

# Money, Wealth and Poverty – Part 1

Trance Library File No. 96-54

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 mержence or merging with other beings; where all ideas of limitations, all awarenesses of false limitations, have been done away with; where the person or the soul or the entity begins to realize its true unlimitedness and in that begins to expand greater and greater and greater, interweaving more delicately and more closely with all others and all other things, and in so doing grows closer to the Divine Himself. Once a soul or entity has reached this level, then they are in union with others, total union, yet completely individual, and yet completely united. This soul, this entity has its own personality, yet delicately flows in and out and with other souls but yet maintains its own personality, its own being. The soul, the entity becomes more god-like in that it becomes part of all things, yet maintains its own personality, its own being. Once a soul has reached this level then there is no name, there is no body as you would recognize or understand, but a more complete and unlimited [Child of God](#), one who is so developed that no name could ever describe him. That is the existence we live in, and if you wish to use confining and restricting terminologies as levels, then we souls have to say that is the level we exist in. In all of mankind's history this level has never before spoken in the [physical plane](#).

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

## THE TRANCE PHENOMENON

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

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

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

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

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

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

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

## FOREWORD

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

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

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

## IMPORTANT

### TERMS AND CONDITIONS FOR USE OF TRANCE LIBRARY FILES

1. PLEASE DO NOT RETAIN THESE LIBRARY FILES.
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### DISCLAIMER

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

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

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

# EXPLANATION OF TRANCE LIBRARY FILE FORMAT

## Reincarnation<sup>(1)</sup>

page 31<sup>(2)</sup>

Selection # 16<sup>(3)</sup>

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

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

386<sup>(8)</sup>

387 \*\*\*:<sup>(9)</sup> 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:<sup>(10)</sup> 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<sup>(1)</sup>

Life After Death - Part 1<sup>(2)</sup>  
Trance #2<sup>(4)</sup>

page 21<sup>(3)</sup>

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

1<sup>(6)</sup>

2 C:<sup>(7)</sup> 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.<sup>(8)</sup>

4

5 \*\*\*:<sup>(9)</sup> 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?<sup>(10)</sup>

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.

*Money sciences were discussed on 80-12-07, the 85<sup>th</sup> Trance.  
The word "money" was first found on page 1366, line 468.*

448 \*\*\*: Is there anything wrong with participating in or watching  
449 sports that are violent such as boxing, football, wrestling, or  
450 hockey, as examples?

451

452 C: The wrong that may exist in such things is that you by your  
453 watching are indirectly advocating such things. Good sportsmanship  
454 is not wrong. It would be best if man would not participate in the  
455 more destructive or violent type of games or actions. Yet we  
456 cannot fully put our stamp of approval on such things, since in  
457 themselves if approached from the proper attitude as a friendly  
458 encounter, since these activities are not truly approached from  
459 that aspect but are approached from a much more selfish aspect, in  
460 that sense then we cannot put approval on such activities. In  
461 other words, if you and a friend were to joust about, there would  
462 be no harm in a group watching. If you and a friend were to joust  
463 about in an arena for a greater number of friends to view, there  
464 would be no harm or wrong, but if you and a friend were to joust  
465 about in an arena for the purposes of satisfying the purses and,  
466 shall we say, setting up wagering systems and what-have-you, then  
467 you begin to change the color of things. It is no longer a  
468 friendly encounter, but it is a bloody encounter in that money  
469 brings a need that did not exist before. Do you understand?

470

471 \*\*\*: I think so. In reference to, I understood you as referring  
472 to perhaps boxing, maybe two individuals, I mean like in organized  
473 sport, how about football? Is there anything basically wrong with  
474 the type of physical activity against each other in football?

475

476 C: Again, this game is not objectionable when it is done for  
477 sport. Do you understand the difference "for sport"?

478

479 \*\*\*: Not quite. Would you explain?

480

481 C: Why do you have football today? Can you give us an answer to  
482 that?

483

484 \*\*\*: I imagine there are several answers. The people who are  
485 involved in it on certain levels are doing it for a living. Other  
486 people are enjoying it for betting purposes and some are just  
487 enjoying it to see one team win.

488

489 C: Very well. Suppose you were to have a football game among  
490 players who are having the game for their enjoyment. Do you  
491 understand?

492 \*\*\*: Yes.

493

494 C: And a group were to watch. This is acceptable, completely  
495 acceptable. Now, suppose these men derived such pleasure that they  
496 decided to make it a way of life. For them to accept payment for  
497 such activities is acceptable. This then brings in the need for  
498 monies to come in. Are we right?

499

500 \*\*\*: Yes.

501

502 C: This is acceptable. At this level it is totally acceptable,  
503 but when it becomes a monster that draws in like a pool of  
504 quicksand, then we cannot give our stamp of approval on such a  
505 thing because it is no more a friendly game, but it is a business  
506 that is living on the violent aspects of the game. Crowds are  
507 drawn in because of the roughhouse that they see, because of the  
508 harm and the damage that may come to each other, to the players.  
509 When any sport gets to this point, then it is no longer a sport,  
510 but it is a corruptness that is covered in the name of sports. It  
511 is feeding on the weakness of man; it is feeding his most base  
512 aspects. Now, you may say, does that mean then no more football or

513 no more boxing? We cannot say it is wrong to attend such  
514 functions. Because the function has become corrupt and violated  
515 does not mean that you are corrupt if you attend. If you attend  
516 for the sports of the situation, for the sportsmen or the sporting  
517 ability of it, then you are not apt to fall into, shall we say, the  
518 same situation as one who is attending to see another team  
519 annihilated or another boxer mutilated. Do you understand?

520

521 \*\*\*: Yes.

522

523 C: If one attends such functions with a sporting attitude, then  
524 they are not held, shall we say, guilty for the corruptness in  
525 them. Take a look at your sporting life today. It is no longer a  
526 true avenue for men to show their abilities and their gifts in the  
527 area of athletics but what it is is a drawing card for the greedy  
528 of the world to have their whims satisfied.

*Money sciences were discussed on 80-12-07, the 85<sup>th</sup> Trance.  
The word "money" was first found on page 1368, line 586.*

530 \*\*\*: Is it wrong to be arrested for some non-violent action such  
531 as trespassing while protesting something we consider wrong?  
532

533 C: Too broad of a question. It would have to be narrowed down.  
534 Give us an example or a for instance.

535  
536 \*\*\*: An example, what I was thinking of was individuals who feel  
537 that nuclear power does much more harm than good . . .

538  
539 C: Which it does.

540  
541 \*\*\*: . . . will have a "sit-in" around a plant under  
542 construction and will be arrested for trespassing. Will they be,  
543 is it considered wrong for them to commit that action and then be  
544 arrested?

545  
546 C: Providing they are not destroying property, if they are simply,  
547 shall we say, sitting or standing there is no harm in it. There  
548 may be man's judgment as far as trespassing goes, but on a  
549 spiritual level there would be no harm. Do you understand?

550  
551 \*\*\*: Yes.

552  
553 C: Now, if there would be a destruction of property, then this  
554 would throw a different light onto the situation.

555  
556 \*\*\*: Even if the property was part of what we believe would be  
557 causing the harm?

558  
559 C: You still have no right to destroy. God's ways are not

560 violent. They are peaceful. If you can protest in a peaceful way,  
561 then it is more attuned to God's way, but such things should be  
562 done in a legal way when it can be, and in most cases it can be.  
563 Now, we are not advocating any kind of protest of any sort. We are  
564 answering the question on the basis that such things do exist in  
565 your world, and regardless of what we say, these things will not  
566 cease to exist; so if they must in man's ways it would be better if  
567 no destruction of property were to occur. Once destruction of  
568 property does occur then those who are destroying it are as guilty  
569 as those they are protesting against.

570

571 \*\*\*: I'd like to return to a comment you made at the beginning of  
572 that question. I think (\*\*\*) said that people protesting nuclear  
573 power, believing that it does more harm than good, and I think you  
574 said that it does. I was wondering if you would elaborate on that.  
575 Is it . . .

576

577 C: You do not know how to handle anything dealing with nuclear  
578 power in a manner that is safe for mankind, and you will not know  
579 until something happens to open the eyes of the greedy. If it were  
580 not the greedy element involved, then nuclear power could be  
581 developed in a very safe way for mankind, but because the almighty  
582 dollar, the god of your world, is involved they care little about  
583 you or your children. To show you the stupidity of it all, they do  
584 not even care about themselves because they feel that THEY will not  
585 undergo the consequences of their actions, but if there is an  
586 accident, they may be as contaminated as others. Money blinds man,  
587 and it is so sad. Greed, whether it be money or any other form, it  
588 blinds man. It causes him to corrupt all the beauty that God has  
589 given him. It is such a sad situation. Your world of sports could  
590 be an uplifting situation or enlightenment to mankind. The  
591 goodness in fair play, the goodness in dedication that the sporting  
592 world could present to the world, but what has man done? He has  
593 turned it into a money-making evil. Man no longer jousts with one  
594 another on a friendly basis, but he fights until death. This is

595 not acceptable. No man should be maimed and battered senselessly  
596 for money or for one's ego, to put it on a more personal basis. To  
597 come back to your question, have we answered it sufficiently?

598

599 \*\*\*: Yes.

600

601 \*\*\*: I had a question, back at the original. You sort of made a  
602 reference that you really did not advocate protesting. Is  
603 protesting wrong as such?

604

605 C: Protesting in a mannerly and respectful way is acceptable.  
606 When it becomes violent or destructive, then it is not acceptable.  
607 If you can protest a situation and do it in a peaceful way, in a  
608 godly way, then it is completely acceptable. Does that answer your  
609 question?

610

611 \*\*\*: Yes, thank you.

612

613 C: You know you could have a protest situation where you are  
614 running wild through the streets destroying everything in your  
615 path. What good is this? You are no better than what you are  
616 protesting. In most cases then what you are protesting against  
617 would be above you because of your actions, but if it is done in a  
618 mannerly way, laws are obeyed, there is no harm.

*Money sciences were discussed on 80-12-07, the 85<sup>th</sup> Trance.  
The word "money" was first found on page 1381, line 1229.*

1198 \*\*\*: Is gambling immoral?

1199

1200 C: Oh, mercy, mercy. Again, a friendly wager within limits we  
1201 find no harm in, a friendly wager within limits we find no harm in,  
1202 but gambling to the point where you are depriving your family,  
1203 depriving yourself of things that are far more important or if it  
1204 becomes an obsession or disease with you, then it is wrong. Does  
1205 that answer your question?

1206

1207 \*\*\*: Yes.

1208

1209 C: Again, be careful on what you are betting on. Do you  
1210 understand?

1211

1212 \*\*\*: Yes.

1213

1214 \*\*\*: I'm not sure I do. You say be careful what you are betting  
1215 on. Would that mean, involve maybe the, for example what type of  
1216 activity, maybe inciting other people into dishonest acts or  
1217 violent acts or other things?

1218

1219 C: Yes.

1220

1221 \*\*\*: Okay.

1222

1223 C: You certainly would not want to go to, shall we say, a dog  
1224 fight, would you, and bet on that?

1225

1226 \*\*\*: No.

1227

1228 \*\*\*: How about a person playing like, instant bingo. When they  
1229 are gambling all they want is the money.

1230

1231 C: Again, gambling or a wager, what have you, if it is not, if it  
1232 does not control you but you control that, if you have taken care  
1233 of your other responsibilities in life and you should happen to  
1234 have some monies, shall we say, extra and you wish to indulge in  
1235 something like that it is of no harm; again, what you are betting  
1236 on and have you fulfilled your responsibilities. Something such as  
1237 you have mentioned does not really involve destruction of, shall we  
1238 say, animals or the harm to individuals or groups of individuals,  
1239 so if you were going to place wagers on things, something like that  
1240 would probably be more acceptable than whether another individual  
1241 beats another individual to a pulp.

*Money sciences were discussed on 81-03-20, the 90<sup>th</sup> Trance.  
The word "money" was first found on page 1456, line 221.*

200 \*\*\*: Could you please comment on those people who seem to prosper  
201 from their dishonesty, when dealing with people on a one-to-one  
202 basis? Will there be a moment of realization for those people?  
203 That is, will they have to "pay their dues"?

204

205 C: Those who appear to prosper through deceit or dishonesty are  
206 gaining their joy now or at least it may appear to be that way.  
207 What they really are doing is chaining themselves into a situation  
208 that they must later on do away with. Every action has its effect,  
209 or every cause has its effect. An action creates a force or a  
210 motion. Does that answer your question?

211

212 \*\*\*: Yes.

213

214 C: When you see someone gaining through dishonesty, do not envy  
215 them in any way. All they are doing is chaining their feet with a  
216 millstone, and they are being slowly but surely moved to the edge  
217 of the water.

218

219 \*\*\*: When something happens to you personally, at the time it  
220 happens to you, maybe you were "ripped off" for a down payment on a  
221 car, or maybe you were "ripped off" and you had money that was  
222 supposed to be paid for something and they spent it on something  
223 else, or something like that, and you happen to lose money that you  
224 really need at the time. Is there a certain attitude that you should  
225 have towards that person?

226

227 C: Do not blame yourself or do not blame the other person if you  
228 have been done out of what is justly due. Look at yourself  
229 closely. Scrutinize yourself closely. Scrutinize the situation

230 and see whether you have lost because of your own actions. Did you  
231 place yourself in a position where another could take advantage of  
232 you? Did you heed the warning signs or not? Those are things that  
233 must be taken into consideration too. Leave the judgment of the  
234 others involved to whomever or whatever will judge them. Concern  
235 yourself with your own actions.

236

237 \*\*\*: Thank you.

238

239 C: This "ripping each other off" can be expected in your  
240 world today, for the world, it is involved in itself; it is involved  
241 in the material. The world today has the attitude of take what you  
242 want from whom you want whenever you want; take what you can before  
243 it is taken from you. So you have no honor, no justice, no  
244 fairness, in the average, shall we say, man today.

245

246 \*\*\*: Thank you.

247

248 \*\*\*: If you feel that you have been quote "ripped off" about  
249 something, and quite probably go through a few human emotions of  
250 resentment . . .

251

252 C: Well, this is understandable.

253

254 \*\*\*: . . . and then you reach the point where you really do  
255 wish to forgive this person for this action against you and in  
256 prayer you ask that they be blessed and you do forgive them. Would  
257 that cancel any debt that they may have incurred against you?

258

259 C: "Would that cancel any debt?"

260

261 \*\*\*: Any kind of a karmic debt.

262

263 C: Yes, but state clearly who you are referring to as being  
264 indebted.

265

266 \*\*\*: The person who feels that they have been wronged or "ripped  
267 off" chooses to forgive the person who did the quote "ripping off"  
268 or the wronging, then would the person who was guilty of the wrong  
269 action, would that be washed as "white as snow"?

270

271 C: Forgiving the other individual involved in such a situation is  
272 wiping yourself or cleaning yourself or washing yourself as "white  
273 as snow." Do you understand?

274

275 \*\*\*: No, I really don't. I'm surprised ...

276

277 C: Here: if someone "rips you off," your first natural  
278 impulse would be to, shall we say, be angry to one degree or  
279 another. This is understandable. This is acceptable to the  
280 degree, (now hear this), to the degree that you are willing to drop  
281 that anger instead of allowing it to fester. Do you understand  
282 that?

283

284 \*\*\*: Yes, I do understand that.

285

286 C: Very well. So then, according to the situation you were  
287 unjustly "ripped off," you then forgive or pray for the  
288 forgiveness of the other individual. Is this right?

289

290 \*\*\*: Yes.

291

292 C: Is that other individual's slate wiped clean? Is this your  
293 question?

294

295 \*\*\*: Yes, thank you.

296

297 C: It is as far as your demanding correction of the situation.  
298 Now, we are speaking on a spiritual level. Do you understand?

299

300 \*\*\*: Yes.

301

302 C: In other words, cause and effect. If someone has done you an  
303 injustice, there must be payment. If you are willing to forgive,  
304 if you are willing to pray away that individual's indebtedness,  
305 what you are actually doing is praying away the possible  
306 involvement in that situation whereby you would hold that  
307 individual in such a situation or such a position where payment  
308 would be necessary or cause and effect would be necessary. What  
309 you are doing then is eliminating your right to have justice. This  
310 does not necessarily mean that that individual that you are willing  
311 to release from the debt will be released, but you are doing your  
312 godly part by desiring to release that individual. In your eyes, in  
313 your soul, that individual may be forgiven, but you cannot infringe  
314 on that individual's right to bring judgment against himself. Do  
315 you understand?

316

317 \*\*\*: Yes, yes, I do.

318

319 C: It is good that you would pray for the individual, but it may  
320 be necessary for that individual to extract punishment for that  
321 situation. Do you follow?

322

323 \*\*\*: Yes, I do.

324

325 C: But the proper thing would be to forgive the individual, pray  
326 that they are, shall we say, forgiven, if you wish to use such  
327 terms. That would be the proper Christian thing to do, but at the  
328 same time then you are allowing them the free will to extract  
329 punishment for such an action.

330

331 \*\*\*: I see, thank you. That clears up several questions, really,  
332 that I have had. Thank you.

333

334 \*\*\*: Would you have a moral right then to take a person to court

335 and sue them for damages done to you or should you, or by being a  
336 good Christian should you just drop it?

337

338 C: Here we go into a very, shall we say, sticky situation. If you  
339 were to understand what the Bible says in such things, if the world  
340 were a Christian world, then all that would be necessary would be  
341 that you would approach the individual with a representative and  
342 discuss it and come to a mutually satisfying settlement.

343 Unfortunately, because of the karmic debt of the world or of a  
344 country or of a state or of a city, there then you must work within  
345 the limits of that karmic debt or that karmic situation. The law  
346 provides legal ways by which you can receive just payment for harm  
347 or damages or what have you. One should try to seek payment for  
348 such things in the most Christian way possible, yet there are times  
349 when laws are made that would cause you to, shall we say, move  
350 along avenues that would be not totally acceptable; so you would  
351 have to do the very best you could with that situation in this: if  
352 you are truly harmed, if you truly feel as though you have lost and  
353 should be reimbursed, then use the most godly means first of  
354 achieving what is rightfully yours. If there is no success, then  
355 you must follow the path of the law. Again, utilizing the law as  
356 fairly and as godlike as you have control over. Do you understand?

357

358 \*\*\*: Yes.

359

360 C: There are some laws that are not godly laws. There are some  
361 situations that you can find yourself in where you really do not  
362 have the control of these laws or the application of these laws and  
363 how they involve you in a particular situation. If you find  
364 yourself in such a situation, then you must be as, shall we say,  
365 godlike or as Christian-like as you possibly can. There are some  
366 laws that force individuals into positions where they must  
367 compromise. The only thing that we can advise is that you be as  
368 Christian-like as possible. There are, shall we say, leeways to  
369 all these rules of man, and one should always apply themselves to

370 those leeways, giving the greatest amount of generosity that is  
371 possible. Do you understand?

372

373 \*\*\*: Yes, thank you.

374

375 \*\*\*: I had another question regarding forgiveness and there is a  
376 line in the Lord's Prayer that states, "forgive our trespasses as  
377 we forgive those who trespass against us." I have heard ministers  
378 interpret that in two different ways. They say that what is being  
379 said is God forgiving our sins is dependent on our forgiving other  
380 people's trespasses, and then another minister had said that God  
381 forgives us regardless but that we should forgive other peoples'  
382 sins. Could you comment on that?

383

384 C: God always forgives His children. The question one must ask  
385 is, "Will the children forgive themselves?" Does that answer it  
386 clearly for you?

387

388 \*\*\*: Yes, I think it does. By forgiving others, would that be an  
389 indication of our acceptance of God's Love and being able to  
390 forgive ourselves?

391

392 C: Certainly. If you can understand the weakness, the humanness  
393 of others, then you have an understanding of your own weaknesses;  
394 and if you can see the better part of man in man, then certainly  
395 your Father will see the better part in you.

*Profit sciences were discussed on 81-03-20, the 90<sup>th</sup> Trance.  
The word “profit” was first found on page 1461, line 453.*

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.

*Money sciences were discussed on 83-06-20, the 115<sup>th</sup> Trance.  
The word "money" was first found on page 1892, line 841.*

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.

*Poverty sciences were discussed on 84-04-14, the 121st<sup>h</sup> Trance.  
The word “poverty” was first found on page 1987, line 890.*

890 \*\*\*: With all the poverty and starvation in the world, isn't

891 praying for a luxury ungodly and frivolous?

892

893 C: No, you are entitled to all the good things that are on the

894 earth and in the earth. If they were not intended for your use,

895 then they would not be here. It is how you use them that makes the

896 difference. If you were to pray for a million dollars and simply

897 indulge yourself with that, then it would be questionable, it would

898 be undesirable, but whatever good, whatever luxury, whatever

899 bounty, is on the earth or in the earth, it is yours to take care of;

900 it is yours to administer to; it is yours to use; it is yours to

901 share and spread and give and distribute thereof. Does that answer

902 the question?

903

904 \*\*\*: Yes, thank you.

905

906 C: Now, this does not mean that if you go out and buy yourself a

907 luxury car that you have to go out and buy your neighbor one too.

908 It would be a nice idea but not something that you would find

909 normally. There are many things though that bounty or luxury that

910 can be shared with others. You must remember that what you have in

911 the material manifestation is not yours. It is simply given to you

912 or becomes yours only to use, only to supervise, only to

913 administrate. You own nothing but your own soul, and those who

914 have been blessed or fortunate to have a bountiful state of

915 existence, it is not theirs to hoard, but it is theirs to share in

916 whatever way they can. Again, we are not saying that you must give

917 everything away. Does that answer the question more completely?

918

919 \*\*\*: Yes, thank you.

920

921 C: Very well.

*Money sciences were discussed on 84-06-08, the 123rd Trance.  
The word "money" was first found on page 2000, line 288.*

219 \*\*\*: Our next question. "It is possible that we could save a lot  
220 of time if we could establish the principles involved regarding  
221 government control of people. For example, the apparent assumption  
222 of the writers of the U. S. Constitution and the Bill of Rights is  
223 that each person is granted by God the right to life, liberty, and  
224 property, the latter as an extension of his life."  
225

226 C: A qualification, (\*\*\*)  
227

228 \*\*\*: This is our understanding.  
229

230 C: A qualification on the extension of life in relationship to  
231 property.  
232

233 \*\*\*: That property being an extension of our own life as those  
234 things that we own, that is also as much a part of our life as our  
235 life is.  
236

237 C: Very well, continue.

238 \*\*\*: "And that government should generally be restricted to the  
239 defense of those rights. A government which expands its power  
240 beyond the defense of natural rights, assuming that those natural  
241 rights exist usually does so through a redistribution of wealth  
242 process the regulation of business and industry, by setting quotas  
243 for employment and so on. This type of government might be called  
244 interventionist government. The question is: Can a line be drawn  
245 between the activities which are right and moral for a government to  
246 carry out and those things which are not?"  
247

248 C: Let us put it this way. There should be that opportunity there

249 or that ability, but when the masses have lost sight of what is right  
250 and proper, how can lines be drawn? How can limits be set? This  
251 is a situation that each of you must come to a decision on. When  
252 man begins to think that he owns this and he owns that and he has  
253 absolute rights to it solely, then he walks on dangerous ground.  
254 This attitude is acceptable providing the underlying awareness is  
255 that he has it only on a temporary basis and as an instrument to  
256 provide greater rights to others. This is in relationship to  
257 personal property. There is no objection to personal property,  
258 regardless of what it may be. You have a right to enjoy personal  
259 property, yet it is yours to use for a reason and not necessarily  
260 just to serve your personal desires or wants. A government should  
261 protect your rights, your God-given rights, but at the same time  
262 you must be, how shall we put it, how shall we say, a good  
263 administrator of what belongs to you. You must be a fair  
264 administrator. Does that answer the question?

265

266 \*\*\*: Yes, but it opens up a number of other questions. At least  
267 from what we understand, as we said in the question, the writers of  
268 the Constitution of the United States seemed to believe that our  
269 God-given rights were right to life, liberty, and property. Is  
270 that true? You mentioned God-given rights, would you define those  
271 differently?

272

273 C: No. The only thing that we have extended on or talked about is  
274 the property item. It is your God-given rights to life, to freedom,  
275 and to property, but how you administer that property and how you  
276 use it is, how shall we put it, the weak link in the chain. Do you  
277 understand?

278

279 \*\*\*: Yes.

280

281 C: You can own half the world and it would be acceptable, but how  
282 do you administer to that that you own? You must remember that  
283 those things that you have a right to, you also have an obligation

284 to. You have the obligation of exercising those rights and  
285 administering those rights. Does that make it any clearer?

286

287 \*\*\*: Yes. Could you say then that a country or society where  
288 people were not administering their property or their money  
289 properly, let's say using them strictly for selfish gains, in that  
290 situation would it be acceptable for a government to attempt to  
291 interfere and try to use some of those resources of the individuals  
292 and use them in other areas to help other people?

293

294 C: That particular question would be answered much clearer or a  
295 better answer could be given if an example or a hypothetical  
296 situation were given with it or used as a vehicle for asking that.  
297 Naturally, an individual, say the common man, if his property  
298 extended to no more than an average home and an average number of  
299 automobiles and an average number of dollars in savings, he would  
300 have very little effect on many others, so there would need less  
301 intervention from an outside source. Do you understand?

302

303 \*\*\*: Yes.

304

305 C: Where you begin to have problems is when the property extends  
306 to a point or the wealth extends to a point where it has influences  
307 on others. Do you understand?

308

309 \*\*\*: Yes.

310

311 C: Although as we said in the beginning, if you find fault with  
312 your world today, look at yourself. Make yourself what you want  
313 the world to be, and it will be that in time.

314

315 \*\*\*: To carry on a little further. Suppose, as an example, there  
316 were a number of individuals who had amassed a great deal of wealth  
317 through large companies, etc., and other people in the government  
318 felt that those people were not using their wealth for any

319 beneficial means, and they were only using their wealth to acquire  
320 more wealth. Would it be right for the government to attempt to  
321 appropriate some of those resources from those individuals to  
322 spread it out to individuals who do not have as much?

323

324 C: Does this amassing of wealth affect others and to what extent?

325 There must be a qualification.

326

327 \*\*\*: For example, some individual who controls many large  
328 businesses would affect the lives of possibly thousands of people  
329 who might be his employees and also people who buy the products his  
330 companies make. For example, if such an individual was setting his  
331 prices and his work conditions for his employees so that it wasn't  
332 necessarily fair, but so that he would make more money. If the  
333 government felt that was the situation, would it be right for them  
334 to tax that individual or interfere in some way to move some of the  
335 wealth from him to other individuals?

336

337 C: First of all, an individual who would be in a position like  
338 that must assume the responsibility for those who have assisted in  
339 his climb to wealth. He has an absolute responsibility to those  
340 individuals. If he is a just man and a godly man, he will share  
341 what he has gained through their efforts. He must be aware of the  
342 fact that he would not have gained that had it not been for  
343 those under him or those that he had used to acquire that position  
344 or wealth. If such an individual would refuse to accept the  
345 responsibility to those under him and to those around him, then  
346 some means would be necessary to bring an awareness to that  
347 individual in regards to the responsibility. As we said, you can  
348 own half the land on the face of the earth and it would be totally  
349 acceptable. How do you administer that? Do you understand?

350

351 \*\*\*: Yes.

352

353 C: When an individual acquires such wealth, such power, and does

354 not take into consideration the effect that they have on others,  
355 then this point of fact must be brought into that individual's  
356 awareness. Depending on the laws of the land would determine what  
357 action or avenue would be taken to correct the situation. Do you  
358 understand?

359

360 \*\*\*: Yes. I think the question that we are trying to get at:

361 Many people would say that there are many individuals who are in  
362 that situation now, that have great amounts of wealth and are not  
363 using that or administering that properly at all.

364

365 C: They are right. Today in your world you have what you call  
366 conglomerates, which are beginning to rule the world, not just a  
367 country but the world, and these conglomerates are truly owned by  
368 individuals, and if things are allowed to proceed as they presently  
369 are, one of these fine days the world, we are talking about the  
370 individuals in the world, will wake up finding themselves as  
371 nothing more than slaves. There is much going on in your world  
372 that you can read in your newspapers, but there is much going on in  
373 your world that the newspapers are not permitted to print, if they  
374 in fact have the knowledge of such activities.

375

376 \*\*\*: When you say "not permitted to print," this information on  
377 exactly how these conglomerates work, are you saying that there are  
378 some cases where this information has been obtained and has been  
379 forcefully withheld from the public?

380

381 C: What is your qualification for "forcefully withheld"?

382

383 \*\*\*: Has been withheld, not forcefully. Intentionally withheld.

384 Intentionally would be a better word.

385

386 C: At your place of employment, do you know who owns your company  
387 that you work for?

388 \*\*\*: No, as a matter of fact I don't.

389

390 C: We would say we have made our point. How many of you know who  
391 owns your employer or your company? The beauty of conglomerates is  
392 that this company owns that company and that company owns that  
393 company, and it gets so confusing that no one knows who really owns  
394 what, and who the ultimate owner is of it all. And once you have  
395 that kind of power, it is very simple to say, "You will not say this  
396 or do that."

397

398 \*\*\*: I am very confused because it either sounds very, very  
399 complicated and hopeless or it sounds extremely simple that all we  
400 can do is clean up our own backyard.

401

402 C: That is where it must start.

403

404 \*\*\*: I just keep thinking I am one person. We as a group are so  
405 small. Conglomerates like you are talking about are world powers.

406

407 C: They are the true world governments at the present time.

408

409 \*\*\*: The conglomerates?

410

411 C: Yes. But they depend solely on the small people.

412

413 \*\*\*: We're the ants, is that what you are saying?

414

415 C: That is not our term, we would have a greater respect for  
416 mankind than that. Unfortunately, the owners, if we may use those  
417 terms, of these massive organizations think of you in even less  
418 affectionate terms. We are not saying anything new, we are not  
419 disclosing anything new. There are many who are aware of this  
420 already. The difference is we are not afraid to say it. None  
421 of you in this room at the present time truly know where your  
422 livelihood comes from. In fact, if any of you have the initiative  
423 to actually investigate the situation completely, we can tell you

424 at this moment that all of you in this room work for the same  
425 organization. The ultimate owner of your job is the same  
426 organization. When you have some time, look at the diversity of  
427 employment in this room at the present time. The situation is  
428 never hopeless. If world rulers wish to control the masses  
429 completely, the first step is to instill an attitude of complete  
430 hopelessness and dependency. Once that is done, everything  
431 else is easy. So if you want the world condition to worsen, then  
432 think there is nothing for you to do, nothing that can be  
433 done. If you want the world condition to improve, then realize  
434 that you have absolute power over your own being, and that as a  
435 child of God, only you can make yourself do something that is not  
436 godly, and that is the key to all situations. Each of you must  
437 look at your moment by moment experiences and decide whether your  
438 action will be a reaction to the experience or a deliberate action.  
439 When you make or choose a deliberate action, and it is with the  
440 God-given rights in mind and the God-given rules in mind, then you  
441 will begin to build a new world. Each experience will be a new  
442 brick or building stone in that effort. Has that addressed the  
443 question sufficiently?

444

445 \*\*\*: Yes, thank you very much.

446

447 C: Never, never feel that things are hopeless. World domination  
448 can only come through that attitude. As long as there is one  
449 country or one nation on the face of the earth, regardless of how  
450 small or how big it may be, as long as that country or nation knows  
451 that it is not hopeless, world domination has not occurred. Very  
452 well.

453

454 \*\*\*: Council, your statement that if we look far enough, all of us  
455 employed in this room would find that we have the same employer,  
456 needs some clarification. I can think of a dentist in this room  
457 who is self-employed, a teacher who is part of a local school  
458 system. I am with a radio station. We know the owners because the

459 station is being sold; it is public now. Please clarify your  
460 previous statement.

461

462 C: There really is not anything to clarify. Regardless of what  
463 your companies do, regardless even if you are a privately owned  
464 institution or, how shall we put it, self-employed, you are only  
465 self-employed because someone has allowed you to be self-employed,  
466 but even that can be controlled. How many of each of you really  
467 know who your employer is? Do you follow what we are saying?

468

469 \*\*\*: I believe I do, and I don't know if I want to pursue it  
470 anymore because I think we are getting into something that is very  
471 negative.

472

473 C: It is very frightening, very frightening.

474

475 \*\*\*: It sounds Orwellian, that someone is watching over us, and  
476 allows a dentist to go into business, allows me to work at a small  
477 radio station, allows somebody else to teach in a public school  
478 system, and I am puzzled by this.

479

480 C: Well, have you ever heard of the old saying, "You scratch my back  
481 and I will scratch yours"?

482

483 \*\*\*: Yes.

484

485 C: Many small organizations or small leaders are under the domain  
486 of a larger leader. Consequently, in the process of scratching  
487 each other's backs, they have become obligated or indebted, and  
488 once you are indebted, only the debtor can cancel the debt. Do you  
489 follow us?

490

491 \*\*\*: Yes. I have a better picture now.

492

493 C: If you borrow money from a friend, and you sign a paper to that

494 effect, and you pay that individual off, what proof do you have  
495 that you have paid it off, unless he has given you a receipt? If  
496 you have borrowed something other than money for material things,  
497 what proof do you have that that debt is canceled if the individual  
498 who holds the debt is unwilling to release you from it? Is the  
499 picture any clearer now?

500

501 \*\*\*: Yes, it is. Thank you.

502

503 C: Very well.

504

505 \*\*\*: We talk about conglomerates, powerful people owning just about  
506 everything. It has always puzzled me that beyond a certain point  
507 why do they do it? If you have everything that you could eat, all  
508 the cars that you could drive, all the money that you could ever  
509 spend, why don't they say that's enough and quit?

510

511 C: It is the ego, the thirst for power, the thirst for domain. Do  
512 you understand?

513

514 \*\*\*: Yes, I do, but they have to realize they are mortal.

515

516 C: The problem is they do not look upon themselves as mortals, but  
517 they look upon themselves as idol gods or gods that are nothing  
518 more than false idols. They thrive on the power of possessing  
519 other human beings in one manner or another. It is the world chess  
520 game.

521

522 \*\*\*: It seems to me the real losers are not going to be the  
523 small people that are controlled but these incredibly stupid people  
524 that are playing this big world chess game.

525

526 C: Eventually, after all that will come and go, the common people,  
527 the real people, will ultimately win. It is our fervent prayer  
528 that they awaken before it is necessary that they use drastic means

529 or experience any more restrictions of their God-given rights.

530

531 \*\*\*: The system is kind of rigged. Anyone who goes to a little  
532 extra effort to stand up for those rights finds that the  
533 bureaucracy just stomps them into the dirt at every turn. You find  
534 yourself facing the government and all sorts of lawsuits and things  
535 of that nature. There is a real tendency to just shut up and take  
536 your lumps sometimes. It is hard for one man to think that he can  
537 beat the system. They can really tangle you up if they want to.  
538 Do you agree with that? I think that is why most of the people  
539 just think, "Well, you can't fight city hall and give up."

540

541 C: But you see that is exactly what is wanted of you. That is the  
542 attitude that is desired to prevail in your world today, and it  
543 will continually get worse until you figure it is time that you  
544 just take the knocks.

545

546 \*\*\*: Then you are liable to find yourself in prison for thirty  
547 years, whereas if you just take a low profile, letting all this go  
548 by.

549

550 C: But an individual who has no true rights, is he not in prison?  
551 Is he not simply living an illusion?

552

553 \*\*\*: Of course, but prisons, there are all sorts of different  
554 degrees and you go for the lesser rather than the more.

555

556 C: But your prison may not consist of bars today, but your  
557 children's prisons may.

558

559 \*\*\*: Well, it is hard for me to conceive that we can turn back the  
560 tide without a lot of violence.

561

562 C: Violence is never the answer to a situation. Within each  
563 government, within each country, there are peaceful tools that can

564 be used. It is a matter of the wisdom of the common people to  
565 utilize those tools. We can never advocate violence. You cannot  
566 rid evil with more evil. Evil is a question of darkness. Maybe  
567 this would explain the situation a little better. Evil is a  
568 question of darkness. Once a light is turned on in that darkness,  
569 that much evil can no longer exist, and the greater that light  
570 becomes, the less that evil will exist. Does that make sense to  
571 you?

572

573 \*\*\*: Yes, yes, that is really the bottom line. In spite of  
574 everything you have to do what you know is right.

575

576 C: And if you are aware within yourself, if you change your own  
577 attitudes, then it will eventually affect others in a positive way.

*Money sciences were discussed on 84-09-07, the 124th Trance.  
The word "money" was first found on page 2019, line 238.*

45 \*\*\*: A command society may be defined as one in which the citizens  
46 are restricted in their activities, that is one in which there is  
47 little private initiative and persons can do mainly only those  
48 things that are allowed by a dictator or a small ruling group, the  
49 state. And by contrast a free society may be defined as one in  
50 which citizens do generally as they please so long as they do not  
51 infringe on the equal rights of others to do as they please. Now,  
52 actually, there may be no examples of existing governments which  
53 meet either of these extremes. Nonetheless, there will be a  
54 government where the people are least free in the world and another  
55 where the people are most free, and, of course all the rest fit  
56 somewhere in between. From studies of the records of the extremes  
57 it appears that in the terms of material productivity that the free  
58 societies greatly outproduce the command societies. If that is not  
59 an accurate statement, then I don't have a question. If it is,  
60 could you identify the principles involved?

61

62 C: Can we establish a particular point in both societies? Is the  
63 election or the choosing of the heads of government or the state  
64 done by the people or are the leaders forced upon the people?

65

66 \*\*\*: In terms of the command society some of them have what are  
67 called free elections, but there will only be one name on the  
68 ballot and submitting other names is considered highly dangerous.  
69 On the other hand in the free societies apparently anyway there is  
70 competition, there is the opportunity to decide between persons who  
71 have varying ideas about what should be done.

72

73 C: So then would you say that the command society is basically a  
74 charade in respects to the choosing of the leadership?

75

76 \*\*\*: Yes.

77

78 C: Very well. Based on that premise or set of circumstances as  
79 opposed to the free society. Now, clarify what you mean by  
80 principles in activity.

81

82 \*\*\*: If the statement on productivity is true, there must be some  
83 things which happen in those areas where people are free, and  
84 perhaps it is the principle of private initiative, that is where  
85 persons can make up their own minds pretty much what they want  
86 to do.

87

88 C: So in other words what you are asking is what factors are  
89 involved that appear to promote a greater productivity in a free  
90 society?

91 \*\*\*: Yes, I think so.

92

93 C: As a general rule, a free society will give you a greater  
94 productivity as opposed to a restricted society or a command  
95 society. If in both societies the election of officials or the  
96 ruling class were held properly or done properly or done fairly,  
97 then you would find that both societies would eventually end up  
98 with basically the same standard of existence. In some situations  
99 one would take longer in evolving as far as individual steps in the  
100 overall progress than the other, but it would be a fluctuating  
101 thing, that is, if both societies had available to it a true  
102 election of leadership. In the case where a restricted society  
103 does not have a true election but is the passing on of a tyranny or  
104 a monarchical society or a ruling society that is less than  
105 considerate of its people, it would fail to be as productive as  
106 quickly as the free society would be and also advance forward in  
107 its productivity.

108 The availability of an individual to seek its own potential is  
109 always advisable, whether it is in the quest for material standards

110 or material things or whether it is a quest for spirituality. In a  
111 free society the initial opportunity for greater productivity or  
112 reaching a higher state in a materialistic sense is far greater,  
113 that is in the free society. The problem arises when the common  
114 man puts forth the initiative to advance and full credit for that  
115 initiative is not given to him or not given to him on a permanent  
116 basis. By that we mean offer him a menial incentive and then  
117 through other means extract that incentive away from him or take  
118 that incentive away from him.

119 Productivity will be greater initially in a free society, but  
120 the problem with the free society comes when those people in charge  
121 whether it is the government and looking at the society in terms of  
122 its governmental structure or looking at the free society in terms  
123 of its abilities to offer the potential for personal growth whether  
124 spiritual or physical, whether those opportunities remain open and  
125 free. In your present society today, in your country today, you  
126 must really question whether it is a true free, society. Are all  
127 the opportunities still there for the individual to grow or to  
128 achieve or to reach its maximum potential?

129 As we look over the situation, the true freedom for the  
130 individual to grow as far as his own potentials will instigate him  
131 to or initiate him to, that freedom is not there, and it varies in  
132 degrees according to either the individual situation or the general  
133 situation that an individual may find himself in. In a free  
134 society, if all are to benefit according to their individual  
135 desires to work, the society in its original concept must have some  
136 restraining factors included in the make-up of that society that  
137 would prevent the possibility of an individual or a group of  
138 individuals gaining such a position where they can manipulate one  
139 individual or a group of individuals to serve them exclusively. In  
140 serving them exclusively then there must be a cost factor and that  
141 cost factor arises from the individuals losing their freedom in  
142 some respect or another or losing their freedom of opportunity in  
143 one respect or another. Does that answer the question?

144

145 \*\*\*: Very well. I have no problem with that. It seems to me that  
146 individual initiative is a positive factor whether it be in the  
147 area of government or in the area of private business or in the  
148 family. Maybe that is the principle that I was really searching  
149 to see that it is this matter of self-determination which leads to  
150 the results that the individual wants.

151

152 C: That is the ideal and that is the perfect form of existence, if  
153 we can say there is truly a perfect form of existence. In your  
154 present society or in your present government that would be ideal.  
155 Unfortunately, it is not perfect because of a gradual deterioration  
156 of ideal conditions. The ideal condition is that an equal  
157 opportunity be maintained for each individual to achieve a height  
158 or a success according to the effort they wish to put out, but that  
159 freedom is no longer there. Those who have gained much off of the  
160 labors of many have, how shall we put it, corralled that freedom of  
161 growth to a very great degree, so that even those individuals who  
162 go to the limits of their potential do not achieve their full  
163 rightful portion of the rewards. Do you understand that?

164

165 \*\*\*: Yes.

166

167 C: With this condition in existence if some steps are not taken to  
168 correct this, eventually what you will have in this country is not  
169 a country governed by the government but a country governed by  
170 businesses or individuals that are the owners of businesses. This  
171 can be extremely dangerous. At the present time much of the  
172 freedom of your government and each of you as individuals has been  
173 limited to one degree or another because of the financial power  
174 that can be exerted on individuals or situations or conditions or  
175 even government. What must be done is stop this increase of power,  
176 whether it is power through manipulation of monies or power through  
177 the manipulation of individuals or groups of individuals. If this  
178 trend continues, it will present a very sad state of affairs not  
179 only for your country but for the world itself.

180 There has to be a moral standard established and then  
181 maintained. If this is done, then a country or a group of people  
182 can achieve great heights of accomplishment not only at a  
183 materialistic level but at a spiritual level. What prevents this  
184 from occurring is the gradual moral decay of the people. In most  
185 cases the people experience this moral decay not because it comes  
186 from them as a group of people but because they are then  
187 manipulated by those people that have charge over them or have a  
188 hold over them. A deliberate decay of what is right and what is  
189 wrong, what is fair and what is unfair is established within the  
190 group so that it weakens and it does not have the full power of a  
191 solid unit based on a high standard of morality. The way the  
192 situation is now, in order to correct the situation one must begin  
193 at both ends of the candle. One must return back to a higher  
194 standard of morality and then at the other end one must say enough  
195 is enough, big is big enough.

196

197 \*\*\*: In relation to that, the question I am about to ask may be too  
198 long for this particular session. Would the abolishing of the  
199 corporation law which itself is a restriction of freedom, might  
200 that tend to end the great power by individuals and groups of  
201 individuals outside the state?

202

203 C: In reference to corporations, let us put it this way. No  
204 organization, whether it is a business organization or a social  
205 organization, should set its goals at a level where it wishes to  
206 incorporate or control an entire field or area. Do you understand  
207 this?

208

209 \*\*\*: Yes.

210

211 C: If a corporation or a business is sincere in its desire for  
212 good, honest, wholesome growth and profit, it must in good  
213 conscience govern itself and put a limit as to how much it will  
214 take out of the system and how much it will put back into the

215 system. There should be an established ratio that is based on what  
216 is fair in regards to what is taken out and what is put back into  
217 any system or business or organization. Do you understand so far?  
218

219 \*\*\*: I understand but I have some additional questions.  
220

221 C: Let us finish and then your questions. If there is not a  
222 self-governing law within that business or corporation, then one  
223 must be established. The ideal situation is a self-governing law,  
224 but for that to work then there must be a moral principle in that  
225 situation. If that is deteriorated, then the self-governing law  
226 will only be as effective as the moral standard prevails or the  
227 quality of the moral standard. In your country today there is no  
228 such moral standard in any large business. It has gone to the  
229 point where it is a very dangerous and deadly cancerous growth. At  
230 the cost of life, at the cost of happiness, at the cost of  
231 spirituality, profit and power are pursued without conscience.  
232 If, IF, a business, an individual, a country is to succeed and  
233 withstand the activities of time, it must be willing to give up the  
234 maximum benefit or profit for something less so that all are  
235 insured of an equal chance. What is a fair profit? Whether you  
236 are talking about spirituality or material things, that is what  
237 must be decided, and a fair profit can only be decided when there  
238 is a firm foundation of morality. Money breeds money. Advancement  
239 breeds advancement. Technology breeds technology. But is it  
240 always for the best? Is it always fair to all? Is it always as  
241 fair as it can be to all and at all times? Does that answer the  
242 question?  
243

244 \*\*\*: Yes, indeed.  
245

246 C: We are not saying that an individual or a country or a business  
247 is not entitled to its profit, it is. It is truly entitled to its  
248 profit but only a fair profit. As an individual grows, as an  
249 industry grows or a business grows, or as the country grows, they

250 must be willing to assume a greater responsibility for its power  
251 and its influence, whether it is an individual influence or a  
252 world-wide influence, and the greater any of those grow, the  
253 individual, business, government, the greater they grow, the more  
254 responsibility they must be willing to accept and the greater in  
255 debt they become to those who are under them.

256 If you were to work for a government or for a large  
257 corporation, you will not automatically be given your fair share,  
258 not in today's society. You will have to fight for every ounce of  
259 your fair share, and even at that in the end you will be somewhat  
260 short-changed. Now, is this morally right? No. The more you  
261 have, the more you are held responsible for, and the more you must  
262 return to that which you have taken it from or gotten from. That  
263 is one of the Divine Principles that cannot be moved in any way,  
264 shape, or form. You must return back exactly what you have  
265 extracted from. In your society today it is all take, take, take.  
266 Even if it means that individuals are destroyed; even if it means  
267 communities are destroyed; even if it means countries are  
268 destroyed. The quest for power whether it is in the terms of money  
269 or personal property is very quickly destroying mankind. Does that  
270 answer the question?

271

272 \*\*\*: Very well.

273

274 C: Next question.

275

276 \*\*\*: Does anyone have any questions?

277

278 C: There are two individuals who have very good questions that are  
279 keeping them to themselves. Please ask them.

280

281 \*\*\*: Who has a question, please?

282

283 \*\*\*: When you say return your fair share, how much does the fair  
284 share exceed the tithe?

285

286 C: The tithe is simply a guideline. How much you are to exceed  
287 what you understand as the tithe depends really on the extent of  
288 the individual's heart. The more that one has, the greater one  
289 must return or be willing to return. Does that answer the  
290 question?

291

292 \*\*\*: Does the tithe count or do you just assume that and you begin  
293 from after the tithe is paid?

294

295 C: As a general rule, again, as a general rule, the baseline is  
296 the tithe. What really counts is what goes beyond the tithe. Let  
297 us say that the tithe is merely, MERELY, paying your dues.

298

299 \*\*\*: Thank you.

300

301 C: Again, that is a general remark or a general answer to the  
302 question. In some cases a tithe surpasses what is required as a  
303 fair share. In other cases, it does not even begin to scratch the  
304 surface. True giving, as all of you should know, is only  
305 accomplished when it comes from your needs, not your excesses.  
306 That is true giving, but since your world is as it is, such true  
307 giving is rare. So the evolvment then must continue on the barest  
308 minimum. This is not an ideal situation.

309 When one begins to give from their needs, then the return of  
310 profit becomes very great and far more constant because the more  
311 that you have removed from your house the more room your house has  
312 to hold what is new and in-coming. If your house is filled to the  
313 rafters and you have not moved anything out of it, then rest  
314 assured nothing more will be put into it. In fact, all the  
315 energies that you will expel or spend will be more or less used in  
316 holding what you already have thus tying you or holding you down  
317 from receiving anything more or anything of a higher value.

318 It is much like a river, much like a river. A river will feed

319 an entire valley for miles and miles on either side of its border

320 if it is allowed to run free, but if someone comes along and builds  
321 a dam across that river its potential of feeding is restricted by  
322 that dam. Its greatest potential is reduced by that dam. It  
323 becomes restricted and then can only feed or provide life for in  
324 relationship to the dam. Does everybody understand what we have  
325 said?

326

327 \*\*\*: Everyone seems to be nodding yes.

328

329 C: Think about what we have said. Think about it.

330

331 \*\*\*: Could we clarify the matter of tithes? It seems to me that  
332 most people regard the tithe as a gift to the church. Might not a  
333 tithe include any good charitable cause or cause which leads to  
334 spiritual development?

335

336 C: If you help a neighbor out in a time of need, that is tithing.

337 Does that answer the question?

338 \*\*\*: Yes, it does.

339

340 C: You have a responsibility to any spiritual organization that  
341 you belong to. If it is a formalized church, then certainly you  
342 have a responsibility to support that church or that spiritual  
343 gathering, and you should properly support it according to what you  
344 have, but you also have the responsibility of supporting other  
345 things and in some situations it may be necessary then to help  
346 individuals or other groups. Do you understand?

347

348 \*\*\*: Yes.

349

350 C: Tithing indicates the continuous flow of the Divine Power and  
351 its Abundance. In any way that you help to promote that flow to  
352 continue is good, whether it is supporting an official organization  
353 or group or whether it is supporting an individual. The Divine  
354 Flow must be allowed to continue unrestricted.

355 Have you ever noticed that when you see people who are truly  
356 happy deep inside and that happiness glows or you see them laughing  
357 very deeply or you see them very much full of joy, they are usually  
358 the people that have very little. They are given a insight into  
359 what is truly needed and with that insight they can appreciate the  
360 bounty that they do have. Unfortunately, those who have much do  
361 not experience that deep profound joy that those who have less do.  
362 They who have less have nothing else but to seek out an inner joy  
363 and an inner peace, and in this process of seeking out, they reach  
364 out to others and touch others deeply and honestly. Consequently,  
365 they are fulfilled, but those who have much are too busy searching  
366 for more. It is sad because they too could have the deep profound  
367 joy and happiness and peace as the others have if they would only  
368 forget about holding on so tightly or forget about their criteria  
369 that they have set for others to receive from them. Next question.

370

371 \*\*\*: I think you have partially answered this question. The  
372 question is: Is it possible that a soul might grow more spiritually  
373 in a government-controlled society with fewer luxuries than a free  
374 society that is more materialistic? But from what you say, you are  
375 going to develop more spiritually just where you have more freedom  
376 to do so, and from that I would guess that that means in a free  
377 society. Is that correct?

378

379 C: An individual can develop spiritually in both societies,  
380 develop to the same level. The difference is in the restricted  
381 society the development must come through greater hardships in most  
382 cases, where in the free society the development can come with less  
383 hardships.

384 Spiritual development is not based on what you have and what  
385 you do not have; spiritual development is based on what you do with  
386 what you do have or is based on what you do from where you are  
387 presently positioned. Do you understand?

388 \*\*\*: Yes, but are you more apt to be sidetracked where you have a  
389 lot of luxury or have a lot of advertisements that is luring you

390 into the feeling that you need these luxuries?

391

392 C: It is not the luxuries of life that take away an individual's  
393 spirituality.

394

395 \*\*\*: The more I am concerned about luxuries, the less I will be  
396 concerned about my fellow man or doing for somebody else.

397

398 C: That is a decision or a point of view that you have established  
399 within yourself. That does not make it so. The more you have, the  
400 more you will be willing to give, if the spirituality is there.

401 All luxuries are present because they are there for each of you to  
402 enjoy to their fullest. Now we are talking about luxuries that are  
403 within accepted moral standards. Do you realize that?

404

405 \*\*\*: Could you give me an example? Are you talking about comfort,  
406 I mean, nice carpeting, warm house? Are you talking about comfort  
407 or are you talking about yacht, fur coats, big Cadillacs?

408

409 C: What makes the difference?

410

411 \*\*\*: I don't know.

412

413 C: There is no difference. There is no difference. A luxury is a  
414 luxury. A luxury can still be a comfort or a need, can't it?. If you  
415 have a need for a car, what makes the difference if you have a car at  
416 the top of the line or a car at the bottom of the line?

417

418 \*\*\*: Payments. I don't mean that sarcastically; I mean it  
419 realistically.

420

421 C: We understand.

422

423 \*\*\*: If you have X number of dollars and you are going to put a  
424 large portion of that to your luxury car for your comfort and

425 pleasure, it is going to be that much less that you have to support  
426 your church, to give to charity, or to give to somebody who is in  
427 need at the moment.

428

429 C: It is all on the individual. They must determine how much a  
430 larger car will take away from what they are willing to give to the  
431 needs of the world, whether it is based on an individual or an  
432 organization or what. In most cases, and if the truth be known,  
433 rarely will an individual buy a lesser home or a lesser car so that  
434 they will have more to give. Let us be honest.

435 \*\*\*: Well, just in choosing perhaps to have children, you are  
436 choosing to give up some of the finer things in life to have these  
437 children and raise, so, yes, I think that is a decision you make  
438 rather than not have children so we can afford these nicer things. I  
439 think that is definitely a decision you make that is the difference  
440 between choosing a luxury or something that you are going to give.

441

442 C: The point we are trying to make is rarely does the individual  
443 decide to give up something so that they have more to share with  
444 others. Do you see the point we are trying to make?

445

446 \*\*\*: Yes.

447

448 C: But yet you are entitled to luxuries. If you can afford a very  
449 large house, then purchase it. You will still have enough to help  
450 others, if you choose. If you really choose to help others, you  
451 will have more than enough to help them, but, you see, most people  
452 in your society use the excuse, "Well, we can't help because our  
453 bills are too high." They cannot help because they do not want to.  
454 It is not a question of deciding whether you want one child or two  
455 children or three children as opposed to a small house or a large  
456 house. You choose to limit the family because you do not want the  
457 responsibility of raising it, so you rationalize the situation and  
458 say, "My needs lie in a larger home, a more affluent life." We  
459 say, if you can afford the larger home, by all means, go out and

460 purchase it, enjoy it, because it is there for you to use. It is  
461 not yours; it is there by Divine Providence or by the Love of your  
462 God for you to use; but as you use that, you must assume the  
463 responsibility of the sharing of your profit.

464 When any of you find yourself in a position that is better  
465 today than it was yesterday, you are paid in advance for your  
466 labor, and once you accept that abundance, you are then indebted,  
467 and it would be very wise if you would start working off the  
468 debt immediately.

469 In the spiritual laws, and if you learn nothing, learn this,  
470 please: in the spiritual laws you will be given your day's wages  
471 before you have put forth the labor for it. The labor for that  
472 day's wages is the well-management of that wage or that profit. It  
473 is the godly management of that possession. Now, again, please pay  
474 attention to what we have said. Spiritual law is that you are paid  
475 in advance for your day's wages. Now, we are not talking about  
476 working eight hours a day. We are talking about spiritual things,  
477 but as you receive these spiritual wages and you manage them  
478 properly and distribute them properly, they will in fact bring you  
479 material gains. If you can afford a very large car, then you can  
480 afford to give, to do, to love. Giving comes in many ways, not  
481 just money, but giving comes in any form of love and concern. So  
482 in other words, you must be charitable, and charitable is a very  
483 large and encompassing word. Does that answer the question?

484

485 \*\*\*: Yes, thank you.

486 \*\*\*: I think maybe in our society there are some who believe that  
487 there are people who choose to be poor and who choose to live  
488 without and that they are meant to be that way, and I guess I would  
489 like to have a response to that. Is there in fact a reason for  
490 that, a good reason for that? And is it also possible that it is  
491 expedient in our society to keep a certain number of people poor?  
492 To keep a certain number of people down-trodden?

493

494 C: Well, let us put it this way, we will answer the last part

495 first. It certainly is within the best interests of your country  
496 to keep a segment of the population poor. It is a good pawn. Do  
497 you understand?

498

499 \*\*\*: Yes.

500

501 C: Now, as to the first part of your question. You would have to  
502 repeat the question and with some classification to it.

503

504 \*\*\*: There has been a belief expressed that there are souls that  
505 choose to inhabit this earth in order to live an existence of  
506 poverty.

507

508 C: One moment, one moment. If you are talking about a segment of  
509 souls that choose to live in poverty as an avenue for others to  
510 develop their spirituality, this is in fact true.

511

512 \*\*\*: I can accept that, but the impression I am getting is that we  
513 are to ignore that.

514

515 C: No, no.

516

517 \*\*\*: That we are to allow them to exist that way because that is  
518 the way they have chosen to exist?

519

520 C: No, they exist that way and they have chosen to exist that way  
521 to give others the opportunity to make corrections for such  
522 conditions when there is such an abundance in the world. Now, let  
523 us continue this line of questioning. It is very good, but let us  
524 take it piece by piece. There are groups of souls that  
525 deliberately choose to come into an extreme poverty level and this  
526 is within each country because you have as bad a poverty level in this  
527 country as in what you people refer to as less civilized countries. In  
528 fact, it is a greater disgust in the eyes of the Divine when a country  
529 of such wealth has such poverty as your country has.

530 Now, even though those souls have chosen to come into the  
531 material manifestation in a poverty condition, they have done so  
532 because it is a avenue of fulfillment for those who have more. It  
533 is the way those who have more will achieve a greater insight into  
534 spirituality or at least the opportunity is there for them to do  
535 so. Now, we said there is a segment of souls that have chosen  
536 that; that does not mean that they are more highly evolved than any  
537 other souls, it is simply their way of expressing a condition that  
538 must be dealt with within them. Of course, it does not mean that  
539 they are less than evolved souls either.

540 Then you do have souls that exist in poverty not because they  
541 have chosen that but because their circumstances have been such  
542 that that is where they have come into or their life path after  
543 they have entered into the physical manifestation has been changed  
544 because of circumstances or pressures beyond their control. Again,  
545 remember you are not predestined. You have a free will choice, and  
546 there are many cases, particularly in this time of man's history  
547 and there will be greater times or more times in future history,  
548 where a soul will choose a life path that will not be or, let us  
549 say, that will not evolve as it should because of unjust pressures  
550 put on that segment of society. In other words, ungodly influences  
551 or greedy influences warping or distorting the conditions as they  
552 should be, as they would normally be.

553 We see where some of you are beginning to have a very bleak  
554 outlook on the situation. Good. Think about how dark it looks,  
555 and begin to do something about it. You are not condemned to that  
556 cloud in the sky. It can be wiped away and taken away, but it can  
557 only be done by individuals and then letting your awareness spread  
558 beyond yourself. Would you like to evolve the question any  
559 further?

560

561 \*\*\*: I just have one more question. Is it possible that there are  
562 some people that cannot see needs of others? Is it possible that  
563 there are some human beings who simply cannot reach that degree of  
564 awareness?

565

566 C: There are absolutely many, many people who cannot see the needs  
567 of others. It is not because they cannot reach that awareness; it  
568 is because they are too involved with their own selves. They want  
569 to hold on tightly to what they have because they think it belongs  
570 to them. How sad. How sad, because the tighter they hold on to  
571 it, the less they will have, and the less it is theirs. The more  
572 freely they give, the more permanent their possessions become.  
573 You see, the greed of your society is not really the fault of  
574 the society itself or the people in it, but it has been cultured,  
575 it has been fertilized, it has been nurtured by the greeds of those  
576 who are over the society. So the lack of love that you have in  
577 your world today or in your country today, the greediness, the  
578 desire to possess everything that you can, whether it is material  
579 or power or what, comes not from the common man originally but came  
580 from those who controlled the common man or utilized the common man  
581 for their greater material benefits. This greed of theirs became  
582 so consuming that they artificially established a greed within  
583 those below them. They artificially implanted a cancerous greed in  
584 those under them, consequently, it will eventually eat away the  
585 understructure of those on top, and it will collapse sooner or  
586 later, if proper medication is not administered.

587

588 \*\*\*: It sounds to me that these corporations that have caused us  
589 to become greedy are not crumbling. They are moving on to other  
590 countries where they can get cheap labor and start all over again.  
591 They would say it is morally right because they are building up  
592 those countries that are in poverty.

593

594 C: They are not crumbling in the sense of being destroyed or  
595 falling apart or the businesses showing less and less profit. They  
596 will eventually be destroyed by themselves. In other words, as  
597 this situation continues, one company will consume another company,  
598 and that company will then in turn consume another. So they will  
599 end up in a very vicious battle of destroying each other. Each

600 time one company is consumed by this cancerous greed by another  
601 company, those individuals who headed the weaker company are  
602 "beheaded," so to put, and thrown by the wayside eventually to rot  
603 and decay as the "garbage that they are." So, you see, they are,  
604 in essence, destroying themselves, but in that process they have  
605 also become fully responsible for the destruction of the innocent  
606 of heart.

607 It is not a very pretty picture, and from time to time in  
608 these situations we will use extremely strong language as somewhat  
609 of a shock system or shock therapy in order to get you to remove  
610 the blinders from your eyes.

611 Do not become a piece of garbage destined to rot and decay on  
612 the side of the road. The responsibility that you will have to  
613 assume will be far greater than what you might be able to handle or  
614 correct.

615 It should be that those who have take care of those who have  
616 not, but it is quite the reverse in your world today. Those who  
617 have not take care of those who have not, and what you are doing  
618 now is dividing a world of peace and prosperity into a world of  
619 super-greedy and super-destitution or poor; and there is no need  
620 for it. It is an abomination presented to the Divine Source, when  
621 there is so much in your world that could be shared, and yet look  
622 at the poor and the needy. Look at the lack of proper diet, proper  
623 education, proper living conditions.

624 How can a man grow spiritually or even think of growing  
625 spiritually when he is put in such a position where he cannot even  
626 lift his eyes high enough to hope that there will be a  
627 tomorrow, let alone anything on his table today?

628 You must apply yourself to the immediate needs of such  
629 individuals. You have no right to judge whether they are deserving  
630 of your help or not. If you are of a godly nature, you will  
631 administer to their immediate needs first and never even consider  
632 passing the judgment of whether they are deserving or not; but your  
633 charitable heart of God or Divine essence in you would act  
634 immediately. Help that individual; feed him; clothe him; and then

635 if he needs anything else, if he needs the administration of  
636 spiritual insight, then do that. But some of your society feels  
637 that they have done what they were supposed to do when they do  
638 nothing but preach of spirituality. It is a good sham; it is a  
639 good rationalization on their part. A hungry man hears no talk of  
640 spirituality; what he hears is his stomach growling. Silence that  
641 and then he will hear other things, but nine times out of ten you will  
642 not have to talk to him about spirituality, he will have already  
643 seen it in your godly actions. Your actions will have taught him  
644 the activities of God, not your words, not your thoughts. And yet  
645 in all this, those who give will always end up with more than what  
646 they started out with. It is a Divine Law, a Divine Principle, and  
647 even the greed and hate of mankind will never move one word of that  
648 Law, never even inch it one centimeter.

649 Enjoy all the beautiful things you have in life because your  
650 Divine Source has made them available to you. It is your right as a  
651 child of His, but as you enjoy them administer them properly as a  
652 good son, as a good daughter. Do not be judgmental against your  
653 fellow brother and sister. As you inherit your Father's estate, see  
654 to it that you share that estate with his other children if he should  
655 have given it all to you, because then you assume the position of  
656 the father, and just as the father took care of you and clothed you  
657 and took care of your brothers and sisters and clothed them, you  
658 then become the head of the family and then you must assume the  
659 responsibility of that position and that is the care and need of  
660 others, and they then in turn will administer to you, and your  
661 position will be held much more firm. It is all very simple, all  
662 very, very simple. Next question.

663

664 \*\*\*: (\*\*\*) had a couple questions that really seemed to fit in  
665 here and I think some of these you have answered very clearly, but  
666 I will ask them anyway. Is poverty deliberately propagated as a  
667 means of controlling the common people?

668

669 C: Isn't it obvious? Isn't it really obvious? After all, look at

670 the abundance in this land. How could you not see such a thing?

671

672 \*\*\*: There are government officials who have said that there

673 isn't.

674

675 C: Yes, yes, I am sure you will have officials that will say that.

676 Although you must realize that when you put yourself in the top

677 room of an ivory tower and it is high enough, you really cannot see

678 the foundation that tower is built on. Can you now?

679

680 \*\*\*: No, that is true.

681

682 C: It would be wise for those occupiers of high towers to check

683 their foundation before it is too late. The higher you go, the

684 harder you fall. Very well.

685 \*\*\*: The next question: Are the poor purposely kept in our society

686 to distract our attention?

687

688 C: Of course, these have been answered already.

689

690 \*\*\*: Are certain groups of people being manipulated so as to take

691 their attention off the real problem?

692

693 C: Isn't that the way your society works today? Conceive,

694 control, manipulate, distract the attention of those who are

695 seeking, who are beginning to see, set their quest for material

696 growth a little higher so they have less time to evaluate what they

697 have or what they are or where they are coming from? Give a man

698 ten dollars today, let him establish a standard of living and

699 be comfortable with it, and then force him to give five back

700 tomorrow. It is a very clever little game, a very clever little

701 game. Keep the foundation constantly in commotion. Never let the

702 stone sit long enough for the mortar to dry, consequently, the

703 foundation will never be strong. If the foundation is not strong,

704 then it cannot support the heavy turret of a machine gun. Think

705 about that for awhile. Everything is divided between black and  
706 white, light and dark, and as these positions become more  
707 solidified, more obvious, the shades of gray that drift between the  
708 two will begin to diminish more and more. Next question.

709

710 \*\*\*: How much of the world situation is being controlled? Some  
711 examples are poverty and drug abuse, etc.

712

713 C: If you were to have asked that question of us five years ago,  
714 we would say very little of it. Today, the answer is very little  
715 of it is not controlled. The easiest problem to clear up between  
716 the two examples that you have given us is the drug problem. If,  
717 if the world or the countries wanted to rid its people of the drug  
718 problem, it would be a relatively simple thing that could be  
719 eliminated within -- at the most -- two to three months. That is  
720 world-wide. But again, keep the sights looking in the opposite  
721 direction. Set a false standard of morality.

722

723 \*\*\*: I had one question as far as maybe some other aspects,  
724 particularly such things as racial hatred, discrimination, even  
725 religious discrimination and hatred, would that also be the same  
726 area that those are fostered and cultivated so that the common  
727 people who are bickering among themselves about black or white or  
728 different religions, they don't realize their pockets are being  
729 picked?

730

731 C: In most cases, no, they are being manipulated. Now, there are  
732 some individuals who have a true hatred of this or that, but the  
733 majority of the people of the world do not hate each other. They  
734 can live very comfortably side by side. It is this abhorrent, this  
735 disgraceful, hideous manipulation that causes the problem.  
736 Now, when we use the term "manipulation," that does not  
737 necessarily mean in all cases someone comes in and agitates a group  
738 of people or deliberately organizes a group of people to do this or  
739 do that. Manipulation can come through many things, such as the

740 control of an individual's paycheck or his ability to work for a  
741 paycheck, the control of an individual's ability to gain food, to  
742 gain employment, to gain suitable housing. These are all means of  
743 manipulation, so not all manipulation is done by an individual who  
744 comes in and incites a problem or a group of individuals who come  
745 in and incite a problem, although in some cases it is done that  
746 way, but you can manipulate a mass of people very easily, very  
747 easily, in your society today, in your world today. Put a little  
748 pressure here, put a little pressure there. Cut a little off here  
749 or a little off there, or cut a little off of this side and add it to  
750 the other side. You can see the manipulation, you can see the  
751 manipulation. It is not uncommon in your society today to pit  
752 masses against each other. You do it with individuals; you do it  
753 with yourself. You have learned that over the years from those  
754 that you have placed your trust in. As the common man, he must  
755 become more discerning and demand a higher moral standard from  
756 those he chooses to have rule him. He must work within his present  
757 laws. Very well. Next question.

758

759 \*\*\*: His last one: Is this a form of brainwashing where your will  
760 to try has been clouded over by fear?

761

762 C: Yes, that should be obvious. We cannot say that it is a direct  
763 brainwash such as done with prisoners of war or what have you, but  
764 it is a form of brainwash. Condition the person to think in a  
765 certain area and that is where he will think. Put enough pressure  
766 on him, break his will, break his spirit, and that is exactly what  
767 he will think. It is not because he is incapable of anything else,  
768 it is that he has been preconditioned; he cannot think any other  
769 way; he cannot do any other way until someone comes along and tries  
770 to make him see, tries to make him re-evaluate the situation,  
771 relearn the situation.

772

773 \*\*\*: Thank you. It is 10:24 now. Should we end this or continue?

774

775 C: That should be enough for this evening.  
776 What we have said this evening may have been somewhat  
777 distasteful. It may have caused you to be a little fearful, but if  
778 this is the case, if you have become fearful, if it seems  
779 distasteful to you, if you would sooner run and hide, then you are  
780 doing exactly what this mess is intended to accomplish, run from  
781 your responsibility. The mess that you have in the world, the  
782 conditions you have in your country, in your state, in your county,  
783 in your city, in your family is there and you cannot run away from  
784 it. You must begin to do something positive about it. You must  
785 begin to re-evaluate your own being, and you can only do this by  
786 being absolutely honest with yourself.  
787 You must ask yourself, as an administrator of the Divine Will  
788 of God, or as an administrator of the Divine Will of your Infinite  
789 Father, what have you done with the abundance He has given  
790 you? How have you invested it and what has it brought in return?  
791 What percentage of interest have you been added to the principal given  
792 to you? Whether it is in the growth of your own personal life or  
793 personal being or whether it is in the growth of your immediate  
794 family or your neighborhood or your city or your county or state or  
795 country, whatever realm or sphere of activity that you are in or  
796 responsible for, you must ask yourself the question: What has been  
797 my rate of return? What have I done to insure this Divine  
798 Abundance a continual growth? Be honest with yourself, and you  
799 will find that you will be far more happier than trying to exist on a  
800 basis of rationalization. You will always find that you have done  
801 some measure of good and that is always the beginning place or the  
802 foundation to find greater measures of good that can come from you  
803 and through you.  
804 As we have said a thousand times in the past, this Infinite  
805 Father constantly has His Arms outstretched begging you to return  
806 to His Bosom. He understands your humanness. He wants you to  
807 understand your godliness. He wants you to realize that you are a  
808 great, loving entity that can create all the benefits that the  
809 world needs for a godly peace in creation.

810 There are days when you will see dark clouds in the sky, but  
811 it is only a temporary condition. If you do not like the darkness  
812 of the sky, it is very simple to bring the sunshine back. Just  
813 look in a mirror at yourself, that is all it takes. Look at a  
814 mirror at yourself and as soon as you do that with honesty, the  
815 clouds, the darkness will begin to dissipate. Enjoy the bounty  
816 that you have; it is yours; it is yours to use; it is yours to  
817 multiply and gain more by.

*Greed sciences were discussed on 84-11-10, the 126th Trance.  
The word “greed” was first found on page 2052, line 355.*

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