors that they know about, but they don't use
571 those so that it would bring a greater profit. What would be the
572 responsibility of that company?

573

574 C: Complete responsibility; total responsibility.

575

576 ***: Does that also go for instances when a company might have in
577 good faith put out a product that they found out later had an
578 unsafe aspect to it and then hesitated to correct it because they
579 would have considered that an admission of guilt on their part for
580 the use in the legal system?

581

582 C: If the intentions were good or honorable, then what transpired
583 up to the time that they found out that the product was not good or
584 not safe, and if then they took action to correct the situation or
585 the product, then the moral responsibility would have been taken
586 care of. Does that answer your question?

587

588 ***: Yes, but they would still be responsible if they
589 hesitated to correct the problem?

590 C: If they hesitated to correct the problem, then they would
591 become guilty of neglect. They would become responsible for all harm

592 or damages brought about. You see, all have a responsibility just
593 as each of you have a moral responsibility to yourself and to all
594 those you come in contact with. Your companies, your businesses,
595 have the same responsibility that you as individuals have. Those
596 companies, those concerns, those organizations, that shun their
597 responsibilities are as guilty as if it were an individual,
598 regardless of how big they may be, how much their product may be
599 distributed, the quantity of it, they are fully responsible. When
600 a company produces an item that is unsafe, it is their
601 responsibility to make it safe. If it was produced unsafe without
602 them knowing it, then the responsibility for the harm is not as
603 great since it was not done deliberately, but that must be
604 corrected immediately or they bear the full burden of the
605 responsibility.

606

607 ***: What about an individual who had worked for such a company,
608 say somebody working on the assembly line. He may be aware that a
609 car wasn't being put together properly, yet if he were to speak out
610 he might lose his job. What would be his responsibility?

611

612 C: Because of the way your society is set up, each individual has
613 his limits, unfortunately. If one finds one in such a situation,
614 the best that the individual can do is call it to the attention of
615 his supervisor. From there on then it becomes the responsibility
616 of that supervisor to make an effort to correct the situation.

617 Man, the common man, let us put it this way, as a whole, now again
618 listen: the common man, as a whole, will be just and will be fair,
619 if given the chance or given the choice or given the situation.

620 When you begin to deal with organizations or companies whose prime
621 interest is profit, then that common man in his effort to maintain
622 himself and under the influence of that organization or that
623 company or, shall we say, under the control of that organization or
624 company loses much of what he can do or, shall we say, loses the
625 opportunity of what he can do. He becomes subject out of just
626 need, now listen, out of just need; so that in such a situation

627 then it is not the common man that bears the responsibility
628 providing he is doing his job properly, but it becomes the
629 responsibility of those over him. When you deal with companies or
630 organizations, they assume by nature of their structure and their
631 action or by the nature of their existence, they assume the
632 responsibility; and what they do not assume and fulfill does not
633 necessarily pass on to those lower down the chain of command. Do
634 you understand?

635

636 ***: Yes, I do.

637

638 ***: If you are involved in a situation, say, like a job where
639 there are many things that you find intolerable and individuals,
640 perhaps bosses, that you can not get along with on a professional
641 level or personal level, is it better to try to stay there or to
642 stay there and try to improve or to extract yourself from that
643 situation?

644

645 C: That depends on how much you personally can tolerate, how much
646 you can take. Is it their fault or is it a personal thing with
647 you? Do you have just reason for being, shall we say, unhappy
648 there? You see, these are the things you must take into
649 consideration. There are some situations that some find themselves
650 in that are truly intolerable and not of their own making; but then
651 at the same time it may be such with that individual that the
652 individual cannot extract himself from the situation, thus the
653 individual must endure that hardship or that injustice. If you
654 find yourself in such a situation and can take yourself out of it,
655 if you choose, then you should.

*Society Today was discussed on 81-09-26, the 100th Trance.
The word “society” was first found on page 1532, line 171.*

164 ***: Speaking of left hemispheres and right hemispheres, I would
165 like to know is there any significance to left-handedness or
166 right-handedness, because I understand a left-handed person would
167 have a dominant right brain and perhaps vice versa. Can we draw
168 any conclusions at all from handedness of a person?

169

170 C: Not truly. You are speaking more now of pure mechanics of the
171 physical container, although according to your society even today
172 as in the past, those who are more, shall we say, dextrous with the
173 left hand have always been looked down upon. When you talk in
174 spiritual terms, this should be expected of the material
175 manifestation because the material manifestation exists not because
176 of spirituality but because of the lack of it, consequently, it
177 attempts to cast shadows across that which is of a higher quality.
178 It attempts to bring a darkness over that which gives light, so
179 naturally society whether it is present or in the past would frown
180 upon that which represents a greater degree of spirituality or
181 light. Do you understand?

182

183 ***: Yes.

184

185 C: At the same time those who are left-handed, this should not be
186 assumed by anyone that they are of a higher spiritual quality.
187 There is no natural reason actually why a person cannot be of both
188 hands. Now that is speaking naturally or of the material. In
189 reference to the spiritual aspects, there would be much to explain
190 concerning why the majority of people or souls or material
191 manifestations or containers would be right-handed. If you look
192 into your history, right-handed has always been good, left-handed
193 has always been looked down upon. Now, one should ask themselves,

194 if they are thinking clearly, why should man assume that because a
195 soul or a physical container prefers to use one hand over the other,
196 why should one hand assume a negative aspect? Do you begin to see
197 what we are saying?
198
199 ***: Yes.

*Society Today was discussed on 81-10-17, the 101st Trance.
The word “society” was first found on page 1564 line 806.*

784 ***: Should we continue? (***)? All right, we will go to our
785 list of questions. (***) had a question about rock music. He was
786 asking if there was another explanation of rock music's harmful
787 effects that would be more tangible or more understandable to those
788 who did not know about chakras or who would not understand your
789 explanation about chakras?
790
791 C: A more simplified explanation or one that would probably be
792 more acceptable in a general sense: the constant beat of that sort
793 of music and also its volume begins to develop what may be referred
794 to lightly, again, may be referred to lightly as a hypnotic state,
795 and in the repetition of some of the words of your music, it
796 instills in the minds of the young people suggestions that are
797 fairly natural to their state. This only allows them to be less
798 inhibited, to become more of a participant in their bizarre
799 lifestyles. So in that sense in an outward sense then you can see
800 how the negativity is released. It puts these souls, their minds,
801 into a state of receptibility to the lyrics of the words, and
802 this can be very dangerous, and it is very dangerous, and it has
803 proven itself very dangerous. Look at the morality of your young
804 people today. They glorify in the most gross aspects of human
805 nature. It would be better if children were born deaf in your
806 society today, and please do not allow us to be accused of child
807 abuse by saying that, but it would be one more element that the
808 children would not have to deal with or would not be tempted
809 through, and that is the sense in which we made the remark. Do you
810 all understand?
811
812 All: Yes.

*Society Today was discussed on 81-10-17, the 101st Trance.
The word “society” was first found on page 1568, line 1040.*

1035 ***: Is capital punishment immoral and is it a deterrent against
1036 crime?

1037

1038 C: Well, look at your statistics and then the question about
1039 whether it is a deterrent against crime will be well answered. Is
1040 it moral? You must obey the laws of your society, and you are
1041 responsible for the laws of your society. God's Law is that you
1042 are not to take a life, but according to your society, you say it
1043 is rightful to take a life. So where are you? It seems to us that
1044 you are in the middle of it. Doesn't it?

1045

1046 ***: Yes.

1047

1048 C: You see, you have an obligation to fulfill the law of the land,
1049 but if the law is corrupt and it is not made in the image of God's
1050 Law, then it must be done away with, but it must be done away with
1051 through the normal channels of activities. Violence is not the way
1052 of the Lord. If you had a perfect society, a God-fearing, and we
1053 do not mean fear of God, but a God-fearing society, you would have
1054 no need for such laws. Since you have a society that is lacking in
1055 God, since you have a society that does not fear the absence of
1056 God, and that is what we mean by a God-fearing society, the absence
1057 of God, then your only recourse is to handle the situation the best
1058 that you can; and you choose then as a society to take lives which
1059 is contrary to God's Law which is a condemning aspect of your whole
1060 society. Does that answer your question?

1061

1062 ***: Yes.

1063

1064 C: You see, you all, hear this well and hear this truly well, you

1065 all are responsible for your society. If it is not God-loving,
1066 God-respectful, then your obligation is to make it so, either
1067 through your personal everyday efforts or any efforts beyond that.

1068

1069 ***: But many of the states had abolished the death penalty, and
1070 now people are crying out for it again, and my question is on an
1071 individual basis, if you were called upon to serve on a jury where
1072 you knew that the death penalty might possibly be called and later
1073 enforced, and you say that you do not believe in capital
1074 punishment, and are you within your God-given moral limits?

1075

1076 C: Well, you are quoting things that can be, how shall we put it,
1077 each area that passes laws interprets their laws differently. If
1078 you are to stand in judgment of such a situation, you would have to
1079 put yourself in a very prayerful state that you hear the truth and
1080 that you make the proper observations; and then you would have to
1081 live within the laws that you are all responsible for, and you would
1082 have to conduct yourself within those laws. Any law that is on
1083 your land that is not godly must be changed, but until it is
1084 changed you are subject to that law because you are responsible for
1085 it; so you have put a noose around your own neck, and you scream
1086 when the trap door is sprung; well, do not scream at the trap door,
1087 take the noose off your neck, and change your laws to more godly
1088 laws. Does that answer your question?

1089

1090 ***: Then we could fight against this death penalty being
1091 reinstated?

1092

1093 C: You have to do more than just fight against a death penalty.
1094 You have to fight against the evil, the hate, the injustices of
1095 your world. (***), do not pick such a silly trivial thing. Go to
1096 the cause and then you will not have to worry about changing such
1097 laws. You cannot eliminate something that is cancerous on the
1098 surface by scraping the surface away; you have to get deep down
1099 inside where the roots are. You are in a dilemma, all of you; you

1100 are in a dilemma. You will be damned if you do, and you will be
1101 damned if you don't; and we do not mean that in the sense of
1102 damning the soul. Do you understand?

1103

1104 ***: Yes.

1105

1106 C: It is simply a figure of speech. Some action must be taken,
1107 whether you eliminate the death penalty or you go deeper. The only
1108 problem with the elimination of the most obvious is that generally
1109 it is nothing more than a pacifier, and so only allows the door to
1110 open wider for even greater injustices. It is the superficial balm
1111 of healing put on, because the real sickness takes too much effort
1112 to get under control and cure. You cannot cure a sickness by getting
1113 rid of the symptoms. Does that answer your question, (***)?

*Society Today was discussed on 82-06-19, the 105th Trance.
The word “society” was first found on page 1654, line 503.*

424 ***: Most Christian churches don't believe in reincarnation at
425 all. Why is this?
426
427 C: We have basically been asked this question before, and it is
428 quite simple when you have an overview of the entire history of the
429 soul's evolvement. Some time ago in some related material or
430 information, we said that the soul is as much a part of habit as is
431 the physical container. The physical container is an avenue of the
432 soul and its expression that is in some cases quite pleasing and
433 quite satisfying because it allows the soul to indulge itself.
434 With the process of reincarnation it has become quite appealing to
435 many, many, many souls. You know, you are not forced to move or
436 grow spiritually. Once you pass over to this side you will not find
437 someone here pointing your nose in a specific direction. It is the
438 growth of your own soul that motivates you. Certainly there are
439 those of us who will be more than happy to help you in whatever way
440 YOU will allow us to help, but you will not find someone saying
441 that this is a "no-no" or that is a "no-no." It is your own
442 spiritual growth and your willingness to accept the communion and a
443 relationship with the heavenly realms. Reincarnation in the
444 Christian concept has moved out of the focal point although it was
445 part of early Christian belief. Now this can be documented
446 historically if you choose to do the work involved. It was moved
447 from its focal point to give the soul in its physical manifestation
448 a greater, how shall we put it, desire to work the best it can or
449 to take advantages of the opportunities to the best of its ability
450 to perform as well as it could in a particular lifetime so that it
451 would not be necessary to reincarnate. An official spiritual end,
452 now listen to this, an official spiritual end came to the cycle of
453 reincarnation with the dawning of the Christian era. Now that is

454 official. That does not mean by any means that reincarnation is
455 over with, but at the dawning of the Christian era in this part of
456 man's history was the signaling to the souls or entities in all of
457 creation that now the Bridge is complete. Put forth your best
458 foot. Put forth your best effort, and there is no need then for
459 reincarnation. You will in those experiences and expressions in
460 this lifetime by putting forth all that you have, you will then
461 meet yourself, and that is what is necessary. This does not mean
462 that you will have to suffer or do without. It simply means that
463 you will be given the opportunity to do the best you can with
464 whatever debt you may have incurred. Does that answer your
465 question sufficiently?

466

467 ***: Yes. Thank you.

468

469 ***: Okay. Does anyone else have a question? Okay, then we go
470 to...

471

472 C: One follow-up statement that one may consider as an
473 afterthought. If the Christian era would focus on reincarnation,
474 then it would be self-defeating. Think about that. According to
475 the Christian concept, salvation comes in this lifetime. According
476 to the spiritual evolvment and spiritual state of creation that
477 exists now it is that you can eliminate the karmic debt in one
478 particular lifetime simply by putting forth a sincere desire. Now
479 pay attention. We did not say you must succeed. We said something
480 far more important. You must put forth the desire. Very well.

481

482 ***: Those individuals who are aware of this Bridge and the fact
483 that all they have to do is put forth the desire and still do not,
484 does it get harder for them the second time around to find the
485 ability to put forth the desire, if they come back again, if they
486 have come back again in this life or this period, the Christian
487 period? Or is it still as easy as the first time they're here in
488 the Grace Period?

489

490 C: The more you avoid meeting a situation the harder it becomes
491 but that does not exist because of the Christian era now. Does
492 that answer your question?

493

494 ***: Yes. Thank you.

495

496 C: The only thing that we can say that may shed additional light
497 on that is that with the conditions of creation now or the world,
498 life has become far more complicated, far more involved. The world
499 has become much smaller than it used to be. Now we are not
500 speaking in size but we are speaking in a pictorial sense or
501 symbolic sense in that you can move from one part of the earth to
502 another part in a relatively short period of time. Because of this
503 then the complexity of your society and its functioning, its
504 activity, makes it somewhat harder. Do you understand?

505

506 ***: It makes it harder to put forth the desire or it makes it
507 harder to try your best?

508

509 C: It makes it harder to try your best or put forth the desire.
510 It also adds far greater possibilities to a soul as far as
511 accepting more indebtedness. Do you understand?

512

513 ***: I don't quite understand the last part.

514

515 C: The permissiveness of the world today.

516

517 ***: Yes.

518

519 C: You see?

520

521 ***: Yes. The permissiveness wasn't there in the past so the
522 temptation to slip wasn't there.

523

524 C: You may use those terms if you choose.

525

526 ***: Would there be a better way or a clearer way to say it so it
527 would be easier to understand for everybody?

528

529 C: We feel that you have sufficiently stated it. The more
530 permissive the society becomes, the less the soul is encouraged to
531 practice discipline. Today your society thinks nothing of taking
532 from your neighbor that which does not belong to him. In time to
533 come it may become even worse so those souls who must find a need
534 to reincarnate will have that attitude ingrained in them to a
535 greater degree and more than likely there will be less of an
536 attitude that what belongs to your neighbor does not belong to you
537 and you have no right to take without permission. Do you
538 understand?

539

540 ***: Yes.

541

542 C: Even though your social structure, your society may become
543 permissive, even though it may change its rules of conduct, the
544 spiritual rules of conduct never change. You may pass all the laws
545 that you choose. You may allow your society to indulge itself to
546 the nth degree, but that does not change the Divine rule. It just
547 simply makes it harder for you to see. That is all. So what your
548 society is doing now and what it will do in the future is blind
549 itself even more, even more.

*Society Today was discussed on 83-06-20, the 115th Trance.
The word “society” was first found on page 1890, line 769.*

686 ***: Yes. In connection with that or the idea brings this up, it
687 seems to be a little bit of a shift in subject matter. In
688 Tolstoy's book WAR AND PEACE, he talks about there not really being
689 leaders but only persons who jump out front and in a sense
690 crystallize the views of the populace as a whole. Carrying that a
691 little further then, and this is an old saw, "We get the government
692 that we deserve."

693

694 C: How true, how true.

695

696 ***: The idea being that if we are dissatisfied with what seems to
697 be the action of our leaders, we better start changing ourselves.

698

699 C: Yes, as much as you can, there are some other factors that
700 one must take into consideration. The everpresent element of
701 deceit.

702

703 ***: The everpresent element of what?

704

705 C: Of deceit. You know, there are times that you as an individual
706 can be fooled. You are not always given the full picture and until
707 the time comes that you have a full picture of a situation, then
708 you cannot make a proper decision or choice. Your decisions or
709 choices can only be based on what you can observe and observe from
710 what is given to you or what you are allowed to observe. Do you
711 follow what we are saying?

712

713 ***: I see what you have said. I am trying to fit it in with what
714 we started out on.

715

716 C: Here, think of it this way. If you have a corrupt government,
717 you have it because you have chosen to have it, but were you given
718 the full picture of that government so that you would have made
719 that choice had the full picture been given to you? Do you follow
720 us?

721

722 ***: Yes.

723

724 C: Now, why has this situation come to pass? Because going back
725 in the very beginning activities were not so sincere or that
726 sincere to prevent the cloak of deception from creeping in. So,
727 although you can truly say that you have what you want or you have
728 what you have created, it has only come about through a very long
729 process of evolution or evolvment in that system. There has been
730 a general decline in, how shall we put it, true information allowed
731 you and others. Do you follow what we are saying?

732

733 ***: Yes. That is one of the problems.

734 C: The way the situation is now, you can only hope to be able to
735 discern through the smokescreen the truth. The higher one places
736 principles within themselves and acts on those principles, the
737 greater the change can be had, the better the change. Do you
738 understand?

739

740 ***: Yes.

741

742 C: Each of you as individuals placing higher principles within
743 yourselves and conducting yourselves according to those principles
744 can do much to effect the positive change in this state of
745 existence, even though you may feel that one little person or one
746 little individual cannot do much of anything. This is what you
747 have been conditioned to accept.

748

749 ***: As a general statement, would you say that the paternalistic
750 government or the welfare state, that even though there may be some

751 compassion instigated, it is nonetheless harmful to those who seem
752 to be helped because they have some lessons to learn in providing
753 for themselves? Now, this does not rule out true charity, it rules
754 out welfare as a state-enforced situation.

755

756 C: There will always be those entities that will need, truly need,
757 help. Do you understand?

758

759 ***: Right.

760

761 C: By all means, they should be helped without limitation, but
762 those individuals who simply do not want to do for themselves
763 should be given situations where they can do for themselves and
764 leave the charity to those who justly deserve it. Do you
765 understand?

766

767 ***: Yes, I do.

768

769 C: As a society, as a community of souls, each of you have the
770 responsibility for fulfilling the needs of others, but that does
771 not mean that you are to help those individuals who are too lazy
772 to help themselves. You are to help others to the point that they
773 are capable of taking care of themselves.

774

775 ***: It seems to me that charity though has to be pretty much on
776 an individual or voluntary basis in order for a person to make
777 those decisions, that is to decide who needs and who does not. In
778 the case of government welfare they develop a constituency of
779 persons who become dependent on it, and it seems to simply extend
780 the situation, so that year after year instead of things getting
781 better, they get worse?

782

783 C: That is what we are talking about. Help those who truly need
784 help.

785 ***: Can't that best be done on an individual basis, not through

786 state action?

787

788 C: Well, anytime government gets involved, you can rest assured
789 that it is for one reason and one reason only, to take away what is
790 yours, not to do for you. Our opinion of government is this: it
791 is a hand that holds you in bondage. Do you understand?

792

793 ***: Three cheers.

794

795 C: People need laws. They need a structure, but the structure and
796 the laws should be made by men who are interested in seeing the
797 Divine Principles re-established, so that all may live in full
798 bounty. Very well.

*Society Today was discussed on 83-06-20, the 115th Trance.
The word “society” was first found on page 1894, line 966.*

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.

*Society Today was discussed on 84-06-08, the 123rd Trance.
The word “society” was first found on page 1997, line 105.*

94 ***: All right. My first question will set the foundation. What
95 would be the most ideal way for mankind, if he must have
96 governments, to establish a government to best protect man's basic
97 rights and enhance his spiritual awareness?
98
99 C: If mankind could re-establish an absolute love or a spiritual
100 love for one another the answer would be extremely simple, but as
101 the condition of the world is today, the answer becomes, how shall
102 we put it, somewhat more complex. The perfect government would be
103 a reflection of the domains of the heavens or God's rule, and
104 basically you would recognize it more or less as a monarchy, but in
105 today's society such a rule or government would not be acceptable,
106 although if you were to seriously look at your governments, at your
107 societies today, you would see that they are basically that. Oh,
108 you may have it divided and named differently, but you basically
109 have a monarchy.
110 The ideal government for mankind would be a government that
111 truly represents the will of the people, but the will of the people
112 must be a more godly will, a more universal will. It must be a
113 will that concerns itself with each other. The perfect government
114 would be a government wherein the countries that it exists in
115 realize that it belongs to its Creator and that they are using that
116 land or that country only on a temporary basis; they are using it
117 to express a greater love for their Creator and for each other.
118 Once a government establishes this as their prime goal, the
119 service of each other or those within the country that they are to
120 serve, then all rules or laws would fall into place naturally.
121 Those who serve as the heads of these countries or governments have
122 an obligation or responsibility to those of that country. Their
123 objective should be to see to it that all are serviced equally,

124 that all are given the opportunities that they wish, that none go
125 for want, that life is respected, that the family unit is first
126 considered. That would basically be a government that would
127 provide the greatest opportunity for spiritual growth, but those
128 who are chosen as the representatives or the instruments in
129 protecting these rights must be of such a character that they would
130 not abuse their position. They would serve freely. They would
131 give of their time for the betterment of mankind and not for their
132 own ego or self-serving desires. They would attempt to cooperate
133 with other governments and respect other governments. Hopefully,
134 those governments in return would exercise the same respect and
135 desires and conditions. The people must make their will known, and
136 those who have chosen to serve as the leaders or administrators of
137 the masses must do the will of the people. If the country or
138 government is based on the principles of Divine Will and those are
139 kept constantly in the forefront of all activities or actions, very
140 little government would truly be needed, for each individual then
141 would understand his place, his activity, his part in the total
142 picture. There would be a respect for life, and there would be a
143 respect for one another and for personal property. Does that
144 answer your question sufficiently?

145

146 ***: Yes.

147

148 C: Very well.

149

150 ***: Is there any place or way that is anywhere close to that?

151 When you describe the ideal public official, I can't even imagine

152 where you would find such a person or persons.

153

154 C: In the present condition of your world now, neither do we, but

155 we have stated the ideal. That can be achieved, if the people wish

156 it.

157

158 ***: From your statement, I can understand that the ideal

159 government is really going to be as good as the people who are
160 running it and the masses. The question that I had is: Does the
161 actual political organization matter? In other words, how the
162 government is set up? How the leaders are chosen, etc., does that
163 organization affect how good a government it is or not?

164

165 C: There are weaknesses in all formal structures or modes of
166 operations. Do you understand?

167

168 ***: Yes.

169

170 C: If there is a constant vigilance kept, then such weaknesses or
171 problems can be eliminated before there is a serious situation that
172 exists, but one form of government does not necessarily prove
173 to be better than another form. If the purpose of the governments
174 are as administrators or organizers or coordinators for the masses,
175 regardless of what form it would take, it would be beneficial
176 providing, providing the weaknesses be kept in check.

177

178 ***: Many of our questions are directed to those things that we
179 perceive as weaknesses.

180

181 C: You must remember weaknesses are those things that are against
182 God's Will or the Principles that God has set forth.

183

184 ***: I don't think I was looking at them that way.

185

186 C: Man has lost sight of the true Provider. That was his initial
187 stumbling block. He began to think that things belonged to him, to
188 man. Nothing is owned by anyone. It belongs solely to God. It is
189 on loan to you to use as a means or a tool for your growth and the
190 greater glories of your Creator, but man's selfishness, his greed,
191 corrupts the use of what he has. Very well.

192

193 ***: Thank you.

194

195 ***: Is it possible to ever have a Utopian society as envisioned
196 by Sir Thomas More where everyone would live in harmony and have a
197 voice in the government or would it always end up being a society
198 run by a few select people such as Orwell warned about in Animal
199 Farm where a few select strong leaders take over and run things
200 according to their own will?

201

202 C: There could be a true Utopian society regardless of the
203 governmental structure or the way it, shall we say, is incorporated
204 to administer the rights of the individuals, but this depends on the
205 awareness of the individuals, their awareness of the spiritual
206 things or spiritual laws that they must govern themselves by.
207 Leaders that become corrupt only become corrupt because those that
208 they lead allow it to. In the present state of mankind a great
209 deal of change must be brought about by each of you at a personal
210 level. When that is achieved, then this change that you make within
211 yourself will begin to spread out to others and it becomes as a
212 chain reaction, and when you have Divine Principles as your
213 guideline, you begin to see people in a clearer light.
214 Consequently, you can make better decisions as to who will lead you
215 or represent you. Does that answer the question?

216

217 ***: Yes.