

Government Morality – Part 3
The Growing Awareness of the Common Man
Trance Library File No. 91-32

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.
3. TAKE NOTES IF YOU WISH, BUT FOR ACHIEVING THE GREATEST POTENTIAL TAKE CARE THAT THE NOTES ACCURATELY REFLECT THE INFORMATION IN ITS ORIGINAL CONTEXT.
4. WHEN FINISHED WITH THE LIBRARY FILE, PLEASE NOTIFY SOL BY EMAIL.
5. NO FURTHER LIBRARY FILES WILL BE FORWARDED UNTIL PREVIOUSLY LOANED FILES HAVE BEEN REMOVED.
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.

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

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

4

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

6

7 C: Yes, we are ready.

8

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

11

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

14

15 ***: Thank you. It is 8:29 now. Would a time limit of 10:00 be
16 acceptable?

17

18 C: Yes, for the time being.

19

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

22

23 C: We can only say that it would be our desire to show you a
24 picture that is much brighter than what it is, but unfortunately, if
25 an untrue picture were painted what stimulus would you have in
26 correcting the situation that now exists amongst you all in all

27 countries? As long as the condition can be changed, we will speak
28 of it. It is up to the people of the world to see to it that what
29 it has created for its future does not necessarily have to be.
30 Nothing is predestined. No individual is predestined. Each event
31 in man's future and in his history could have been changed, if he
32 had foreseen early enough. Your future can still be changed.
33 When we spoke to you of what you are and what you can expect
34 to experience once you leave your material bodies, we could speak
35 to you of pleasant things, beautiful things, because no matter how
36 corrupt you may have created your existence in the hereafter, it
37 will be changed to the proper outlook. Now we do not use the word
38 "corrupt" in a negative form. We use it in the sense of varying
39 from what actually is.
40 Your physical existence takes more determination, more
41 activity now. Those who are of right mind see the brightness that
42 tomorrow holds by seeing what lays before them today. If there is
43 a ravine that must be crossed and the bridge is in poor repair, if
44 you were to cross it on the morrow, it would necessitate repairing
45 it today; and that is the way your future is. If you are to exist
46 in tomorrow, you must create that state of existence today, the
47 foundation for that existence today. Your abilities as individuals, as
48 individual entities, go far beyond your imaginations. The power that
49 lies within each of you to create a whole new world tomorrow is seldom
50 ever tapped or used. Working through the natural means of your
51 world, you can rid yourself of all that is not harmonious and
52 leads to a happy state of existence, but it depends on the
53 individuals to see to it that the world responds to the wishes of
54 those individuals who occupy the world. Your greatest step to a
55 more positive future is taking a better look at yourself as an
56 individual, an entity that is unique, an entity that cannot be
57 replaced, an entity that has a specific purpose, an entity who adds

58 themselves to the sum total of the whole. Very well.

59

60 ***: Thank you.

61

62 ***: Since we live in what we call a democracy where we elect our
63 leaders, what criteria should we use when we are deciding for whom
64 to vote?

65

66 C: Do you have that much choice? Aren't most of your leaders all
67 cut from the same cloth?

68

69 ***: I guess I am trying to ask if there is the lesser of two
70 evils and we heard that term from you. How can we ...

71

72 C: As the state of the world is today, your choices are nothing
73 more than the lesser of two evils, but that can be corrected and
74 quite quickly, if your demands are made on those who run your
75 political systems. If you demand a higher quality individual, if
76 you demand that favorites are not played, if you rid your
77 government of the influence of business, you will have a far better
78 quality individual running as your representative. The only
79 influence the government should respond to is the needs of the
80 people. All of society, and we use that in a very broad sense,
81 should respond to the needs of the people. The earth that you live
82 on, the heavens above, respond to the needs of each of you. When
83 your governments respond equally, then you will have no need to
84 worry about war, you will have no need for weapons, but it must
85 start someplace, and the best place for it to start is with you.
86 When we speak of government today, the way the world is, it is hard
87 to isolate it from the influences of business. If you can force
88 business to keep out of politics, your world will be much happier

89 and more peaceful and far more prosperous. Does that answer your
90 question?

91 ***: It does. I just, I accept it, but it would be nice if there
92 were some easier way. I know, we keep going back to cleaning up
93 your own backyard and perfect within yourself, improve within
94 yourself, and I guess I just did not want to hear that again, but I
95 think that is what you are saying.

96

97 C: We will repeat an old saying: The squeaky wheel gets the
98 grease. And if there are enough squeaky wheels, something has to
99 be done. Your future and the future of the world lies in each of
100 you as individuals, and when enough individuals start complaining
101 and demanding, then things will change. One of the problems that
102 hinders your country is that you have been infected with blindness
103 and deliberately so, a very dangerous disease. You have been fed
104 all matters of stimulus to keep your attention directed in areas
105 that are of no importance or in areas that are less important.
106 Some people in your country want to feed the world which is a godly
107 concept, an admirable concept, but is it not a bit hypocritical
108 when you look around your own streets and see many starving with no
109 place to sleep? The first cry that arises is that they do not want
110 to do for themselves. Is that really the truth? Or have
111 conditions become so vile that those who do wish to work for
112 themselves or do for themselves have been demoralized to the point
113 where they are no longer functional. Who is responsible for this?
114 Indirectly, each of you because you have allowed yourselves to be
115 blinded. You have allowed your attentions to be diverted to
116 entertainment, self-seeking interests. Most of you have an
117 interest in raising your consciousness. That can never be done if
118 all that you can see is what satisfies you.

119 Raising your consciousness is only another term for becoming

120 aware of your own spiritual potentials, but just the fact of
121 becoming aware of that does you nothing. You must put them into
122 activities; you must look at yourself and realize that you are a
123 valuable, important instrument in the future of mankind, regardless
124 of how high your status may be in life or how low. Each of you are
125 unique. Each of you have a position to fill, and if you do not
126 fulfill it, no one else can. Your ability as individuals to
127 influence man's future is beyond your comprehension. The way you
128 conduct yourselves within your own immediate family, the way you
129 conduct yourselves amongst each other, your friends, makes a
130 definite imprint on the now, the present, and that is the
131 foundation for tomorrow. How many of you speak of a God? How many
132 of you speak of a higher force? Sometimes man would be much better
133 off if he had no vocabulary. Sometimes man would be much better
134 off if he would communicate with his mind to one another, because
135 the truth then would not be clouded by the citadels of his
136 intellectual words. Sometime ago we spoke on the intellectual
137 citadels created in the minds of men: pure death, sheer death,
138 immediate death. Let the heart sing out, and the truth will be
139 told. Learn to love yourself; learn to respect yourself; learn to
140 bring yourself up to your highest potential. You say, what can you
141 do as an individual? You can infect another individual with love,
142 with desire, and in turn that person can infect someone else and
143 you have a snowball effect, and once that effect starts, there is
144 no stopping it. You have been deliberately ployed with the
145 pleasures that the world can offer you. This does not mean that we
146 say you should turn away from all pleasures; they are there to
147 experience, to enjoy, to have; but there should be a portion of
148 your activities when you set those pleasures aside momentarily and
149 concentrate on things that are not satisfying to self but
150 satisfying to the whole. If you do not take precautions today to

151 protect what you have, tomorrow you may not have it. Have you ever
152 stopped to think why would you want to feed the world when you have
153 not taken care of your own? If the heart is true, then it
154 would first want to take care of its own, so there would be more to
155 take care of the rest. Now, again, those who work from the heart,
156 those whose intentions are pure and honest who truly want to help
157 and feed those who have nothing, they are not part or they are not
158 responsible for the deceit. They have only been misdirected.
159 Hopefully, in time, they will see the undertow. Very well.

160

161 ***: The democratic principle is that those who are ruled choose
162 the rulers. This would seem to be a sound principle. A study of
163 history, however, tends to indicate that democracies are relatively
164 short-lived in comparison to other forms of government. Does this
165 indicate a basic flaw in the democratic form of government?

166

167 C: Only in the sense that the people become too laxed in their
168 choices. As situations are now, it probably, we will put it that
169 way, it would appear to most people to offer the most productive
170 atmosphere for individuals and which it does. Unfortunately, it
171 also offers avenues of illusion. The more pleasure, the more
172 distraction, the greater the opportunity to lose the control. Now,
173 does that mean that we are saying that pleasure, relaxation, should
174 be eliminated? No. It could be increased tenfold, but you must
175 remember that your sole state of existence is not for the
176 satisfaction of your pleasures or leisure time. You must take a
177 portion of that time and dedicate it to the preservation of that
178 opportunity, and that means keeping an eye on your government.
179 There is no need for your government to watch you, but there
180 certainly is a need for you to watch your government. You must,
181 you must demand higher quality individuals running in your

182 offices. They must represent your wishes, not the wishes of
183 outsiders, and your world, and we are talking about your country,
184 is in the condition it is because too many of you spent too much
185 time in the pursuit of self-fulfilling pleasures. You allowed
186 yourselves to be misguided, but that can all be changed. It is
187 much quicker to get yourself into a puddle of mud, then it is to
188 get yourself out of it. The whole situation can be reversed. It
189 will just take a little longer time.

190 Let us give you an example. If someone were to approach you
191 concerning your employment and they were to say to you, "We are
192 ordering so many pieces of your product and when no one is looking
193 why not put in an extra one? I will make it good with you later
194 on." And you do that, and that individual makes it good with you
195 later on. Can you expect anything else from your government? That
196 is exactly what has happened.

197 You have allowed yourself to be distracted from the business
198 at hand. Look how complacent the people in your country are.
199 Look at the thievery that has been disclosed, and where is the
200 outcry? Where are the demands for restitution? Who cares? Who
201 cares? Too much complacency. Complacency can undermine anything
202 and will undermine everything. When you read of a situation where
203 your tax dollars have been abused or they have been stolen, how
204 many of you do anything about it?

205 There are many ways to show your government you want them
206 to respond to you, and those people who wish to hold that power,
207 that prestige, that ego-feeding seat, will not respond unless you
208 demand. As soon as you show them that their positions of power are
209 in jeopardy, they will begin to move in the direction that they
210 should. But again, as we have said in the past, violence has no
211 place in a situation like that. When one resorts to violence, they
212 simply lower themselves to the same position as those who are doing

213 wrong.

214 In your country you still have the freedom to change what you
215 are not happy with. It may be harder today than it was ten years
216 ago, but it is still possible. The benefits that your form of
217 government can offer you have in them also the seeds of your own
218 enslavement and those are basically the attitude of not caring, the
219 attitude that you are interested too much in your own little world.

220 Apathy is a terrible disease; complacency is its twin. One feeds the
221 other; one sustains the other. So in actuality the flaw is not in the
222 system but in the people who begin to benefit from the system.

223 Does that answer the question?

224

225 ***: Yes, that answers it very well.

226

227 C: Systems are only as good as the people who make them up. They
228 can be as productive as the people wish them to be. That is why we
229 said in the beginning we cannot condone or condemn one form of
230 government over another, because ultimately all governments sustain
231 their existence from the people, and regardless of how powerful a
232 government may be, it is only as powerful as the people allow it to
233 be and wish it to be. A government will only stand as long as the
234 people desire it to stand. How strong would your government be if
235 you took all the officials that represent your government, you were
236 to place them in one spot, and all the rest of the people in the
237 country were to leave and go to some other country? How powerful
238 would that government be? Who would those rulers rule? What
239 authority would they have? And over whom would their authority be?
240 They would probably end up fighting amongst themselves in trying to
241 outwit the other ones to see who was king of the mountain. So,
242 when you speak of governments, let it be understood that ultimately
243 you are speaking of the people who support them. How many

244 governments would have an army or military force if all the
245 soldiers were to lay their guns down and say, "That's it. No
246 more."? As we said to you before, it is not the people of a
247 country that demand wars. The common people, the heart of the
248 country, the average man, is not the one that cries war. And as we
249 have said before, how many wars would you have if everyone refused
250 to fight? Very well.

251

252 ***: In a related line, it has often occurred to me, especially in
253 our country in the last twenty years that we have got the men
254 fighting with the women, we have the minorities fighting with the
255 majorities, we have union fighting with labor, we have gay rights
256 and straight rights. There are all sorts of camps. I thought that
257 some of these ideas were planted to keep the populace fighting with
258 each other so that they do not see the real object ...

259

260 C: Absolutely correct, absolutely correct. You see what is going
261 on is not just the undermining of your country, but the undermining
262 of all of the world, of all the governments, and the quickest way
263 to undermine a country and a government is to undermine the
264 people. Distract them with all sorts of troubles, and then give
265 them breathers with all sorts of pleasures, you see. Hit them with
266 the extremes, and they become confused. All this hate, this
267 fighting, does not just happen. Much of it is instigated to keep
268 the people from uniting. There is a move in the world. There is
269 an unsettling in the world that is striking individuals from
270 inside. There is an unsettling displeasure they cannot put
271 their finger on. Some have everything that they could ever want
272 and yet there is a sense of unfulfillment, a lacking, and when this
273 feeling solidifies in individuals an army will emerge that will
274 have great power. Your world today is actually being divided right

275 down the center. Those who are feeling that stirring, that
276 unsettlingness, that urge, when that solidifies, they are going to
277 see the world in an entirely different way, and they are going to
278 raise up in a peaceful manner and make one of the greatest efforts
279 ever in the history of mankind to bring a settling peace to the
280 world. There are those who have sensed this movement, and in order
281 to keep this army from solidifying, to cause more dissension,
282 distraction, and confusion, these little disagreements are being
283 deliberately put into activity. Let us all hope that this army
284 solidifies faster than what it is at the present time.

285 So, you say what can you do? That is why we have said time
286 and time again, do the little things because there are others who
287 feel the same way, there are others who have already started to do
288 the little things. You are not insignificant individuals; you are
289 very powerful individuals. Once the soul is allowed to stir in
290 your physical body, in your conscious mind, and in your intellect,
291 there is much that you can do. Do not be afraid of the
292 responsibility. Do not be afraid of the responsibility. In all
293 these little confusions, these dissensions that you have going on
294 now, there is always a right in each situation. As long as you
295 adhere to what is right and respectful to the other person, you
296 have no fear. Do not allow your feelings to be so strong that they
297 are corrupted into a hate. Do not become judgmental. Each person
298 in your world today must carry a stigmatism. Each of you in this
299 room carries a stigmatism, but does that give anyone else the right
300 to condemn you for that stigmatism? Wouldn't it be a greater
301 demonstration of your godly powers within to look over that
302 stigmatism or to see through it or not to see it and to look at you
303 as an equal creation, a magical person, an individual with great
304 power and potential?
305 Do you want a yardstick for the degree of consciousness you

306 have, the degree of spirituality you have? Here is one. When it
307 is necessary to look beyond the faults of other individuals, how
308 well can you do it? How completely can you do it? When you can
309 look beyond the individual into their soul and realize that they
310 are equal to you and every bit as good as you are, then you are on
311 the first step to spirituality or higher consciousness. The
312 kindergarten class that you must achieve first or pass through
313 first is the respect in yourself and the realization that you
314 must first love yourself enough to know that you deserve respect
315 from yourself. Now, again, we are not talking about the
316 egotistical love that some have for themselves but the genuine
317 love, the inner knowing that you are you and uniquely so. Very
318 well.

319

320 ***: Thank you.

321

322 ***: When you are talking about looking past individual's flaws
323 and not seeing them, when I love somebody it is very easy to
324 overlook their flaws. When I less than love somebody, they are
325 just glowing all the time. My big problem is, how do you make that
326 big step? How do you either feel that love for those that you
327 really don't feel it for? Or how do you quit looking at the flaws?
328 That little thing confuses me. I personally have a problem with it.

329

330 C: The love that you speak of would be more likened to what we
331 would call "like." There are two attitudes that man has towards
332 man or entities have towards entities, that is, liking and
333 loving. Liking in your terms would be the actual attitude of
334 liking a person to the actual deeply in love with a person
335 and all the variations that are between those two points. We
336 would say that is liking; that is based on the emotions. Love, as

337 we use it, is that inner feeling, that inner awareness, that
338 recognizes the next person as equally human, and this is based on
339 the spirit or the soul and the mind of the individual. Does that
340 answer your question?

341 ***: Yes, thank you.

342

343 C: So, how do you deal with the emotions? Well, as we have said
344 before, you do not have to like everybody, but you do have to love
345 everybody. It is very simply stated, as a means of understanding
346 clearly, there are many people that individuals do not like, but
347 what if that particular individual was in a situation where they
348 needed help, would you turn your back on them or would you say,
349 "Just this once I will help that dirty rat."? Now, you find that
350 funny, but it is not funny. It is humorous but not funny.
351 Actually, if you were to look at it in its truest sense, it is
352 beautiful, it is beautiful, it is spiritual, because it is a
353 demonstration of the soul's quality or the spirit's quality or the
354 entity's quality. It is a demonstration of a higher consciousness,
355 a higher awareness. Chances are a person who would be able to
356 expand themselves to that point, even though the individual may
357 have said, "Just this once," will find themselves repeating that
358 statement again if the time called for or the need called for. You
359 are not expected to like everyone, that is impossible. You are
360 first human, and you must deal with your humanness. You must deal
361 with situations to the best of your ability and that is determined
362 by so many things, the circumstances that you find yourself in now,
363 the accumulation of attitudes and concepts from the moment of your
364 birth and whatever else may be carried over as an influence, but if
365 you can exercise that inner strength to say, "Just one more time or
366 just once I will help that dirty rat out," you have achieved a
367 great deal. Remember, the spiritual rules do not require you to

368 like everybody, but the spiritual law requires you to love

369 everybody. Does that answer the question?

370

371 ***: Yes, thank you very much.

372

373 C: Just remember, there is much allowed for human weaknesses or

374 your humanity. As long as a person constantly progresses, even

375 though the progression may be minute, it still is a good sign, it

376 still is a healthy condition, it still is a demonstration of a

377 higher state of awareness, a greater degree of spirituality. Very

378 well.

379

380 ***: Yes, you spoke of an army being formed. Could you tell us a

381 little more of this and where this is being formed?

382

383 C: Well, we do not mean literally an army. We are talking about

384 those individuals all over the world today who are beginning to

385 look at the world through a different point of view, the potential

386 that lies within the earth itself to keep men happy and what a few

387 individuals are using with that potential to keep only a few happy.

388 There is an awareness growing amongst all nations and all people of

389 the world, that is the army we are referring to. It is not

390 literally an army per se. Does that answer the question?

391

392 ***: Yes, thank you.

393

394 C: There is a force growing, an emotion growing within many

395 people. It will touch everyone, every entity, sooner or later.

396 Some will cling to it; others will dispel it with nonsense. Those

397 who cling to it will evolve into benefactors of future mankind, so

398 there is not technically or literally an army being built up.

399

400 ***: Thank you.

401

402 ***: In our world today there are dozens and dozens of separate
403 nations each claiming sovereignty. This leads to conflicts and
404 wars and much duplication of efforts. Some feel that one
405 governmental system controlling the entire world would eliminate
406 much of the strife and military waste in the world with more effort
407 being directed to the peace and well-being of the citizens. Others
408 say that this one-world government would lead to total domination
409 of the weak by a few strong and lead to a world-wide tyranny. Is
410 the idea of a world-wide government worth pursuing?

411

412 C: No. Absolutely not. There is no need. Once a world-wide
413 government is established, you will have world slavery, nothing
414 more. Now, if these individual countries would forget about
415 challenging one another and tend to their own business, to their own
416 people, you would not have wasted energy, you would not have
417 duplication of unnecessary research and the waste involved, whether
418 it be for peace or for war. If each nation or each country would
419 tend to its own business and if each member of that nation or
420 country would insist that that country work for its betterment, you
421 would not need a world government. But as we have indicated before,
422 until you bring your government to a higher state of consciousness,
423 you will be heading in that direction. The irony of it is that the
424 one-world government that may surface will not be controlled by any
425 government you know now, but will ultimately be controlled by
426 business, and those international conglomerates now that are as
427 sharks in a tank, many of them will be eaten by their own, so those
428 who are not obvious now will eventually rise to be the rulers.
429 Now, let us give you a picture of these shark. Say you were

430 to have a perfect environment, you have sharks of all sizes. Every
431 once in a while maybe a small one will take a nip out of a big one,
432 and as soon as that blood spills out into the water then a frenzy
433 develops and all the other sharks go after the one that is
434 bleeding, and then all is quiet. And so as time passes, a big
435 shark nips at a smaller one, and then there is a frenzy and they
436 all go at that one. It is not just the big that devour the small.
437 It is not just the big that devour the small because some of those
438 that are small only appear to be small because you have not seen
439 the whole of them, and so this little game of who eats who first
440 continues until the tank that was once filled with, say, a hundred
441 shark is only filled with a half a dozen or so. What happens then?
442 Will it continue so that there are only two left? And if that be
443 the case then, will those two eventually fight for supremacy so
444 that there is only one left? And if that be the case then, will
445 the one be severely injured enough so that it will eventually bleed
446 to death? So that it, in essence, has consumed all of the other
447 feeders so that they have become a part of it but in its
448 destruction of others it ultimately brought the destruction of
449 itself, and so although it felt it survived or would survive,
450 through its own greed ultimately brought its own death.
451 Take a look at your world today. Look at it as it truly is.
452 Look how each of you are being manipulated today by your
453 government, by your employers, by other countries, and individuals
454 in other countries can say the same thing so it is not unique to
455 any of you. There is a hate campaign going on over there, a hate
456 campaign going on over here, a hate campaign going on up there,
457 over there, on the other side, here, there. Distract. Create a
458 smokescreen. Do not let anyone's attention focus on one thing too
459 long, they may see what is really going on, and that cannot be
460 allowed. Destroy their knowledge of right and wrong. Feed them

461 the garbage of the world. If they refuse to eat, keep throwing it
462 at them, keep presenting it to them, eventually it will be so
463 commonplace that they will automatically eat it. Point out someone
464 to hate over there, someone to hate over here. Keep telling them
465 how terrible they are, and eventually they will hate. Keep giving
466 them the music that constantly beats, beats, beats, beats, so that
467 it causes almost a hypnotic state, and then feed them all the
468 garbage you would like them to be and in that semi-hypnotic state
469 it will become a part of them because they will constantly go after
470 it more and more and more, and then you can make them anything you
471 want. You can make them accept anything you want. Tell them to
472 beat their children and then tell them not to. Tell them to let
473 their children have freedom and then tell them no, it is no
474 good. Who knows what to do? Let one religious man say this, and
475 let another religious man say that. Who are they going to believe?
476 But do not ever give them time to stop and think, because if they
477 stop and think, then they will begin to see through the fog. Oh, no,
478 no, no, no, they do not want you to see through the fog, and yet
479 that spark of godliness in each of you will surface whether you
480 like it or not sooner or later and will give you pangs of
481 uneasiness. Let us all hope that you grab hold of that pang of
482 uneasiness. Very well.

483

484 ***: Thank you. Should one government interfere with another
485 government? For example, are there circumstances, like the
486 Holocaust during World War II, under which one government would be
487 justified in interfering with another?

488 C: There are some situations where governments create conditions
489 where it is necessary, but if you go back to what we said
490 originally, if each government would tend to its own business and
491 if each member of that country would demand only the highest from its

492 representatives, you would not have a war, you would not have what
493 you call a Holocaust. Yet you object to a war, you object to
494 the Holocaust, but it is all in vain, it is all verbiage, because
495 right now you have a number of Holocausts going on and your
496 blindness does not allow you to see them. So, what are we to say?
497 Has the whole world become hypocritical? You ask such a question.
498 What can we say to it? What would any of you say to it? Should we
499 say, "Yes, go to war, kill."? No, no, we cannot say go to war; we
500 cannot say kill. The solution to a situation like that is the
501 same solution that we give you for tomorrow, for a better world
502 tomorrow, and that is make your governments respond to you, and in
503 order to do that you must keep two things separated from your
504 governments and that is business and religion. If you allow either
505 one to creep in to any government, it will corrupt the government,
506 it will corrupt the government. A business or a religion can
507 consolidate itself into one figure or one entity or one individual
508 and that individual can find another individual in the government
509 who would be willing to exchange favors. Once that happens, you
510 have a cancer inflicting the body. So, guard against a
511 relationship that is too close between religion and business and
512 government. Does that answer the question?

513

514 ***: Yes, thank you.

515

516 C: Look at your own history. Sometimes it amazes us that you
517 people just do not learn from your own history. Some of the worst
518 wars in man's early history were inflicted on innocent people in
519 the name of religion, in the name of God. Those wars were no more
520 fought for God than a tree is a human being. Yet they are recorded
521 in your books as great wars in the name of God. Let us ask you
522 this: What god? Certainly not the God that we know, not the God

523 of love, not the God of all Creation, not that Divine Power, that
524 Infinite Father that feeds each and every one of us. No, the god
525 that those wars were fought in the name of is the god of man's ego
526 and desire for power, egomaniacs allowed to rise up and control the
527 sane. The insane governing the sane. The immoral governing the
528 moral. Does that answer the question?

529

530 ***: Yes. Essentially there would be no circumstances or there
531 could be no such thing as a just war?

532

533 C: No. Now, that is if everything is perfect. There are
534 situations and there have been in the history of mankind where
535 countries were utilized and put into positions where it appeared as
536 though there were no other choices, but even in those situations with
537 strong enough leadership those wars could have been avoided, even
538 at a late date. Very well. One thing you must also keep in mind
539 when it comes to wars, none of you really know what constitutes a
540 war or what brings it about. You are only told to go out and kill
541 in the name of your country. Keep that in mind. You do not really
542 know what starts a war. Very well.

543

544 ***: Thank you. Is it wrong for our country to withhold something
545 from another country in an effort to force that country to deal
546 with us in a fair and just manner?

547

548 C: Again, basically the answer is the same as the one before.
549 There are some conditions where the condition necessitates that
550 because it was allowed to go to the point that it has gone to. It
551 is never truly right to inflict your desires on another country,
552 but there are situations where in some countries the people are
553 abused and treated less than animals. Man comes to a point where

554 he must decide in all moral consciousness, do we step in or do we
555 keep our distance? There is a point that one must reach where they
556 must question man's inhumanity to man. You cannot allow that to
557 exist. If conditions were not corrected before such inhumanities
558 were allowed to evolve, then there becomes a moral responsibility
559 that must be assumed. Now, that sounds contradictory to what we
560 have said before. Wars for war's sake, no. To influence another
561 government or try to apply pressure to another government
562 because of its inhumanities to its people, then you have a moral
563 obligation to help in some way, but we cannot say what avenue that
564 one must take, nor can we condemn a war, nor can we condone a war.
565 Does that make any sense?

566

567 ***: I think so, if I understand what you are saying, that if
568 situations become so bad, there were probably positive peaceful
569 steps that could have been taken earlier, but if they weren't, then
570 it may almost put ourselves in the choice of the lesser of two
571 evils?

572

573 C: Yes. You see, your world condition is a constant game of
574 chess, and if you have allowed yourself to be trapped into a
575 position where you must answer the moral responsibilities of a
576 situation where it is a question of man's inhumanity to man, then
577 you have no other alternative. But it is better, let us put it
578 this way, if there must be a war, if people were foolish enough, if
579 governments were foolish enough to allow a situation to come about,
580 or that they should find themselves trapped into such a situation, it
581 is better to save a nation than to see it destroyed. Now, we are
582 not talking about a nation in the sense of government. We are
583 talking about a nation in the sense of a people.

584

585 ***: That argument is frequently used for justifying a war but ...

586 C: Yes, but in how many situations is that actually a fact? If

587 someone were to tell you that there was a terrible slaughter of a

588 whole nation of people and millions of them were being destroyed,

589 unless you yourself made a one on one headcount, you could not

590 truly say that is fact, now could you?

591

592 ***: No.

593

594 C: There are many nations in the past and in the present who have

595 cried out, "atrocities, atrocities," when they were not nearly as

596 bad as they would have you believe, when they themselves ridded their

597 own nation of the infirm, the old, and the poor through such

598 situations. Do you see the moral decay that exists in your world?

599

600 ***: It seems like one of the clearest cases recently, in Cambodia

601 there were mass killings but very little was done to try to stop

602 that.

603

604 C: If it were up to the people, as we said before, if it were up

605 to the people of the world, you would not have such things exist,

606 but it is the governments of your world that create such horrendous

607 conditions. The common man does not want to kill his brother or

608 his neighbor or someone that he has never met or set eyes on before.

609 It is the greed, greed, greed of those in charge. You have madmen in

610 the world who rise to leadership. They are mad with the thirst of

611 power, they are mad with this thirst of power, and your only means

612 of correction is to bring to power people who appreciate the

613 humanity of others, who respect themselves and then can respect

614 others. A simple solution? Grant you, it would take time, but it

615 is not impossible. There is not a segment of your society today

616 that has not been tainted in one way or another, that has not
617 influenced the world situation to where it is at today, and why?
618 Because those people who were free, who were once free, and who
619 feel that they are free, have allowed their powers to be taken away
620 from them, have allowed their attention to be drawn to superficial
621 things. They did not take the time to enjoy the pleasures that
622 life has to offer them and still maintain a small portion of time
623 to see what was going on around them. They indulged themselves.
624 Very well.

625

626 ***: The next question is similar to these. Is it right for a
627 democratic government to use force to prevent another nation from
628 going communist today?

629

630 C: Basically, the same answer would apply there. What do the
631 people want in that country? What right do you have to say what
632 they want is no good for them? We would venture to say that if
633 you were to take a hundred people from each country and allow them
634 to meet on common ground, regardless of how their governments would
635 hate each other, those people would get along perfectly well. You
636 see the point we are making. Certainly there would be some who
637 would not like each other but not to the degree of wanting to
638 destroy. As we said before, it is not the people who create wars,
639 it is the governments. If you would like a very simple solution to
640 wars, and this could very well be done, get your leaders to fight
641 it out with each other. Let them go to war with each other and all
642 of you sit around and watch who wins. You would have far less wars
643 if you were to say that the first people to go would be heads of
644 conglomerates and large businesses, government officials, and
645 church leaders. We guarantee you that wars would soon end, soon
646 end. Actually, by the time you got through the first two groups of

647 people, the third group would have corrected their "act" so well

648 that they would not be eligible.

649

650 ***: Thank you.

651

652 C: You are most welcome.

653

654 ***: I just wanted to ask a question about this unsettling

655 displeasure. I think you have taken us tonight beyond unsettling

656 displeasure, and I guess I am wondering now what do we do with

657 this? You talk in your opening statement about our purpose and one

658 of the questions I wrote down is how do we find that purpose. I

659 think that becomes even more important now because after tonight we

660 are obviously in this room more aware than we were ever before and

661 I wonder if this message is being shared this way with other people

662 or why are we privy to this information? What are we to do with

663 it?

664

665 C: First of all, you are not privileged. You just happen to be

666 here, by choice. What we are saying is not some profound secret.

667 We are simply painting a very clear picture for each of you or

668 trying to. It is no real secret. If you were to simply sit back

669 and look at the world as it is today, we would not have to say

670 anything.

671 What are you to do with it? When was the last time the taxes

672 that you paid were abused, were stolen from their proper use by a

673 business concern? If you want to know what to do, start

674 complaining, start demanding. Why should the poor in your country

675 suffer when big businesses charge you triple what their products

676 are worth when they deal with your government? Why should big

677 business steal money from your tax funds while your poor and old

678 can barely exist, when you have people with no place to sleep, no
679 food to eat other than what they scavenge out of a garbage can?
680 There are plenty of places to start, there are plenty of places to
681 start. You must make your wishes known to your authorities. Make
682 it known now while you still can do it. Demand the lobbyists of
683 big business be swept away from the doors of your government. If
684 there should be lobbyists in your government, let it be those who
685 represent the people's wishes not business. Business, big
686 business, is like a barracuda, like a shark, it will never be
687 destroyed, it will always survive. Demand that big business be
688 removed from your government. See to it that the starving in this
689 country are fed. See to it that the old can die in dignity, that
690 they are not forced to be shoved into some forgotten institution.
691 Bring the old out of the closet and listen to their wisdom. If you
692 want leaders, if you want those who can help your world, rely on
693 the wisdom of the old. Does that answer the question?

694

695 ***: Yes, thank you very much.

696

697 ***: It is 10:00 now. What would you like at this time?

698

699 C: Again, what we have said in the past we will repeat again. We
700 ask that what we have said to you, you think about. It is not
701 necessary for you to accept anything that we have said, but we do
702 ask that you at least think about it. Weigh it up against your own
703 personal standards. If they disagree with your personal standards,
704 do not throw what we have said away, but set it aside for
705 reflection upon some other time. What we have said is nothing new.
706 It is obvious in your world, if you look. It has not been a
707 secret. If you find it new or unbelievable, then ask yourself how
708 aware are you of what is going on in your world?

709 This series of projects that you have begun will not bring
710 forth much pleasantries because your world is not a pleasant place
711 to be, many of the people are not pleasant people to be with;
712 consequently, your future is based on the conditions of your world
713 today. The only thing we can do or hope to do is to get you to
714 look a little closer at your world so that you will make the
715 changes now that will be necessary to prevent more pain and
716 hardship in the future. If we had a choice, we would prefer to
717 paint pictures of beautiful flowers, pleasant brooks, cool forests,
718 but that is our wish, not what is. When we answered your questions on
719 what exists after you leave this material form, you found them much
720 more pleasing, not because we made them pleasing but because they
721 are pleasing. You can only corrupt your portion of what you will
722 expect after you leave the material manifestation and only for so
723 long when it will correct itself through your own growth of
724 awareness. So, basically, you have an uplifting picture. Now, you
725 choose to talk about those things that are more a part of your
726 creations that are less honorable, consequently, the picture you
727 get is not nearly as pretty. Do not let fear come into you because
728 once you are afraid, you are useless. Let a positive nature come
729 to you where you are willing to do something about the condition
730 that exists around you as an individual. Correct that and the
731 benefits from that effort will spread. If it were past time to
732 make corrections, we would not waste the time to talk about it.
733 Since there is still time to change your future, then we will
734 answer what you ask. Since there is time, make it as productive as
735 you can. Reach into your very self and demand that you become the
736 very best that you possibly can be, not in the outside world but in
737 your own personal, inside world. We thank you very much.