

# Transkrypt Report

Manly P. Hall | Weighed in the Balance

Video URL: <https://www.youtube.com/watch?v=HPCahfVwUsM>

Duration: 1h 13m 55s

Uploader: Manly Hall Society

Video ID: HPCahfVwUsM

## Timestamped Transcript

0001 00:00:01.600 --> 00:00:04.470

Well, we've had quite a number of things

0002 00:00:04.470 --> 00:00:04.480

Well, we've had quite a number of things

0003 00:00:04.480 --> 00:00:07.749

Well, we've had quite a number of things happen here since two weeks ago. Two

0004 00:00:07.749 --> 00:00:07.759

happen here since two weeks ago. Two

0005 00:00:07.759 --> 00:00:09.750

happen here since two weeks ago. Two earthquakes and all kinds of minor

0006 00:00:09.750 --> 00:00:09.760

earthquakes and all kinds of minor

0007 00:00:09.760 --> 00:00:13.749

earthquakes and all kinds of minor things and uh a heat wave.

0008 00:00:13.749 --> 00:00:13.759

things and uh a heat wave.

0009 00:00:13.759 --> 00:00:16.150

things and uh a heat wave. But we're not doing as badly as the

0010 00:00:16.150 --> 00:00:16.160

But we're not doing as badly as the

0011 00:00:16.160 --> 00:00:19.029

But we're not doing as badly as the Babylonians did at the time of the

0012 00:00:19.029 --> 00:00:19.039

Babylonians did at the time of the

0013 00:00:19.039 --> 00:00:21.990

Babylonians did at the time of the writing of the book of Daniel.

0014 00:00:21.990 --> 00:00:22.000

writing of the book of Daniel.

0015 00:00:22.000 --> 00:00:24.950

writing of the book of Daniel. One thing about the Old Testament books

0016 00:00:24.950 --> 00:00:24.960

One thing about the Old Testament books

0017 00:00:24.960 --> 00:00:27.509

One thing about the Old Testament books that I think most people have not

0018 00:00:27.509 --> 00:00:27.519

that I think most people have not

0019 00:00:27.519 --> 00:00:29.269

that I think most people have not considered,  
0020 00:00:29.269 --> 00:00:29.279  
considered,  
0021 00:00:29.279 --> 00:00:33.030  
considered, the books are attributed to deity,  
0022 00:00:33.030 --> 00:00:33.040  
the books are attributed to deity,  
0023 00:00:33.040 --> 00:00:36.470  
the books are attributed to deity, but no proof of the actual presence of  
0024 00:00:36.470 --> 00:00:36.480  
but no proof of the actual presence of  
0025 00:00:36.480 --> 00:00:41.750  
but no proof of the actual presence of deity has ever been formally delivered.  
0026 00:00:41.750 --> 00:00:41.760  
deity has ever been formally delivered.  
0027 00:00:41.760 --> 00:00:45.510  
deity has ever been formally delivered. They talk about God's will and is very  
0028 00:00:45.510 --> 00:00:45.520  
They talk about God's will and is very  
0029 00:00:45.520 --> 00:00:49.029  
They talk about God's will and is very commonly referred to in the scriptures.  
0030 00:00:49.029 --> 00:00:49.039  
commonly referred to in the scriptures.  
0031 00:00:49.039 --> 00:00:51.830  
commonly referred to in the scriptures. But just under what circumstance this  
0032 00:00:51.830 --> 00:00:51.840  
But just under what circumstance this  
0033 00:00:51.840 --> 00:00:54.549  
But just under what circumstance this will expressed itself is usually very  
0034 00:00:54.549 --> 00:00:54.559  
will expressed itself is usually very  
0035 00:00:54.559 --> 00:00:57.670  
will expressed itself is usually very dim. I think the answer is that these  
0036 00:00:57.670 --> 00:00:57.680  
dim. I think the answer is that these  
0037 00:00:57.680 --> 00:01:01.189  
dim. I think the answer is that these old books are for the most part a record  
0038 00:01:01.189 --> 00:01:01.199  
old books are for the most part a record  
0039 00:01:01.199 --> 00:01:05.189  
old books are for the most part a record and an interpretation of experiences.  
0040 00:01:05.189 --> 00:01:05.199  
and an interpretation of experiences.  
0041 00:01:05.199 --> 00:01:07.429  
and an interpretation of experiences. Most of the Old Testament books and the  
0042 00:01:07.429 --> 00:01:07.439  
Most of the Old Testament books and the  
0043 00:01:07.439 --> 00:01:10.310  
Most of the Old Testament books and the scriptures of other peoples are the are

0044 00:01:10.310 --> 00:01:10.320  
scriptures of other peoples are the are  
0045 00:01:10.320 --> 00:01:14.149  
scriptures of other peoples are the are the records of repeating experiences.  
0046 00:01:14.149 --> 00:01:14.159  
the records of repeating experiences.  
0047 00:01:14.159 --> 00:01:16.789  
the records of repeating experiences. If in the course of history in 50  
0048 00:01:16.789 --> 00:01:16.799  
If in the course of history in 50  
0049 00:01:16.799 --> 00:01:19.830  
If in the course of history in 50 situations the conclusion is always  
0050 00:01:19.830 --> 00:01:19.840  
situations the conclusion is always  
0051 00:01:19.840 --> 00:01:21.749  
situations the conclusion is always determined by the integrity of the  
0052 00:01:21.749 --> 00:01:21.759  
determined by the integrity of the  
0053 00:01:21.759 --> 00:01:24.630  
determined by the integrity of the circumstance then it is attributed to  
0054 00:01:24.630 --> 00:01:24.640  
circumstance then it is attributed to  
0055 00:01:24.640 --> 00:01:29.350  
circumstance then it is attributed to deity. In other words, there is proof of  
0056 00:01:29.350 --> 00:01:29.360  
deity. In other words, there is proof of  
0057 00:01:29.360 --> 00:01:32.710  
deity. In other words, there is proof of cause and effect. there is proof of  
0058 00:01:32.710 --> 00:01:32.720  
cause and effect. there is proof of  
0059 00:01:32.720 --> 00:01:35.670  
cause and effect. there is proof of moral value and factor  
0060 00:01:35.670 --> 00:01:35.680  
moral value and factor  
0061 00:01:35.680 --> 00:01:39.590  
moral value and factor in the happenings of mankind.  
0062 00:01:39.590 --> 00:01:39.600  
in the happenings of mankind.  
0063 00:01:39.600 --> 00:01:42.630  
in the happenings of mankind. These evidences have been gradually  
0064 00:01:42.630 --> 00:01:42.640  
These evidences have been gradually  
0065 00:01:42.640 --> 00:01:45.910  
These evidences have been gradually compiled. For instance, the story that  
0066 00:01:45.910 --> 00:01:45.920  
compiled. For instance, the story that  
0067 00:01:45.920 --> 00:01:49.030  
compiled. For instance, the story that we have of Jonah and the whale occurs in  
0068 00:01:49.030 --> 00:01:49.040

we have of Jonah and the whale occurs in

0069 00:01:49.040 --> 00:01:51.830

we have of Jonah and the whale occurs in several different systems. In fact, in

0070 00:01:51.830 --> 00:01:51.840

several different systems. In fact, in

0071 00:01:51.840 --> 00:01:55.030

several different systems. In fact, in the Job, of course, in the Jonah, it is

0072 00:01:55.030 --> 00:01:55.040

the Job, of course, in the Jonah, it is

0073 00:01:55.040 --> 00:01:57.910

the Job, of course, in the Jonah, it is referred to as a great fish. Jesus is

0074 00:01:57.910 --> 00:01:57.920

referred to as a great fish. Jesus is

0075 00:01:57.920 --> 00:02:01.270

referred to as a great fish. Jesus is the first one to call it a whale. But

0076 00:02:01.270 --> 00:02:01.280

the first one to call it a whale. But

0077 00:02:01.280 --> 00:02:04.310

the first one to call it a whale. But the whale story occurs in Babylon. It

0078 00:02:04.310 --> 00:02:04.320

the whale story occurs in Babylon. It

0079 00:02:04.320 --> 00:02:06.469

the whale story occurs in Babylon. It occurs in the far east. It occurs all

0080 00:02:06.469 --> 00:02:06.479

occurs in the far east. It occurs all

0081 00:02:06.479 --> 00:02:10.630

occurs in the far east. It occurs all over. Always in the remote past.

0082 00:02:10.630 --> 00:02:10.640

over. Always in the remote past.

0083 00:02:10.640 --> 00:02:13.589

over. Always in the remote past. These stories seem to be therefore a

0084 00:02:13.589 --> 00:02:13.599

These stories seem to be therefore a

0085 00:02:13.599 --> 00:02:16.710

These stories seem to be therefore a series of fables like Esop's fables.

0086 00:02:16.710 --> 00:02:16.720

series of fables like Esop's fables.

0087 00:02:16.720 --> 00:02:20.470

series of fables like Esop's fables. Each one with a distinct moral meaning,

0088 00:02:20.470 --> 00:02:20.480

Each one with a distinct moral meaning,

0089 00:02:20.480 --> 00:02:23.190

Each one with a distinct moral meaning, a meaning that has continued and been

0090 00:02:23.190 --> 00:02:23.200

a meaning that has continued and been

0091 00:02:23.200 --> 00:02:26.070

a meaning that has continued and been re-emphasized over periods of thousands

0092 00:02:26.070 --> 00:02:26.080

re-emphasized over periods of thousands

0093 00:02:26.080 --> 00:02:27.670

re-emphasized over periods of thousands of years.

0094 00:02:27.670 --> 00:02:27.680

of years.

0095 00:02:27.680 --> 00:02:30.070

of years. It is not that a single incidence is

0096 00:02:30.070 --> 00:02:30.080

It is not that a single incidence is

0097 00:02:30.080 --> 00:02:33.910

It is not that a single incidence is determined. It is that the testimony of

0098 00:02:33.910 --> 00:02:33.920

determined. It is that the testimony of

0099 00:02:33.920 --> 00:02:38.790

determined. It is that the testimony of the ages supports certain results as the

0100 00:02:38.790 --> 00:02:38.800

the ages supports certain results as the

0101 00:02:38.800 --> 00:02:41.670

the ages supports certain results as the results of certain causes.

0102 00:02:41.670 --> 00:02:41.680

results of certain causes.

0103 00:02:41.680 --> 00:02:45.670

results of certain causes. And as these results of good causes

0104 00:02:45.670 --> 00:02:45.680

And as these results of good causes

0105 00:02:45.680 --> 00:02:49.350

And as these results of good causes are nearly always benevolent and the bad

0106 00:02:49.350 --> 00:02:49.360

are nearly always benevolent and the bad

0107 00:02:49.360 --> 00:02:52.470

are nearly always benevolent and the bad causes nearly always end in tragedy.

0108 00:02:52.470 --> 00:02:52.480

causes nearly always end in tragedy.

0109 00:02:52.480 --> 00:02:55.509

causes nearly always end in tragedy. This is attributed finally as solid

0110 00:02:55.509 --> 00:02:55.519

This is attributed finally as solid

0111 00:02:55.519 --> 00:02:58.630

This is attributed finally as solid evidence of the existence of God.

0112 00:02:58.630 --> 00:02:58.640

evidence of the existence of God.

0113 00:02:58.640 --> 00:03:00.550

evidence of the existence of God. If these different incidents were

0114 00:03:00.550 --> 00:03:00.560

If these different incidents were

0115 00:03:00.560 --> 00:03:04.710

If these different incidents were haphazard, no pattern, no value obvious,

0116 00:03:04.710 --> 00:03:04.720

haphazard, no pattern, no value obvious,

0117 00:03:04.720 --> 00:03:07.030

haphazard, no pattern, no value obvious, it might not have followed this pattern  
0118 00:03:07.030 --> 00:03:07.040  
it might not have followed this pattern  
0119 00:03:07.040 --> 00:03:09.830  
it might not have followed this pattern of not read not led to a religious  
0120 00:03:09.830 --> 00:03:09.840  
of not read not led to a religious  
0121 00:03:09.840 --> 00:03:13.030  
of not read not led to a religious conclusion. But where certain things  
0122 00:03:13.030 --> 00:03:13.040  
conclusion. But where certain things  
0123 00:03:13.040 --> 00:03:16.710  
conclusion. But where certain things always result in the same conclusions,  
0124 00:03:16.710 --> 00:03:16.720  
always result in the same conclusions,  
0125 00:03:16.720 --> 00:03:19.830  
always result in the same conclusions, it seems reasonable to assume that those  
0126 00:03:19.830 --> 00:03:19.840  
it seems reasonable to assume that those  
0127 00:03:19.840 --> 00:03:22.149  
it seems reasonable to assume that those conclusions are the will of something  
0128 00:03:22.149 --> 00:03:22.159  
conclusions are the will of something  
0129 00:03:22.159 --> 00:03:25.190  
conclusions are the will of something stronger than the human being. Nature  
0130 00:03:25.190 --> 00:03:25.200  
stronger than the human being. Nature  
0131 00:03:25.200 --> 00:03:27.910  
stronger than the human being. Nature more powerful than man, God more  
0132 00:03:27.910 --> 00:03:27.920  
more powerful than man, God more  
0133 00:03:27.920 --> 00:03:30.789  
more powerful than man, God more powerful than nature. But all with in  
0134 00:03:30.789 --> 00:03:30.799  
powerful than nature. But all with in  
0135 00:03:30.799 --> 00:03:33.589  
powerful than nature. But all with in behind all of these incidents, an  
0136 00:03:33.589 --> 00:03:33.599  
behind all of these incidents, an  
0137 00:03:33.599 --> 00:03:37.509  
behind all of these incidents, an integrity, a value for value pattern.  
0138 00:03:37.509 --> 00:03:37.519  
integrity, a value for value pattern.  
0139 00:03:37.519 --> 00:03:39.750  
integrity, a value for value pattern. And the ancients live building on this  
0140 00:03:39.750 --> 00:03:39.760  
And the ancients live building on this  
0141 00:03:39.760 --> 00:03:42.470  
And the ancients live building on this concept for hundreds and thousands of

0142 00:03:42.470 --> 00:03:42.480  
concept for hundreds and thousands of  
0143 00:03:42.480 --> 00:03:45.430  
concept for hundreds and thousands of years put together these fables to  
0144 00:03:45.430 --> 00:03:45.440  
years put together these fables to  
0145 00:03:45.440 --> 00:03:48.869  
years put together these fables to express the evidence of the presence of  
0146 00:03:48.869 --> 00:03:48.879  
express the evidence of the presence of  
0147 00:03:48.879 --> 00:03:53.270  
express the evidence of the presence of a divine power judging all things. Now  
0148 00:03:53.270 --> 00:03:53.280  
a divine power judging all things. Now  
0149 00:03:53.280 --> 00:03:56.470  
a divine power judging all things. Now the materialist might say that this is  
0150 00:03:56.470 --> 00:03:56.480  
the materialist might say that this is  
0151 00:03:56.480 --> 00:03:59.670  
the materialist might say that this is not demonstrable, that it's not true,  
0152 00:03:59.670 --> 00:03:59.680  
not demonstrable, that it's not true,  
0153 00:03:59.680 --> 00:04:02.070  
not demonstrable, that it's not true, that it is all haphazard, that it's all  
0154 00:04:02.070 --> 00:04:02.080  
that it is all haphazard, that it's all  
0155 00:04:02.080 --> 00:04:06.630  
that it is all haphazard, that it's all fancy. But then we look back on Caesar  
0156 00:04:06.630 --> 00:04:06.640  
fancy. But then we look back on Caesar  
0157 00:04:06.640 --> 00:04:09.350  
fancy. But then we look back on Caesar dead at the foot of Pompy statue.  
0158 00:04:09.350 --> 00:04:09.360  
dead at the foot of Pompy statue.  
0159 00:04:09.360 --> 00:04:12.470  
dead at the foot of Pompy statue. Alexander dead at the foot of the walls  
0160 00:04:12.470 --> 00:04:12.480  
Alexander dead at the foot of the walls  
0161 00:04:12.480 --> 00:04:14.710  
Alexander dead at the foot of the walls of Babylon.  
0162 00:04:14.710 --> 00:04:14.720  
of Babylon.  
0163 00:04:14.720 --> 00:04:17.909  
of Babylon. Napoleon and Saint Alina. Hitler in the  
0164 00:04:17.909 --> 00:04:17.919  
Napoleon and Saint Alina. Hitler in the  
0165 00:04:17.919 --> 00:04:21.430  
Napoleon and Saint Alina. Hitler in the bunker in Berlin. Mussolini hanging on a  
0166 00:04:21.430 --> 00:04:21.440

bunker in Berlin. Mussolini hanging on a  
0167 00:04:21.440 --> 00:04:25.430  
bunker in Berlin. Mussolini hanging on a lamp post in Italy. These things all  
0168 00:04:25.430 --> 00:04:25.440  
lamp post in Italy. These things all  
0169 00:04:25.440 --> 00:04:29.189  
lamp post in Italy. These things all seem to add up to the fact these men did  
0170 00:04:29.189 --> 00:04:29.199  
seem to add up to the fact these men did  
0171 00:04:29.199 --> 00:04:32.230  
seem to add up to the fact these men did not live according to an integrity that  
0172 00:04:32.230 --> 00:04:32.240  
not live according to an integrity that  
0173 00:04:32.240 --> 00:04:35.430  
not live according to an integrity that it was acceptable to nature. Now, if  
0174 00:04:35.430 --> 00:04:35.440  
it was acceptable to nature. Now, if  
0175 00:04:35.440 --> 00:04:37.110  
it was acceptable to nature. Now, if some of one or two of them had been  
0176 00:04:37.110 --> 00:04:37.120  
some of one or two of them had been  
0177 00:04:37.120 --> 00:04:39.590  
some of one or two of them had been gloriously successful,  
0178 00:04:39.590 --> 00:04:39.600  
gloriously successful,  
0179 00:04:39.600 --> 00:04:42.150  
gloriously successful, uh we might question it. But where the  
0180 00:04:42.150 --> 00:04:42.160  
uh we might question it. But where the  
0181 00:04:42.160 --> 00:04:45.830  
uh we might question it. But where the same causes and the same circumstances  
0182 00:04:45.830 --> 00:04:45.840  
same causes and the same circumstances  
0183 00:04:45.840 --> 00:04:48.310  
same causes and the same circumstances invariably result in the same  
0184 00:04:48.310 --> 00:04:48.320  
invariably result in the same  
0185 00:04:48.320 --> 00:04:50.070  
invariably result in the same consequences,  
0186 00:04:50.070 --> 00:04:50.080  
consequences,  
0187 00:04:50.080 --> 00:04:52.950  
consequences, we begin to suspect that there is a law  
0188 00:04:52.950 --> 00:04:52.960  
we begin to suspect that there is a law  
0189 00:04:52.960 --> 00:04:55.830  
we begin to suspect that there is a law involved. And in the Old Testament, this  
0190 00:04:55.830 --> 00:04:55.840  
involved. And in the Old Testament, this

0191 00:04:55.840 --> 00:04:58.550

involved. And in the Old Testament, this law dressed in fable gives us the

0192 00:04:58.550 --> 00:04:58.560

law dressed in fable gives us the

0193 00:04:58.560 --> 00:05:01.510

law dressed in fable gives us the wonderful stories of the Old Testament.

0194 00:05:01.510 --> 00:05:01.520

wonderful stories of the Old Testament.

0195 00:05:01.520 --> 00:05:04.870

wonderful stories of the Old Testament. They are all cosmic legends or legends

0196 00:05:04.870 --> 00:05:04.880

They are all cosmic legends or legends

0197 00:05:04.880 --> 00:05:07.110

They are all cosmic legends or legends that have been handed down for thousands

0198 00:05:07.110 --> 00:05:07.120

that have been handed down for thousands

0199 00:05:07.120 --> 00:05:09.590

that have been handed down for thousands of years in new dresses, new

0200 00:05:09.590 --> 00:05:09.600

of years in new dresses, new

0201 00:05:09.600 --> 00:05:12.790

of years in new dresses, new applications, new interpretations, but

0202 00:05:12.790 --> 00:05:12.800

applications, new interpretations, but

0203 00:05:12.800 --> 00:05:15.510

applications, new interpretations, but always the same essential integrities

0204 00:05:15.510 --> 00:05:15.520

always the same essential integrities

0205 00:05:15.520 --> 00:05:17.590

always the same essential integrities and moralities.

0206 00:05:17.590 --> 00:05:17.600

and moralities.

0207 00:05:17.600 --> 00:05:19.749

and moralities. It comes out of this that most ancient

0208 00:05:19.749 --> 00:05:19.759

It comes out of this that most ancient

0209 00:05:19.759 --> 00:05:22.790

It comes out of this that most ancient people decided that the Lord God or

0210 00:05:22.790 --> 00:05:22.800

people decided that the Lord God or

0211 00:05:22.800 --> 00:05:25.749

people decided that the Lord God or whoever we may be like to have us behave

0212 00:05:25.749 --> 00:05:25.759

whoever we may be like to have us behave

0213 00:05:25.759 --> 00:05:27.430

whoever we may be like to have us behave ourselves.

0214 00:05:27.430 --> 00:05:27.440

ourselves.

0215 00:05:27.440 --> 00:05:29.670

ourselves. When we do not behave ourselves, we  
0216 00:05:29.670 --> 00:05:29.680  
When we do not behave ourselves, we  
0217 00:05:29.680 --> 00:05:32.550  
When we do not behave ourselves, we become like small children requiring  
0218 00:05:32.550 --> 00:05:32.560  
become like small children requiring  
0219 00:05:32.560 --> 00:05:36.230  
become like small children requiring chastisement of some kind and always we  
0220 00:05:36.230 --> 00:05:36.240  
chastisement of some kind and always we  
0221 00:05:36.240 --> 00:05:39.350  
chastisement of some kind and always we get it. Now we have the same problem  
0222 00:05:39.350 --> 00:05:39.360  
get it. Now we have the same problem  
0223 00:05:39.360 --> 00:05:42.070  
get it. Now we have the same problem here today in the world. We have the  
0224 00:05:42.070 --> 00:05:42.080  
here today in the world. We have the  
0225 00:05:42.080 --> 00:05:44.550  
here today in the world. We have the world that prided itself upon its  
0226 00:05:44.550 --> 00:05:44.560  
world that prided itself upon its  
0227 00:05:44.560 --> 00:05:47.270  
world that prided itself upon its accomplishments that has apparently  
0228 00:05:47.270 --> 00:05:47.280  
accomplishments that has apparently  
0229 00:05:47.280 --> 00:05:50.469  
accomplishments that has apparently risen above all natural laws that is now  
0230 00:05:50.469 --> 00:05:50.479  
risen above all natural laws that is now  
0231 00:05:50.479 --> 00:05:52.870  
risen above all natural laws that is now sinking into a morass of corrupted  
0232 00:05:52.870 --> 00:05:52.880  
sinking into a morass of corrupted  
0233 00:05:52.880 --> 00:05:56.550  
sinking into a morass of corrupted natural laws. We have done it all wrong  
0234 00:05:56.550 --> 00:05:56.560  
natural laws. We have done it all wrong  
0235 00:05:56.560 --> 00:05:59.430  
natural laws. We have done it all wrong and we're not going to win this way. And  
0236 00:05:59.430 --> 00:05:59.440  
and we're not going to win this way. And  
0237 00:05:59.440 --> 00:06:01.670  
and we're not going to win this way. And when we go down to the defeat that is  
0238 00:06:01.670 --> 00:06:01.680  
when we go down to the defeat that is  
0239 00:06:01.680 --> 00:06:04.950  
when we go down to the defeat that is inevitable 5,000 years from now, we will

0240 00:06:04.950 --> 00:06:04.960  
inevitable 5,000 years from now, we will

0241 00:06:04.960 --> 00:06:07.670  
inevitable 5,000 years from now, we will be evidences of the righteous judgment

0242 00:06:07.670 --> 00:06:07.680  
be evidences of the righteous judgment

0243 00:06:07.680 --> 00:06:09.510  
be evidences of the righteous judgment of deity.

0244 00:06:09.510 --> 00:06:09.520  
of deity.

0245 00:06:09.520 --> 00:06:11.909  
of deity. No one has seen deity. No one's likely

0246 00:06:11.909 --> 00:06:11.919  
No one has seen deity. No one's likely

0247 00:06:11.919 --> 00:06:15.909  
No one has seen deity. No one's likely to see him. But his works are obvious.

0248 00:06:15.909 --> 00:06:15.919  
to see him. But his works are obvious.

0249 00:06:15.919 --> 00:06:18.629  
to see him. But his works are obvious. And there is no other explanation

0250 00:06:18.629 --> 00:06:18.639  
And there is no other explanation

0251 00:06:18.639 --> 00:06:22.070  
And there is no other explanation that man can never defy the laws of

0252 00:06:22.070 --> 00:06:22.080  
that man can never defy the laws of

0253 00:06:22.080 --> 00:06:25.189  
that man can never defy the laws of nature without suffering. Now natural

0254 00:06:25.189 --> 00:06:25.199  
nature without suffering. Now natural

0255 00:06:25.199 --> 00:06:27.110  
nature without suffering. Now natural laws are a little different from divine

0256 00:06:27.110 --> 00:06:27.120  
laws are a little different from divine

0257 00:06:27.120 --> 00:06:30.309  
laws are a little different from divine laws in this factor. The natural laws

0258 00:06:30.309 --> 00:06:30.319  
laws in this factor. The natural laws

0259 00:06:30.319 --> 00:06:33.430  
laws in this factor. The natural laws are concerned primarily with forms with

0260 00:06:33.430 --> 00:06:33.440  
are concerned primarily with forms with

0261 00:06:33.440 --> 00:06:35.749  
are concerned primarily with forms with bodies with the circumstances of

0262 00:06:35.749 --> 00:06:35.759  
bodies with the circumstances of

0263 00:06:35.759 --> 00:06:38.230  
bodies with the circumstances of environment and things of this nature.

0264 00:06:38.230 --> 00:06:38.240

environment and things of this nature.

0265 00:06:38.240 --> 00:06:40.230

environment and things of this nature. Plants and flowers and animals and

0266 00:06:40.230 --> 00:06:40.240

Plants and flowers and animals and

0267 00:06:40.240 --> 00:06:43.029

Plants and flowers and animals and creatures of all kinds live according to

0268 00:06:43.029 --> 00:06:43.039

creatures of all kinds live according to

0269 00:06:43.039 --> 00:06:45.029

creatures of all kinds live according to their own natures. They have no

0270 00:06:45.029 --> 00:06:45.039

their own natures. They have no

0271 00:06:45.039 --> 00:06:47.990

their own natures. They have no individuality such as we have. They live

0272 00:06:47.990 --> 00:06:48.000

individuality such as we have. They live

0273 00:06:48.000 --> 00:06:50.710

individuality such as we have. They live together. They die together. The whole

0274 00:06:50.710 --> 00:06:50.720

together. They die together. The whole

0275 00:06:50.720 --> 00:06:52.710

together. They die together. The whole groups of them perish together in great

0276 00:06:52.710 --> 00:06:52.720

groups of them perish together in great

0277 00:06:52.720 --> 00:06:56.710

groups of them perish together in great cosmic disasters. But the individual, a

0278 00:06:56.710 --> 00:06:56.720

cosmic disasters. But the individual, a

0279 00:06:56.720 --> 00:06:59.830

cosmic disasters. But the individual, a certain higher law takes over. There is

0280 00:06:59.830 --> 00:06:59.840

certain higher law takes over. There is

0281 00:06:59.840 --> 00:07:02.150

certain higher law takes over. There is not only the physical laws of nature but

0282 00:07:02.150 --> 00:07:02.160

not only the physical laws of nature but

0283 00:07:02.160 --> 00:07:05.589

not only the physical laws of nature but the nor moral laws of ethics. And these

0284 00:07:05.589 --> 00:07:05.599

the nor moral laws of ethics. And these

0285 00:07:05.599 --> 00:07:08.309

the nor moral laws of ethics. And these are very very important. The ten

0286 00:07:08.309 --> 00:07:08.319

are very very important. The ten

0287 00:07:08.319 --> 00:07:11.830

are very very important. The ten commandments are a good example of this.

0288 00:07:11.830 --> 00:07:11.840

commandments are a good example of this.

0289 00:07:11.840 --> 00:07:15.110  
commandments are a good example of this. presumably given to Moses on Mount Si by  
0290 00:07:15.110 --> 00:07:15.120  
presumably given to Moses on Mount Si by  
0291 00:07:15.120 --> 00:07:17.510  
presumably given to Moses on Mount Si by the very hand of God. Actually, those  
0292 00:07:17.510 --> 00:07:17.520  
the very hand of God. Actually, those  
0293 00:07:17.520 --> 00:07:20.390  
the very hand of God. Actually, those ten commandments are as old as time. The  
0294 00:07:20.390 --> 00:07:20.400  
ten commandments are as old as time. The  
0295 00:07:20.400 --> 00:07:22.629  
ten commandments are as old as time. The most primitive people believed them and  
0296 00:07:22.629 --> 00:07:22.639  
most primitive people believed them and  
0297 00:07:22.639 --> 00:07:25.189  
most primitive people believed them and held them to be true because wherever  
0298 00:07:25.189 --> 00:07:25.199  
held them to be true because wherever  
0299 00:07:25.199 --> 00:07:28.790  
held them to be true because wherever they were violated, trouble resulted.  
0300 00:07:28.790 --> 00:07:28.800  
they were violated, trouble resulted.  
0301 00:07:28.800 --> 00:07:30.710  
they were violated, trouble resulted. Trouble that could not be explained  
0302 00:07:30.710 --> 00:07:30.720  
Trouble that could not be explained  
0303 00:07:30.720 --> 00:07:34.150  
Trouble that could not be explained away. The only way it could be explained  
0304 00:07:34.150 --> 00:07:34.160  
away. The only way it could be explained  
0305 00:07:34.160 --> 00:07:36.790  
away. The only way it could be explained was disobedience.  
0306 00:07:36.790 --> 00:07:36.800  
was disobedience.  
0307 00:07:36.800 --> 00:07:39.350  
was disobedience. But but disobedience to what?  
0308 00:07:39.350 --> 00:07:39.360  
But but disobedience to what?  
0309 00:07:39.360 --> 00:07:41.670  
But but disobedience to what? disobedience to some kind of an ethical  
0310 00:07:41.670 --> 00:07:41.680  
disobedience to some kind of an ethical  
0311 00:07:41.680 --> 00:07:44.469  
disobedience to some kind of an ethical code that is very difficult to capture  
0312 00:07:44.469 --> 00:07:44.479  
code that is very difficult to capture  
0313 00:07:44.479 --> 00:07:47.029

code that is very difficult to capture in words but which reaffirms and  
0314 00:07:47.029 --> 00:07:47.039  
in words but which reaffirms and  
0315 00:07:47.039 --> 00:07:49.909  
in words but which reaffirms and reasserts itself wherever conduct of any  
0316 00:07:49.909 --> 00:07:49.919  
reasserts itself wherever conduct of any  
0317 00:07:49.919 --> 00:07:53.830  
reasserts itself wherever conduct of any kind exists. So out of the mixtures of  
0318 00:07:53.830 --> 00:07:53.840  
kind exists. So out of the mixtures of  
0319 00:07:53.840 --> 00:07:57.430  
kind exists. So out of the mixtures of these fables legends there comes a sort  
0320 00:07:57.430 --> 00:07:57.440  
these fables legends there comes a sort  
0321 00:07:57.440 --> 00:08:00.469  
these fables legends there comes a sort of intellectual picture of what the  
0322 00:08:00.469 --> 00:08:00.479  
of intellectual picture of what the  
0323 00:08:00.479 --> 00:08:03.909  
of intellectual picture of what the divine will might be like and what type  
0324 00:08:03.909 --> 00:08:03.919  
divine will might be like and what type  
0325 00:08:03.919 --> 00:08:07.589  
divine will might be like and what type of a god there is. Now if we wish to say  
0326 00:08:07.589 --> 00:08:07.599  
of a god there is. Now if we wish to say  
0327 00:08:07.599 --> 00:08:10.309  
of a god there is. Now if we wish to say that there is no god then we must  
0328 00:08:10.309 --> 00:08:10.319  
that there is no god then we must  
0329 00:08:10.319 --> 00:08:12.469  
that there is no god then we must attribute all this to the operations of  
0330 00:08:12.469 --> 00:08:12.479  
attribute all this to the operations of  
0331 00:08:12.479 --> 00:08:15.430  
attribute all this to the operations of nature. But nature on the other hand is  
0332 00:08:15.430 --> 00:08:15.440  
nature. But nature on the other hand is  
0333 00:08:15.440 --> 00:08:17.510  
nature. But nature on the other hand is not adequate to explain many of these  
0334 00:08:17.510 --> 00:08:17.520  
not adequate to explain many of these  
0335 00:08:17.520 --> 00:08:20.309  
not adequate to explain many of these things. Man's conduct is often in  
0336 00:08:20.309 --> 00:08:20.319  
things. Man's conduct is often in  
0337 00:08:20.319 --> 00:08:23.430  
things. Man's conduct is often in violation of nature. Sometimes it is

0338 00:08:23.430 --> 00:08:23.440  
violation of nature. Sometimes it is  
0339 00:08:23.440 --> 00:08:25.749  
violation of nature. Sometimes it is punished by keeping the law of nature  
0340 00:08:25.749 --> 00:08:25.759  
punished by keeping the law of nature  
0341 00:08:25.759 --> 00:08:27.830  
punished by keeping the law of nature apparently because it is a different  
0342 00:08:27.830 --> 00:08:27.840  
apparently because it is a different  
0343 00:08:27.840 --> 00:08:30.469  
apparently because it is a different code for the human being. But the fact  
0344 00:08:30.469 --> 00:08:30.479  
code for the human being. But the fact  
0345 00:08:30.479 --> 00:08:34.310  
code for the human being. But the fact remains that wherever we find a code set  
0346 00:08:34.310 --> 00:08:34.320  
remains that wherever we find a code set  
0347 00:08:34.320 --> 00:08:37.990  
remains that wherever we find a code set up in ancient times like the Justinian  
0348 00:08:37.990 --> 00:08:38.000  
up in ancient times like the Justinian  
0349 00:08:38.000 --> 00:08:40.870  
up in ancient times like the Justinian code or the code of Amaradi, we always  
0350 00:08:40.870 --> 00:08:40.880  
code or the code of Amaradi, we always  
0351 00:08:40.880 --> 00:08:44.870  
code or the code of Amaradi, we always find the same essential rules with the  
0352 00:08:44.870 --> 00:08:44.880  
find the same essential rules with the  
0353 00:08:44.880 --> 00:08:47.190  
find the same essential rules with the statement that they were divinely  
0354 00:08:47.190 --> 00:08:47.200  
statement that they were divinely  
0355 00:08:47.200 --> 00:08:49.910  
statement that they were divinely bestowed upon mankind.  
0356 00:08:49.910 --> 00:08:49.920  
bestowed upon mankind.  
0357 00:08:49.920 --> 00:08:52.790  
bestowed upon mankind. This divine bestow was apparently a  
0358 00:08:52.790 --> 00:08:52.800  
This divine bestow was apparently a  
0359 00:08:52.800 --> 00:08:55.750  
This divine bestow was apparently a series of repetition repetitions of  
0360 00:08:55.750 --> 00:08:55.760  
series of repetition repetitions of  
0361 00:08:55.760 --> 00:08:59.110  
series of repetition repetitions of effects for similar causes that the no  
0362 00:08:59.110 --> 00:08:59.120

effects for similar causes that the no  
0363 00:08:59.120 --> 00:09:01.190  
effects for similar causes that the no matter how many times we made the same  
0364 00:09:01.190 --> 00:09:01.200  
matter how many times we made the same  
0365 00:09:01.200 --> 00:09:03.509  
matter how many times we made the same mistake we had the same punishment for  
0366 00:09:03.509 --> 00:09:03.519  
mistake we had the same punishment for  
0367 00:09:03.519 --> 00:09:07.190  
mistake we had the same punishment for it. There's no man no of how we got  
0368 00:09:07.190 --> 00:09:07.200  
it. There's no man no of how we got  
0369 00:09:07.200 --> 00:09:10.630  
it. There's no man no of how we got along doing well time after time we  
0370 00:09:10.630 --> 00:09:10.640  
along doing well time after time we  
0371 00:09:10.640 --> 00:09:13.110  
along doing well time after time we maybe sacrifice a great deal but we try  
0372 00:09:13.110 --> 00:09:13.120  
maybe sacrifice a great deal but we try  
0373 00:09:13.120 --> 00:09:15.590  
maybe sacrifice a great deal but we try very hard and somewhere in the pattern  
0374 00:09:15.590 --> 00:09:15.600  
very hard and somewhere in the pattern  
0375 00:09:15.600 --> 00:09:18.150  
very hard and somewhere in the pattern there seems to be a reward for that. We  
0376 00:09:18.150 --> 00:09:18.160  
there seems to be a reward for that. We  
0377 00:09:18.160 --> 00:09:20.710  
there seems to be a reward for that. We are rewarded for what we do right and we  
0378 00:09:20.710 --> 00:09:20.720  
are rewarded for what we do right and we  
0379 00:09:20.720 --> 00:09:22.870  
are rewarded for what we do right and we are given a sharp blow on the rear end  
0380 00:09:22.870 --> 00:09:22.880  
are given a sharp blow on the rear end  
0381 00:09:22.880 --> 00:09:25.750  
are given a sharp blow on the rear end when we do wrong and out of this comes  
0382 00:09:25.750 --> 00:09:25.760  
when we do wrong and out of this comes  
0383 00:09:25.760 --> 00:09:28.550  
when we do wrong and out of this comes integrity the final footing of things  
0384 00:09:28.550 --> 00:09:28.560  
integrity the final footing of things  
0385 00:09:28.560 --> 00:09:32.550  
integrity the final footing of things upon the basis of the realities of life.  
0386 00:09:32.550 --> 00:09:32.560  
upon the basis of the realities of life.

0387 00:09:32.560 --> 00:09:35.590  
upon the basis of the realities of life. Now in the case of the certain  
0388 00:09:35.590 --> 00:09:35.600  
Now in the case of the the certain  
0389 00:09:35.600 --> 00:09:38.550  
Now in the case of the the certain fables that we can think of that are  
0390 00:09:38.550 --> 00:09:38.560  
fables that we can think of that are  
0391 00:09:38.560 --> 00:09:41.190  
fables that we can think of that are repetitious take for example the legend  
0392 00:09:41.190 --> 00:09:41.200  
repetitious take for example the legend  
0393 00:09:41.200 --> 00:09:43.829  
repetitious take for example the legend of Samson. This legend is found in at  
0394 00:09:43.829 --> 00:09:43.839  
of Samson. This legend is found in at  
0395 00:09:43.839 --> 00:09:46.790  
of Samson. This legend is found in at least five different religions and over  
0396 00:09:46.790 --> 00:09:46.800  
least five different religions and over  
0397 00:09:46.800 --> 00:09:49.829  
least five different religions and over a period of thousands of years.  
0398 00:09:49.829 --> 00:09:49.839  
a period of thousands of years.  
0399 00:09:49.839 --> 00:09:53.190  
a period of thousands of years. The stories are almost always identical.  
0400 00:09:53.190 --> 00:09:53.200  
The stories are almost always identical.  
0401 00:09:53.200 --> 00:09:55.750  
The stories are almost always identical. A version of all of the Samson stories  
0402 00:09:55.750 --> 00:09:55.760  
A version of all of the Samson stories  
0403 00:09:55.760 --> 00:09:58.710  
A version of all of the Samson stories are found in various evidences such as  
0404 00:09:58.710 --> 00:09:58.720  
are found in various evidences such as  
0405 00:09:58.720 --> 00:10:03.190  
are found in various evidences such as Hercules and other great heroes who made  
0406 00:10:03.190 --> 00:10:03.200  
Hercules and other great heroes who made  
0407 00:10:03.200 --> 00:10:05.509  
Hercules and other great heroes who made the same mistakes, did the same things,  
0408 00:10:05.509 --> 00:10:05.519  
the same mistakes, did the same things,  
0409 00:10:05.519 --> 00:10:07.590  
the same mistakes, did the same things, received the same punishments, and were  
0410 00:10:07.590 --> 00:10:07.600  
received the same punishments, and were  
0411 00:10:07.600 --> 00:10:10.310

received the same punishments, and were finally raised to some kind of higher  
0412 00:10:10.310 --> 00:10:10.320  
finally raised to some kind of higher  
0413 00:10:10.320 --> 00:10:12.070  
finally raised to some kind of higher recognition.  
0414 00:10:12.070 --> 00:10:12.080  
recognition.  
0415 00:10:12.080 --> 00:10:15.269  
recognition. The Odyssey of Homer appears again and  
0416 00:10:15.269 --> 00:10:15.279  
The Odyssey of Homer appears again and  
0417 00:10:15.279 --> 00:10:17.750  
The Odyssey of Homer appears again and again in the literature of the world.  
0418 00:10:17.750 --> 00:10:17.760  
again in the literature of the world.  
0419 00:10:17.760 --> 00:10:19.829  
again in the literature of the world. But it is not the incident that is  
0420 00:10:19.829 --> 00:10:19.839  
But it is not the incident that is  
0421 00:10:19.839 --> 00:10:23.750  
But it is not the incident that is important or the story. It is the  
0422 00:10:23.750 --> 00:10:23.760  
important or the story. It is the  
0423 00:10:23.760 --> 00:10:27.430  
important or the story. It is the unfoldment of a pattern of laws that  
0424 00:10:27.430 --> 00:10:27.440  
unfoldment of a pattern of laws that  
0425 00:10:27.440 --> 00:10:30.470  
unfoldment of a pattern of laws that things are according to the realities of  
0426 00:10:30.470 --> 00:10:30.480  
things are according to the realities of  
0427 00:10:30.480 --> 00:10:33.590  
things are according to the realities of a life bigger than ours. We live in a  
0428 00:10:33.590 --> 00:10:33.600  
a life bigger than ours. We live in a  
0429 00:10:33.600 --> 00:10:36.389  
a life bigger than ours. We live in a universe which we talk about conquering  
0430 00:10:36.389 --> 00:10:36.399  
universe which we talk about conquering  
0431 00:10:36.399 --> 00:10:39.350  
universe which we talk about conquering but which inevitably conquers us. We  
0432 00:10:39.350 --> 00:10:39.360  
but which inevitably conquers us. We  
0433 00:10:39.360 --> 00:10:41.350  
but which inevitably conquers us. We break rules of nature and we suffer  
0434 00:10:41.350 --> 00:10:41.360  
break rules of nature and we suffer  
0435 00:10:41.360 --> 00:10:44.069  
break rules of nature and we suffer accordingly. We break rules of ethics

0436 00:10:44.069 --> 00:10:44.079  
accordingly. We break rules of ethics  
0437 00:10:44.079 --> 00:10:47.269  
accordingly. We break rules of ethics and we destroy ourselves. We destroy  
0438 00:10:47.269 --> 00:10:47.279  
and we destroy ourselves. We destroy  
0439 00:10:47.279 --> 00:10:50.310  
and we destroy ourselves. We destroy ourselves through extreme competition.  
0440 00:10:50.310 --> 00:10:50.320  
ourselves through extreme competition.  
0441 00:10:50.320 --> 00:10:52.790  
ourselves through extreme competition. We destroy ourselves through ulterior  
0442 00:10:52.790 --> 00:10:52.800  
We destroy ourselves through ulterior  
0443 00:10:52.800 --> 00:10:55.750  
We destroy ourselves through ulterior motives for lack of self-control, lack  
0444 00:10:55.750 --> 00:10:55.760  
motives for lack of self-control, lack  
0445 00:10:55.760 --> 00:10:58.870  
motives for lack of self-control, lack of self-discipline, lack of integrity,  
0446 00:10:58.870 --> 00:10:58.880  
of self-discipline, lack of integrity,  
0447 00:10:58.880 --> 00:11:01.509  
of self-discipline, lack of integrity, lack of faith, lack of love, lack of  
0448 00:11:01.509 --> 00:11:01.519  
lack of faith, lack of love, lack of  
0449 00:11:01.519 --> 00:11:03.910  
lack of faith, lack of love, lack of hope. These things when they are  
0450 00:11:03.910 --> 00:11:03.920  
hope. These things when they are  
0451 00:11:03.920 --> 00:11:06.710  
hope. These things when they are permitted to endure get us into trouble  
0452 00:11:06.710 --> 00:11:06.720  
permitted to endure get us into trouble  
0453 00:11:06.720 --> 00:11:09.509  
permitted to endure get us into trouble and it becomes evidence that that nature  
0454 00:11:09.509 --> 00:11:09.519  
and it becomes evidence that that nature  
0455 00:11:09.519 --> 00:11:12.150  
and it becomes evidence that that nature and nature's god wants us to keep these  
0456 00:11:12.150 --> 00:11:12.160  
and nature's god wants us to keep these  
0457 00:11:12.160 --> 00:11:15.350  
and nature's god wants us to keep these rules and do these things according to  
0458 00:11:15.350 --> 00:11:15.360  
rules and do these things according to  
0459 00:11:15.360 --> 00:11:18.630  
rules and do these things according to the highest moral ethics that we know.  
0460 00:11:18.630 --> 00:11:18.640

the highest moral ethics that we know.  
0461 00:11:18.640 --> 00:11:20.870  
the highest moral ethics that we know. Morality and ethics then more or less  
0462 00:11:20.870 --> 00:11:20.880  
Morality and ethics then more or less  
0463 00:11:20.880 --> 00:11:24.870  
Morality and ethics then more or less arise from experience. They arise from  
0464 00:11:24.870 --> 00:11:24.880  
arise from experience. They arise from  
0465 00:11:24.880 --> 00:11:27.990  
arise from experience. They arise from doing the same thing. The burglar robs  
0466 00:11:27.990 --> 00:11:28.000  
doing the same thing. The burglar robs  
0467 00:11:28.000 --> 00:11:30.389  
doing the same thing. The burglar robs many houses and is not caught. But  
0468 00:11:30.389 --> 00:11:30.399  
many houses and is not caught. But  
0469 00:11:30.399 --> 00:11:33.590  
many houses and is not caught. But finally he is. The individual who  
0470 00:11:33.590 --> 00:11:33.600  
finally he is. The individual who  
0471 00:11:33.600 --> 00:11:36.389  
finally he is. The individual who commits a crime of importance may escape  
0472 00:11:36.389 --> 00:11:36.399  
commits a crime of importance may escape  
0473 00:11:36.399 --> 00:11:40.069  
commits a crime of importance may escape the judgment of jury but in some way the  
0474 00:11:40.069 --> 00:11:40.079  
the judgment of jury but in some way the  
0475 00:11:40.079 --> 00:11:43.350  
the judgment of jury but in some way the tragedy comes back to him. We are paid  
0476 00:11:43.350 --> 00:11:43.360  
tragedy comes back to him. We are paid  
0477 00:11:43.360 --> 00:11:45.829  
tragedy comes back to him. We are paid for what we do in the coin of  
0478 00:11:45.829 --> 00:11:45.839  
for what we do in the coin of  
0479 00:11:45.839 --> 00:11:48.870  
for what we do in the coin of recompense. If we do well, we get a good  
0480 00:11:48.870 --> 00:11:48.880  
recompense. If we do well, we get a good  
0481 00:11:48.880 --> 00:11:51.990  
recompense. If we do well, we get a good record. If we do badly, we get a poor  
0482 00:11:51.990 --> 00:11:52.000  
record. If we do badly, we get a poor  
0483 00:11:52.000 --> 00:11:53.350  
record. If we do badly, we get a poor record.  
0484 00:11:53.350 --> 00:11:53.360  
record.

0485 00:11:53.360 --> 00:11:55.190  
record. One of these, one of the most ex  
0486 00:11:55.190 --> 00:11:55.200  
One of these, one of the most ex  
0487 00:11:55.200 --> 00:11:57.670  
One of these, one of the most ex important examples of this was the case  
0488 00:11:57.670 --> 00:11:57.680  
important examples of this was the case  
0489 00:11:57.680 --> 00:12:00.949  
important examples of this was the case of Cryus, who in ancient times was the  
0490 00:12:00.949 --> 00:12:00.959  
of Cryus, who in ancient times was the  
0491 00:12:00.959 --> 00:12:03.350  
of Cryus, who in ancient times was the richest man who ever lived. Of course,  
0492 00:12:03.350 --> 00:12:03.360  
richest man who ever lived. Of course,  
0493 00:12:03.360 --> 00:12:05.670  
richest man who ever lived. Of course, he'd be more or less in the middle class  
0494 00:12:05.670 --> 00:12:05.680  
he'd be more or less in the middle class  
0495 00:12:05.680 --> 00:12:08.870  
he'd be more or less in the middle class only today, but in those times he was  
0496 00:12:08.870 --> 00:12:08.880  
only today, but in those times he was  
0497 00:12:08.880 --> 00:12:12.069  
only today, but in those times he was the top man in all matters of money. He  
0498 00:12:12.069 --> 00:12:12.079  
the top man in all matters of money. He  
0499 00:12:12.079 --> 00:12:14.150  
the top man in all matters of money. He led a philosopher once into his great  
0500 00:12:14.150 --> 00:12:14.160  
led a philosopher once into his great  
0501 00:12:14.160 --> 00:12:16.389  
led a philosopher once into his great treasures, which were overwhelming and  
0502 00:12:16.389 --> 00:12:16.399  
treasures, which were overwhelming and  
0503 00:12:16.399 --> 00:12:19.030  
treasures, which were overwhelming and overflowing with gold and jewels and  
0504 00:12:19.030 --> 00:12:19.040  
overflowing with gold and jewels and  
0505 00:12:19.040 --> 00:12:21.269  
overflowing with gold and jewels and precious things. and his tremendous  
0506 00:12:21.269 --> 00:12:21.279  
precious things. and his tremendous  
0507 00:12:21.279 --> 00:12:23.269  
precious things. and his tremendous amassment was the greatest in all the  
0508 00:12:23.269 --> 00:12:23.279  
amassment was the greatest in all the  
0509 00:12:23.279 --> 00:12:26.710

amassment was the greatest in all the world. And he showed it proudly of all  
0510 00:12:26.710 --> 00:12:26.720  
world. And he showed it proudly of all  
0511 00:12:26.720 --> 00:12:28.870  
world. And he showed it proudly of all the wealth, all the power, all the  
0512 00:12:28.870 --> 00:12:28.880  
the wealth, all the power, all the  
0513 00:12:28.880 --> 00:12:30.949  
the wealth, all the power, all the things he had treasured and gathered,  
0514 00:12:30.949 --> 00:12:30.959  
things he had treasured and gathered,  
0515 00:12:30.959 --> 00:12:33.030  
things he had treasured and gathered, all the successes that were piled into  
0516 00:12:33.030 --> 00:12:33.040  
all the successes that were piled into  
0517 00:12:33.040 --> 00:12:36.230  
all the successes that were piled into that great treasury. And the philosopher  
0518 00:12:36.230 --> 00:12:36.240  
that great treasury. And the philosopher  
0519 00:12:36.240 --> 00:12:38.230  
that great treasury. And the philosopher looked at it for a moment and then he  
0520 00:12:38.230 --> 00:12:38.240  
looked at it for a moment and then he  
0521 00:12:38.240 --> 00:12:41.590  
looked at it for a moment and then he turned to Cus and he said, "Yes, and a  
0522 00:12:41.590 --> 00:12:41.600  
turned to Cus and he said, "Yes, and a  
0523 00:12:41.600 --> 00:12:43.829  
turned to Cus and he said, "Yes, and a man with better iron will take it all  
0524 00:12:43.829 --> 00:12:43.839  
man with better iron will take it all  
0525 00:12:43.839 --> 00:12:45.910  
man with better iron will take it all away from you."  
0526 00:12:45.910 --> 00:12:45.920  
away from you."  
0527 00:12:45.920 --> 00:12:48.389  
away from you." This is happening right now.  
0528 00:12:48.389 --> 00:12:48.399  
This is happening right now.  
0529 00:12:48.399 --> 00:12:51.269  
This is happening right now. We have all these various attitudes of  
0530 00:12:51.269 --> 00:12:51.279  
We have all these various attitudes of  
0531 00:12:51.279 --> 00:12:55.190  
We have all these various attitudes of success but weaponry can take away  
0532 00:12:55.190 --> 00:12:55.200  
success but weaponry can take away  
0533 00:12:55.200 --> 00:12:57.750  
success but weaponry can take away almost anything that the individual can

0534 00:12:57.750 --> 00:12:57.760  
almost anything that the individual can  
0535 00:12:57.760 --> 00:13:00.870  
almost anything that the individual can accumulate himself included.  
0536 00:13:00.870 --> 00:13:00.880  
accumulate himself included.  
0537 00:13:00.880 --> 00:13:04.870  
accumulate himself included. So all way back in those times it became  
0538 00:13:04.870 --> 00:13:04.880  
So all way back in those times it became  
0539 00:13:04.880 --> 00:13:07.269  
So all way back in those times it became obvious to people that when you do  
0540 00:13:07.269 --> 00:13:07.279  
obvious to people that when you do  
0541 00:13:07.279 --> 00:13:10.470  
obvious to people that when you do things consistently wrong where you do  
0542 00:13:10.470 --> 00:13:10.480  
things consistently wrong where you do  
0543 00:13:10.480 --> 00:13:13.430  
things consistently wrong where you do not keep the rules of life  
0544 00:13:13.430 --> 00:13:13.440  
not keep the rules of life  
0545 00:13:13.440 --> 00:13:17.030  
not keep the rules of life punishes. Not because it is despotic,  
0546 00:13:17.030 --> 00:13:17.040  
punishes. Not because it is despotic,  
0547 00:13:17.040 --> 00:13:19.590  
punishes. Not because it is despotic, but because like a good parent, it is  
0548 00:13:19.590 --> 00:13:19.600  
but because like a good parent, it is  
0549 00:13:19.600 --> 00:13:22.470  
but because like a good parent, it is determined to prove that only right can  
0550 00:13:22.470 --> 00:13:22.480  
determined to prove that only right can  
0551 00:13:22.480 --> 00:13:25.430  
determined to prove that only right can survive. And until right survives,  
0552 00:13:25.430 --> 00:13:25.440  
survive. And until right survives,  
0553 00:13:25.440 --> 00:13:28.470  
survive. And until right survives, everything that evades it or avoids it  
0554 00:13:28.470 --> 00:13:28.480  
everything that evades it or avoids it  
0555 00:13:28.480 --> 00:13:32.389  
everything that evades it or avoids it fades away and is not seen again. And so  
0556 00:13:32.389 --> 00:13:32.399  
fades away and is not seen again. And so  
0557 00:13:32.399 --> 00:13:34.870  
fades away and is not seen again. And so we come now to the little story about  
0558 00:13:34.870 --> 00:13:34.880

we come now to the little story about

0559 00:13:34.880 --> 00:13:37.590

we come now to the little story about the feast of Belshazza who is king of

0560 00:13:37.590 --> 00:13:37.600

the feast of Belshazza who is king of

0561 00:13:37.600 --> 00:13:39.509

the feast of Belshazza who is king of all Calaldia.

0562 00:13:39.509 --> 00:13:39.519

all Calaldia.

0563 00:13:39.519 --> 00:13:42.870

all Calaldia. And in this day story, a prophet by the

0564 00:13:42.870 --> 00:13:42.880

And in this day story, a prophet by the

0565 00:13:42.880 --> 00:13:45.110

And in this day story, a prophet by the name of Daniel as found in the book of

0566 00:13:45.110 --> 00:13:45.120

name of Daniel as found in the book of

0567 00:13:45.120 --> 00:13:48.870

name of Daniel as found in the book of Daniel reads the handwriting on the wall

0568 00:13:48.870 --> 00:13:48.880

Daniel reads the handwriting on the wall

0569 00:13:48.880 --> 00:13:53.509

Daniel reads the handwriting on the wall of the banquet hall of Belshaza.

0570 00:13:53.509 --> 00:13:53.519

of the banquet hall of Belshaza.

0571 00:13:53.519 --> 00:13:58.389

of the banquet hall of Belshaza. All the various uh wise people of Calia

0572 00:13:58.389 --> 00:13:58.399

All the various uh wise people of Calia

0573 00:13:58.399 --> 00:14:00.790

All the various uh wise people of Calia tried to write to read or interpret

0574 00:14:00.790 --> 00:14:00.800

tried to write to read or interpret

0575 00:14:00.800 --> 00:14:02.790

tried to write to read or interpret these letters which appeared as though

0576 00:14:02.790 --> 00:14:02.800

these letters which appeared as though

0577 00:14:02.800 --> 00:14:05.030

these letters which appeared as though in blood upon the wall of the great

0578 00:14:05.030 --> 00:14:05.040

in blood upon the wall of the great

0579 00:14:05.040 --> 00:14:08.310

in blood upon the wall of the great banquet hall where Belshazzer and his

0580 00:14:08.310 --> 00:14:08.320

banquet hall where Belshazzer and his

0581 00:14:08.320 --> 00:14:10.949

banquet hall where Belshazzer and his cohorts were celebrating a victory over

0582 00:14:10.949 --> 00:14:10.959

cohorts were celebrating a victory over

0583 00:14:10.959 --> 00:14:14.069  
cohorts were celebrating a victory over their enemies. And finally, no one being  
0584 00:14:14.069 --> 00:14:14.079  
their enemies. And finally, no one being  
0585 00:14:14.079 --> 00:14:18.230  
their enemies. And finally, no one being able to interpret it, they sent for  
0586 00:14:18.230 --> 00:14:18.240  
able to interpret it, they sent for  
0587 00:14:18.240 --> 00:14:21.030  
able to interpret it, they sent for Daniel. And Daniel looked at the  
0588 00:14:21.030 --> 00:14:21.040  
Daniel. And Daniel looked at the  
0589 00:14:21.040 --> 00:14:23.590  
Daniel. And Daniel looked at the inscription on the wall and gave it  
0590 00:14:23.590 --> 00:14:23.600  
inscription on the wall and gave it  
0591 00:14:23.600 --> 00:14:25.430  
inscription on the wall and gave it according to various additions of the  
0592 00:14:25.430 --> 00:14:25.440  
according to various additions of the  
0593 00:14:25.440 --> 00:14:27.269  
according to various additions of the scriptures about a dozen var  
0594 00:14:27.269 --> 00:14:27.279  
scriptures about a dozen var  
0595 00:14:27.279 --> 00:14:28.790  
scriptures about a dozen var interpretations.  
0596 00:14:28.790 --> 00:14:28.800  
interpretations.  
0597 00:14:28.800 --> 00:14:31.509  
interpretations. But the mind the main one the one that  
0598 00:14:31.509 --> 00:14:31.519  
But the mind the main one the one that  
0599 00:14:31.519 --> 00:14:33.430  
But the mind the main one the one that has come down to us is the most  
0600 00:14:33.430 --> 00:14:33.440  
has come down to us is the most  
0601 00:14:33.440 --> 00:14:36.870  
has come down to us is the most important as the one which says you are  
0602 00:14:36.870 --> 00:14:36.880  
important as the one which says you are  
0603 00:14:36.880 --> 00:14:38.470  
important as the one which says you are found  
0604 00:14:38.470 --> 00:14:38.480  
found  
0605 00:14:38.480 --> 00:14:42.550  
found lacking. You are weighed in the balance  
0606 00:14:42.550 --> 00:14:42.560  
lacking. You are weighed in the balance  
0607 00:14:42.560 --> 00:14:46.230

lacking. You are weighed in the balance and the balance doesn't balance. So that  
0608 00:14:46.230 --> 00:14:46.240  
and the balance doesn't balance. So that  
0609 00:14:46.240 --> 00:14:49.189  
and the balance doesn't balance. So that in reality and substance you await in  
0610 00:14:49.189 --> 00:14:49.199  
in reality and substance you await in  
0611 00:14:49.199 --> 00:14:52.470  
in reality and substance you await in the balance and found wanting.  
0612 00:14:52.470 --> 00:14:52.480  
the balance and found wanting.  
0613 00:14:52.480 --> 00:14:55.350  
the balance and found wanting. Now I couldn't use that title but I kind  
0614 00:14:55.350 --> 00:14:55.360  
Now I couldn't use that title but I kind  
0615 00:14:55.360 --> 00:14:57.030  
Now I couldn't use that title but I kind of tucked a couple of words on the end  
0616 00:14:57.030 --> 00:14:57.040  
of tucked a couple of words on the end  
0617 00:14:57.040 --> 00:14:58.710  
of tucked a couple of words on the end of it that I'm afraid cannot be  
0618 00:14:58.710 --> 00:14:58.720  
of it that I'm afraid cannot be  
0619 00:14:58.720 --> 00:15:02.069  
of it that I'm afraid cannot be attributed to pure Belshaza. It is I  
0620 00:15:02.069 --> 00:15:02.079  
attributed to pure Belshaza. It is I  
0621 00:15:02.079 --> 00:15:05.590  
attributed to pure Belshaza. It is I added after it you weighed and in in the  
0622 00:15:05.590 --> 00:15:05.600  
added after it you weighed and in in the  
0623 00:15:05.600 --> 00:15:09.829  
added after it you weighed and in in the balance and found wanting too much.  
0624 00:15:09.829 --> 00:15:09.839  
balance and found wanting too much.  
0625 00:15:09.839 --> 00:15:13.030  
balance and found wanting too much. Every one of us today is suffering from  
0626 00:15:13.030 --> 00:15:13.040  
Every one of us today is suffering from  
0627 00:15:13.040 --> 00:15:15.590  
Every one of us today is suffering from the fact that if we are weighed in the  
0628 00:15:15.590 --> 00:15:15.600  
the fact that if we are weighed in the  
0629 00:15:15.600 --> 00:15:17.990  
the fact that if we are weighed in the balance, there are certain factors that  
0630 00:15:17.990 --> 00:15:18.000  
balance, there are certain factors that  
0631 00:15:18.000 --> 00:15:20.949  
balance, there are certain factors that would require immediate correction. We

0632 00:15:20.949 --> 00:15:20.959  
would require immediate correction. We  
0633 00:15:20.959 --> 00:15:22.710  
would require immediate correction. We would be forced to change a number of  
0634 00:15:22.710 --> 00:15:22.720  
would be forced to change a number of  
0635 00:15:22.720 --> 00:15:25.509  
would be forced to change a number of our ways and our thoughts and we would  
0636 00:15:25.509 --> 00:15:25.519  
our ways and our thoughts and we would  
0637 00:15:25.519 --> 00:15:28.629  
our ways and our thoughts and we would find that we can support this by a  
0638 00:15:28.629 --> 00:15:28.639  
find that we can support this by a  
0639 00:15:28.639 --> 00:15:31.829  
find that we can support this by a careful study of the scriptures of every  
0640 00:15:31.829 --> 00:15:31.839  
careful study of the scriptures of every  
0641 00:15:31.839 --> 00:15:34.870  
careful study of the scriptures of every important religion of the world. And a  
0642 00:15:34.870 --> 00:15:34.880  
important religion of the world. And a  
0643 00:15:34.880 --> 00:15:37.670  
important religion of the world. And a thousand years from now, our experience  
0644 00:15:37.670 --> 00:15:37.680  
thousand years from now, our experience  
0645 00:15:37.680 --> 00:15:40.310  
thousand years from now, our experience will be part of a scripture written at a  
0646 00:15:40.310 --> 00:15:40.320  
will be part of a scripture written at a  
0647 00:15:40.320 --> 00:15:43.189  
will be part of a scripture written at a later date. We are going to have exactly  
0648 00:15:43.189 --> 00:15:43.199  
later date. We are going to have exactly  
0649 00:15:43.199 --> 00:15:45.910  
later date. We are going to have exactly the same interpretation and we are going  
0650 00:15:45.910 --> 00:15:45.920  
the same interpretation and we are going  
0651 00:15:45.920 --> 00:15:50.069  
the same interpretation and we are going to have our problem attributed to deity.  
0652 00:15:50.069 --> 00:15:50.079  
to have our problem attributed to deity.  
0653 00:15:50.079 --> 00:15:51.670  
to have our problem attributed to deity. We are going to be weighed in the  
0654 00:15:51.670 --> 00:15:51.680  
We are going to be weighed in the  
0655 00:15:51.680 --> 00:15:54.870  
We are going to be weighed in the balance and we are going to be found  
0656 00:15:54.870 --> 00:15:54.880

balance and we are going to be found  
0657 00:15:54.880 --> 00:15:57.749  
balance and we are going to be found unbalanced, un untrue, unfair,  
0658 00:15:57.749 --> 00:15:57.759  
unbalanced, un untrue, unfair,  
0659 00:15:57.759 --> 00:16:00.310  
unbalanced, un untrue, unfair, unfaithful and for that we will be  
0660 00:16:00.310 --> 00:16:00.320  
unfaithful and for that we will be  
0661 00:16:00.320 --> 00:16:03.269  
unfaithful and for that we will be punished. Now, the ancients looking at  
0662 00:16:03.269 --> 00:16:03.279  
punished. Now, the ancients looking at  
0663 00:16:03.279 --> 00:16:06.389  
punished. Now, the ancients looking at this situation and comparing it to 50  
0664 00:16:06.389 --> 00:16:06.399  
this situation and comparing it to 50  
0665 00:16:06.399 --> 00:16:08.310  
this situation and comparing it to 50 others that had gone before over a  
0666 00:16:08.310 --> 00:16:08.320  
others that had gone before over a  
0667 00:16:08.320 --> 00:16:11.189  
others that had gone before over a period of 5,000 years, all coming out  
0668 00:16:11.189 --> 00:16:11.199  
period of 5,000 years, all coming out  
0669 00:16:11.199 --> 00:16:14.790  
period of 5,000 years, all coming out exactly the same would assume that it is  
0670 00:16:14.790 --> 00:16:14.800  
exactly the same would assume that it is  
0671 00:16:14.800 --> 00:16:18.150  
exactly the same would assume that it is not well for the individual to practice  
0672 00:16:18.150 --> 00:16:18.160  
not well for the individual to practice  
0673 00:16:18.160 --> 00:16:20.710  
not well for the individual to practice those faults by which such predition  
0674 00:16:20.710 --> 00:16:20.720  
those faults by which such predition  
0675 00:16:20.720 --> 00:16:23.189  
those faults by which such predition such conditions are produced.  
0676 00:16:23.189 --> 00:16:23.199  
such conditions are produced.  
0677 00:16:23.199 --> 00:16:26.629  
such conditions are produced. If we are to be weighed in the balance  
0678 00:16:26.629 --> 00:16:26.639  
If we are to be weighed in the balance  
0679 00:16:26.639 --> 00:16:29.030  
If we are to be weighed in the balance and found wanting, then we must  
0680 00:16:29.030 --> 00:16:29.040  
and found wanting, then we must

0681 00:16:29.040 --> 00:16:30.550  
and found wanting, then we must definitely  
0682 00:16:30.550 --> 00:16:30.560  
definitely  
0683 00:16:30.560 --> 00:16:33.590  
definitely realize that we are talking about some  
0684 00:16:33.590 --> 00:16:33.600  
realize that we are talking about some  
0685 00:16:33.600 --> 00:16:36.949  
realize that we are talking about some form of integrities or values. We know  
0686 00:16:36.949 --> 00:16:36.959  
form of integrities or values. We know  
0687 00:16:36.959 --> 00:16:39.110  
form of integrities or values. We know that because like Belshazza, we're in  
0688 00:16:39.110 --> 00:16:39.120  
that because like Belshazza, we're in  
0689 00:16:39.120 --> 00:16:41.509  
that because like Belshazza, we're in the midst of a war. We are being  
0690 00:16:41.509 --> 00:16:41.519  
the midst of a war. We are being  
0691 00:16:41.519 --> 00:16:43.829  
the midst of a war. We are being conquered and conquering. We are trying  
0692 00:16:43.829 --> 00:16:43.839  
conquered and conquering. We are trying  
0693 00:16:43.839 --> 00:16:46.629  
conquered and conquering. We are trying desperately to maintain a system of  
0694 00:16:46.629 --> 00:16:46.639  
desperately to maintain a system of  
0695 00:16:46.639 --> 00:16:49.590  
desperately to maintain a system of beauty and truth by means of violence.  
0696 00:16:49.590 --> 00:16:49.600  
beauty and truth by means of violence.  
0697 00:16:49.600 --> 00:16:51.350  
beauty and truth by means of violence. This is against practically every  
0698 00:16:51.350 --> 00:16:51.360  
This is against practically every  
0699 00:16:51.360 --> 00:16:53.509  
This is against practically every religion and shows up time and time  
0700 00:16:53.509 --> 00:16:53.519  
religion and shows up time and time  
0701 00:16:53.519 --> 00:16:55.829  
religion and shows up time and time again in the fables that are written  
0702 00:16:55.829 --> 00:16:55.839  
again in the fables that are written  
0703 00:16:55.839 --> 00:16:58.790  
again in the fables that are written about the conduct of mankind. We are  
0704 00:16:58.790 --> 00:16:58.800  
about the conduct of mankind. We are  
0705 00:16:58.800 --> 00:17:00.629

about the conduct of mankind. We are therefore in the constantly in the  
0706 00:17:00.629 --> 00:17:00.639  
therefore in the constantly in the  
0707 00:17:00.639 --> 00:17:04.150  
therefore in the constantly in the presence of evidence. And when someone  
0708 00:17:04.150 --> 00:17:04.160  
presence of evidence. And when someone  
0709 00:17:04.160 --> 00:17:06.069  
presence of evidence. And when someone says what truth is there that you can't  
0710 00:17:06.069 --> 00:17:06.079  
says what truth is there that you can't  
0711 00:17:06.079 --> 00:17:10.230  
says what truth is there that you can't do as you please. The truth is there is  
0712 00:17:10.230 --> 00:17:10.240  
do as you please. The truth is there is  
0713 00:17:10.240 --> 00:17:11.909  
do as you please. The truth is there is the proof is in the fact that  
0714 00:17:11.909 --> 00:17:11.919  
the proof is in the fact that  
0715 00:17:11.919 --> 00:17:14.309  
the proof is in the fact that individuals who do as they please have  
0716 00:17:14.309 --> 00:17:14.319  
individuals who do as they please have  
0717 00:17:14.319 --> 00:17:16.949  
individuals who do as they please have two choices. If they choose to do what  
0718 00:17:16.949 --> 00:17:16.959  
two choices. If they choose to do what  
0719 00:17:16.959 --> 00:17:19.990  
two choices. If they choose to do what is right, they are successful. And if  
0720 00:17:19.990 --> 00:17:20.000  
is right, they are successful. And if  
0721 00:17:20.000 --> 00:17:21.750  
is right, they are successful. And if they choose to do what is wrong,  
0722 00:17:21.750 --> 00:17:21.760  
they choose to do what is wrong,  
0723 00:17:21.760 --> 00:17:24.710  
they choose to do what is wrong, failure, as it is as inevitable as it  
0724 00:17:24.710 --> 00:17:24.720  
failure, as it is as inevitable as it  
0725 00:17:24.720 --> 00:17:28.789  
failure, as it is as inevitable as it was 2,000 years ago. The time factor  
0726 00:17:28.789 --> 00:17:28.799  
was 2,000 years ago. The time factor  
0727 00:17:28.799 --> 00:17:31.669  
was 2,000 years ago. The time factor does not overcome the qualities of  
0728 00:17:31.669 --> 00:17:31.679  
does not overcome the qualities of  
0729 00:17:31.679 --> 00:17:35.750  
does not overcome the qualities of ethics. There only can be one surviving

0730 00:17:35.750 --> 00:17:35.760  
ethics. There only can be one surviving  
0731 00:17:35.760 --> 00:17:38.710  
ethics. There only can be one surviving world pattern, and that is a pattern in  
0732 00:17:38.710 --> 00:17:38.720  
world pattern, and that is a pattern in  
0733 00:17:38.720 --> 00:17:41.590  
world pattern, and that is a pattern in which integrity is the foundation upon  
0734 00:17:41.590 --> 00:17:41.600  
which integrity is the foundation upon  
0735 00:17:41.600 --> 00:17:44.630  
which integrity is the foundation upon which all else is built. The only nation  
0736 00:17:44.630 --> 00:17:44.640  
which all else is built. The only nation  
0737 00:17:44.640 --> 00:17:46.950  
which all else is built. The only nation that is going to survive is a nation  
0738 00:17:46.950 --> 00:17:46.960  
that is going to survive is a nation  
0739 00:17:46.960 --> 00:17:49.830  
that is going to survive is a nation that is honest. The only leader that  
0740 00:17:49.830 --> 00:17:49.840  
that is honest. The only leader that  
0741 00:17:49.840 --> 00:17:52.230  
that is honest. The only leader that will ultimately lead anywhere and  
0742 00:17:52.230 --> 00:17:52.240  
will ultimately lead anywhere and  
0743 00:17:52.240 --> 00:17:54.710  
will ultimately lead anywhere and accomplish any good is the leader who is  
0744 00:17:54.710 --> 00:17:54.720  
accomplish any good is the leader who is  
0745 00:17:54.720 --> 00:17:57.590  
accomplish any good is the leader who is honest. And the only citizen who will  
0746 00:17:57.590 --> 00:17:57.600  
honest. And the only citizen who will  
0747 00:17:57.600 --> 00:18:00.950  
honest. And the only citizen who will have a safe do in the world here or to  
0748 00:18:00.950 --> 00:18:00.960  
have a safe do in the world here or to  
0749 00:18:00.960 --> 00:18:05.270  
have a safe do in the world here or to come will be the citizen who is honest.  
0750 00:18:05.270 --> 00:18:05.280  
come will be the citizen who is honest.  
0751 00:18:05.280 --> 00:18:08.950  
come will be the citizen who is honest. All these subtitles, all this crime, all  
0752 00:18:08.950 --> 00:18:08.960  
All these subtitles, all this crime, all  
0753 00:18:08.960 --> 00:18:12.230  
All these subtitles, all this crime, all this evasion is simply a kind of  
0754 00:18:12.230 --> 00:18:12.240

this evasion is simply a kind of  
0755 00:18:12.240 --> 00:18:16.470  
this evasion is simply a kind of madness. And nearly all powerful rulers  
0756 00:18:16.470 --> 00:18:16.480  
madness. And nearly all powerful rulers  
0757 00:18:16.480 --> 00:18:18.310  
madness. And nearly all powerful rulers have suffered from this type of  
0758 00:18:18.310 --> 00:18:18.320  
have suffered from this type of  
0759 00:18:18.320 --> 00:18:19.830  
have suffered from this type of insanity.  
0760 00:18:19.830 --> 00:18:19.840  
insanity.  
0761 00:18:19.840 --> 00:18:22.070  
insanity. The type of believing in the  
0762 00:18:22.070 --> 00:18:22.080  
The type of believing in the  
0763 00:18:22.080 --> 00:18:25.270  
The type of believing in the infallibility of their own will over the  
0764 00:18:25.270 --> 00:18:25.280  
infallibility of their own will over the  
0765 00:18:25.280 --> 00:18:27.669  
infallibility of their own will over the inevitables of life.  
0766 00:18:27.669 --> 00:18:27.679  
inevitables of life.  
0767 00:18:27.679 --> 00:18:29.990  
inevitables of life. Each each individual who comes to a  
0768 00:18:29.990 --> 00:18:30.000  
Each each individual who comes to a  
0769 00:18:30.000 --> 00:18:33.270  
Each each individual who comes to a certain point of egotism decides that he  
0770 00:18:33.270 --> 00:18:33.280  
certain point of egotism decides that he  
0771 00:18:33.280 --> 00:18:35.590  
certain point of egotism decides that he is greater than the laws that govern  
0772 00:18:35.590 --> 00:18:35.600  
is greater than the laws that govern  
0773 00:18:35.600 --> 00:18:38.630  
is greater than the laws that govern man. He tries to break these laws and  
0774 00:18:38.630 --> 00:18:38.640  
man. He tries to break these laws and  
0775 00:18:38.640 --> 00:18:41.430  
man. He tries to break these laws and assure his circumstance the laws break  
0776 00:18:41.430 --> 00:18:41.440  
assure his circumstance the laws break  
0777 00:18:41.440 --> 00:18:42.950  
assure his circumstance the laws break him.  
0778 00:18:42.950 --> 00:18:42.960  
him.

0779 00:18:42.960 --> 00:18:45.350  
him. So we have now a problem that is coming  
0780 00:18:45.350 --> 00:18:45.360  
So we have now a problem that is coming  
0781 00:18:45.360 --> 00:18:48.310  
So we have now a problem that is coming into focus that we are all being weighed  
0782 00:18:48.310 --> 00:18:48.320  
into focus that we are all being weighed  
0783 00:18:48.320 --> 00:18:50.470  
into focus that we are all being weighed in the balance again.  
0784 00:18:50.470 --> 00:18:50.480  
in the balance again.  
0785 00:18:50.480 --> 00:18:53.029  
in the balance again. And we are beginning to realize as not  
0786 00:18:53.029 --> 00:18:53.039  
And we are beginning to realize as not  
0787 00:18:53.039 --> 00:18:55.830  
And we are beginning to realize as not for a long time have we been thinking  
0788 00:18:55.830 --> 00:18:55.840  
for a long time have we been thinking  
0789 00:18:55.840 --> 00:18:59.350  
for a long time have we been thinking that we are really being tested for  
0790 00:18:59.350 --> 00:18:59.360  
that we are really being tested for  
0791 00:18:59.360 --> 00:19:02.070  
that we are really being tested for something. We are being checked to find  
0792 00:19:02.070 --> 00:19:02.080  
something. We are being checked to find  
0793 00:19:02.080 --> 00:19:05.750  
something. We are being checked to find out what we really believe. We are going  
0794 00:19:05.750 --> 00:19:05.760  
out what we really believe. We are going  
0795 00:19:05.760 --> 00:19:09.190  
out what we really believe. We are going to be divided the wheat from the shaft.  
0796 00:19:09.190 --> 00:19:09.200  
to be divided the wheat from the shaft.  
0797 00:19:09.200 --> 00:19:12.070  
to be divided the wheat from the shaft. We are going to be found guilty of wrong  
0798 00:19:12.070 --> 00:19:12.080  
We are going to be found guilty of wrong  
0799 00:19:12.080 --> 00:19:14.870  
We are going to be found guilty of wrong or blessed for the rewards of right. And  
0800 00:19:14.870 --> 00:19:14.880  
or blessed for the rewards of right. And  
0801 00:19:14.880 --> 00:19:18.070  
or blessed for the rewards of right. And these decisions have to come and there  
0802 00:19:18.070 --> 00:19:18.080  
these decisions have to come and there  
0803 00:19:18.080 --> 00:19:21.029

these decisions have to come and there is no way of avoiding them. So we look  
0804 00:19:21.029 --> 00:19:21.039  
is no way of avoiding them. So we look  
0805 00:19:21.039 --> 00:19:25.190  
is no way of avoiding them. So we look at what there is. Now also we know from  
0806 00:19:25.190 --> 00:19:25.200  
at what there is. Now also we know from  
0807 00:19:25.200 --> 00:19:28.549  
at what there is. Now also we know from the story of the Old Testament and many  
0808 00:19:28.549 --> 00:19:28.559  
the story of the Old Testament and many  
0809 00:19:28.559 --> 00:19:31.270  
the story of the Old Testament and many other books, man was not merely a play  
0810 00:19:31.270 --> 00:19:31.280  
other books, man was not merely a play  
0811 00:19:31.280 --> 00:19:35.029  
other books, man was not merely a play thing of the Lord. Man was made to  
0812 00:19:35.029 --> 00:19:35.039  
thing of the Lord. Man was made to  
0813 00:19:35.039 --> 00:19:38.470  
thing of the Lord. Man was made to reflect and reveal the glory of re of  
0814 00:19:38.470 --> 00:19:38.480  
reflect and reveal the glory of re of  
0815 00:19:38.480 --> 00:19:40.070  
reflect and reveal the glory of re of reality.  
0816 00:19:40.070 --> 00:19:40.080  
reality.  
0817 00:19:40.080 --> 00:19:43.990  
reality. The actual work of man was to prepare  
0818 00:19:43.990 --> 00:19:44.000  
The actual work of man was to prepare  
0819 00:19:44.000 --> 00:19:47.430  
The actual work of man was to prepare him for universal citizenship to prepare  
0820 00:19:47.430 --> 00:19:47.440  
him for universal citizenship to prepare  
0821 00:19:47.440 --> 00:19:50.470  
him for universal citizenship to prepare him for an eternal existence in a  
0822 00:19:50.470 --> 00:19:50.480  
him for an eternal existence in a  
0823 00:19:50.480 --> 00:19:53.430  
him for an eternal existence in a beautiful and eternal world.  
0824 00:19:53.430 --> 00:19:53.440  
beautiful and eternal world.  
0825 00:19:53.440 --> 00:19:56.549  
beautiful and eternal world. Up to this time this has not happened.  
0826 00:19:56.549 --> 00:19:56.559  
Up to this time this has not happened.  
0827 00:19:56.559 --> 00:19:59.510  
Up to this time this has not happened. But it's also true that up to this time

0828 00:19:59.510 --> 00:19:59.520  
But it's also true that up to this time  
0829 00:19:59.520 --> 00:20:01.750  
But it's also true that up to this time there is no world ever come that was  
0830 00:20:01.750 --> 00:20:01.760  
there is no world ever come that was  
0831 00:20:01.760 --> 00:20:04.789  
there is no world ever come that was worth that deserved it. Many things  
0832 00:20:04.789 --> 00:20:04.799  
worth that deserved it. Many things  
0833 00:20:04.799 --> 00:20:07.830  
worth that deserved it. Many things start beautifully and nobly. But of  
0834 00:20:07.830 --> 00:20:07.840  
start beautifully and nobly. But of  
0835 00:20:07.840 --> 00:20:10.630  
start beautifully and nobly. But of course along the way temptation comes  
0836 00:20:10.630 --> 00:20:10.640  
course along the way temptation comes  
0837 00:20:10.640 --> 00:20:14.150  
course along the way temptation comes in. Opportunity for profit comes in. The  
0838 00:20:14.150 --> 00:20:14.160  
in. Opportunity for profit comes in. The  
0839 00:20:14.160 --> 00:20:17.110  
in. Opportunity for profit comes in. The desire for personal recognition comes  
0840 00:20:17.110 --> 00:20:17.120  
desire for personal recognition comes  
0841 00:20:17.120 --> 00:20:21.190  
desire for personal recognition comes in. All these things. Little by little  
0842 00:20:21.190 --> 00:20:21.200  
in. All these things. Little by little  
0843 00:20:21.200 --> 00:20:23.669  
in. All these things. Little by little the ethics disappears.  
0844 00:20:23.669 --> 00:20:23.679  
the ethics disappears.  
0845 00:20:23.679 --> 00:20:26.470  
the ethics disappears. It disappears with corruption. And there  
0846 00:20:26.470 --> 00:20:26.480  
It disappears with corruption. And there  
0847 00:20:26.480 --> 00:20:28.870  
It disappears with corruption. And there can be no corruption in nature that is  
0848 00:20:28.870 --> 00:20:28.880  
can be no corruption in nature that is  
0849 00:20:28.880 --> 00:20:31.590  
can be no corruption in nature that is not subject to punishment. And the  
0850 00:20:31.590 --> 00:20:31.600  
not subject to punishment. And the  
0851 00:20:31.600 --> 00:20:33.669  
not subject to punishment. And the stories of the cities of the plains and  
0852 00:20:33.669 --> 00:20:33.679

stories of the cities of the plains and  
0853 00:20:33.679 --> 00:20:36.870  
stories of the cities of the plains and Solomon Gamada are not fables. They have  
0854 00:20:36.870 --> 00:20:36.880  
Solomon Gamada are not fables. They have  
0855 00:20:36.880 --> 00:20:39.350  
Solomon Gamada are not fables. They have occurred many many times some  
0856 00:20:39.350 --> 00:20:39.360  
occurred many many times some  
0857 00:20:39.360 --> 00:20:40.950  
occurred many many times some within the lifetime of the present  
0858 00:20:40.950 --> 00:20:40.960  
within the lifetime of the present  
0859 00:20:40.960 --> 00:20:44.390  
within the lifetime of the present generation. Always however back of it is  
0860 00:20:44.390 --> 00:20:44.400  
generation. Always however back of it is  
0861 00:20:44.400 --> 00:20:47.430  
generation. Always however back of it is the immutable fact that good must  
0862 00:20:47.430 --> 00:20:47.440  
the immutable fact that good must  
0863 00:20:47.440 --> 00:20:50.789  
the immutable fact that good must prevail and that which is not good must  
0864 00:20:50.789 --> 00:20:50.799  
prevail and that which is not good must  
0865 00:20:50.799 --> 00:20:53.830  
prevail and that which is not good must disappear and it cannot be thrown away  
0866 00:20:53.830 --> 00:20:53.840  
disappear and it cannot be thrown away  
0867 00:20:53.840 --> 00:20:56.549  
disappear and it cannot be thrown away and it cannot be taken away by prayer.  
0868 00:20:56.549 --> 00:20:56.559  
and it cannot be taken away by prayer.  
0869 00:20:56.559 --> 00:20:59.190  
and it cannot be taken away by prayer. If we believe that we can be reformed by  
0870 00:20:59.190 --> 00:20:59.200  
If we believe that we can be reformed by  
0871 00:20:59.200 --> 00:21:01.430  
If we believe that we can be reformed by asking for reformation,  
0872 00:21:01.430 --> 00:21:01.440  
asking for reformation,  
0873 00:21:01.440 --> 00:21:03.750  
asking for reformation, we find that it hasn't happened. The  
0874 00:21:03.750 --> 00:21:03.760  
we find that it hasn't happened. The  
0875 00:21:03.760 --> 00:21:06.230  
we find that it hasn't happened. The only time that we can be reformed is  
0876 00:21:06.230 --> 00:21:06.240  
only time that we can be reformed is

0877 00:21:06.240 --> 00:21:09.830  
only time that we can be reformed is then we of our own will and intention  
0878 00:21:09.830 --> 00:21:09.840  
then we of our own will and intention  
0879 00:21:09.840 --> 00:21:12.549  
then we of our own will and intention correct the faults that we suffer from  
0880 00:21:12.549 --> 00:21:12.559  
correct the faults that we suffer from  
0881 00:21:12.559 --> 00:21:15.430  
correct the faults that we suffer from and present ourselves in our best light  
0882 00:21:15.430 --> 00:21:15.440  
and present ourselves in our best light  
0883 00:21:15.440 --> 00:21:19.350  
and present ourselves in our best light to the law which judges all things. This  
0884 00:21:19.350 --> 00:21:19.360  
to the law which judges all things. This  
0885 00:21:19.360 --> 00:21:22.390  
to the law which judges all things. This problem then we are facing in in the  
0886 00:21:22.390 --> 00:21:22.400  
problem then we are facing in in the  
0887 00:21:22.400 --> 00:21:25.270  
problem then we are facing in in the present international situation. We have  
0888 00:21:25.270 --> 00:21:25.280  
present international situation. We have  
0889 00:21:25.280 --> 00:21:27.110  
present international situation. We have discovered more than man ever knew  
0890 00:21:27.110 --> 00:21:27.120  
discovered more than man ever knew  
0891 00:21:27.120 --> 00:21:30.549  
discovered more than man ever knew before and have used it more completely.  
0892 00:21:30.549 --> 00:21:30.559  
before and have used it more completely.  
0893 00:21:30.559 --> 00:21:32.630  
before and have used it more completely. We have advanced further in science than  
0894 00:21:32.630 --> 00:21:32.640  
We have advanced further in science than  
0895 00:21:32.640 --> 00:21:35.270  
We have advanced further in science than ever before and have fallen back deeper  
0896 00:21:35.270 --> 00:21:35.280  
ever before and have fallen back deeper  
0897 00:21:35.280 --> 00:21:38.549  
ever before and have fallen back deeper in ethics than any civilization  
0898 00:21:38.549 --> 00:21:38.559  
in ethics than any civilization  
0899 00:21:38.559 --> 00:21:41.350  
in ethics than any civilization of importance. Others have fallen as a  
0900 00:21:41.350 --> 00:21:41.360  
of importance. Others have fallen as a  
0901 00:21:41.360 --> 00:21:43.990

of importance. Others have fallen as a result of doing the thing we are doing.  
0902 00:21:43.990 --> 00:21:44.000  
result of doing the thing we are doing.  
0903 00:21:44.000 --> 00:21:47.590  
result of doing the thing we are doing. But we somehow hope vainly that we will  
0904 00:21:47.590 --> 00:21:47.600  
But we somehow hope vainly that we will  
0905 00:21:47.600 --> 00:21:51.430  
But we somehow hope vainly that we will succeed where truth tells us we have to  
0906 00:21:51.430 --> 00:21:51.440  
succeed where truth tells us we have to  
0907 00:21:51.440 --> 00:21:54.710  
succeed where truth tells us we have to fail. Now having come to some kind of a  
0908 00:21:54.710 --> 00:21:54.720  
fail. Now having come to some kind of a  
0909 00:21:54.720 --> 00:21:57.669  
fail. Now having come to some kind of a reasonable realization of this, we can  
0910 00:21:57.669 --> 00:21:57.679  
reasonable realization of this, we can  
0911 00:21:57.679 --> 00:22:00.230  
reasonable realization of this, we can pass from the great picture which we all  
0912 00:22:00.230 --> 00:22:00.240  
pass from the great picture which we all  
0913 00:22:00.240 --> 00:22:02.710  
pass from the great picture which we all see every day on television, read it in  
0914 00:22:02.710 --> 00:22:02.720  
see every day on television, read it in  
0915 00:22:02.720 --> 00:22:05.350  
see every day on television, read it in the newspaper, see it set forth in the  
0916 00:22:05.350 --> 00:22:05.360  
the newspaper, see it set forth in the  
0917 00:22:05.360 --> 00:22:07.909  
the newspaper, see it set forth in the journal and hear it shouted for the  
0918 00:22:07.909 --> 00:22:07.919  
journal and hear it shouted for the  
0919 00:22:07.919 --> 00:22:11.350  
journal and hear it shouted for the pulpits of 10,000 Turkish that we have  
0920 00:22:11.350 --> 00:22:11.360  
pulpits of 10,000 Turkish that we have  
0921 00:22:11.360 --> 00:22:14.390  
pulpits of 10,000 Turkish that we have got to do something to change the basic  
0922 00:22:14.390 --> 00:22:14.400  
got to do something to change the basic  
0923 00:22:14.400 --> 00:22:17.270  
got to do something to change the basic pattern of society.  
0924 00:22:17.270 --> 00:22:17.280  
pattern of society.  
0925 00:22:17.280 --> 00:22:20.390  
pattern of society. Now we find that society functions well

0926 00:22:20.390 --> 00:22:20.400

Now we find that society functions well

0927 00:22:20.400 --> 00:22:23.669

Now we find that society functions well only when the leader is just and the

0928 00:22:23.669 --> 00:22:23.679

only when the leader is just and the

0929 00:22:23.679 --> 00:22:26.230

only when the leader is just and the follower is honest. Until this

0930 00:22:26.230 --> 00:22:26.240

follower is honest. Until this

0931 00:22:26.240 --> 00:22:27.990

follower is honest. Until this combination exists, there is no

0932 00:22:27.990 --> 00:22:28.000

combination exists, there is no

0933 00:22:28.000 --> 00:22:30.870

combination exists, there is no permanence in anything. There is no way

0934 00:22:30.870 --> 00:22:30.880

permanence in anything. There is no way

0935 00:22:30.880 --> 00:22:33.029

permanence in anything. There is no way of preventing a people from become

0936 00:22:33.029 --> 00:22:33.039

of preventing a people from become

0937 00:22:33.039 --> 00:22:35.830

of preventing a people from become becoming disobedient if leadership is

0938 00:22:35.830 --> 00:22:35.840

becoming disobedient if leadership is

0939 00:22:35.840 --> 00:22:40.310

becoming disobedient if leadership is disloyal or unworthy of leadership. It

0940 00:22:40.310 --> 00:22:40.320

disloyal or unworthy of leadership. It

0941 00:22:40.320 --> 00:22:42.630

disloyal or unworthy of leadership. It is therefore necessary for us to start

0942 00:22:42.630 --> 00:22:42.640

is therefore necessary for us to start

0943 00:22:42.640 --> 00:22:45.830

is therefore necessary for us to start somewhere to find out what we have to

0944 00:22:45.830 --> 00:22:45.840

somewhere to find out what we have to

0945 00:22:45.840 --> 00:22:51.430

somewhere to find out what we have to do. And uh we we can get a great deal of

0946 00:22:51.430 --> 00:22:51.440

do. And uh we we can get a great deal of

0947 00:22:51.440 --> 00:22:53.990

do. And uh we we can get a great deal of information on this subject from the ten

0948 00:22:53.990 --> 00:22:54.000

information on this subject from the ten

0949 00:22:54.000 --> 00:22:55.510

information on this subject from the ten commandments and the sermon on the

0950 00:22:55.510 --> 00:22:55.520

commandments and the sermon on the

0951 00:22:55.520 --> 00:22:59.669

commandments and the sermon on the mount. These two documents we regard as

0952 00:22:59.669 --> 00:22:59.679

mount. These two documents we regard as

0953 00:22:59.679 --> 00:23:01.270

mount. These two documents we regard as theological.

0954 00:23:01.270 --> 00:23:01.280

theological.

0955 00:23:01.280 --> 00:23:03.110

theological. We may like to think that they're just

0956 00:23:03.110 --> 00:23:03.120

We may like to think that they're just

0957 00:23:03.120 --> 00:23:05.029

We may like to think that they're just something that somebody said but didn't

0958 00:23:05.029 --> 00:23:05.039

something that somebody said but didn't

0959 00:23:05.039 --> 00:23:07.830

something that somebody said but didn't really mean or it was something that

0960 00:23:07.830 --> 00:23:07.840

really mean or it was something that

0961 00:23:07.840 --> 00:23:09.990

really mean or it was something that somebody said but nobody can live up to

0962 00:23:09.990 --> 00:23:10.000

somebody said but nobody can live up to

0963 00:23:10.000 --> 00:23:12.630

somebody said but nobody can live up to it. This is not true. There's nothing in

0964 00:23:12.630 --> 00:23:12.640

it. This is not true. There's nothing in

0965 00:23:12.640 --> 00:23:14.789

it. This is not true. There's nothing in the ten commandments or the sermon on

0966 00:23:14.789 --> 00:23:14.799

the ten commandments or the sermon on

0967 00:23:14.799 --> 00:23:17.110

the ten commandments or the sermon on the mount that is impossible.

0968 00:23:17.110 --> 00:23:17.120

the mount that is impossible.

0969 00:23:17.120 --> 00:23:19.270

the mount that is impossible. But there is much in both of them that

0970 00:23:19.270 --> 00:23:19.280

But there is much in both of them that

0971 00:23:19.280 --> 00:23:21.830

But there is much in both of them that is impossible if the indivi individual

0972 00:23:21.830 --> 00:23:21.840

is impossible if the indivi individual

0973 00:23:21.840 --> 00:23:25.590

is impossible if the indivi individual himself wishes to remain impossible.

0974 00:23:25.590 --> 00:23:25.600

himself wishes to remain impossible.

0975 00:23:25.600 --> 00:23:28.230  
himself wishes to remain impossible. If we prefer to take a chance and use  
0976 00:23:28.230 --> 00:23:28.240  
If we prefer to take a chance and use  
0977 00:23:28.240 --> 00:23:31.190  
If we prefer to take a chance and use the cocaine and die from an overdose 2  
0978 00:23:31.190 --> 00:23:31.200  
the cocaine and die from an overdose 2  
0979 00:23:31.200 --> 00:23:33.590  
the cocaine and die from an overdose 2 or 3 years later, we have the right to  
0980 00:23:33.590 --> 00:23:33.600  
or 3 years later, we have the right to  
0981 00:23:33.600 --> 00:23:36.549  
or 3 years later, we have the right to do this. No one can stop us. But the  
0982 00:23:36.549 --> 00:23:36.559  
do this. No one can stop us. But the  
0983 00:23:36.559 --> 00:23:38.230  
do this. No one can stop us. But the punishment comes directly upon  
0984 00:23:38.230 --> 00:23:38.240  
punishment comes directly upon  
0985 00:23:38.240 --> 00:23:41.990  
punishment comes directly upon ourselves. Everyone who abuses any fact  
0986 00:23:41.990 --> 00:23:42.000  
ourselves. Everyone who abuses any fact  
0987 00:23:42.000 --> 00:23:45.110  
ourselves. Everyone who abuses any fact of life will suffer from the abuse which  
0988 00:23:45.110 --> 00:23:45.120  
of life will suffer from the abuse which  
0989 00:23:45.120 --> 00:23:47.669  
of life will suffer from the abuse which he has committed. There is no escaping  
0990 00:23:47.669 --> 00:23:47.679  
he has committed. There is no escaping  
0991 00:23:47.679 --> 00:23:50.870  
he has committed. There is no escaping this, no way of escaping it. And so  
0992 00:23:50.870 --> 00:23:50.880  
this, no way of escaping it. And so  
0993 00:23:50.880 --> 00:23:52.630  
this, no way of escaping it. And so because of its inevitability and  
0994 00:23:52.630 --> 00:23:52.640  
because of its inevitability and  
0995 00:23:52.640 --> 00:23:55.110  
because of its inevitability and immutability, it has been attributed to  
0996 00:23:55.110 --> 00:23:55.120  
immutability, it has been attributed to  
0997 00:23:55.120 --> 00:23:58.390  
immutability, it has been attributed to deity. It is attributed to the only  
0998 00:23:58.390 --> 00:23:58.400  
deity. It is attributed to the only  
0999 00:23:58.400 --> 00:24:01.750

deity. It is attributed to the only power or force or energy that we ne can  
1000 00:24:01.750 --> 00:24:01.760  
power or force or energy that we ne can  
1001 00:24:01.760 --> 00:24:04.950  
power or force or energy that we ne can recognize which when it operates ar  
1002 00:24:04.950 --> 00:24:04.960  
recognize which when it operates ar  
1003 00:24:04.960 --> 00:24:07.830  
recognize which when it operates ar gives righteous judgment, bestows upon  
1004 00:24:07.830 --> 00:24:07.840  
gives righteous judgment, bestows upon  
1005 00:24:07.840 --> 00:24:10.390  
gives righteous judgment, bestows upon that which it works with the the  
1006 00:24:10.390 --> 00:24:10.400  
that which it works with the the  
1007 00:24:10.400 --> 00:24:13.510  
that which it works with the the blessing of integrity and punishes that  
1008 00:24:13.510 --> 00:24:13.520  
blessing of integrity and punishes that  
1009 00:24:13.520 --> 00:24:16.950  
blessing of integrity and punishes that which departs from the laws of life.  
1010 00:24:16.950 --> 00:24:16.960  
which departs from the laws of life.  
1011 00:24:16.960 --> 00:24:20.390  
which departs from the laws of life. These uh realizations come back to all  
1012 00:24:20.390 --> 00:24:20.400  
These uh realizations come back to all  
1013 00:24:20.400 --> 00:24:23.430  
These uh realizations come back to all of us. Now in this particular generation  
1014 00:24:23.430 --> 00:24:23.440  
of us. Now in this particular generation  
1015 00:24:23.440 --> 00:24:25.190  
of us. Now in this particular generation there are a great many people who are  
1016 00:24:25.190 --> 00:24:25.200  
there are a great many people who are  
1017 00:24:25.200 --> 00:24:27.590  
there are a great many people who are beginning to wake up to these things. In  
1018 00:24:27.590 --> 00:24:27.600  
beginning to wake up to these things. In  
1019 00:24:27.600 --> 00:24:30.549  
beginning to wake up to these things. In the last 5 or 10 years the interest in  
1020 00:24:30.549 --> 00:24:30.559  
the last 5 or 10 years the interest in  
1021 00:24:30.559 --> 00:24:33.750  
the last 5 or 10 years the interest in trying to find an answer. This this  
1022 00:24:33.750 --> 00:24:33.760  
trying to find an answer. This this  
1023 00:24:33.760 --> 00:24:36.549  
trying to find an answer. This this interest has increased a thousandfold.

1024 00:24:36.549 --> 00:24:36.559  
interest has increased a thousandfold.  
1025 00:24:36.559 --> 00:24:38.390  
interest has increased a thousandfold. Hundreds of organizations have been  
1026 00:24:38.390 --> 00:24:38.400  
Hundreds of organizations have been  
1027 00:24:38.400 --> 00:24:41.830  
Hundreds of organizations have been created in an effort to try to find an  
1028 00:24:41.830 --> 00:24:41.840  
created in an effort to try to find an  
1029 00:24:41.840 --> 00:24:44.630  
created in an effort to try to find an answer that will stand up against the  
1030 00:24:44.630 --> 00:24:44.640  
answer that will stand up against the  
1031 00:24:44.640 --> 00:24:46.789  
answer that will stand up against the pressures of the time.  
1032 00:24:46.789 --> 00:24:46.799  
pressures of the time.  
1033 00:24:46.799 --> 00:24:48.789  
pressures of the time. Well, some of these organizations have  
1034 00:24:48.789 --> 00:24:48.799  
Well, some of these organizations have  
1035 00:24:48.799 --> 00:24:52.070  
Well, some of these organizations have done very well uh for people and some  
1036 00:24:52.070 --> 00:24:52.080  
done very well uh for people and some  
1037 00:24:52.080 --> 00:24:53.510  
done very well uh for people and some others have done very well for  
1038 00:24:53.510 --> 00:24:53.520  
others have done very well for  
1039 00:24:53.520 --> 00:24:55.029  
others have done very well for themselves.  
1040 00:24:55.029 --> 00:24:55.039  
themselves.  
1041 00:24:55.039 --> 00:24:58.470  
themselves. This problem is one we all have to face.  
1042 00:24:58.470 --> 00:24:58.480  
This problem is one we all have to face.  
1043 00:24:58.480 --> 00:25:03.029  
This problem is one we all have to face. Wherever an improvement is demonstrated  
1044 00:25:03.029 --> 00:25:03.039  
Wherever an improvement is demonstrated  
1045 00:25:03.039 --> 00:25:06.549  
Wherever an improvement is demonstrated or dynamically disseminated in the hope  
1046 00:25:06.549 --> 00:25:06.559  
or dynamically disseminated in the hope  
1047 00:25:06.559 --> 00:25:09.350  
or dynamically disseminated in the hope of personal profit, there's something  
1048 00:25:09.350 --> 00:25:09.360

of personal profit, there's something  
1049 00:25:09.360 --> 00:25:12.230  
of personal profit, there's something wrong in the picture. The idea that  
1050 00:25:12.230 --> 00:25:12.240  
wrong in the picture. The idea that  
1051 00:25:12.240 --> 00:25:15.190  
wrong in the picture. The idea that we're going to find the illusions, the  
1052 00:25:15.190 --> 00:25:15.200  
we're going to find the illusions, the  
1053 00:25:15.200 --> 00:25:18.310  
we're going to find the illusions, the truths behind them for \$100 an evening  
1054 00:25:18.310 --> 00:25:18.320  
truths behind them for \$100 an evening  
1055 00:25:18.320 --> 00:25:22.470  
truths behind them for \$100 an evening is much much wrong. No, no can do. Not  
1056 00:25:22.470 --> 00:25:22.480  
is much much wrong. No, no can do. Not  
1057 00:25:22.480 --> 00:25:25.269  
is much much wrong. No, no can do. Not possible. The first point about a true  
1058 00:25:25.269 --> 00:25:25.279  
possible. The first point about a true  
1059 00:25:25.279 --> 00:25:28.390  
possible. The first point about a true ethics is to get out of the idea that  
1060 00:25:28.390 --> 00:25:28.400  
ethics is to get out of the idea that  
1061 00:25:28.400 --> 00:25:31.510  
ethics is to get out of the idea that the reformation of mankind is the  
1062 00:25:31.510 --> 00:25:31.520  
the reformation of mankind is the  
1063 00:25:31.520 --> 00:25:33.830  
the reformation of mankind is the greatest financial opportunity in the  
1064 00:25:33.830 --> 00:25:33.840  
greatest financial opportunity in the  
1065 00:25:33.840 --> 00:25:36.230  
greatest financial opportunity in the history of the world.  
1066 00:25:36.230 --> 00:25:36.240  
history of the world.  
1067 00:25:36.240 --> 00:25:38.630  
history of the world. that never was such a chance to get rich  
1068 00:25:38.630 --> 00:25:38.640  
that never was such a chance to get rich  
1069 00:25:38.640 --> 00:25:40.390  
that never was such a chance to get rich out to trying to make people behave  
1070 00:25:40.390 --> 00:25:40.400  
out to trying to make people behave  
1071 00:25:40.400 --> 00:25:42.230  
out to trying to make people behave themselves.  
1072 00:25:42.230 --> 00:25:42.240  
themselves.

1073 00:25:42.240 --> 00:25:44.390  
themselves. Unfortunately, however, the emphasis is  
1074 00:25:44.390 --> 00:25:44.400  
Unfortunately, however, the emphasis is  
1075 00:25:44.400 --> 00:25:46.470  
Unfortunately, however, the emphasis is wrong to begin with and that people do  
1076 00:25:46.470 --> 00:25:46.480  
wrong to begin with and that people do  
1077 00:25:46.480 --> 00:25:49.430  
wrong to begin with and that people do not behave themselves because the  
1078 00:25:49.430 --> 00:25:49.440  
not behave themselves because the  
1079 00:25:49.440 --> 00:25:52.710  
not behave themselves because the inspiration of integrity is missing.  
1080 00:25:52.710 --> 00:25:52.720  
inspiration of integrity is missing.  
1081 00:25:52.720 --> 00:25:55.750  
inspiration of integrity is missing. And therefore, in this t time it is very  
1082 00:25:55.750 --> 00:25:55.760  
And therefore, in this t time it is very  
1083 00:25:55.760 --> 00:25:58.310  
And therefore, in this t time it is very important for us to realize that we are  
1084 00:25:58.310 --> 00:25:58.320  
important for us to realize that we are  
1085 00:25:58.320 --> 00:26:01.110  
important for us to realize that we are combining not for profit but for  
1086 00:26:01.110 --> 00:26:01.120  
combining not for profit but for  
1087 00:26:01.120 --> 00:26:02.630  
combining not for profit but for salvation.  
1088 00:26:02.630 --> 00:26:02.640  
salvation.  
1089 00:26:02.640 --> 00:26:04.870  
salvation. that we are coming together not because  
1090 00:26:04.870 --> 00:26:04.880  
that we are coming together not because  
1091 00:26:04.880 --> 00:26:07.110  
that we are coming together not because we can buy and sell cheaper from each  
1092 00:26:07.110 --> 00:26:07.120  
we can buy and sell cheaper from each  
1093 00:26:07.120 --> 00:26:10.070  
we can buy and sell cheaper from each other or now we are not going to build a  
1094 00:26:10.070 --> 00:26:10.080  
other or now we are not going to build a  
1095 00:26:10.080 --> 00:26:12.549  
other or now we are not going to build a new civilization to get over tariff  
1096 00:26:12.549 --> 00:26:12.559  
new civilization to get over tariff  
1097 00:26:12.559 --> 00:26:15.510

new civilization to get over tariff laws. These kind of things or we are not  
1098 00:26:15.510 --> 00:26:15.520  
laws. These kind of things or we are not  
1099 00:26:15.520 --> 00:26:18.070  
laws. These kind of things or we are not going to think of anymore. We are going  
1100 00:26:18.070 --> 00:26:18.080  
going to think of anymore. We are going  
1101 00:26:18.080 --> 00:26:19.909  
going to think of anymore. We are going to discover that we must unite for  
1102 00:26:19.909 --> 00:26:19.919  
to discover that we must unite for  
1103 00:26:19.919 --> 00:26:22.630  
to discover that we must unite for common good or perish that we have been  
1104 00:26:22.630 --> 00:26:22.640  
common good or perish that we have been  
1105 00:26:22.640 --> 00:26:25.350  
common good or perish that we have been given every opportunity imaginable to  
1106 00:26:25.350 --> 00:26:25.360  
given every opportunity imaginable to  
1107 00:26:25.360 --> 00:26:27.750  
given every opportunity imaginable to improve our dispositions and we for the  
1108 00:26:27.750 --> 00:26:27.760  
improve our dispositions and we for the  
1109 00:26:27.760 --> 00:26:30.390  
improve our dispositions and we for the most part stay the same. On the other  
1110 00:26:30.390 --> 00:26:30.400  
most part stay the same. On the other  
1111 00:26:30.400 --> 00:26:33.269  
most part stay the same. On the other hand, the Lord works in mysterious ways.  
1112 00:26:33.269 --> 00:26:33.279  
hand, the Lord works in mysterious ways.  
1113 00:26:33.279 --> 00:26:35.430  
hand, the Lord works in mysterious ways. Truly, we can go back to the scripture  
1114 00:26:35.430 --> 00:26:35.440  
Truly, we can go back to the scripture  
1115 00:26:35.440 --> 00:26:38.070  
Truly, we can go back to the scripture again and we have the history of the  
1116 00:26:38.070 --> 00:26:38.080  
again and we have the history of the  
1117 00:26:38.080 --> 00:26:40.950  
again and we have the history of the good people. We have those who kept the  
1118 00:26:40.950 --> 00:26:40.960  
good people. We have those who kept the  
1119 00:26:40.960 --> 00:26:44.390  
good people. We have those who kept the law sometimes under great stress and  
1120 00:26:44.390 --> 00:26:44.400  
law sometimes under great stress and  
1121 00:26:44.400 --> 00:26:47.830  
law sometimes under great stress and privation and even death. Martyrdom in

1122 00:26:47.830 --> 00:26:47.840  
privation and even death. Martyrdom in  
1123 00:26:47.840 --> 00:26:50.470  
privation and even death. Martyrdom in some instances was their only visible  
1124 00:26:50.470 --> 00:26:50.480  
some instances was their only visible  
1125 00:26:50.480 --> 00:26:53.430  
some instances was their only visible reward. But these good people are  
1126 00:26:53.430 --> 00:26:53.440  
reward. But these good people are  
1127 00:26:53.440 --> 00:26:55.430  
reward. But these good people are blessed in the life of the world  
1128 00:26:55.430 --> 00:26:55.440  
blessed in the life of the world  
1129 00:26:55.440 --> 00:26:58.070  
blessed in the life of the world in which we live. And because of this  
1130 00:26:58.070 --> 00:26:58.080  
in which we live. And because of this  
1131 00:26:58.080 --> 00:27:00.310  
in which we live. And because of this fact that this material world is not the  
1132 00:27:00.310 --> 00:27:00.320  
fact that this material world is not the  
1133 00:27:00.320 --> 00:27:02.789  
fact that this material world is not the whole story, those who have lived well  
1134 00:27:02.789 --> 00:27:02.799  
whole story, those who have lived well  
1135 00:27:02.799 --> 00:27:05.269  
whole story, those who have lived well even if it has cost them their lives are  
1136 00:27:05.269 --> 00:27:05.279  
even if it has cost them their lives are  
1137 00:27:05.279 --> 00:27:07.590  
even if it has cost them their lives are richer than those who have had  
1138 00:27:07.590 --> 00:27:07.600  
richer than those who have had  
1139 00:27:07.600 --> 00:27:09.669  
richer than those who have had everything in this world that they  
1140 00:27:09.669 --> 00:27:09.679  
everything in this world that they  
1141 00:27:09.679 --> 00:27:13.430  
everything in this world that they wanted and die impoverished in ethics.  
1142 00:27:13.430 --> 00:27:13.440  
wanted and die impoverished in ethics.  
1143 00:27:13.440 --> 00:27:15.990  
wanted and die impoverished in ethics. So we have to make some decisions in  
1144 00:27:15.990 --> 00:27:16.000  
So we have to make some decisions in  
1145 00:27:16.000 --> 00:27:18.310  
So we have to make some decisions in this particular problem. The decisions  
1146 00:27:18.310 --> 00:27:18.320

this particular problem. The decisions

1147 00:27:18.320 --> 00:27:21.190

this particular problem. The decisions of how to handle the responsibilities of

1148 00:27:21.190 --> 00:27:21.200

of how to handle the responsibilities of

1149 00:27:21.200 --> 00:27:24.470

of how to handle the responsibilities of the moment. Reforms are necessary in

1150 00:27:24.470 --> 00:27:24.480

the moment. Reforms are necessary in

1151 00:27:24.480 --> 00:27:27.110

the moment. Reforms are necessary in every area. But wherever there is a

1152 00:27:27.110 --> 00:27:27.120

every area. But wherever there is a

1153 00:27:27.120 --> 00:27:30.470

every area. But wherever there is a reform, it uh interferes with somebody's

1154 00:27:30.470 --> 00:27:30.480

reform, it uh interferes with somebody's

1155 00:27:30.480 --> 00:27:32.549

reform, it uh interferes with somebody's profit

1156 00:27:32.549 --> 00:27:32.559

profit

1157 00:27:32.559 --> 00:27:35.350

profit and it's got it's the p fi that's

1158 00:27:35.350 --> 00:27:35.360

and it's got it's the p fi that's

1159 00:27:35.360 --> 00:27:38.549

and it's got it's the p fi that's worrying us. The other type of profit is

1160 00:27:38.549 --> 00:27:38.559

worrying us. The other type of profit is

1161 00:27:38.559 --> 00:27:40.549

worrying us. The other type of profit is hard to find.

1162 00:27:40.549 --> 00:27:40.559

hard to find.

1163 00:27:40.559 --> 00:27:44.390

hard to find. We are actually working constantly under

1164 00:27:44.390 --> 00:27:44.400

We are actually working constantly under

1165 00:27:44.400 --> 00:27:47.510

We are actually working constantly under the shadow of ulterior motive.

1166 00:27:47.510 --> 00:27:47.520

the shadow of ulterior motive.

1167 00:27:47.520 --> 00:27:50.549

the shadow of ulterior motive. We feel that this tremendous sorrow and

1168 00:27:50.549 --> 00:27:50.559

We feel that this tremendous sorrow and

1169 00:27:50.559 --> 00:27:52.870

We feel that this tremendous sorrow and pain and worry of the world is a

1170 00:27:52.870 --> 00:27:52.880

pain and worry of the world is a

1171 00:27:52.880 --> 00:27:55.269  
pain and worry of the world is a tremendous opportunity

1172 00:27:55.269 --> 00:27:55.279  
tremendous opportunity

1173 00:27:55.279 --> 00:27:59.350  
tremendous opportunity to forward other ulterior motives and

1174 00:27:59.350 --> 00:27:59.360  
to forward other ulterior motives and

1175 00:27:59.360 --> 00:28:02.230  
to forward other ulterior motives and become very wealthy over the sufferings,

1176 00:28:02.230 --> 00:28:02.240  
become very wealthy over the sufferings,

1177 00:28:02.240 --> 00:28:04.310  
become very wealthy over the sufferings, uncertainties and fears of our

1178 00:28:04.310 --> 00:28:04.320  
uncertainties and fears of our

1179 00:28:04.320 --> 00:28:05.830  
uncertainties and fears of our neighbors.

1180 00:28:05.830 --> 00:28:05.840  
neighbors.

1181 00:28:05.840 --> 00:28:09.029  
neighbors. This is only going to make it worse.

1182 00:28:09.029 --> 00:28:09.039  
This is only going to make it worse.

1183 00:28:09.039 --> 00:28:11.029  
This is only going to make it worse. This is going to bring again another

1184 00:28:11.029 --> 00:28:11.039  
This is going to bring again another

1185 00:28:11.039 --> 00:28:15.430  
This is going to bring again another example of what happens uh to those who

1186 00:28:15.430 --> 00:28:15.440  
example of what happens uh to those who

1187 00:28:15.440 --> 00:28:18.470  
example of what happens uh to those who do not keep the rules. The older

1188 00:28:18.470 --> 00:28:18.480  
do not keep the rules. The older

1189 00:28:18.480 --> 00:28:20.630  
do not keep the rules. The older scriptures tell us that they were cast

1190 00:28:20.630 --> 00:28:20.640  
scriptures tell us that they were cast

1191 00:28:20.640 --> 00:28:23.430  
scriptures tell us that they were cast out, that they wandered in the desert

1192 00:28:23.430 --> 00:28:23.440  
out, that they wandered in the desert

1193 00:28:23.440 --> 00:28:25.510  
out, that they wandered in the desert and had to go through great trials and

1194 00:28:25.510 --> 00:28:25.520  
and had to go through great trials and

1195 00:28:25.520 --> 00:28:28.549

and had to go through great trials and tribulations before they were permitted  
1196 00:28:28.549 --> 00:28:28.559  
tribulations before they were permitted  
1197 00:28:28.559 --> 00:28:31.110  
tribulations before they were permitted to ask forgiveness and return to the  
1198 00:28:31.110 --> 00:28:31.120  
to ask forgiveness and return to the  
1199 00:28:31.120 --> 00:28:33.990  
to ask forgiveness and return to the rules of the game. This is the the  
1200 00:28:33.990 --> 00:28:34.000  
rules of the game. This is the the  
1201 00:28:34.000 --> 00:28:37.029  
rules of the game. This is the the proper attitude we have now. What do we  
1202 00:28:37.029 --> 00:28:37.039  
proper attitude we have now. What do we  
1203 00:28:37.039 --> 00:28:39.669  
proper attitude we have now. What do we need primarily at the moment? We need  
1204 00:28:39.669 --> 00:28:39.679  
need primarily at the moment? We need  
1205 00:28:39.679 --> 00:28:42.950  
need primarily at the moment? We need what we have needed probably off and on  
1206 00:28:42.950 --> 00:28:42.960  
what we have needed probably off and on  
1207 00:28:42.960 --> 00:28:46.630  
what we have needed probably off and on for the last 6 7 8,000 years. Something  
1208 00:28:46.630 --> 00:28:46.640  
for the last 6 7 8,000 years. Something  
1209 00:28:46.640 --> 00:28:49.590  
for the last 6 7 8,000 years. Something that we've had small examples of or  
1210 00:28:49.590 --> 00:28:49.600  
that we've had small examples of or  
1211 00:28:49.600 --> 00:28:52.789  
that we've had small examples of or short periods in which integrities were  
1212 00:28:52.789 --> 00:28:52.799  
short periods in which integrities were  
1213 00:28:52.799 --> 00:28:55.269  
short periods in which integrities were fashionable. But these were not very  
1214 00:28:55.269 --> 00:28:55.279  
fashionable. But these were not very  
1215 00:28:55.279 --> 00:28:58.630  
fashionable. But these were not very common and didn't last very long. What  
1216 00:28:58.630 --> 00:28:58.640  
common and didn't last very long. What  
1217 00:28:58.640 --> 00:29:01.590  
common and didn't last very long. What we have got to do now is to begin to  
1218 00:29:01.590 --> 00:29:01.600  
we have got to do now is to begin to  
1219 00:29:01.600 --> 00:29:04.870  
we have got to do now is to begin to build in the values that we know to be

1220 00:29:04.870 --> 00:29:04.880  
build in the values that we know to be  
1221 00:29:04.880 --> 00:29:08.389  
build in the values that we know to be right and build them into an idealistic  
1222 00:29:08.389 --> 00:29:08.399  
right and build them into an idealistic  
1223 00:29:08.399 --> 00:29:10.230  
right and build them into an idealistic system.  
1224 00:29:10.230 --> 00:29:10.240  
system.  
1225 00:29:10.240 --> 00:29:13.590  
system. An I a materialist is essentially an an  
1226 00:29:13.590 --> 00:29:13.600  
An I a materialist is essentially an an  
1227 00:29:13.600 --> 00:29:15.269  
An I a materialist is essentially an an atheist.  
1228 00:29:15.269 --> 00:29:15.279  
atheist.  
1229 00:29:15.279 --> 00:29:19.029  
atheist. A material materialist does not believe  
1230 00:29:19.029 --> 00:29:19.039  
A material materialist does not believe  
1231 00:29:19.039 --> 00:29:21.590  
A material materialist does not believe in a divine power or he wouldn't act the  
1232 00:29:21.590 --> 00:29:21.600  
in a divine power or he wouldn't act the  
1233 00:29:21.600 --> 00:29:23.430  
in a divine power or he wouldn't act the way he does.  
1234 00:29:23.430 --> 00:29:23.440  
way he does.  
1235 00:29:23.440 --> 00:29:26.389  
way he does. Now the fact that he does what he does  
1236 00:29:26.389 --> 00:29:26.399  
Now the fact that he does what he does  
1237 00:29:26.399 --> 00:29:29.590  
Now the fact that he does what he does if he feels he is a free agent that he  
1238 00:29:29.590 --> 00:29:29.600  
if he feels he is a free agent that he  
1239 00:29:29.600 --> 00:29:32.789  
if he feels he is a free agent that he can do anything he pleases to do and for  
1240 00:29:32.789 --> 00:29:32.799  
can do anything he pleases to do and for  
1241 00:29:32.799 --> 00:29:34.870  
can do anything he pleases to do and for a certain time and under certain  
1242 00:29:34.870 --> 00:29:34.880  
a certain time and under certain  
1243 00:29:34.880 --> 00:29:37.430  
a certain time and under certain conditions he's correct. If he wants to  
1244 00:29:37.430 --> 00:29:37.440

conditions he's correct. If he wants to  
1245 00:29:37.440 --> 00:29:39.990  
conditions he's correct. If he wants to waste a life he can do it. If he wants  
1246 00:29:39.990 --> 00:29:40.000  
waste a life he can do it. If he wants  
1247 00:29:40.000 --> 00:29:42.710  
waste a life he can do it. If he wants to drink himself to death he can do it.  
1248 00:29:42.710 --> 00:29:42.720  
to drink himself to death he can do it.  
1249 00:29:42.720 --> 00:29:45.029  
to drink himself to death he can do it. If he wants to go under narcotics he can  
1250 00:29:45.029 --> 00:29:45.039  
If he wants to go under narcotics he can  
1251 00:29:45.039 --> 00:29:47.750  
If he wants to go under narcotics he can do it. and he will shorten his life or  
1252 00:29:47.750 --> 00:29:47.760  
do it. and he will shorten his life or  
1253 00:29:47.760 --> 00:29:49.830  
do it. and he will shorten his life or fill his life with sorrows and miseries  
1254 00:29:49.830 --> 00:29:49.840  
fill his life with sorrows and miseries  
1255 00:29:49.840 --> 00:29:52.789  
fill his life with sorrows and miseries and sickness and a premature death as a  
1256 00:29:52.789 --> 00:29:52.799  
and sickness and a premature death as a  
1257 00:29:52.799 --> 00:29:55.750  
and sickness and a premature death as a reward for his disobedience of common  
1258 00:29:55.750 --> 00:29:55.760  
reward for his disobedience of common  
1259 00:29:55.760 --> 00:29:59.750  
reward for his disobedience of common sense and nominal reasonable patterns.  
1260 00:29:59.750 --> 00:29:59.760  
sense and nominal reasonable patterns.  
1261 00:29:59.760 --> 00:30:02.710  
sense and nominal reasonable patterns. But there is a way in which we can  
1262 00:30:02.710 --> 00:30:02.720  
But there is a way in which we can  
1263 00:30:02.720 --> 00:30:05.510  
But there is a way in which we can gradually get over this primary  
1264 00:30:05.510 --> 00:30:05.520  
gradually get over this primary  
1265 00:30:05.520 --> 00:30:07.750  
gradually get over this primary materialism  
1266 00:30:07.750 --> 00:30:07.760  
materialism  
1267 00:30:07.760 --> 00:30:10.950  
materialism by really screaming the scriptures again  
1268 00:30:10.950 --> 00:30:10.960  
by really screaming the scriptures again

1269 00:30:10.960 --> 00:30:13.190

by really screaming the scriptures again from which we learn that the earth and

1270 00:30:13.190 --> 00:30:13.200

from which we learn that the earth and

1271 00:30:13.200 --> 00:30:17.750

from which we learn that the earth and the fullness thereof belong to the Lord.

1272 00:30:17.750 --> 00:30:17.760

the fullness thereof belong to the Lord.

1273 00:30:17.760 --> 00:30:19.430

the fullness thereof belong to the Lord. This is something we've completely

1274 00:30:19.430 --> 00:30:19.440

This is something we've completely

1275 00:30:19.440 --> 00:30:22.470

This is something we've completely forgotten as at the present time the

1276 00:30:22.470 --> 00:30:22.480

forgotten as at the present time the

1277 00:30:22.480 --> 00:30:24.230

forgotten as at the present time the earth belongs to whoever can get a

1278 00:30:24.230 --> 00:30:24.240

earth belongs to whoever can get a

1279 00:30:24.240 --> 00:30:26.070

earth belongs to whoever can get a mortgage on it

1280 00:30:26.070 --> 00:30:26.080

mortgage on it

1281 00:30:26.080 --> 00:30:28.789

mortgage on it >> and everyone Napoleon, Caesar, Hitler,

1282 00:30:28.789 --> 00:30:28.799

>> and everyone Napoleon, Caesar, Hitler,

1283 00:30:28.799 --> 00:30:31.350

>> and everyone Napoleon, Caesar, Hitler, Mussolini and all these have tried to

1284 00:30:31.350 --> 00:30:31.360

Mussolini and all these have tried to

1285 00:30:31.360 --> 00:30:33.590

Mussolini and all these have tried to get that mortgage. The earth is here and

1286 00:30:33.590 --> 00:30:33.600

get that mortgage. The earth is here and

1287 00:30:33.600 --> 00:30:37.590

get that mortgage. The earth is here and they are gone. Actually we do not own

1288 00:30:37.590 --> 00:30:37.600

they are gone. Actually we do not own

1289 00:30:37.600 --> 00:30:41.750

they are gone. Actually we do not own this planet. We do not own anything

1290 00:30:41.750 --> 00:30:41.760

this planet. We do not own anything

1291 00:30:41.760 --> 00:30:43.750

this planet. We do not own anything because all we have is a right of

1292 00:30:43.750 --> 00:30:43.760

because all we have is a right of

1293 00:30:43.760 --> 00:30:45.590

because all we have is a right of occupancy.

1294 00:30:45.590 --> 00:30:45.600

occupancy.

1295 00:30:45.600 --> 00:30:47.350

occupancy. And just as sure as we have this right

1296 00:30:47.350 --> 00:30:47.360

And just as sure as we have this right

1297 00:30:47.360 --> 00:30:51.190

And just as sure as we have this right of occupancy, we can we can loan it to

1298 00:30:51.190 --> 00:30:51.200

of occupancy, we can we can loan it to

1299 00:30:51.200 --> 00:30:53.590

of occupancy, we can we can loan it to somebody else. We can bestow it. But

1300 00:30:53.590 --> 00:30:53.600

somebody else. We can bestow it. But

1301 00:30:53.600 --> 00:30:56.389

somebody else. We can bestow it. But whatever we bestow again is only the

1302 00:30:56.389 --> 00:30:56.399

whatever we bestow again is only the

1303 00:30:56.399 --> 00:30:59.190

whatever we bestow again is only the right of occupancy. We have a world

1304 00:30:59.190 --> 00:30:59.200

right of occupancy. We have a world

1305 00:30:59.200 --> 00:31:01.669

right of occupancy. We have a world built upon great

1306 00:31:01.669 --> 00:31:01.679

built upon great

1307 00:31:01.679 --> 00:31:03.269

built upon great extravagances

1308 00:31:03.269 --> 00:31:03.279

extravagances

1309 00:31:03.279 --> 00:31:07.750

extravagances of land of of our power of wealth of

1310 00:31:07.750 --> 00:31:07.760

of land of of our power of wealth of

1311 00:31:07.760 --> 00:31:11.110

of land of of our power of wealth of profit. All of these things contributing

1312 00:31:11.110 --> 00:31:11.120

profit. All of these things contributing

1313 00:31:11.120 --> 00:31:13.909

profit. All of these things contributing to the troubles we have. We cannot have

1314 00:31:13.909 --> 00:31:13.919

to the troubles we have. We cannot have

1315 00:31:13.919 --> 00:31:17.750

to the troubles we have. We cannot have a world that is devoted to immorality

1316 00:31:17.750 --> 00:31:17.760

a world that is devoted to immorality

1317 00:31:17.760 --> 00:31:20.070

a world that is devoted to immorality and at the same time have a beautiful

1318 00:31:20.070 --> 00:31:20.080  
and at the same time have a beautiful  
1319 00:31:20.080 --> 00:31:22.310  
and at the same time have a beautiful moral universe.  
1320 00:31:22.310 --> 00:31:22.320  
moral universe.  
1321 00:31:22.320 --> 00:31:25.510  
moral universe. And we have to stop where we can. We  
1322 00:31:25.510 --> 00:31:25.520  
And we have to stop where we can. We  
1323 00:31:25.520 --> 00:31:27.990  
And we have to stop where we can. We know that most of the important  
1324 00:31:27.990 --> 00:31:28.000  
know that most of the important  
1325 00:31:28.000 --> 00:31:31.430  
know that most of the important corrections would result in somebody  
1326 00:31:31.430 --> 00:31:31.440  
corrections would result in somebody  
1327 00:31:31.440 --> 00:31:34.470  
corrections would result in somebody else getting mad at us. We would be  
1328 00:31:34.470 --> 00:31:34.480  
else getting mad at us. We would be  
1329 00:31:34.480 --> 00:31:37.110  
else getting mad at us. We would be interfering with a glorious system of  
1330 00:31:37.110 --> 00:31:37.120  
interfering with a glorious system of  
1331 00:31:37.120 --> 00:31:40.470  
interfering with a glorious system of profit upon which our whole world way is  
1332 00:31:40.470 --> 00:31:40.480  
profit upon which our whole world way is  
1333 00:31:40.480 --> 00:31:43.590  
profit upon which our whole world way is built. we would take away from the great  
1334 00:31:43.590 --> 00:31:43.600  
built. we would take away from the great  
1335 00:31:43.600 --> 00:31:46.230  
built. we would take away from the great and powerful organizations their ability  
1336 00:31:46.230 --> 00:31:46.240  
and powerful organizations their ability  
1337 00:31:46.240 --> 00:31:48.710  
and powerful organizations their ability to control the financial resources of  
1338 00:31:48.710 --> 00:31:48.720  
to control the financial resources of  
1339 00:31:48.720 --> 00:31:51.350  
to control the financial resources of the planet. So to prevent this from  
1340 00:31:51.350 --> 00:31:51.360  
the planet. So to prevent this from  
1341 00:31:51.360 --> 00:31:54.549  
the planet. So to prevent this from happening, anything is preferable.  
1342 00:31:54.549 --> 00:31:54.559

happening, anything is preferable.

1343 00:31:54.559 --> 00:31:59.029

happening, anything is preferable. Things must remain the same or else the

1344 00:31:59.029 --> 00:31:59.039

Things must remain the same or else the

1345 00:31:59.039 --> 00:32:01.830

Things must remain the same or else the great pattern of economic wealth will be

1346 00:32:01.830 --> 00:32:01.840

great pattern of economic wealth will be

1347 00:32:01.840 --> 00:32:05.509

great pattern of economic wealth will be disturbed. Well, it has failed already.

1348 00:32:05.509 --> 00:32:05.519

disturbed. Well, it has failed already.

1349 00:32:05.519 --> 00:32:08.710

disturbed. Well, it has failed already. It is already failing again and more.

1350 00:32:08.710 --> 00:32:08.720

It is already failing again and more.

1351 00:32:08.720 --> 00:32:10.710

It is already failing again and more. and in a little time is going to be such

1352 00:32:10.710 --> 00:32:10.720

and in a little time is going to be such

1353 00:32:10.720 --> 00:32:12.789

and in a little time is going to be such a complete failure that nobody can

1354 00:32:12.789 --> 00:32:12.799

a complete failure that nobody can

1355 00:32:12.799 --> 00:32:15.509

a complete failure that nobody can believe it anymore. But they will for a

1356 00:32:15.509 --> 00:32:15.519

believe it anymore. But they will for a

1357 00:32:15.519 --> 00:32:19.029

believe it anymore. But they will for a little time string desperately and try

1358 00:32:19.029 --> 00:32:19.039

little time string desperately and try

1359 00:32:19.039 --> 00:32:21.990

little time string desperately and try to perpetuate a system of profit which

1360 00:32:21.990 --> 00:32:22.000

to perpetuate a system of profit which

1361 00:32:22.000 --> 00:32:25.350

to perpetuate a system of profit which has no foundation in facts.

1362 00:32:25.350 --> 00:32:25.360

has no foundation in facts.

1363 00:32:25.360 --> 00:32:28.230

has no foundation in facts. I would imagine now that our 6 billion

1364 00:32:28.230 --> 00:32:28.240

I would imagine now that our 6 billion

1365 00:32:28.240 --> 00:32:30.230

I would imagine now that our 6 billion fellow countrymen, our fellow world

1366 00:32:30.230 --> 00:32:30.240

fellow countrymen, our fellow world

1367 00:32:30.240 --> 00:32:33.509  
fellow countrymen, our fellow world citizens uh continue to multiply at the  
1368 00:32:33.509 --> 00:32:33.519  
citizens uh continue to multiply at the  
1369 00:32:33.519 --> 00:32:36.389  
citizens uh continue to multiply at the present rate and we will find in a short  
1370 00:32:36.389 --> 00:32:36.399  
present rate and we will find in a short  
1371 00:32:36.399 --> 00:32:38.789  
present rate and we will find in a short time that we will use up every natural  
1372 00:32:38.789 --> 00:32:38.799  
time that we will use up every natural  
1373 00:32:38.799 --> 00:32:41.269  
time that we will use up every natural resource that we possess that we will  
1374 00:32:41.269 --> 00:32:41.279  
resource that we possess that we will  
1375 00:32:41.279 --> 00:32:44.230  
resource that we possess that we will destroy practically every base uh  
1376 00:32:44.230 --> 00:32:44.240  
destroy practically every base uh  
1377 00:32:44.240 --> 00:32:47.430  
destroy practically every base uh resource of our planet. Every day more  
1378 00:32:47.430 --> 00:32:47.440  
resource of our planet. Every day more  
1379 00:32:47.440 --> 00:32:49.509  
resource of our planet. Every day more ponds and lakes and rivers are being  
1380 00:32:49.509 --> 00:32:49.519  
ponds and lakes and rivers are being  
1381 00:32:49.519 --> 00:32:51.350  
ponds and lakes and rivers are being polluted.  
1382 00:32:51.350 --> 00:32:51.360  
polluted.  
1383 00:32:51.360 --> 00:32:53.750  
polluted. Someday there just won't be any other.  
1384 00:32:53.750 --> 00:32:53.760  
Someday there just won't be any other.  
1385 00:32:53.760 --> 00:32:55.909  
Someday there just won't be any other. But these people work on the basis that  
1386 00:32:55.909 --> 00:32:55.919  
But these people work on the basis that  
1387 00:32:55.919 --> 00:32:58.310  
But these people work on the basis that when the time comes we will find  
1388 00:32:58.310 --> 00:32:58.320  
when the time comes we will find  
1389 00:32:58.320 --> 00:33:00.549  
when the time comes we will find something to do with these things so  
1390 00:33:00.549 --> 00:33:00.559  
something to do with these things so  
1391 00:33:00.559 --> 00:33:02.710

something to do with these things so that we can keep on being just what we  
1392 00:33:02.710 --> 00:33:02.720  
that we can keep on being just what we  
1393 00:33:02.720 --> 00:33:05.990  
that we can keep on being just what we are. This is unrealistic  
1394 00:33:05.990 --> 00:33:06.000  
are. This is unrealistic  
1395 00:33:06.000 --> 00:33:08.470  
are. This is unrealistic because unless there is a terrible  
1396 00:33:08.470 --> 00:33:08.480  
because unless there is a terrible  
1397 00:33:08.480 --> 00:33:11.110  
because unless there is a terrible catastrophe which destroys the greater  
1398 00:33:11.110 --> 00:33:11.120  
catastrophe which destroys the greater  
1399 00:33:11.120 --> 00:33:13.909  
catastrophe which destroys the greater part of the earth's population which it  
1400 00:33:13.909 --> 00:33:13.919  
part of the earth's population which it  
1401 00:33:13.919 --> 00:33:16.549  
part of the earth's population which it probably is not in hand because the case  
1402 00:33:16.549 --> 00:33:16.559  
probably is not in hand because the case  
1403 00:33:16.559 --> 00:33:18.950  
probably is not in hand because the case is not clear enough but we will have to  
1404 00:33:18.950 --> 00:33:18.960  
is not clear enough but we will have to  
1405 00:33:18.960 --> 00:33:22.710  
is not clear enough but we will have to face the importance of becoming moderate  
1406 00:33:22.710 --> 00:33:22.720  
face the importance of becoming moderate  
1407 00:33:22.720 --> 00:33:25.990  
face the importance of becoming moderate people. Now I watch the newspapers  
1408 00:33:25.990 --> 00:33:26.000  
people. Now I watch the newspapers  
1409 00:33:26.000 --> 00:33:28.230  
people. Now I watch the newspapers pretty closely and these people who are  
1410 00:33:28.230 --> 00:33:28.240  
pretty closely and these people who are  
1411 00:33:28.240 --> 00:33:29.830  
pretty closely and these people who are working so hard to get hold of  
1412 00:33:29.830 --> 00:33:29.840  
working so hard to get hold of  
1413 00:33:29.840 --> 00:33:31.909  
working so hard to get hold of everything they have do not seem to be  
1414 00:33:31.909 --> 00:33:31.919  
everything they have do not seem to be  
1415 00:33:31.919 --> 00:33:33.830  
everything they have do not seem to be very happy with it.

1416 00:33:33.830 --> 00:33:33.840  
very happy with it.  
1417 00:33:33.840 --> 00:33:35.990  
very happy with it. These great patterns of wealth, these  
1418 00:33:35.990 --> 00:33:36.000  
These great patterns of wealth, these  
1419 00:33:36.000 --> 00:33:38.310  
These great patterns of wealth, these fabulous incomes, these enormous  
1420 00:33:38.310 --> 00:33:38.320  
fabulous incomes, these enormous  
1421 00:33:38.320 --> 00:33:41.430  
fabulous incomes, these enormous investments, these these process of  
1422 00:33:41.430 --> 00:33:41.440  
investments, these these process of  
1423 00:33:41.440 --> 00:33:43.990  
investments, these these process of practically buying and selling nations  
1424 00:33:43.990 --> 00:33:44.000  
practically buying and selling nations  
1425 00:33:44.000 --> 00:33:46.310  
practically buying and selling nations doesn't seem to be doing anybody any  
1426 00:33:46.310 --> 00:33:46.320  
doesn't seem to be doing anybody any  
1427 00:33:46.320 --> 00:33:47.830  
doesn't seem to be doing anybody any good.  
1428 00:33:47.830 --> 00:33:47.840  
good.  
1429 00:33:47.840 --> 00:33:50.549  
good. The we only end up with the worst debt  
1430 00:33:50.549 --> 00:33:50.559  
The we only end up with the worst debt  
1431 00:33:50.559 --> 00:33:53.029  
The we only end up with the worst debt that we haven't had in history. And we  
1432 00:33:53.029 --> 00:33:53.039  
that we haven't had in history. And we  
1433 00:33:53.039 --> 00:33:55.590  
that we haven't had in history. And we also make more enemies every day than  
1434 00:33:55.590 --> 00:33:55.600  
also make more enemies every day than  
1435 00:33:55.600 --> 00:33:57.190  
also make more enemies every day than they've made than the Persians ever  
1436 00:33:57.190 --> 00:33:57.200  
they've made than the Persians ever  
1437 00:33:57.200 --> 00:34:00.149  
they've made than the Persians ever knew. So we are not getting anywhere  
1438 00:34:00.149 --> 00:34:00.159  
knew. So we are not getting anywhere  
1439 00:34:00.159 --> 00:34:02.630  
knew. So we are not getting anywhere with this at all. I think we should  
1440 00:34:02.630 --> 00:34:02.640

with this at all. I think we should  
1441 00:34:02.640 --> 00:34:05.269  
with this at all. I think we should begin it now to think firmly of  
1442 00:34:05.269 --> 00:34:05.279  
begin it now to think firmly of  
1443 00:34:05.279 --> 00:34:08.550  
begin it now to think firmly of rewriting history, rewriting it for the  
1444 00:34:08.550 --> 00:34:08.560  
rewriting history, rewriting it for the  
1445 00:34:08.560 --> 00:34:11.430  
rewriting history, rewriting it for the school child, rewriting for the grammar  
1446 00:34:11.430 --> 00:34:11.440  
school child, rewriting for the grammar  
1447 00:34:11.440 --> 00:34:15.349  
school child, rewriting for the grammar school and a little large copy for the  
1448 00:34:15.349 --> 00:34:15.359  
school and a little large copy for the  
1449 00:34:15.359 --> 00:34:17.589  
school and a little large copy for the high schools. And we also should make a  
1450 00:34:17.589 --> 00:34:17.599  
high schools. And we also should make a  
1451 00:34:17.599 --> 00:34:20.149  
high schools. And we also should make a nice deluxe binding on some of them for  
1452 00:34:20.149 --> 00:34:20.159  
nice deluxe binding on some of them for  
1453 00:34:20.159 --> 00:34:23.430  
nice deluxe binding on some of them for the parents to read because we need to  
1454 00:34:23.430 --> 00:34:23.440  
the parents to read because we need to  
1455 00:34:23.440 --> 00:34:26.230  
the parents to read because we need to know exactly what is happening in our  
1456 00:34:26.230 --> 00:34:26.240  
know exactly what is happening in our  
1457 00:34:26.240 --> 00:34:29.190  
know exactly what is happening in our world. We don't need to know just how  
1458 00:34:29.190 --> 00:34:29.200  
world. We don't need to know just how  
1459 00:34:29.200 --> 00:34:31.190  
world. We don't need to know just how many dollars we made or whether we have  
1460 00:34:31.190 --> 00:34:31.200  
many dollars we made or whether we have  
1461 00:34:31.200 --> 00:34:34.069  
many dollars we made or whether we have a desperate deficit this year or not. We  
1462 00:34:34.069 --> 00:34:34.079  
a desperate deficit this year or not. We  
1463 00:34:34.079 --> 00:34:36.710  
a desperate deficit this year or not. We want to know exactly what is happening  
1464 00:34:36.710 --> 00:34:36.720  
want to know exactly what is happening

1465 00:34:36.720 --> 00:34:39.990

want to know exactly what is happening to a world without conscience, without

1466 00:34:39.990 --> 00:34:40.000

to a world without conscience, without

1467 00:34:40.000 --> 00:34:42.230

to a world without conscience, without integrity, and without moral

1468 00:34:42.230 --> 00:34:42.240

integrity, and without moral

1469 00:34:42.240 --> 00:34:43.990

integrity, and without moral foundations.

1470 00:34:43.990 --> 00:34:44.000

foundations.

1471 00:34:44.000 --> 00:34:45.750

foundations. We want to know what happens when we

1472 00:34:45.750 --> 00:34:45.760

We want to know what happens when we

1473 00:34:45.760 --> 00:34:47.990

We want to know what happens when we ridicule the best things there are in

1474 00:34:47.990 --> 00:34:48.000

ridicule the best things there are in

1475 00:34:48.000 --> 00:34:51.669

ridicule the best things there are in life, glorify that which is corrupt, and

1476 00:34:51.669 --> 00:34:51.679

life, glorify that which is corrupt, and

1477 00:34:51.679 --> 00:34:54.710

life, glorify that which is corrupt, and become addicted to all kinds of crimes

1478 00:34:54.710 --> 00:34:54.720

become addicted to all kinds of crimes

1479 00:34:54.720 --> 00:34:56.389

become addicted to all kinds of crimes and degeneracies.

1480 00:34:56.389 --> 00:34:56.399

and degeneracies.

1481 00:34:56.399 --> 00:35:00.710

and degeneracies. This can be result in a another

1482 00:35:00.710 --> 00:35:00.720

This can be result in a another

1483 00:35:00.720 --> 00:35:04.390

This can be result in a another cataclysm such as that which was written

1484 00:35:04.390 --> 00:35:04.400

cataclysm such as that which was written

1485 00:35:04.400 --> 00:35:08.230

cataclysm such as that which was written on the wall of Belshazzar Palace. We are

1486 00:35:08.230 --> 00:35:08.240

on the wall of Belshazzar Palace. We are

1487 00:35:08.240 --> 00:35:12.630

on the wall of Belshazzar Palace. We are we being weighed now and we will be

1488 00:35:12.630 --> 00:35:12.640

we being weighed now and we will be

1489 00:35:12.640 --> 00:35:14.150

we being weighed now and we will be there's no need to go out and get

1490 00:35:14.150 --> 00:35:14.160

there's no need to go out and get

1491 00:35:14.160 --> 00:35:16.390

there's no need to go out and get tremendously upset. It's the only

1492 00:35:16.390 --> 00:35:16.400

tremendously upset. It's the only

1493 00:35:16.400 --> 00:35:19.030

tremendously upset. It's the only problem is that we do need to go out and

1494 00:35:19.030 --> 00:35:19.040

problem is that we do need to go out and

1495 00:35:19.040 --> 00:35:21.829

problem is that we do need to go out and get upset to the degree that we are

1496 00:35:21.829 --> 00:35:21.839

get upset to the degree that we are

1497 00:35:21.839 --> 00:35:24.790

get upset to the degree that we are willing to begin to work on ourselves.

1498 00:35:24.790 --> 00:35:24.800

willing to begin to work on ourselves.

1499 00:35:24.800 --> 00:35:27.510

willing to begin to work on ourselves. Every family should have some kind of

1500 00:35:27.510 --> 00:35:27.520

Every family should have some kind of

1501 00:35:27.520 --> 00:35:29.589

Every family should have some kind of moral instruction.

1502 00:35:29.589 --> 00:35:29.599

moral instruction.

1503 00:35:29.599 --> 00:35:32.069

moral instruction. It should bestow this moral instruction

1504 00:35:32.069 --> 00:35:32.079

It should bestow this moral instruction

1505 00:35:32.079 --> 00:35:35.349

It should bestow this moral instruction upon its children. Every business should

1506 00:35:35.349 --> 00:35:35.359

upon its children. Every business should

1507 00:35:35.359 --> 00:35:38.630

upon its children. Every business should have a moral code by which that business

1508 00:35:38.630 --> 00:35:38.640

have a moral code by which that business

1509 00:35:38.640 --> 00:35:41.670

have a moral code by which that business is controlled and which will not be

1510 00:35:41.670 --> 00:35:41.680

is controlled and which will not be

1511 00:35:41.680 --> 00:35:45.430

is controlled and which will not be broken. Every profession should have a

1512 00:35:45.430 --> 00:35:45.440

broken. Every profession should have a

1513 00:35:45.440 --> 00:35:48.630

broken. Every profession should have a moral ethical code for the practice of

1514 00:35:48.630 --> 00:35:48.640  
moral ethical code for the practice of  
1515 00:35:48.640 --> 00:35:50.790  
moral ethical code for the practice of the members of that profession which  
1516 00:35:50.790 --> 00:35:50.800  
the members of that profession which  
1517 00:35:50.800 --> 00:35:53.589  
the members of that profession which will not be exploited, will not be  
1518 00:35:53.589 --> 00:35:53.599  
will not be exploited, will not be  
1519 00:35:53.599 --> 00:35:56.310  
will not be exploited, will not be corrupted and will not lead to the  
1520 00:35:56.310 --> 00:35:56.320  
corrupted and will not lead to the  
1521 00:35:56.320 --> 00:35:59.510  
corrupted and will not lead to the transformation of the motives of a  
1522 00:35:59.510 --> 00:35:59.520  
transformation of the motives of a  
1523 00:35:59.520 --> 00:36:02.150  
transformation of the motives of a profession. The motive of medicine is to  
1524 00:36:02.150 --> 00:36:02.160  
profession. The motive of medicine is to  
1525 00:36:02.160 --> 00:36:04.069  
profession. The motive of medicine is to help people who are sick. Today the  
1526 00:36:04.069 --> 00:36:04.079  
help people who are sick. Today the  
1527 00:36:04.079 --> 00:36:06.310  
help people who are sick. Today the motive is cash.  
1528 00:36:06.310 --> 00:36:06.320  
motive is cash.  
1529 00:36:06.320 --> 00:36:09.349  
motive is cash. The tremendous amount of money involved.  
1530 00:36:09.349 --> 00:36:09.359  
The tremendous amount of money involved.  
1531 00:36:09.359 --> 00:36:11.910  
The tremendous amount of money involved. Money can lead and does lead and is a  
1532 00:36:11.910 --> 00:36:11.920  
Money can lead and does lead and is a  
1533 00:36:11.920 --> 00:36:14.790  
Money can lead and does lead and is a form of moral compromise.  
1534 00:36:14.790 --> 00:36:14.800  
form of moral compromise.  
1535 00:36:14.800 --> 00:36:16.630  
form of moral compromise. It is something that should never enter  
1536 00:36:16.630 --> 00:36:16.640  
It is something that should never enter  
1537 00:36:16.640 --> 00:36:19.030  
It is something that should never enter into human relationships. It will  
1538 00:36:19.030 --> 00:36:19.040

into human relationships. It will

1539 00:36:19.040 --> 00:36:21.510

into human relationships. It will remain, however, as long as nobody

1540 00:36:21.510 --> 00:36:21.520

remain, however, as long as nobody

1541 00:36:21.520 --> 00:36:23.589

remain, however, as long as nobody really minds.

1542 00:36:23.589 --> 00:36:23.599

really minds.

1543 00:36:23.599 --> 00:36:25.750

really minds. We talk about it, but when the time

1544 00:36:25.750 --> 00:36:25.760

We talk about it, but when the time

1545 00:36:25.760 --> 00:36:27.910

We talk about it, but when the time comes to act, we are too busy doing

1546 00:36:27.910 --> 00:36:27.920

comes to act, we are too busy doing

1547 00:36:27.920 --> 00:36:30.630

comes to act, we are too busy doing something else. I think there should be

1548 00:36:30.630 --> 00:36:30.640

something else. I think there should be

1549 00:36:30.640 --> 00:36:33.910

something else. I think there should be a legal code set up for all the major

1550 00:36:33.910 --> 00:36:33.920

a legal code set up for all the major

1551 00:36:33.920 --> 00:36:35.589

a legal code set up for all the major professions

1552 00:36:35.589 --> 00:36:35.599

professions

1553 00:36:35.599 --> 00:36:38.550

professions fixing completely and entirely the

1554 00:36:38.550 --> 00:36:38.560

fixing completely and entirely the

1555 00:36:38.560 --> 00:36:41.589

fixing completely and entirely the method and means of administering that

1556 00:36:41.589 --> 00:36:41.599

method and means of administering that

1557 00:36:41.599 --> 00:36:44.150

method and means of administering that profession. What it can do, what it

1558 00:36:44.150 --> 00:36:44.160

profession. What it can do, what it

1559 00:36:44.160 --> 00:36:45.990

profession. What it can do, what it cannot do, what it can charge and what

1560 00:36:45.990 --> 00:36:46.000

cannot do, what it can charge and what

1561 00:36:46.000 --> 00:36:48.230

cannot do, what it can charge and what it cannot charge and the penalties for

1562 00:36:48.230 --> 00:36:48.240

it cannot charge and the penalties for

1563 00:36:48.240 --> 00:36:49.829

it cannot charge and the penalties for overcharging.

1564 00:36:49.829 --> 00:36:49.839

overcharging.

1565 00:36:49.839 --> 00:36:53.430

overcharging. This is important. Actually, the the

1566 00:36:53.430 --> 00:36:53.440

This is important. Actually, the the

1567 00:36:53.440 --> 00:36:56.069

This is important. Actually, the the laborer is worthy of his hire. The

1568 00:36:56.069 --> 00:36:56.079

laborer is worthy of his hire. The

1569 00:36:56.079 --> 00:36:57.990

laborer is worthy of his hire. The doctor is worthy of a fee that is

1570 00:36:57.990 --> 00:36:58.000

doctor is worthy of a fee that is

1571 00:36:58.000 --> 00:37:00.230

doctor is worthy of a fee that is appropriate to the service he renders,

1572 00:37:00.230 --> 00:37:00.240

appropriate to the service he renders,

1573 00:37:00.240 --> 00:37:02.550

appropriate to the service he renders, but he is not entitled to exploit the

1574 00:37:02.550 --> 00:37:02.560

but he is not entitled to exploit the

1575 00:37:02.560 --> 00:37:06.230

but he is not entitled to exploit the sick. All these things are part of the

1576 00:37:06.230 --> 00:37:06.240

sick. All these things are part of the

1577 00:37:06.240 --> 00:37:09.750

sick. All these things are part of the laws of the moral code.

1578 00:37:09.750 --> 00:37:09.760

laws of the moral code.

1579 00:37:09.760 --> 00:37:12.710

laws of the moral code. Now, the sacred books of the world, all

1580 00:37:12.710 --> 00:37:12.720

Now, the sacred books of the world, all

1581 00:37:12.720 --> 00:37:16.069

Now, the sacred books of the world, all of them were moral codes. They were

1582 00:37:16.069 --> 00:37:16.079

of them were moral codes. They were

1583 00:37:16.079 --> 00:37:18.630

of them were moral codes. They were codes that were intended to help se

1584 00:37:18.630 --> 00:37:18.640

codes that were intended to help se

1585 00:37:18.640 --> 00:37:22.550

codes that were intended to help se people to understand what is good and

1586 00:37:22.550 --> 00:37:22.560

people to understand what is good and

1587 00:37:22.560 --> 00:37:24.470

people to understand what is good and what is bad.

1588 00:37:24.470 --> 00:37:24.480

what is bad.

1589 00:37:24.480 --> 00:37:26.870

what is bad. Nearly all of these books contain a

1590 00:37:26.870 --> 00:37:26.880

Nearly all of these books contain a

1591 00:37:26.880 --> 00:37:30.310

Nearly all of these books contain a factor involving the fact that those who

1592 00:37:30.310 --> 00:37:30.320

factor involving the fact that those who

1593 00:37:30.320 --> 00:37:32.630

factor involving the fact that those who keep these rules are blessed in the

1594 00:37:32.630 --> 00:37:32.640

keep these rules are blessed in the

1595 00:37:32.640 --> 00:37:34.790

keep these rules are blessed in the sight of the universe. They are the ones

1596 00:37:34.790 --> 00:37:34.800

sight of the universe. They are the ones

1597 00:37:34.800 --> 00:37:36.790

sight of the universe. They are the ones who are keeping the laws, keeping the

1598 00:37:36.790 --> 00:37:36.800

who are keeping the laws, keeping the

1599 00:37:36.800 --> 00:37:39.270

who are keeping the laws, keeping the rules and are deserving of further

1600 00:37:39.270 --> 00:37:39.280

rules and are deserving of further

1601 00:37:39.280 --> 00:37:41.190

rules and are deserving of further consideration.

1602 00:37:41.190 --> 00:37:41.200

consideration.

1603 00:37:41.200 --> 00:37:43.589

consideration. Now in China in the old days they the

1604 00:37:43.589 --> 00:37:43.599

Now in China in the old days they the

1605 00:37:43.599 --> 00:37:46.390

Now in China in the old days they the doctors had a cute rule. The patient

1606 00:37:46.390 --> 00:37:46.400

doctors had a cute rule. The patient

1607 00:37:46.400 --> 00:37:49.430

doctors had a cute rule. The patient hired a family physician. This family

1608 00:37:49.430 --> 00:37:49.440

hired a family physician. This family

1609 00:37:49.440 --> 00:37:52.150

hired a family physician. This family physician had his appointment on one

1610 00:37:52.150 --> 00:37:52.160

physician had his appointment on one

1611 00:37:52.160 --> 00:37:54.950

physician had his appointment on one basis only. He was to keep the family

1612 00:37:54.950 --> 00:37:54.960  
basis only. He was to keep the family  
1613 00:37:54.960 --> 00:37:58.630  
basis only. He was to keep the family well. He received his monthly salary as  
1614 00:37:58.630 --> 00:37:58.640  
well. He received his monthly salary as  
1615 00:37:58.640 --> 00:38:01.030  
well. He received his monthly salary as long as they were well. When they got  
1616 00:38:01.030 --> 00:38:01.040  
long as they were well. When they got  
1617 00:38:01.040 --> 00:38:04.630  
long as they were well. When they got sick, his p pay stopped. The entire  
1618 00:38:04.630 --> 00:38:04.640  
sick, his p pay stopped. The entire  
1619 00:38:04.640 --> 00:38:06.710  
sick, his p pay stopped. The entire motive now is obviously to get them well  
1620 00:38:06.710 --> 00:38:06.720  
motive now is obviously to get them well  
1621 00:38:06.720 --> 00:38:10.790  
motive now is obviously to get them well again. Whereas with us today, the longer  
1622 00:38:10.790 --> 00:38:10.800  
again. Whereas with us today, the longer  
1623 00:38:10.800 --> 00:38:12.790  
again. Whereas with us today, the longer there we are they're sick, the more  
1624 00:38:12.790 --> 00:38:12.800  
there we are they're sick, the more  
1625 00:38:12.800 --> 00:38:15.829  
there we are they're sick, the more fortunate the physician becomes.  
1626 00:38:15.829 --> 00:38:15.839  
fortunate the physician becomes.  
1627 00:38:15.839 --> 00:38:18.069  
fortunate the physician becomes. But uh these things have to be worked  
1628 00:38:18.069 --> 00:38:18.079  
But uh these things have to be worked  
1629 00:38:18.079 --> 00:38:21.270  
But uh these things have to be worked through in some practical way. So we  
1630 00:38:21.270 --> 00:38:21.280  
through in some practical way. So we  
1631 00:38:21.280 --> 00:38:24.630  
through in some practical way. So we need an world ethics, something that  
1632 00:38:24.630 --> 00:38:24.640  
need an world ethics, something that  
1633 00:38:24.640 --> 00:38:27.270  
need an world ethics, something that gives us the strength and character to  
1634 00:38:27.270 --> 00:38:27.280  
gives us the strength and character to  
1635 00:38:27.280 --> 00:38:32.390  
gives us the strength and character to begin a new world charter, a new world  
1636 00:38:32.390 --> 00:38:32.400

begin a new world charter, a new world  
1637 00:38:32.400 --> 00:38:35.270  
begin a new world charter, a new world parliament of faith and knowledge and  
1638 00:38:35.270 --> 00:38:35.280  
parliament of faith and knowledge and  
1639 00:38:35.280 --> 00:38:38.150  
parliament of faith and knowledge and the seat and center of it must be  
1640 00:38:38.150 --> 00:38:38.160  
the seat and center of it must be  
1641 00:38:38.160 --> 00:38:39.750  
the seat and center of it must be religious.  
1642 00:38:39.750 --> 00:38:39.760  
religious.  
1643 00:38:39.760 --> 00:38:41.589  
religious. Now this religion doesn't mean that the  
1644 00:38:41.589 --> 00:38:41.599  
Now this religion doesn't mean that the  
1645 00:38:41.599 --> 00:38:43.589  
Now this religion doesn't mean that the individual has to believe in any  
1646 00:38:43.589 --> 00:38:43.599  
individual has to believe in any  
1647 00:38:43.599 --> 00:38:45.990  
individual has to believe in any particular appearance of deity because  
1648 00:38:45.990 --> 00:38:46.000  
particular appearance of deity because  
1649 00:38:46.000 --> 00:38:48.550  
particular appearance of deity because nobody has seen any of them. But it  
1650 00:38:48.550 --> 00:38:48.560  
nobody has seen any of them. But it  
1651 00:38:48.560 --> 00:38:50.870  
nobody has seen any of them. But it means that there must be an acceptance  
1652 00:38:50.870 --> 00:38:50.880  
means that there must be an acceptance  
1653 00:38:50.880 --> 00:38:53.030  
means that there must be an acceptance of the fact that a divine moral  
1654 00:38:53.030 --> 00:38:53.040  
of the fact that a divine moral  
1655 00:38:53.040 --> 00:38:55.430  
of the fact that a divine moral principle is at the root of life  
1656 00:38:55.430 --> 00:38:55.440  
principle is at the root of life  
1657 00:38:55.440 --> 00:38:57.750  
principle is at the root of life demonstrated by the fact that every  
1658 00:38:57.750 --> 00:38:57.760  
demonstrated by the fact that every  
1659 00:38:57.760 --> 00:39:00.630  
demonstrated by the fact that every trouble we have comes from disobeying  
1660 00:39:00.630 --> 00:39:00.640  
trouble we have comes from disobeying

1661 00:39:00.640 --> 00:39:02.710  
trouble we have comes from disobeying moral principles.  
1662 00:39:02.710 --> 00:39:02.720  
moral principles.  
1663 00:39:02.720 --> 00:39:04.870  
moral principles. Therefore whether we believe in deity or  
1664 00:39:04.870 --> 00:39:04.880  
Therefore whether we believe in deity or  
1665 00:39:04.880 --> 00:39:07.750  
Therefore whether we believe in deity or not if we believe in health and survival  
1666 00:39:07.750 --> 00:39:07.760  
not if we believe in health and survival  
1667 00:39:07.760 --> 00:39:10.310  
not if we believe in health and survival we have to keep the rule. There is no  
1668 00:39:10.310 --> 00:39:10.320  
we have to keep the rule. There is no  
1669 00:39:10.320 --> 00:39:13.750  
we have to keep the rule. There is no other way. So we go into other fields  
1670 00:39:13.750 --> 00:39:13.760  
other way. So we go into other fields  
1671 00:39:13.760 --> 00:39:15.750  
other way. So we go into other fields where there's all kinds of  
1672 00:39:15.750 --> 00:39:15.760  
where there's all kinds of  
1673 00:39:15.760 --> 00:39:20.390  
where there's all kinds of dissimilations to give us of problems  
1674 00:39:20.390 --> 00:39:20.400  
dissimilations to give us of problems  
1675 00:39:20.400 --> 00:39:24.230  
dissimilations to give us of problems and sickness. We also need to have a  
1676 00:39:24.230 --> 00:39:24.240  
and sickness. We also need to have a  
1677 00:39:24.240 --> 00:39:27.109  
and sickness. We also need to have a complete reconstruction of the basic  
1678 00:39:27.109 --> 00:39:27.119  
complete reconstruction of the basic  
1679 00:39:27.119 --> 00:39:30.550  
complete reconstruction of the basic codes for higher education.  
1680 00:39:30.550 --> 00:39:30.560  
codes for higher education.  
1681 00:39:30.560 --> 00:39:34.150  
codes for higher education. The France. Now the all of education is  
1682 00:39:34.150 --> 00:39:34.160  
The France. Now the all of education is  
1683 00:39:34.160 --> 00:39:37.990  
The France. Now the all of education is based upon one basic idea to take a  
1684 00:39:37.990 --> 00:39:38.000  
based upon one basic idea to take a  
1685 00:39:38.000 --> 00:39:40.950

based upon one basic idea to take a field of specialized learning where  
1686 00:39:40.950 --> 00:39:40.960  
field of specialized learning where  
1687 00:39:40.960 --> 00:39:44.069  
field of specialized learning where there is probability of advancement and  
1688 00:39:44.069 --> 00:39:44.079  
there is probability of advancement and  
1689 00:39:44.079 --> 00:39:48.069  
there is probability of advancement and a very superior type of employment.  
1690 00:39:48.069 --> 00:39:48.079  
a very superior type of employment.  
1691 00:39:48.079 --> 00:39:51.270  
a very superior type of employment. We are out to get the best job there is.  
1692 00:39:51.270 --> 00:39:51.280  
We are out to get the best job there is.  
1693 00:39:51.280 --> 00:39:53.109  
We are out to get the best job there is. Well, this has been badly broken up,  
1694 00:39:53.109 --> 00:39:53.119  
Well, this has been badly broken up,  
1695 00:39:53.119 --> 00:39:55.829  
Well, this has been badly broken up, however, by some modern discoveries. And  
1696 00:39:55.829 --> 00:39:55.839  
however, by some modern discoveries. And  
1697 00:39:55.839 --> 00:39:58.069  
however, by some modern discoveries. And when these discoveries came along, there  
1698 00:39:58.069 --> 00:39:58.079  
when these discoveries came along, there  
1699 00:39:58.079 --> 00:40:01.270  
when these discoveries came along, there were no graduates to uh take the jobs.  
1700 00:40:01.270 --> 00:40:01.280  
were no graduates to uh take the jobs.  
1701 00:40:01.280 --> 00:40:03.349  
were no graduates to uh take the jobs. The discoveries were too recent. But  
1702 00:40:03.349 --> 00:40:03.359  
The discoveries were too recent. But  
1703 00:40:03.359 --> 00:40:06.390  
The discoveries were too recent. But they'll come and we'll gradually have  
1704 00:40:06.390 --> 00:40:06.400  
they'll come and we'll gradually have  
1705 00:40:06.400 --> 00:40:08.790  
they'll come and we'll gradually have various experts. And by the time the  
1706 00:40:08.790 --> 00:40:08.800  
various experts. And by the time the  
1707 00:40:08.800 --> 00:40:12.150  
various experts. And by the time the expert gets the full training, this  
1708 00:40:12.150 --> 00:40:12.160  
expert gets the full training, this  
1709 00:40:12.160 --> 00:40:14.550  
expert gets the full training, this machine will be obsolete.

1710 00:40:14.550 --> 00:40:14.560  
machine will be obsolete.

1711 00:40:14.560 --> 00:40:16.550  
machine will be obsolete. This is the same way all the way along.

1712 00:40:16.550 --> 00:40:16.560  
This is the same way all the way along.

1713 00:40:16.560 --> 00:40:19.270  
This is the same way all the way along. You're not supposed to do this. Life is

1714 00:40:19.270 --> 00:40:19.280  
You're not supposed to do this. Life is

1715 00:40:19.280 --> 00:40:22.310  
You're not supposed to do this. Life is not supposed to be an addiction to a

1716 00:40:22.310 --> 00:40:22.320  
not supposed to be an addiction to a

1717 00:40:22.320 --> 00:40:24.470  
not supposed to be an addiction to a profession that will get riches and

1718 00:40:24.470 --> 00:40:24.480  
profession that will get riches and

1719 00:40:24.480 --> 00:40:27.670  
profession that will get riches and nothing else. There is no comfort, no

1720 00:40:27.670 --> 00:40:27.680  
nothing else. There is no comfort, no

1721 00:40:27.680 --> 00:40:30.950  
nothing else. There is no comfort, no duty, no love or finness in working

1722 00:40:30.950 --> 00:40:30.960  
duty, no love or finness in working

1723 00:40:30.960 --> 00:40:34.230  
duty, no love or finness in working machines. We may say yes, but they do

1724 00:40:34.230 --> 00:40:34.240  
machines. We may say yes, but they do

1725 00:40:34.240 --> 00:40:36.310  
machines. We may say yes, but they do help people. Certainly they help people

1726 00:40:36.310 --> 00:40:36.320  
help people. Certainly they help people

1727 00:40:36.320 --> 00:40:38.630  
help people. Certainly they help people but not to the degree of making them the

1728 00:40:38.630 --> 00:40:38.640  
but not to the degree of making them the

1729 00:40:38.640 --> 00:40:41.190  
but not to the degree of making them the principal objective in life. The

1730 00:40:41.190 --> 00:40:41.200  
principal objective in life. The

1731 00:40:41.200 --> 00:40:43.109  
principal objective in life. The principal objective in life when we want

1732 00:40:43.109 --> 00:40:43.119  
principal objective in life when we want

1733 00:40:43.119 --> 00:40:45.829  
principal objective in life when we want to help people is to care for people, to

1734 00:40:45.829 --> 00:40:45.839

to help people is to care for people, to  
1735 00:40:45.839 --> 00:40:48.470  
to help people is to care for people, to love people, to serve people, to be kind  
1736 00:40:48.470 --> 00:40:48.480  
love people, to serve people, to be kind  
1737 00:40:48.480 --> 00:40:51.349  
love people, to serve people, to be kind to people and to advance those common  
1738 00:40:51.349 --> 00:40:51.359  
to people and to advance those common  
1739 00:40:51.359 --> 00:40:54.870  
to people and to advance those common virtues by which the people as a whole  
1740 00:40:54.870 --> 00:40:54.880  
virtues by which the people as a whole  
1741 00:40:54.880 --> 00:40:56.870  
virtues by which the people as a whole advance in their understanding of life,  
1742 00:40:56.870 --> 00:40:56.880  
advance in their understanding of life,  
1743 00:40:56.880 --> 00:40:58.870  
advance in their understanding of life, in the care of their children and in the  
1744 00:40:58.870 --> 00:40:58.880  
in the care of their children and in the  
1745 00:40:58.880 --> 00:41:01.990  
in the care of their children and in the preparation of their own futures. The  
1746 00:41:01.990 --> 00:41:02.000  
preparation of their own futures. The  
1747 00:41:02.000 --> 00:41:04.710  
preparation of their own futures. The final purpose of the civilization is  
1748 00:41:04.710 --> 00:41:04.720  
final purpose of the civilization is  
1749 00:41:04.720 --> 00:41:07.430  
final purpose of the civilization is that the human being shall improve that  
1750 00:41:07.430 --> 00:41:07.440  
that the human being shall improve that  
1751 00:41:07.440 --> 00:41:10.390  
that the human being shall improve that he shall become sufficient to be wiser  
1752 00:41:10.390 --> 00:41:10.400  
he shall become sufficient to be wiser  
1753 00:41:10.400 --> 00:41:13.030  
he shall become sufficient to be wiser and more virtuous and a better human  
1754 00:41:13.030 --> 00:41:13.040  
and more virtuous and a better human  
1755 00:41:13.040 --> 00:41:15.750  
and more virtuous and a better human being and a better person. He is not  
1756 00:41:15.750 --> 00:41:15.760  
being and a better person. He is not  
1757 00:41:15.760 --> 00:41:18.470  
being and a better person. He is not here simply to leave a fortune to his  
1758 00:41:18.470 --> 00:41:18.480  
here simply to leave a fortune to his

1759 00:41:18.480 --> 00:41:21.430  
here simply to leave a fortune to his descendants in his will.  
1760 00:41:21.430 --> 00:41:21.440  
descendants in his will.  
1761 00:41:21.440 --> 00:41:23.670  
descendants in his will. And uh very often he doesn't get that  
1762 00:41:23.670 --> 00:41:23.680  
And uh very often he doesn't get that  
1763 00:41:23.680 --> 00:41:25.349  
And uh very often he doesn't get that far. They break it up and take it away  
1764 00:41:25.349 --> 00:41:25.359  
far. They break it up and take it away  
1765 00:41:25.359 --> 00:41:28.470  
far. They break it up and take it away from him while he's still alive.  
1766 00:41:28.470 --> 00:41:28.480  
from him while he's still alive.  
1767 00:41:28.480 --> 00:41:31.190  
from him while he's still alive. And this of course is considered to be  
1768 00:41:31.190 --> 00:41:31.200  
And this of course is considered to be  
1769 00:41:31.200 --> 00:41:33.270  
And this of course is considered to be pretty good business.  
1770 00:41:33.270 --> 00:41:33.280  
pretty good business.  
1771 00:41:33.280 --> 00:41:35.349  
pretty good business. It may be good business but it is bad  
1772 00:41:35.349 --> 00:41:35.359  
It may be good business but it is bad  
1773 00:41:35.359 --> 00:41:38.870  
It may be good business but it is bad life and we are all doing good business  
1774 00:41:38.870 --> 00:41:38.880  
life and we are all doing good business  
1775 00:41:38.880 --> 00:41:41.190  
life and we are all doing good business by doing wrong  
1776 00:41:41.190 --> 00:41:41.200  
by doing wrong  
1777 00:41:41.200 --> 00:41:43.990  
by doing wrong and this is not good  
1778 00:41:43.990 --> 00:41:44.000  
and this is not good  
1779 00:41:44.000 --> 00:41:46.710  
and this is not good and uh we can't expect everyone to  
1780 00:41:46.710 --> 00:41:46.720  
and uh we can't expect everyone to  
1781 00:41:46.720 --> 00:41:49.910  
and uh we can't expect everyone to change their ways but we can take a  
1782 00:41:49.910 --> 00:41:49.920  
change their ways but we can take a  
1783 00:41:49.920 --> 00:41:52.710

change their ways but we can take a little forth suitable stand in these  
1784 00:41:52.710 --> 00:41:52.720  
little forth suitable stand in these  
1785 00:41:52.720 --> 00:41:56.150  
little forth suitable stand in these things. Each individual is the master of  
1786 00:41:56.150 --> 00:41:56.160  
things. Each individual is the master of  
1787 00:41:56.160 --> 00:41:59.349  
things. Each individual is the master of a small world of his own which is a  
1788 00:41:59.349 --> 00:41:59.359  
a small world of his own which is a  
1789 00:41:59.359 --> 00:42:02.069  
a small world of his own which is a miniature of the great world.  
1790 00:42:02.069 --> 00:42:02.079  
miniature of the great world.  
1791 00:42:02.079 --> 00:42:03.910  
miniature of the great world. And this miniature world of his own he  
1792 00:42:03.910 --> 00:42:03.920  
And this miniature world of his own he  
1793 00:42:03.920 --> 00:42:06.950  
And this miniature world of his own he calls his family and it is surrounded by  
1794 00:42:06.950 --> 00:42:06.960  
calls his family and it is surrounded by  
1795 00:42:06.960 --> 00:42:09.430  
calls his family and it is surrounded by various friends, neighbors and so forth  
1796 00:42:09.430 --> 00:42:09.440  
various friends, neighbors and so forth  
1797 00:42:09.440 --> 00:42:13.030  
various friends, neighbors and so forth and is a little constellation in itself.  
1798 00:42:13.030 --> 00:42:13.040  
and is a little constellation in itself.  
1799 00:42:13.040 --> 00:42:16.309  
and is a little constellation in itself. This little world is within the control  
1800 00:42:16.309 --> 00:42:16.319  
This little world is within the control  
1801 00:42:16.319 --> 00:42:19.510  
This little world is within the control of various members of this family.  
1802 00:42:19.510 --> 00:42:19.520  
of various members of this family.  
1803 00:42:19.520 --> 00:42:22.230  
of various members of this family. There is a perfect possibility of this  
1804 00:42:22.230 --> 00:42:22.240  
There is a perfect possibility of this  
1805 00:42:22.240 --> 00:42:25.030  
There is a perfect possibility of this family becoming a better family. This is  
1806 00:42:25.030 --> 00:42:25.040  
family becoming a better family. This is  
1807 00:42:25.040 --> 00:42:28.230  
family becoming a better family. This is the very secret and idea behind the

1808 00:42:28.230 --> 00:42:28.240  
the very secret and idea behind the  
1809 00:42:28.240 --> 00:42:30.390  
the very secret and idea behind the teachings of Menus the great Chinese  
1810 00:42:30.390 --> 00:42:30.400  
teachings of Menus the great Chinese  
1811 00:42:30.400 --> 00:42:34.069  
teachings of Menus the great Chinese philosopher. The Menus believed that the  
1812 00:42:34.069 --> 00:42:34.079  
philosopher. The Menus believed that the  
1813 00:42:34.079 --> 00:42:37.750  
philosopher. The Menus believed that the archetype of universal peace is a family  
1814 00:42:37.750 --> 00:42:37.760  
archetype of universal peace is a family  
1815 00:42:37.760 --> 00:42:39.990  
archetype of universal peace is a family living in harmony.  
1816 00:42:39.990 --> 00:42:40.000  
living in harmony.  
1817 00:42:40.000 --> 00:42:41.510  
living in harmony. where relatives and friends and  
1818 00:42:41.510 --> 00:42:41.520  
where relatives and friends and  
1819 00:42:41.520 --> 00:42:43.829  
where relatives and friends and neighbors cannot get along together. We  
1820 00:42:43.829 --> 00:42:43.839  
neighbors cannot get along together. We  
1821 00:42:43.839 --> 00:42:45.750  
neighbors cannot get along together. We have no right to expect nations to  
1822 00:42:45.750 --> 00:42:45.760  
have no right to expect nations to  
1823 00:42:45.760 --> 00:42:48.470  
have no right to expect nations to become better because nations are not  
1824 00:42:48.470 --> 00:42:48.480  
become better because nations are not  
1825 00:42:48.480 --> 00:42:51.190  
become better because nations are not enough not problem. Is it true? But they  
1826 00:42:51.190 --> 00:42:51.200  
enough not problem. Is it true? But they  
1827 00:42:51.200 --> 00:42:53.670  
enough not problem. Is it true? But they are actually aggregates of individual  
1828 00:42:53.670 --> 00:42:53.680  
are actually aggregates of individual  
1829 00:42:53.680 --> 00:42:56.390  
are actually aggregates of individual disorders. And as long as the individual  
1830 00:42:56.390 --> 00:42:56.400  
disorders. And as long as the individual  
1831 00:42:56.400 --> 00:42:58.550  
disorders. And as long as the individual is disordered in his own living, there  
1832 00:42:58.550 --> 00:42:58.560

is disordered in his own living, there  
1833 00:42:58.560 --> 00:43:01.190  
is disordered in his own living, there will be no solution merely by spreading  
1834 00:43:01.190 --> 00:43:01.200  
will be no solution merely by spreading  
1835 00:43:01.200 --> 00:43:04.069  
will be no solution merely by spreading this disorder over the world. There is  
1836 00:43:04.069 --> 00:43:04.079  
this disorder over the world. There is  
1837 00:43:04.079 --> 00:43:07.750  
this disorder over the world. There is no solution in treaties in great packs  
1838 00:43:07.750 --> 00:43:07.760  
no solution in treaties in great packs  
1839 00:43:07.760 --> 00:43:09.589  
no solution in treaties in great packs because before the things are even  
1840 00:43:09.589 --> 00:43:09.599  
because before the things are even  
1841 00:43:09.599 --> 00:43:12.470  
because before the things are even signed we begin to find the ulterior  
1842 00:43:12.470 --> 00:43:12.480  
signed we begin to find the ulterior  
1843 00:43:12.480 --> 00:43:13.990  
signed we begin to find the ulterior motives that dominated their  
1844 00:43:13.990 --> 00:43:14.000  
motives that dominated their  
1845 00:43:14.000 --> 00:43:16.630  
motives that dominated their preparation. Everything has something  
1846 00:43:16.630 --> 00:43:16.640  
preparation. Everything has something  
1847 00:43:16.640 --> 00:43:20.550  
preparation. Everything has something behind it that is not right. And uh as  
1848 00:43:20.550 --> 00:43:20.560  
behind it that is not right. And uh as  
1849 00:43:20.560 --> 00:43:22.630  
behind it that is not right. And uh as long as that happens we're going to have  
1850 00:43:22.630 --> 00:43:22.640  
long as that happens we're going to have  
1851 00:43:22.640 --> 00:43:25.829  
long as that happens we're going to have more examples of Belshazza's feast. What  
1852 00:43:25.829 --> 00:43:25.839  
more examples of Belshazza's feast. What  
1853 00:43:25.839 --> 00:43:27.910  
more examples of Belshazza's feast. What we're looking for now is something that  
1854 00:43:27.910 --> 00:43:27.920  
we're looking for now is something that  
1855 00:43:27.920 --> 00:43:31.109  
we're looking for now is something that has right behind it rather than right on  
1856 00:43:31.109 --> 00:43:31.119  
has right behind it rather than right on

1857 00:43:31.119 --> 00:43:32.790

has right behind it rather than right on the surface an ulterior motive

1858 00:43:32.790 --> 00:43:32.800

the surface an ulterior motive

1859 00:43:32.800 --> 00:43:34.390

the surface an ulterior motive underneath.

1860 00:43:34.390 --> 00:43:34.400

underneath.

1861 00:43:34.400 --> 00:43:36.470

underneath. And this is true in the affairs of

1862 00:43:36.470 --> 00:43:36.480

And this is true in the affairs of

1863 00:43:36.480 --> 00:43:39.510

And this is true in the affairs of nations in every line of business. It is

1864 00:43:39.510 --> 00:43:39.520

nations in every line of business. It is

1865 00:43:39.520 --> 00:43:41.990

nations in every line of business. It is true in the quality of goods and it is

1866 00:43:41.990 --> 00:43:42.000

true in the quality of goods and it is

1867 00:43:42.000 --> 00:43:44.470

true in the quality of goods and it is very true in entertainment.

1868 00:43:44.470 --> 00:43:44.480

very true in entertainment.

1869 00:43:44.480 --> 00:43:46.710

very true in entertainment. Gradually we see entertainment gradually

1870 00:43:46.710 --> 00:43:46.720

Gradually we see entertainment gradually

1871 00:43:46.720 --> 00:43:48.790

Gradually we see entertainment gradually deteriorating with only one

1872 00:43:48.790 --> 00:43:48.800

deteriorating with only one

1873 00:43:48.800 --> 00:43:52.790

deteriorating with only one consideration profit. And because of the

1874 00:43:52.790 --> 00:43:52.800

consideration profit. And because of the

1875 00:43:52.800 --> 00:43:55.829

consideration profit. And because of the way in which the modern civilization is

1876 00:43:55.829 --> 00:43:55.839

way in which the modern civilization is

1877 00:43:55.839 --> 00:43:58.069

way in which the modern civilization is centered, profit centered around

1878 00:43:58.069 --> 00:43:58.079

centered, profit centered around

1879 00:43:58.079 --> 00:44:00.630

centered, profit centered around ignorance and stupidity.

1880 00:44:00.630 --> 00:44:00.640

ignorance and stupidity.

1881 00:44:00.640 --> 00:44:04.069

ignorance and stupidity. The the less intelligence this art is,  
1882 00:44:04.069 --> 00:44:04.079  
The the less intelligence this art is,  
1883 00:44:04.079 --> 00:44:06.790  
The the less intelligence this art is, the greater its appeal. Nobody cares  
1884 00:44:06.790 --> 00:44:06.800  
the greater its appeal. Nobody cares  
1885 00:44:06.800 --> 00:44:10.470  
the greater its appeal. Nobody cares about these things. And no one has  
1886 00:44:10.470 --> 00:44:10.480  
about these things. And no one has  
1887 00:44:10.480 --> 00:44:13.670  
about these things. And no one has developed the judgments to judge them.  
1888 00:44:13.670 --> 00:44:13.680  
developed the judgments to judge them.  
1889 00:44:13.680 --> 00:44:17.589  
developed the judgments to judge them. There's no reason why a very short time  
1890 00:44:17.589 --> 00:44:17.599  
There's no reason why a very short time  
1891 00:44:17.599 --> 00:44:20.069  
There's no reason why a very short time common sense could not make a major  
1892 00:44:20.069 --> 00:44:20.079  
common sense could not make a major  
1893 00:44:20.079 --> 00:44:22.710  
common sense could not make a major change in human attitudes.  
1894 00:44:22.710 --> 00:44:22.720  
change in human attitudes.  
1895 00:44:22.720 --> 00:44:24.790  
change in human attitudes. But until that time comes, we've got to  
1896 00:44:24.790 --> 00:44:24.800  
But until that time comes, we've got to  
1897 00:44:24.800 --> 00:44:27.510  
But until that time comes, we've got to do it ourselves. We've got to begin to  
1898 00:44:27.510 --> 00:44:27.520  
do it ourselves. We've got to begin to  
1899 00:44:27.520 --> 00:44:30.470  
do it ourselves. We've got to begin to straighten out the various ideas behind  
1900 00:44:30.470 --> 00:44:30.480  
straighten out the various ideas behind  
1901 00:44:30.480 --> 00:44:32.870  
straighten out the various ideas behind ourselves. And we also have to get a  
1902 00:44:32.870 --> 00:44:32.880  
ourselves. And we also have to get a  
1903 00:44:32.880 --> 00:44:35.349  
ourselves. And we also have to get a clearer view of the what religion does  
1904 00:44:35.349 --> 00:44:35.359  
clearer view of the what religion does  
1905 00:44:35.359 --> 00:44:38.069  
clearer view of the what religion does for mankind. We've got to be very

1906 00:44:38.069 --> 00:44:38.079  
for mankind. We've got to be very  
1907 00:44:38.079 --> 00:44:40.710  
for mankind. We've got to be very careful now when we learn that some many  
1908 00:44:40.710 --> 00:44:40.720  
careful now when we learn that some many  
1909 00:44:40.720 --> 00:44:42.950  
careful now when we learn that some many religious groups are in bad trouble  
1910 00:44:42.950 --> 00:44:42.960  
religious groups are in bad trouble  
1911 00:44:42.960 --> 00:44:44.950  
religious groups are in bad trouble economically. They have gotten  
1912 00:44:44.950 --> 00:44:44.960  
economically. They have gotten  
1913 00:44:44.960 --> 00:44:47.190  
economically. They have gotten themselves into something that they  
1914 00:44:47.190 --> 00:44:47.200  
themselves into something that they  
1915 00:44:47.200 --> 00:44:49.270  
themselves into something that they should never have been in. They have  
1916 00:44:49.270 --> 00:44:49.280  
should never have been in. They have  
1917 00:44:49.280 --> 00:44:50.790  
should never have been in. They have forgotten  
1918 00:44:50.790 --> 00:44:50.800  
forgotten  
1919 00:44:50.800 --> 00:44:53.750  
forgotten that the Lord God does not live in a  
1920 00:44:53.750 --> 00:44:53.760  
that the Lord God does not live in a  
1921 00:44:53.760 --> 00:44:55.349  
that the Lord God does not live in a palace.  
1922 00:44:55.349 --> 00:44:55.359  
palace.  
1923 00:44:55.359 --> 00:44:58.790  
palace. We build great churches as Ingisol said  
1924 00:44:58.790 --> 00:44:58.800  
We build great churches as Ingisol said  
1925 00:44:58.800 --> 00:45:03.190  
We build great churches as Ingisol said cathedrals are for saints, dungeons for  
1926 00:45:03.190 --> 00:45:03.200  
cathedrals are for saints, dungeons for  
1927 00:45:03.200 --> 00:45:05.910  
cathedrals are for saints, dungeons for sinners. and the dungeons are in the  
1928 00:45:05.910 --> 00:45:05.920  
sinners. and the dungeons are in the  
1929 00:45:05.920 --> 00:45:09.430  
sinners. and the dungeons are in the foundations of the cathedrals.  
1930 00:45:09.430 --> 00:45:09.440

foundations of the cathedrals.

1931 00:45:09.440 --> 00:45:12.470

foundations of the cathedrals. What we need is to realize that then

1932 00:45:12.470 --> 00:45:12.480

What we need is to realize that then

1933 00:45:12.480 --> 00:45:15.030

What we need is to realize that then finally the most perfect church of all

1934 00:45:15.030 --> 00:45:15.040

finally the most perfect church of all

1935 00:45:15.040 --> 00:45:17.750

finally the most perfect church of all is the human heart. For it is here that

1936 00:45:17.750 --> 00:45:17.760

is the human heart. For it is here that

1937 00:45:17.760 --> 00:45:20.230

is the human heart. For it is here that the individual at least scient sent

1938 00:45:20.230 --> 00:45:20.240

the individual at least scient sent

1939 00:45:20.240 --> 00:45:22.550

the individual at least scient sent sentimentally comes into contact with

1940 00:45:22.550 --> 00:45:22.560

sentimentally comes into contact with

1941 00:45:22.560 --> 00:45:25.589

sentimentally comes into contact with the realities of himself. We need to

1942 00:45:25.589 --> 00:45:25.599

the realities of himself. We need to

1943 00:45:25.599 --> 00:45:27.990

the realities of himself. We need to recognize religion not as a new source

1944 00:45:27.990 --> 00:45:28.000

recognize religion not as a new source

1945 00:45:28.000 --> 00:45:30.870

recognize religion not as a new source of wealth but as a new source of

1946 00:45:30.870 --> 00:45:30.880

of wealth but as a new source of

1947 00:45:30.880 --> 00:45:32.950

of wealth but as a new source of strength against the corruptions of

1948 00:45:32.950 --> 00:45:32.960

strength against the corruptions of

1949 00:45:32.960 --> 00:45:34.150

strength against the corruptions of wealth.

1950 00:45:34.150 --> 00:45:34.160

wealth.

1951 00:45:34.160 --> 00:45:36.069

wealth. We do not need more stained glass

1952 00:45:36.069 --> 00:45:36.079

We do not need more stained glass

1953 00:45:36.079 --> 00:45:39.510

We do not need more stained glass windows and nor more uh mighty

1954 00:45:39.510 --> 00:45:39.520

windows and nor more uh mighty

1955 00:45:39.520 --> 00:45:42.870  
windows and nor more uh mighty cathedrals. What we need is the simple  
1956 00:45:42.870 --> 00:45:42.880  
cathedrals. What we need is the simple  
1957 00:45:42.880 --> 00:45:45.670  
cathedrals. What we need is the simple place of worship. Our forefathers had  
1958 00:45:45.670 --> 00:45:45.680  
place of worship. Our forefathers had  
1959 00:45:45.680 --> 00:45:49.190  
place of worship. Our forefathers had this a little wooden church with a  
1960 00:45:49.190 --> 00:45:49.200  
this a little wooden church with a  
1961 00:45:49.200 --> 00:45:51.430  
this a little wooden church with a pastor who made only a few dollars a  
1962 00:45:51.430 --> 00:45:51.440  
pastor who made only a few dollars a  
1963 00:45:51.440 --> 00:45:54.069  
pastor who made only a few dollars a month with a small flock of devout  
1964 00:45:54.069 --> 00:45:54.079  
month with a small flock of devout  
1965 00:45:54.079 --> 00:45:56.630  
month with a small flock of devout people who worked in the ground with  
1966 00:45:56.630 --> 00:45:56.640  
people who worked in the ground with  
1967 00:45:56.640 --> 00:45:58.790  
people who worked in the ground with their  
1968 00:45:58.790 --> 00:45:58.800  
their  
1969 00:45:58.800 --> 00:46:01.349  
their harvest and came to church on Sunday in  
1970 00:46:01.349 --> 00:46:01.359  
harvest and came to church on Sunday in  
1971 00:46:01.359 --> 00:46:04.390  
harvest and came to church on Sunday in the family wagon. This type of thing had  
1972 00:46:04.390 --> 00:46:04.400  
the family wagon. This type of thing had  
1973 00:46:04.400 --> 00:46:07.750  
the family wagon. This type of thing had something about it that was good. We can  
1974 00:46:07.750 --> 00:46:07.760  
something about it that was good. We can  
1975 00:46:07.760 --> 00:46:09.750  
something about it that was good. We can say it was stupid and old-fashioned and  
1976 00:46:09.750 --> 00:46:09.760  
say it was stupid and old-fashioned and  
1977 00:46:09.760 --> 00:46:12.390  
say it was stupid and old-fashioned and all that, but it was sincere.  
1978 00:46:12.390 --> 00:46:12.400  
all that, but it was sincere.  
1979 00:46:12.400 --> 00:46:14.150

all that, but it was sincere. And and the little church that is  
1980 00:46:14.150 --> 00:46:14.160  
And and the little church that is  
1981 00:46:14.160 --> 00:46:18.390  
And and the little church that is sincere has much to command it, while  
1982 00:46:18.390 --> 00:46:18.400  
sincere has much to command it, while  
1983 00:46:18.400 --> 00:46:20.870  
sincere has much to command it, while the great church that is not sincere has  
1984 00:46:20.870 --> 00:46:20.880  
the great church that is not sincere has  
1985 00:46:20.880 --> 00:46:23.829  
the great church that is not sincere has nothing to recommend it whatsoever. So  
1986 00:46:23.829 --> 00:46:23.839  
nothing to recommend it whatsoever. So  
1987 00:46:23.839 --> 00:46:25.670  
nothing to recommend it whatsoever. So all the way along the line, we've got to  
1988 00:46:25.670 --> 00:46:25.680  
all the way along the line, we've got to  
1989 00:46:25.680 --> 00:46:28.390  
all the way along the line, we've got to gradually do that which will prevent us  
1990 00:46:28.390 --> 00:46:28.400  
gradually do that which will prevent us  
1991 00:46:28.400 --> 00:46:30.870  
gradually do that which will prevent us from being found wanting.  
1992 00:46:30.870 --> 00:46:30.880  
from being found wanting.  
1993 00:46:30.880 --> 00:46:33.190  
from being found wanting. And the reason why we will be found  
1994 00:46:33.190 --> 00:46:33.200  
And the reason why we will be found  
1995 00:46:33.200 --> 00:46:36.710  
And the reason why we will be found wanting is because we want too much. We  
1996 00:46:36.710 --> 00:46:36.720  
wanting is because we want too much. We  
1997 00:46:36.720 --> 00:46:38.710  
wanting is because we want too much. We want everything.  
1998 00:46:38.710 --> 00:46:38.720  
want everything.  
1999 00:46:38.720 --> 00:46:42.470  
want everything. We want to find new ways every day for  
2000 00:46:42.470 --> 00:46:42.480  
We want to find new ways every day for  
2001 00:46:42.480 --> 00:46:45.430  
We want to find new ways every day for taking money away from somebody else. We  
2002 00:46:45.430 --> 00:46:45.440  
taking money away from somebody else. We  
2003 00:46:45.440 --> 00:46:47.349  
taking money away from somebody else. We want some kind of a pretext to take

2004 00:46:47.349 --> 00:46:47.359  
want some kind of a pretext to take  
2005 00:46:47.359 --> 00:46:50.309  
want some kind of a pretext to take another vast amount of money for some  
2006 00:46:50.309 --> 00:46:50.319  
another vast amount of money for some  
2007 00:46:50.319 --> 00:46:53.829  
another vast amount of money for some purpose that is of no permanent value.  
2008 00:46:53.829 --> 00:46:53.839  
purpose that is of no permanent value.  
2009 00:46:53.839 --> 00:46:55.910  
purpose that is of no permanent value. While all things are judged by money, a  
2010 00:46:55.910 --> 00:46:55.920  
While all things are judged by money, a  
2011 00:46:55.920 --> 00:46:58.550  
While all things are judged by money, a religion is going to uh be very dire  
2012 00:46:58.550 --> 00:46:58.560  
religion is going to uh be very dire  
2013 00:46:58.560 --> 00:47:01.829  
religion is going to uh be very dire trouble. When they showed uh the Roman  
2014 00:47:01.829 --> 00:47:01.839  
trouble. When they showed uh the Roman  
2015 00:47:01.839 --> 00:47:06.630  
trouble. When they showed uh the Roman coin to Jesus and asked him what they  
2016 00:47:06.630 --> 00:47:06.640  
coin to Jesus and asked him what they  
2017 00:47:06.640 --> 00:47:10.150  
coin to Jesus and asked him what they should do in matter of taxes, Jesus  
2018 00:47:10.150 --> 00:47:10.160  
should do in matter of taxes, Jesus  
2019 00:47:10.160 --> 00:47:12.870  
should do in matter of taxes, Jesus replied, "Render unto Caesar that which  
2020 00:47:12.870 --> 00:47:12.880  
replied, "Render unto Caesar that which  
2021 00:47:12.880 --> 00:47:16.550  
replied, "Render unto Caesar that which is Caesars's, but unto God that which is  
2022 00:47:16.550 --> 00:47:16.560  
is Caesars's, but unto God that which is  
2023 00:47:16.560 --> 00:47:19.430  
is Caesars's, but unto God that which is his." And this is exactly our problem.  
2024 00:47:19.430 --> 00:47:19.440  
his." And this is exactly our problem.  
2025 00:47:19.440 --> 00:47:22.309  
his." And this is exactly our problem. There's a great deal of difference. We  
2026 00:47:22.309 --> 00:47:22.319  
There's a great deal of difference. We  
2027 00:47:22.319 --> 00:47:24.790  
There's a great deal of difference. We cannot render unto God the things that  
2028 00:47:24.790 --> 00:47:24.800

cannot render unto God the things that  
2029 00:47:24.800 --> 00:47:26.870  
cannot render unto God the things that belong to Caesar.  
2030 00:47:26.870 --> 00:47:26.880  
belong to Caesar.  
2031 00:47:26.880 --> 00:47:29.030  
belong to Caesar. And we cannot pay for our sins whether  
2032 00:47:29.030 --> 00:47:29.040  
And we cannot pay for our sins whether  
2033 00:47:29.040 --> 00:47:31.910  
And we cannot pay for our sins whether it's coinage that belongs to Caesar. We  
2034 00:47:31.910 --> 00:47:31.920  
it's coinage that belongs to Caesar. We  
2035 00:47:31.920 --> 00:47:34.230  
it's coinage that belongs to Caesar. We can pay keep out of jail maybe by paying  
2036 00:47:34.230 --> 00:47:34.240  
can pay keep out of jail maybe by paying  
2037 00:47:34.240 --> 00:47:37.190  
can pay keep out of jail maybe by paying our fines with that money but we do not  
2038 00:47:37.190 --> 00:47:37.200  
our fines with that money but we do not  
2039 00:47:37.200 --> 00:47:39.990  
our fines with that money but we do not increase in stature or in dignity or in  
2040 00:47:39.990 --> 00:47:40.000  
increase in stature or in dignity or in  
2041 00:47:40.000 --> 00:47:43.030  
increase in stature or in dignity or in magnitude of insights. So we have to  
2042 00:47:43.030 --> 00:47:43.040  
magnitude of insights. So we have to  
2043 00:47:43.040 --> 00:47:46.950  
magnitude of insights. So we have to recognize that there is religion  
2044 00:47:46.950 --> 00:47:46.960  
recognize that there is religion  
2045 00:47:46.960 --> 00:47:50.309  
recognize that there is religion desperately needed today and desperately  
2046 00:47:50.309 --> 00:47:50.319  
desperately needed today and desperately  
2047 00:47:50.319 --> 00:47:51.910  
desperately needed today and desperately divided.  
2048 00:47:51.910 --> 00:47:51.920  
divided.  
2049 00:47:51.920 --> 00:47:55.030  
divided. Here we have a religious world which  
2050 00:47:55.030 --> 00:47:55.040  
Here we have a religious world which  
2051 00:47:55.040 --> 00:47:57.109  
Here we have a religious world which includes according to a very late  
2052 00:47:57.109 --> 00:47:57.119  
includes according to a very late

2053 00:47:57.119 --> 00:48:00.069

includes according to a very late statement that I saw approximately 3 and

2054 00:48:00.069 --> 00:48:00.079

statement that I saw approximately 3 and

2055 00:48:00.079 --> 00:48:03.349

statement that I saw approximately 3 and 3/4 billion human beings.

2056 00:48:03.349 --> 00:48:03.359

3/4 billion human beings.

2057 00:48:03.359 --> 00:48:05.670

3/4 billion human beings. The other part of the population isn't

2058 00:48:05.670 --> 00:48:05.680

The other part of the population isn't

2059 00:48:05.680 --> 00:48:08.870

The other part of the population isn't made up of atheists but very largely

2060 00:48:08.870 --> 00:48:08.880

made up of atheists but very largely

2061 00:48:08.880 --> 00:48:11.910

made up of atheists but very largely of primitive peoples about which we have

2062 00:48:11.910 --> 00:48:11.920

of primitive peoples about which we have

2063 00:48:11.920 --> 00:48:14.069

of primitive peoples about which we have very little knowledge. But the majority

2064 00:48:14.069 --> 00:48:14.079

very little knowledge. But the majority

2065 00:48:14.079 --> 00:48:18.470

very little knowledge. But the majority of human beings believe in good.

2066 00:48:18.470 --> 00:48:18.480

of human beings believe in good.

2067 00:48:18.480 --> 00:48:21.270

of human beings believe in good. And because 3/4 of the earth's

2068 00:48:21.270 --> 00:48:21.280

And because 3/4 of the earth's

2069 00:48:21.280 --> 00:48:25.270

And because 3/4 of the earth's population believes in something good,

2070 00:48:25.270 --> 00:48:25.280

population believes in something good,

2071 00:48:25.280 --> 00:48:27.990

population believes in something good, why do we have 3/4 of the earth's

2072 00:48:27.990 --> 00:48:28.000

why do we have 3/4 of the earth's

2073 00:48:28.000 --> 00:48:30.790

why do we have 3/4 of the earth's population either in arms or in the

2074 00:48:30.790 --> 00:48:30.800

population either in arms or in the

2075 00:48:30.800 --> 00:48:32.950

population either in arms or in the armament industry?

2076 00:48:32.950 --> 00:48:32.960

armament industry?

2077 00:48:32.960 --> 00:48:35.270

armament industry? Why do we have these things?  
2078 00:48:35.270 --> 00:48:35.280  
Why do we have these things?  
2079 00:48:35.280 --> 00:48:37.510  
Why do we have these things? Why is it that somewhere along the line  
2080 00:48:37.510 --> 00:48:37.520  
Why is it that somewhere along the line  
2081 00:48:37.520 --> 00:48:39.670  
Why is it that somewhere along the line we've lost  
2082 00:48:39.670 --> 00:48:39.680  
we've lost  
2083 00:48:39.680 --> 00:48:42.790  
we've lost kindness, lost friendship,  
2084 00:48:42.790 --> 00:48:42.800  
kindness, lost friendship,  
2085 00:48:42.800 --> 00:48:45.670  
kindness, lost friendship, lost love for each other, and have all  
2086 00:48:45.670 --> 00:48:45.680  
lost love for each other, and have all  
2087 00:48:45.680 --> 00:48:48.069  
lost love for each other, and have all kinds of strange ulterior motives that  
2088 00:48:48.069 --> 00:48:48.079  
kinds of strange ulterior motives that  
2089 00:48:48.079 --> 00:48:50.390  
kinds of strange ulterior motives that pass for integrities but have no  
2090 00:48:50.390 --> 00:48:50.400  
pass for integrities but have no  
2091 00:48:50.400 --> 00:48:52.790  
pass for integrities but have no foundation in them.  
2092 00:48:52.790 --> 00:48:52.800  
foundation in them.  
2093 00:48:52.800 --> 00:48:55.349  
foundation in them. So, we wait in the balance and the  
2094 00:48:55.349 --> 00:48:55.359  
So, we wait in the balance and the  
2095 00:48:55.359 --> 00:48:57.030  
So, we wait in the balance and the people are beginning to see some funny  
2096 00:48:57.030 --> 00:48:57.040  
people are beginning to see some funny  
2097 00:48:57.040 --> 00:48:58.549  
people are beginning to see some funny writing on the wall and they're not  
2098 00:48:58.549 --> 00:48:58.559  
writing on the wall and they're not  
2099 00:48:58.559 --> 00:49:00.549  
writing on the wall and they're not quite sure what it is, but there's  
2100 00:49:00.549 --> 00:49:00.559  
quite sure what it is, but there's  
2101 00:49:00.559 --> 00:49:03.990  
quite sure what it is, but there's always a possibility that a new message

2102 00:49:03.990 --> 00:49:04.000  
always a possibility that a new message  
2103 00:49:04.000 --> 00:49:06.710  
always a possibility that a new message is being put there. There are words and  
2104 00:49:06.710 --> 00:49:06.720  
is being put there. There are words and  
2105 00:49:06.720 --> 00:49:09.349  
is being put there. There are words and teachings and ideas about the future.  
2106 00:49:09.349 --> 00:49:09.359  
teachings and ideas about the future.  
2107 00:49:09.359 --> 00:49:11.030  
teachings and ideas about the future. Some are very beautiful, some are  
2108 00:49:11.030 --> 00:49:11.040  
Some are very beautiful, some are  
2109 00:49:11.040 --> 00:49:15.190  
Some are very beautiful, some are fearful, and very few are really  
2110 00:49:15.190 --> 00:49:15.200  
fearful, and very few are really  
2111 00:49:15.200 --> 00:49:18.309  
fearful, and very few are really essentially materialistic today. Even  
2112 00:49:18.309 --> 00:49:18.319  
essentially materialistic today. Even  
2113 00:49:18.319 --> 00:49:20.870  
essentially materialistic today. Even our most hardened materialists are  
2114 00:49:20.870 --> 00:49:20.880  
our most hardened materialists are  
2115 00:49:20.880 --> 00:49:23.030  
our most hardened materialists are beginning to look for an excuse to  
2116 00:49:23.030 --> 00:49:23.040  
beginning to look for an excuse to  
2117 00:49:23.040 --> 00:49:24.950  
beginning to look for an excuse to become idealists  
2118 00:49:24.950 --> 00:49:24.960  
become idealists  
2119 00:49:24.960 --> 00:49:27.510  
become idealists and they can find it if they want it.  
2120 00:49:27.510 --> 00:49:27.520  
and they can find it if they want it.  
2121 00:49:27.520 --> 00:49:29.589  
and they can find it if they want it. But the point is that we are all  
2122 00:49:29.589 --> 00:49:29.599  
But the point is that we are all  
2123 00:49:29.599 --> 00:49:33.270  
But the point is that we are all beginning to worry worry seriously about  
2124 00:49:33.270 --> 00:49:33.280  
beginning to worry worry seriously about  
2125 00:49:33.280 --> 00:49:36.230  
beginning to worry worry seriously about the depletion of our resources about the  
2126 00:49:36.230 --> 00:49:36.240

the depletion of our resources about the  
2127 00:49:36.240 --> 00:49:39.430  
the depletion of our resources about the population of explosions  
2128 00:49:39.430 --> 00:49:39.440  
population of explosions  
2129 00:49:39.440 --> 00:49:42.790  
population of explosions about the diseases and natural disasters  
2130 00:49:42.790 --> 00:49:42.800  
about the diseases and natural disasters  
2131 00:49:42.800 --> 00:49:44.870  
about the diseases and natural disasters which correspond neatly to the plagues  
2132 00:49:44.870 --> 00:49:44.880  
which correspond neatly to the plagues  
2133 00:49:44.880 --> 00:49:47.829  
which correspond neatly to the plagues of Egypt. And we find that all these  
2134 00:49:47.829 --> 00:49:47.839  
of Egypt. And we find that all these  
2135 00:49:47.839 --> 00:49:50.309  
of Egypt. And we find that all these things have been repeated time and time  
2136 00:49:50.309 --> 00:49:50.319  
things have been repeated time and time  
2137 00:49:50.319 --> 00:49:53.829  
things have been repeated time and time again. The the sands of the desert have  
2138 00:49:53.829 --> 00:49:53.839  
again. The the sands of the desert have  
2139 00:49:53.839 --> 00:49:55.910  
again. The the sands of the desert have buried more civilizations than we'll  
2140 00:49:55.910 --> 00:49:55.920  
buried more civilizations than we'll  
2141 00:49:55.920 --> 00:49:59.030  
buried more civilizations than we'll ever know. And with unless we want to be  
2142 00:49:59.030 --> 00:49:59.040  
ever know. And with unless we want to be  
2143 00:49:59.040 --> 00:50:01.109  
ever know. And with unless we want to be part of that which is wiped out by our  
2144 00:50:01.109 --> 00:50:01.119  
part of that which is wiped out by our  
2145 00:50:01.119 --> 00:50:03.670  
part of that which is wiped out by our own stupidity and stupidity, we've going  
2146 00:50:03.670 --> 00:50:03.680  
own stupidity and stupidity, we've going  
2147 00:50:03.680 --> 00:50:06.390  
own stupidity and stupidity, we've going to have to change our ways. We're going  
2148 00:50:06.390 --> 00:50:06.400  
to have to change our ways. We're going  
2149 00:50:06.400 --> 00:50:09.030  
to have to change our ways. We're going to have to begin to live the things we  
2150 00:50:09.030 --> 00:50:09.040  
to have to begin to live the things we

2151 00:50:09.040 --> 00:50:12.230  
to have to begin to live the things we claim to believe. We're all trying to do  
2152 00:50:12.230 --> 00:50:12.240  
claim to believe. We're all trying to do  
2153 00:50:12.240 --> 00:50:14.710  
claim to believe. We're all trying to do something about it. We all are reading  
2154 00:50:14.710 --> 00:50:14.720  
something about it. We all are reading  
2155 00:50:14.720 --> 00:50:17.190  
something about it. We all are reading better books. We were all talking about  
2156 00:50:17.190 --> 00:50:17.200  
better books. We were all talking about  
2157 00:50:17.200 --> 00:50:19.589  
better books. We were all talking about these things. Most people who are  
2158 00:50:19.589 --> 00:50:19.599  
these things. Most people who are  
2159 00:50:19.599 --> 00:50:22.150  
these things. Most people who are interested in our activities here have  
2160 00:50:22.150 --> 00:50:22.160  
interested in our activities here have  
2161 00:50:22.160 --> 00:50:24.150  
interested in our activities here have been trying to live these points and  
2162 00:50:24.150 --> 00:50:24.160  
been trying to live these points and  
2163 00:50:24.160 --> 00:50:26.710  
been trying to live these points and principles and are trying still to be  
2164 00:50:26.710 --> 00:50:26.720  
principles and are trying still to be  
2165 00:50:26.720 --> 00:50:29.910  
principles and are trying still to be better people. And this is this is the  
2166 00:50:29.910 --> 00:50:29.920  
better people. And this is this is the  
2167 00:50:29.920 --> 00:50:33.589  
better people. And this is this is the solution. Only by becoming better people  
2168 00:50:33.589 --> 00:50:33.599  
solution. Only by becoming better people  
2169 00:50:33.599 --> 00:50:36.950  
solution. Only by becoming better people can we have a better world. Only by  
2170 00:50:36.950 --> 00:50:36.960  
can we have a better world. Only by  
2171 00:50:36.960 --> 00:50:39.990  
can we have a better world. Only by curing these selfish instincts which  
2172 00:50:39.990 --> 00:50:40.000  
curing these selfish instincts which  
2173 00:50:40.000 --> 00:50:43.030  
curing these selfish instincts which have dominated us for ages can we really  
2174 00:50:43.030 --> 00:50:43.040  
have dominated us for ages can we really  
2175 00:50:43.040 --> 00:50:47.349

have dominated us for ages can we really have the kind of life that we all need.

2176 00:50:47.349 --> 00:50:47.359

have the kind of life that we all need.

2177 00:50:47.359 --> 00:50:51.190

have the kind of life that we all need. Belshaza was quite king in his day and

2178 00:50:51.190 --> 00:50:51.200

Belshaza was quite king in his day and

2179 00:50:51.200 --> 00:50:55.270

Belshaza was quite king in his day and he loved to exploit and enslave people.

2180 00:50:55.270 --> 00:50:55.280

he loved to exploit and enslave people.

2181 00:50:55.280 --> 00:50:58.870

he loved to exploit and enslave people. He became a potential ruler of the

2182 00:50:58.870 --> 00:50:58.880

He became a potential ruler of the

2183 00:50:58.880 --> 00:51:01.910

He became a potential ruler of the world. He had joined in with a number of

2184 00:51:01.910 --> 00:51:01.920

world. He had joined in with a number of

2185 00:51:01.920 --> 00:51:05.190

world. He had joined in with a number of others like Genjis Khan and some of the

2186 00:51:05.190 --> 00:51:05.200

others like Genjis Khan and some of the

2187 00:51:05.200 --> 00:51:07.990

others like Genjis Khan and some of the early Caesars and the Greek conquerors

2188 00:51:07.990 --> 00:51:08.000

early Caesars and the Greek conquerors

2189 00:51:08.000 --> 00:51:09.829

early Caesars and the Greek conquerors that went out to conquer the whole

2190 00:51:09.829 --> 00:51:09.839

that went out to conquer the whole

2191 00:51:09.839 --> 00:51:11.349

that went out to conquer the whole world.

2192 00:51:11.349 --> 00:51:11.359

world.

2193 00:51:11.359 --> 00:51:14.309

world. He was the Roman Empire was the first

2194 00:51:14.309 --> 00:51:14.319

He was the Roman Empire was the first

2195 00:51:14.319 --> 00:51:16.870

He was the Roman Empire was the first great socialistic

2196 00:51:16.870 --> 00:51:16.880

great socialistic

2197 00:51:16.880 --> 00:51:20.069

great socialistic uh democracy or oligarchy whatever you

2198 00:51:20.069 --> 00:51:20.079

uh democracy or oligarchy whatever you

2199 00:51:20.079 --> 00:51:23.270

uh democracy or oligarchy whatever you want to call it. Rome became mistress of

2200 00:51:23.270 --> 00:51:23.280  
want to call it. Rome became mistress of  
2201 00:51:23.280 --> 00:51:26.549  
want to call it. Rome became mistress of the world. Her colonies were everywhere.  
2202 00:51:26.549 --> 00:51:26.559  
the world. Her colonies were everywhere.  
2203 00:51:26.559 --> 00:51:29.589  
the world. Her colonies were everywhere. She owned half the globe and what other  
2204 00:51:29.589 --> 00:51:29.599  
She owned half the globe and what other  
2205 00:51:29.599 --> 00:51:32.549  
She owned half the globe and what other she didn't own she was working on.  
2206 00:51:32.549 --> 00:51:32.559  
she didn't own she was working on.  
2207 00:51:32.559 --> 00:51:35.430  
she didn't own she was working on. But in the sum of it all, Rome died and  
2208 00:51:35.430 --> 00:51:35.440  
But in the sum of it all, Rome died and  
2209 00:51:35.440 --> 00:51:38.150  
But in the sum of it all, Rome died and miserably ended because of the decay of  
2210 00:51:38.150 --> 00:51:38.160  
miserably ended because of the decay of  
2211 00:51:38.160 --> 00:51:40.630  
miserably ended because of the decay of the government.  
2212 00:51:40.630 --> 00:51:40.640  
the government.  
2213 00:51:40.640 --> 00:51:43.430  
the government. Little by little, all these imprisoned  
2214 00:51:43.430 --> 00:51:43.440  
Little by little, all these imprisoned  
2215 00:51:43.440 --> 00:51:47.190  
Little by little, all these imprisoned peoples began to break away and Rome no  
2216 00:51:47.190 --> 00:51:47.200  
peoples began to break away and Rome no  
2217 00:51:47.200 --> 00:51:49.349  
peoples began to break away and Rome no longer had the physical strength to hold  
2218 00:51:49.349 --> 00:51:49.359  
longer had the physical strength to hold  
2219 00:51:49.359 --> 00:51:52.549  
longer had the physical strength to hold them. Now, if this holding had not been  
2220 00:51:52.549 --> 00:51:52.559  
them. Now, if this holding had not been  
2221 00:51:52.559 --> 00:51:55.510  
them. Now, if this holding had not been a physical policing,  
2222 00:51:55.510 --> 00:51:55.520  
a physical policing,  
2223 00:51:55.520 --> 00:51:58.150  
a physical policing, Rome might have lived another 2 or 3,000  
2224 00:51:58.150 --> 00:51:58.160

Rome might have lived another 2 or 3,000  
2225 00:51:58.160 --> 00:52:01.670

Rome might have lived another 2 or 3,000 years. But she could not police the  
2226 00:52:01.670 --> 00:52:01.680

years. But she could not police the  
2227 00:52:01.680 --> 00:52:04.470

years. But she could not police the territories she had conquered. She  
2228 00:52:04.470 --> 00:52:04.480

territories she had conquered. She  
2229 00:52:04.480 --> 00:52:06.150

territories she had conquered. She should never have conquered in a way  
2230 00:52:06.150 --> 00:52:06.160

should never have conquered in a way  
2231 00:52:06.160 --> 00:52:09.270

should never have conquered in a way that required policing. It was not that  
2232 00:52:09.270 --> 00:52:09.280

that required policing. It was not that  
2233 00:52:09.280 --> 00:52:11.349

that required policing. It was not that these colonies should be controlled by  
2234 00:52:11.349 --> 00:52:11.359

these colonies should be controlled by  
2235 00:52:11.359 --> 00:52:15.030

these colonies should be controlled by force or by military means. They should  
2236 00:52:15.030 --> 00:52:15.040

force or by military means. They should  
2237 00:52:15.040 --> 00:52:17.430

force or by military means. They should have been controlled by friendship  
2238 00:52:17.430 --> 00:52:17.440

have been controlled by friendship  
2239 00:52:17.440 --> 00:52:19.109

have been controlled by friendship because these people should have be  
2240 00:52:19.109 --> 00:52:19.119

because these people should have be  
2241 00:52:19.119 --> 00:52:21.829

because these people should have be grateful for what Rome had done for them  
2242 00:52:21.829 --> 00:52:21.839

grateful for what Rome had done for them  
2243 00:52:21.839 --> 00:52:25.030

grateful for what Rome had done for them and not panicky over what Rome was doing  
2244 00:52:25.030 --> 00:52:25.040

and not panicky over what Rome was doing  
2245 00:52:25.040 --> 00:52:28.150

and not panicky over what Rome was doing to them. There was no reason why a  
2246 00:52:28.150 --> 00:52:28.160

to them. There was no reason why a  
2247 00:52:28.160 --> 00:52:31.990

to them. There was no reason why a conquering power should be destroyed. If  
2248 00:52:31.990 --> 00:52:32.000

conquering power should be destroyed. If

2249 00:52:32.000 --> 00:52:35.030  
conquering power should be destroyed. If that conquest is carried on in a spirit  
2250 00:52:35.030 --> 00:52:35.040  
that conquest is carried on in a spirit  
2251 00:52:35.040 --> 00:52:38.069  
that conquest is carried on in a spirit of sharing good,  
2252 00:52:38.069 --> 00:52:38.079  
of sharing good,  
2253 00:52:38.079 --> 00:52:40.549  
of sharing good, if the conquest was bringing teachers  
2254 00:52:40.549 --> 00:52:40.559  
if the conquest was bringing teachers  
2255 00:52:40.559 --> 00:52:43.270  
if the conquest was bringing teachers and idealists and inventors and artists  
2256 00:52:43.270 --> 00:52:43.280  
and idealists and inventors and artists  
2257 00:52:43.280 --> 00:52:46.150  
and idealists and inventors and artists and musicians into common understanding,  
2258 00:52:46.150 --> 00:52:46.160  
and musicians into common understanding,  
2259 00:52:46.160 --> 00:52:49.349  
and musicians into common understanding, if crops and produce of all kinds  
2260 00:52:49.349 --> 00:52:49.359  
if crops and produce of all kinds  
2261 00:52:49.359 --> 00:52:51.589  
if crops and produce of all kinds was better, these things would be  
2262 00:52:51.589 --> 00:52:51.599  
was better, these things would be  
2263 00:52:51.599 --> 00:52:53.030  
was better, these things would be excused and the people would live  
2264 00:52:53.030 --> 00:52:53.040  
excused and the people would live  
2265 00:52:53.040 --> 00:52:55.109  
excused and the people would live together in happiness. But where  
2266 00:52:55.109 --> 00:52:55.119  
together in happiness. But where  
2267 00:52:55.119 --> 00:52:56.950  
together in happiness. But where conquest is simply putting a death spot  
2268 00:52:56.950 --> 00:52:56.960  
conquest is simply putting a death spot  
2269 00:52:56.960 --> 00:52:59.589  
conquest is simply putting a death spot over another country or putting a half a  
2270 00:52:59.589 --> 00:52:59.599  
over another country or putting a half a  
2271 00:52:59.599 --> 00:53:01.190  
over another country or putting a half a dozen of your death spots in different  
2272 00:53:01.190 --> 00:53:01.200  
dozen of your death spots in different  
2273 00:53:01.200 --> 00:53:05.190

dozen of your death spots in different countries. All this is part of rule and  
2274 00:53:05.190 --> 00:53:05.200  
countries. All this is part of rule and  
2275 00:53:05.200 --> 00:53:07.829  
countries. All this is part of rule and ruin which is one of the problems we say  
2276 00:53:07.829 --> 00:53:07.839  
ruin which is one of the problems we say  
2277 00:53:07.839 --> 00:53:10.710  
ruin which is one of the problems we say so deeply. And of course from the time  
2278 00:53:10.710 --> 00:53:10.720  
so deeply. And of course from the time  
2279 00:53:10.720 --> 00:53:13.589  
so deeply. And of course from the time of Belshazzer on down the same problems  
2280 00:53:13.589 --> 00:53:13.599  
of Belshazzer on down the same problems  
2281 00:53:13.599 --> 00:53:15.430  
of Belshazzer on down the same problems have continued.  
2282 00:53:15.430 --> 00:53:15.440  
have continued.  
2283 00:53:15.440 --> 00:53:17.990  
have continued. And the Bible incident is perfectly  
2284 00:53:17.990 --> 00:53:18.000  
And the Bible incident is perfectly  
2285 00:53:18.000 --> 00:53:21.270  
And the Bible incident is perfectly justified in saying that there is some  
2286 00:53:21.270 --> 00:53:21.280  
justified in saying that there is some  
2287 00:53:21.280 --> 00:53:24.390  
justified in saying that there is some kind of a moral factor, a mystical  
2288 00:53:24.390 --> 00:53:24.400  
kind of a moral factor, a mystical  
2289 00:53:24.400 --> 00:53:27.349  
kind of a moral factor, a mystical factor involved. Now according to the  
2290 00:53:27.349 --> 00:53:27.359  
factor involved. Now according to the  
2291 00:53:27.359 --> 00:53:29.349  
factor involved. Now according to the Bible, of course, this mystical factor  
2292 00:53:29.349 --> 00:53:29.359  
Bible, of course, this mystical factor  
2293 00:53:29.359 --> 00:53:33.190  
Bible, of course, this mystical factor is deity that some way this is all due  
2294 00:53:33.190 --> 00:53:33.200  
is deity that some way this is all due  
2295 00:53:33.200 --> 00:53:36.870  
is deity that some way this is all due to the fact that deity weighs them in  
2296 00:53:36.870 --> 00:53:36.880  
to the fact that deity weighs them in  
2297 00:53:36.880 --> 00:53:40.309  
to the fact that deity weighs them in balance and found them wanting. But the

2298 00:53:40.309 --> 00:53:40.319  
balance and found them wanting. But the  
2299 00:53:40.319 --> 00:53:44.069  
balance and found them wanting. But the deity that found them wanting is still  
2300 00:53:44.069 --> 00:53:44.079  
deity that found them wanting is still  
2301 00:53:44.079 --> 00:53:45.349  
deity that found them wanting is still here.  
2302 00:53:45.349 --> 00:53:45.359  
here.  
2303 00:53:45.359 --> 00:53:48.710  
here. Now if there was no deity that was found  
2304 00:53:48.710 --> 00:53:48.720  
Now if there was no deity that was found  
2305 00:53:48.720 --> 00:53:50.870  
Now if there was no deity that was found the morning and they simply were  
2306 00:53:50.870 --> 00:53:50.880  
the morning and they simply were  
2307 00:53:50.880 --> 00:53:53.030  
the morning and they simply were outwitted by two other nations or became  
2308 00:53:53.030 --> 00:53:53.040  
outwitted by two other nations or became  
2309 00:53:53.040 --> 00:53:55.589  
outwitted by two other nations or became jealous of them then we are still in the  
2310 00:53:55.589 --> 00:53:55.599  
jealous of them then we are still in the  
2311 00:53:55.599 --> 00:53:58.230  
jealous of them then we are still in the same picture because today we are in the  
2312 00:53:58.230 --> 00:53:58.240  
same picture because today we are in the  
2313 00:53:58.240 --> 00:54:00.950  
same picture because today we are in the midst of a world that's jealous of us.  
2314 00:54:00.950 --> 00:54:00.960  
midst of a world that's jealous of us.  
2315 00:54:00.960 --> 00:54:02.630  
midst of a world that's jealous of us. We are in a world that would take over  
2316 00:54:02.630 --> 00:54:02.640  
We are in a world that would take over  
2317 00:54:02.640 --> 00:54:04.309  
We are in a world that would take over most of each other's countries at the  
2318 00:54:04.309 --> 00:54:04.319  
most of each other's countries at the  
2319 00:54:04.319 --> 00:54:06.390  
most of each other's countries at the slightest provocation  
2320 00:54:06.390 --> 00:54:06.400  
slightest provocation  
2321 00:54:06.400 --> 00:54:09.750  
slightest provocation if if any. We are in a world in which  
2322 00:54:09.750 --> 00:54:09.760

if if any. We are in a world in which  
2323 00:54:09.760 --> 00:54:11.829

if if any. We are in a world in which out of all the progress we have made  
2324 00:54:11.829 --> 00:54:11.839

out of all the progress we have made  
2325 00:54:11.839 --> 00:54:13.589

out of all the progress we have made could sometime become the greatest  
2326 00:54:13.589 --> 00:54:13.599

could sometime become the greatest  
2327 00:54:13.599 --> 00:54:18.309

could sometime become the greatest holocaust of all time, nuclear war.  
2328 00:54:18.309 --> 00:54:18.319

holocaust of all time, nuclear war.  
2329 00:54:18.319 --> 00:54:20.950

holocaust of all time, nuclear war. Though nothing stands between us and  
2330 00:54:20.950 --> 00:54:20.960

Though nothing stands between us and  
2331 00:54:20.960 --> 00:54:24.309

Though nothing stands between us and this disaster except ethics and ethics  
2332 00:54:24.309 --> 00:54:24.319

this disaster except ethics and ethics  
2333 00:54:24.319 --> 00:54:27.109

this disaster except ethics and ethics is a is our way of expressing divine  
2334 00:54:27.109 --> 00:54:27.119

is a is our way of expressing divine  
2335 00:54:27.119 --> 00:54:30.390

is a is our way of expressing divine will. There is only the will of deity  
2336 00:54:30.390 --> 00:54:30.400

will. There is only the will of deity  
2337 00:54:30.400 --> 00:54:33.109

will. There is only the will of deity between us and that difficulty.  
2338 00:54:33.109 --> 00:54:33.119

between us and that difficulty.  
2339 00:54:33.119 --> 00:54:35.990

between us and that difficulty. Now if we trust to the Lord or if we  
2340 00:54:35.990 --> 00:54:36.000

Now if we trust to the Lord or if we  
2341 00:54:36.000 --> 00:54:38.470

Now if we trust to the Lord or if we trust to the laws of nature, if we trust  
2342 00:54:38.470 --> 00:54:38.480

trust to the laws of nature, if we trust  
2343 00:54:38.480 --> 00:54:40.950

trust to the laws of nature, if we trust to the universal plan as we have seen it  
2344 00:54:40.950 --> 00:54:40.960

to the universal plan as we have seen it  
2345 00:54:40.960 --> 00:54:42.870

to the universal plan as we have seen it from the beginning of time, we are  
2346 00:54:42.870 --> 00:54:42.880

from the beginning of time, we are

2347 00:54:42.880 --> 00:54:45.670  
from the beginning of time, we are comparatively safe. But if we break the  
2348 00:54:45.670 --> 00:54:45.680  
comparatively safe. But if we break the  
2349 00:54:45.680 --> 00:54:47.430  
comparatively safe. But if we break the tradition that has been established by  
2350 00:54:47.430 --> 00:54:47.440  
tradition that has been established by  
2351 00:54:47.440 --> 00:54:50.710  
tradition that has been established by the ages, if we break the rules, then  
2352 00:54:50.710 --> 00:54:50.720  
the ages, if we break the rules, then  
2353 00:54:50.720 --> 00:54:53.030  
the ages, if we break the rules, then come to the same end with all other rule  
2354 00:54:53.030 --> 00:54:53.040  
come to the same end with all other rule  
2355 00:54:53.040 --> 00:54:56.390  
come to the same end with all other rule breakers, it's our own fault. We are too  
2356 00:54:56.390 --> 00:54:56.400  
breakers, it's our own fault. We are too  
2357 00:54:56.400 --> 00:55:00.069  
breakers, it's our own fault. We are too big now, too grown up now to play  
2358 00:55:00.069 --> 00:55:00.079  
big now, too grown up now to play  
2359 00:55:00.079 --> 00:55:02.630  
big now, too grown up now to play warfare in sandboxes.  
2360 00:55:02.630 --> 00:55:02.640  
warfare in sandboxes.  
2361 00:55:02.640 --> 00:55:04.710  
warfare in sandboxes. We are no longer children throwing mud  
2362 00:55:04.710 --> 00:55:04.720  
We are no longer children throwing mud  
2363 00:55:04.720 --> 00:55:07.430  
We are no longer children throwing mud pies at each other. We are powerful  
2364 00:55:07.430 --> 00:55:07.440  
pies at each other. We are powerful  
2365 00:55:07.440 --> 00:55:09.829  
pies at each other. We are powerful individuals who have no real  
2366 00:55:09.829 --> 00:55:09.839  
individuals who have no real  
2367 00:55:09.839 --> 00:55:12.150  
individuals who have no real understanding of the basic unity of  
2368 00:55:12.150 --> 00:55:12.160  
understanding of the basic unity of  
2369 00:55:12.160 --> 00:55:15.190  
understanding of the basic unity of life. They were in the same type of  
2370 00:55:15.190 --> 00:55:15.200  
life. They were in the same type of  
2371 00:55:15.200 --> 00:55:18.630

life. They were in the same type of situation uh that we find for instance  
2372 00:55:18.630 --> 00:55:18.640  
situation uh that we find for instance  
2373 00:55:18.640 --> 00:55:21.670  
situation uh that we find for instance in Japan at one time when the Japan was  
2374 00:55:21.670 --> 00:55:21.680  
in Japan at one time when the Japan was  
2375 00:55:21.680 --> 00:55:24.069  
in Japan at one time when the Japan was first open to the west. We sent a  
2376 00:55:24.069 --> 00:55:24.079  
first open to the west. We sent a  
2377 00:55:24.079 --> 00:55:26.470  
first open to the west. We sent a council general over there to act as an  
2378 00:55:26.470 --> 00:55:26.480  
council general over there to act as an  
2379 00:55:26.480 --> 00:55:28.309  
council general over there to act as an ambassador.  
2380 00:55:28.309 --> 00:55:28.319  
ambassador.  
2381 00:55:28.319 --> 00:55:30.309  
ambassador. The first thing that he wanted when he  
2382 00:55:30.309 --> 00:55:30.319  
The first thing that he wanted when he  
2383 00:55:30.319 --> 00:55:32.790  
The first thing that he wanted when he got there was beef steaks.  
2384 00:55:32.790 --> 00:55:32.800  
got there was beef steaks.  
2385 00:55:32.800 --> 00:55:35.349  
got there was beef steaks. And at that time, most of Japan was  
2386 00:55:35.349 --> 00:55:35.359  
And at that time, most of Japan was  
2387 00:55:35.359 --> 00:55:37.270  
And at that time, most of Japan was vegetarian.  
2388 00:55:37.270 --> 00:55:37.280  
vegetarian.  
2389 00:55:37.280 --> 00:55:39.589  
vegetarian. In fact, the government was subsidizing  
2390 00:55:39.589 --> 00:55:39.599  
In fact, the government was subsidizing  
2391 00:55:39.599 --> 00:55:41.829  
In fact, the government was subsidizing vegetarianism.  
2392 00:55:41.829 --> 00:55:41.839  
vegetarianism.  
2393 00:55:41.839 --> 00:55:44.069  
vegetarianism. So, everyone who had an animal of any  
2394 00:55:44.069 --> 00:55:44.079  
So, everyone who had an animal of any  
2395 00:55:44.079 --> 00:55:46.710  
So, everyone who had an animal of any kind rep drove it into the forest and

2396 00:55:46.710 --> 00:55:46.720  
kind rep drove it into the forest and  
2397 00:55:46.720 --> 00:55:48.470  
kind rep drove it into the forest and hid it.  
2398 00:55:48.470 --> 00:55:48.480  
hid it.  
2399 00:55:48.480 --> 00:55:50.230  
hid it. And they had an awful time until they  
2400 00:55:50.230 --> 00:55:50.240  
And they had an awful time until they  
2401 00:55:50.240 --> 00:55:52.549  
And they had an awful time until they finally caught an old steer and finally  
2402 00:55:52.549 --> 00:55:52.559  
finally caught an old steer and finally  
2403 00:55:52.559 --> 00:55:54.549  
finally caught an old steer and finally got the stakes for the American  
2404 00:55:54.549 --> 00:55:54.559  
got the stakes for the American  
2405 00:55:54.559 --> 00:55:56.069  
got the stakes for the American ambassador.  
2406 00:55:56.069 --> 00:55:56.079  
ambassador.  
2407 00:55:56.079 --> 00:55:58.390  
ambassador. And now on the site where this thing  
2408 00:55:58.390 --> 00:55:58.400  
And now on the site where this thing  
2409 00:55:58.400 --> 00:56:01.430  
And now on the site where this thing occurred is a beautiful monument topped  
2410 00:56:01.430 --> 00:56:01.440  
occurred is a beautiful monument topped  
2411 00:56:01.440 --> 00:56:04.630  
occurred is a beautiful monument topped by a statue of the bull who died to give  
2412 00:56:04.630 --> 00:56:04.640  
by a statue of the bull who died to give  
2413 00:56:04.640 --> 00:56:06.710  
by a statue of the bull who died to give an American ambassador his favorite  
2414 00:56:06.710 --> 00:56:06.720  
an American ambassador his favorite  
2415 00:56:06.720 --> 00:56:08.309  
an American ambassador his favorite meat.  
2416 00:56:08.309 --> 00:56:08.319  
meat.  
2417 00:56:08.319 --> 00:56:10.549  
meat. Now this is sort of a ridiculous  
2418 00:56:10.549 --> 00:56:10.559  
Now this is sort of a ridiculous  
2419 00:56:10.559 --> 00:56:14.470  
Now this is sort of a ridiculous situation but it shows the tendency that  
2420 00:56:14.470 --> 00:56:14.480

situation but it shows the tendency that

2421 00:56:14.480 --> 00:56:17.750

situation but it shows the tendency that we have. What we want we want. What we

2422 00:56:17.750 --> 00:56:17.760

we have. What we want we want. What we

2423 00:56:17.760 --> 00:56:20.390

we have. What we want we want. What we had we're going to have. And this going

2424 00:56:20.390 --> 00:56:20.400

had we're going to have. And this going

2425 00:56:20.400 --> 00:56:23.030

had we're going to have. And this going on and on and on in spite of the daily

2426 00:56:23.030 --> 00:56:23.040

on and on and on in spite of the daily

2427 00:56:23.040 --> 00:56:26.630

on and on and on in spite of the daily warnings of our troubles. So if anybody

2428 00:56:26.630 --> 00:56:26.640

warnings of our troubles. So if anybody

2429 00:56:26.640 --> 00:56:30.309

warnings of our troubles. So if anybody has a real idea of doing something

2430 00:56:30.309 --> 00:56:30.319

has a real idea of doing something

2431 00:56:30.319 --> 00:56:33.030

has a real idea of doing something worthwhile, it might be good for them to

2432 00:56:33.030 --> 00:56:33.040

worthwhile, it might be good for them to

2433 00:56:33.040 --> 00:56:35.190

worthwhile, it might be good for them to sit down quietly and make a chart or

2434 00:56:35.190 --> 00:56:35.200

sit down quietly and make a chart or

2435 00:56:35.200 --> 00:56:38.069

sit down quietly and make a chart or plan of their own lives. Why are they

2436 00:56:38.069 --> 00:56:38.079

plan of their own lives. Why are they

2437 00:56:38.079 --> 00:56:41.510

plan of their own lives. Why are they alive? What are they doing? What is

2438 00:56:41.510 --> 00:56:41.520

alive? What are they doing? What is

2439 00:56:41.520 --> 00:56:43.990

alive? What are they doing? What is going to happen to what they have? Who

2440 00:56:43.990 --> 00:56:44.000

going to happen to what they have? Who

2441 00:56:44.000 --> 00:56:45.510

going to happen to what they have? Who is going to use it better than they

2442 00:56:45.510 --> 00:56:45.520

is going to use it better than they

2443 00:56:45.520 --> 00:56:49.109

is going to use it better than they have? Why are we going to leave this to

2444 00:56:49.109 --> 00:56:49.119

have? Why are we going to leave this to

2445 00:56:49.119 --> 00:56:51.990  
have? Why are we going to leave this to that and that to this? What is behind  
2446 00:56:51.990 --> 00:56:52.000  
that and that to this? What is behind  
2447 00:56:52.000 --> 00:56:55.349  
that and that to this? What is behind all this? We have more a few more years  
2448 00:56:55.349 --> 00:56:55.359  
all this? We have more a few more years  
2449 00:56:55.359 --> 00:56:57.109  
all this? We have more a few more years of life. What are we going to do with  
2450 00:56:57.109 --> 00:56:57.119  
of life. What are we going to do with  
2451 00:56:57.119 --> 00:56:59.510  
of life. What are we going to do with them? Are we going to keep right on  
2452 00:56:59.510 --> 00:56:59.520  
them? Are we going to keep right on  
2453 00:56:59.520 --> 00:57:02.150  
them? Are we going to keep right on wasting them? Are we going to live so  
2454 00:57:02.150 --> 00:57:02.160  
wasting them? Are we going to live so  
2455 00:57:02.160 --> 00:57:04.150  
wasting them? Are we going to live so that the doctor's bills eat up most of  
2456 00:57:04.150 --> 00:57:04.160  
that the doctor's bills eat up most of  
2457 00:57:04.160 --> 00:57:05.829  
that the doctor's bills eat up most of our estate?  
2458 00:57:05.829 --> 00:57:05.839  
our estate?  
2459 00:57:05.839 --> 00:57:08.309  
our estate? Are we going to get tangle into troubles  
2460 00:57:08.309 --> 00:57:08.319  
Are we going to get tangle into troubles  
2461 00:57:08.319 --> 00:57:10.470  
Are we going to get tangle into troubles with other people until the lawyers eat  
2462 00:57:10.470 --> 00:57:10.480  
with other people until the lawyers eat  
2463 00:57:10.480 --> 00:57:12.870  
with other people until the lawyers eat up the rest of the estate? Are we going  
2464 00:57:12.870 --> 00:57:12.880  
up the rest of the estate? Are we going  
2465 00:57:12.880 --> 00:57:14.870  
up the rest of the estate? Are we going to live this way or are we going to  
2466 00:57:14.870 --> 00:57:14.880  
to live this way or are we going to  
2467 00:57:14.880 --> 00:57:17.510  
to live this way or are we going to gradually begin to put the world in  
2468 00:57:17.510 --> 00:57:17.520  
gradually begin to put the world in  
2469 00:57:17.520 --> 00:57:20.069

gradually begin to put the world in order? Put it into a pattern of  
2470 00:57:20.069 --> 00:57:20.079  
order? Put it into a pattern of  
2471 00:57:20.079 --> 00:57:22.390  
order? Put it into a pattern of realities. put it into a pattern of  
2472 00:57:22.390 --> 00:57:22.400  
realities. put it into a pattern of  
2473 00:57:22.400 --> 00:57:27.109  
realities. put it into a pattern of facts and values with which we can live.  
2474 00:57:27.109 --> 00:57:27.119  
facts and values with which we can live.  
2475 00:57:27.119 --> 00:57:31.670  
facts and values with which we can live. The idea that we want too much seems to  
2476 00:57:31.670 --> 00:57:31.680  
The idea that we want too much seems to  
2477 00:57:31.680 --> 00:57:34.069  
The idea that we want too much seems to be universal  
2478 00:57:34.069 --> 00:57:34.079  
be universal  
2479 00:57:34.079 --> 00:57:36.549  
be universal and money becomes the only answer to  
2480 00:57:36.549 --> 00:57:36.559  
and money becomes the only answer to  
2481 00:57:36.559 --> 00:57:39.349  
and money becomes the only answer to that. Well, it's all right if people  
2482 00:57:39.349 --> 00:57:39.359  
that. Well, it's all right if people  
2483 00:57:39.359 --> 00:57:41.589  
that. Well, it's all right if people want what they can get, I guess, but  
2484 00:57:41.589 --> 00:57:41.599  
want what they can get, I guess, but  
2485 00:57:41.599 --> 00:57:42.950  
want what they can get, I guess, but they shouldn't want what is  
2486 00:57:42.950 --> 00:57:42.960  
they shouldn't want what is  
2487 00:57:42.960 --> 00:57:44.549  
they shouldn't want what is unreasonable.  
2488 00:57:44.549 --> 00:57:44.559  
unreasonable.  
2489 00:57:44.559 --> 00:57:47.990  
unreasonable. They get nothing out of it. I have read  
2490 00:57:47.990 --> 00:57:48.000  
They get nothing out of it. I have read  
2491 00:57:48.000 --> 00:57:51.109  
They get nothing out of it. I have read recently several accounts of some of our  
2492 00:57:51.109 --> 00:57:51.119  
recently several accounts of some of our  
2493 00:57:51.119 --> 00:57:54.309  
recently several accounts of some of our very wealthy theatrical people. When I

2494 00:57:54.309 --> 00:57:54.319  
very wealthy theatrical people. When I  
2495 00:57:54.319 --> 00:57:55.910  
very wealthy theatrical people. When I mean wealthy, I mean that who have  
2496 00:57:55.910 --> 00:57:55.920  
mean wealthy, I mean that who have  
2497 00:57:55.920 --> 00:57:57.430  
mean wealthy, I mean that who have fortunes up into the hundreds of  
2498 00:57:57.430 --> 00:57:57.440  
fortunes up into the hundreds of  
2499 00:57:57.440 --> 00:57:59.030  
fortunes up into the hundreds of millions.  
2500 00:57:59.030 --> 00:57:59.040  
millions.  
2501 00:57:59.040 --> 00:58:02.470  
millions. Not one of these people is happy. Not  
2502 00:58:02.470 --> 00:58:02.480  
Not one of these people is happy. Not  
2503 00:58:02.480 --> 00:58:05.270  
Not one of these people is happy. Not one of them has many real friends. Not  
2504 00:58:05.270 --> 00:58:05.280  
one of them has many real friends. Not  
2505 00:58:05.280 --> 00:58:06.789  
one of them has many real friends. Not one of them knows what to do with the  
2506 00:58:06.789 --> 00:58:06.799  
one of them knows what to do with the  
2507 00:58:06.799 --> 00:58:09.190  
one of them knows what to do with the money.  
2508 00:58:09.190 --> 00:58:09.200  
money.  
2509 00:58:09.200 --> 00:58:11.750  
money. And uh most of it will probably  
2510 00:58:11.750 --> 00:58:11.760  
And uh most of it will probably  
2511 00:58:11.760 --> 00:58:16.150  
And uh most of it will probably ultimately be doled out as alimonies.  
2512 00:58:16.150 --> 00:58:16.160  
ultimately be doled out as alimonies.  
2513 00:58:16.160 --> 00:58:17.750  
ultimately be doled out as alimonies. Nobody seems to know what they're going  
2514 00:58:17.750 --> 00:58:17.760  
Nobody seems to know what they're going  
2515 00:58:17.760 --> 00:58:20.230  
Nobody seems to know what they're going to do with this great wealth. They can  
2516 00:58:20.230 --> 00:58:20.240  
to do with this great wealth. They can  
2517 00:58:20.240 --> 00:58:23.349  
to do with this great wealth. They can only sleep in one bed. They can only  
2518 00:58:23.349 --> 00:58:23.359

only sleep in one bed. They can only  
2519 00:58:23.359 --> 00:58:25.750  
only sleep in one bed. They can only live in one house. So, they get a summer  
2520 00:58:25.750 --> 00:58:25.760  
live in one house. So, they get a summer  
2521 00:58:25.760 --> 00:58:28.390  
live in one house. So, they get a summer house, a yacht, and a winter house and  
2522 00:58:28.390 --> 00:58:28.400  
house, a yacht, and a winter house and  
2523 00:58:28.400 --> 00:58:30.150  
house, a yacht, and a winter house and loan it to their friends cuz they never  
2524 00:58:30.150 --> 00:58:30.160  
loan it to their friends cuz they never  
2525 00:58:30.160 --> 00:58:33.589  
loan it to their friends cuz they never go there. Or they go up to Las Vegas and  
2526 00:58:33.589 --> 00:58:33.599  
go there. Or they go up to Las Vegas and  
2527 00:58:33.599 --> 00:58:36.870  
go there. Or they go up to Las Vegas and be relieved of some of their spare cash.  
2528 00:58:36.870 --> 00:58:36.880  
be relieved of some of their spare cash.  
2529 00:58:36.880 --> 00:58:38.390  
be relieved of some of their spare cash. These are the things that people  
2530 00:58:38.390 --> 00:58:38.400  
These are the things that people  
2531 00:58:38.400 --> 00:58:41.190  
These are the things that people struggle and die for to get that bank  
2532 00:58:41.190 --> 00:58:41.200  
struggle and die for to get that bank  
2533 00:58:41.200 --> 00:58:42.710  
struggle and die for to get that bank account and they don't know what to do  
2534 00:58:42.710 --> 00:58:42.720  
account and they don't know what to do  
2535 00:58:42.720 --> 00:58:44.950  
account and they don't know what to do with it after they get it. It doesn't do  
2536 00:58:44.950 --> 00:58:44.960  
with it after they get it. It doesn't do  
2537 00:58:44.960 --> 00:58:47.190  
with it after they get it. It doesn't do them anything in the term of happiness.  
2538 00:58:47.190 --> 00:58:47.200  
them anything in the term of happiness.  
2539 00:58:47.200 --> 00:58:49.270  
them anything in the term of happiness. They're just as miserable as the poor.  
2540 00:58:49.270 --> 00:58:49.280  
They're just as miserable as the poor.  
2541 00:58:49.280 --> 00:58:51.349  
They're just as miserable as the poor. In fact, more miserable. And many of  
2542 00:58:51.349 --> 00:58:51.359  
In fact, more miserable. And many of

2543 00:58:51.359 --> 00:58:52.870

In fact, more miserable. And many of them are sitting up all night with their

2544 00:58:52.870 --> 00:58:52.880

them are sitting up all night with their

2545 00:58:52.880 --> 00:58:54.549

them are sitting up all night with their lawyers trying to figure out how to

2546 00:58:54.549 --> 00:58:54.559

lawyers trying to figure out how to

2547 00:58:54.559 --> 00:58:56.710

lawyers trying to figure out how to balance their taxes.

2548 00:58:56.710 --> 00:58:56.720

balance their taxes.

2549 00:58:56.720 --> 00:58:59.589

balance their taxes. And so, this is the desirable thing.

2550 00:58:59.589 --> 00:58:59.599

And so, this is the desirable thing.

2551 00:58:59.599 --> 00:59:00.950

And so, this is the desirable thing. This is the thing that lifts people

2552 00:59:00.950 --> 00:59:00.960

This is the thing that lifts people

2553 00:59:00.960 --> 00:59:04.069

This is the thing that lifts people above all competition in life. The

2554 00:59:04.069 --> 00:59:04.079

above all competition in life. The

2555 00:59:04.079 --> 00:59:06.549

above all competition in life. The simple life is still the best. the

2556 00:59:06.549 --> 00:59:06.559

simple life is still the best. the

2557 00:59:06.559 --> 00:59:09.349

simple life is still the best. the simple life of the individual who has

2558 00:59:09.349 --> 00:59:09.359

simple life of the individual who has

2559 00:59:09.359 --> 00:59:12.470

simple life of the individual who has what he needs, a reasonable amount of

2560 00:59:12.470 --> 00:59:12.480

what he needs, a reasonable amount of

2561 00:59:12.480 --> 00:59:15.589

what he needs, a reasonable amount of luxury, but not enough wealth to destroy

2562 00:59:15.589 --> 00:59:15.599

luxury, but not enough wealth to destroy

2563 00:59:15.599 --> 00:59:17.910

luxury, but not enough wealth to destroy the next three generations of his own

2564 00:59:17.910 --> 00:59:17.920

the next three generations of his own

2565 00:59:17.920 --> 00:59:19.510

the next three generations of his own family.

2566 00:59:19.510 --> 00:59:19.520

family.

2567 00:59:19.520 --> 00:59:21.589

family. If he has too much money, his children  
2568 00:59:21.589 --> 00:59:21.599  
If he has too much money, his children  
2569 00:59:21.599 --> 00:59:24.390  
If he has too much money, his children will suffer. And if that goes on, their  
2570 00:59:24.390 --> 00:59:24.400  
will suffer. And if that goes on, their  
2571 00:59:24.400 --> 00:59:27.589  
will suffer. And if that goes on, their children will suffer. And wealth is the  
2572 00:59:27.589 --> 00:59:27.599  
children will suffer. And wealth is the  
2573 00:59:27.599 --> 00:59:31.349  
children will suffer. And wealth is the root of indolence and waste. And this  
2574 00:59:31.349 --> 00:59:31.359  
root of indolence and waste. And this  
2575 00:59:31.359 --> 00:59:35.829  
root of indolence and waste. And this planet is too much now depleted by waste  
2576 00:59:35.829 --> 00:59:35.839  
planet is too much now depleted by waste  
2577 00:59:35.839 --> 00:59:39.750  
planet is too much now depleted by waste to continue indefinitely in this way. So  
2578 00:59:39.750 --> 00:59:39.760  
to continue indefinitely in this way. So  
2579 00:59:39.760 --> 00:59:42.789  
to continue indefinitely in this way. So religion, it seems to me, should include  
2580 00:59:42.789 --> 00:59:42.799  
religion, it seems to me, should include  
2581 00:59:42.799 --> 00:59:46.230  
religion, it seems to me, should include not only a love of God and a love of our  
2582 00:59:46.230 --> 00:59:46.240  
not only a love of God and a love of our  
2583 00:59:46.240 --> 00:59:49.670  
not only a love of God and a love of our fellow man, but a determination to  
2584 00:59:49.670 --> 00:59:49.680  
fellow man, but a determination to  
2585 00:59:49.680 --> 00:59:53.190  
fellow man, but a determination to protect our world from corruption as far  
2586 00:59:53.190 --> 00:59:53.200  
protect our world from corruption as far  
2587 00:59:53.200 --> 00:59:57.430  
protect our world from corruption as far as we can do so. to prevent waste, to  
2588 00:59:57.430 --> 00:59:57.440  
as we can do so. to prevent waste, to  
2589 00:59:57.440 --> 01:00:00.789  
as we can do so. to prevent waste, to prevent the misuse of natural resources,  
2590 01:00:00.789 --> 01:00:00.799  
prevent the misuse of natural resources,  
2591 01:00:00.799 --> 01:00:03.750  
prevent the misuse of natural resources, and to put the conservation of resources

2592 01:00:03.750 --> 01:00:03.760  
and to put the conservation of resources

2593 01:00:03.760 --> 01:00:06.710  
and to put the conservation of resources and energies as a primary part of our

2594 01:00:06.710 --> 01:00:06.720  
and energies as a primary part of our

2595 01:00:06.720 --> 01:00:09.109  
and energies as a primary part of our faith, not as something that has to be

2596 01:00:09.109 --> 01:00:09.119  
faith, not as something that has to be

2597 01:00:09.119 --> 01:00:11.190  
faith, not as something that has to be worked out by our politicians in

2598 01:00:11.190 --> 01:00:11.200  
worked out by our politicians in

2599 01:00:11.200 --> 01:00:13.670  
worked out by our politicians in Washington or in some state capital.

2600 01:00:13.670 --> 01:00:13.680  
Washington or in some state capital.

2601 01:00:13.680 --> 01:00:17.670  
Washington or in some state capital. Religion should mean that a world in

2602 01:00:17.670 --> 01:00:17.680  
Religion should mean that a world in

2603 01:00:17.680 --> 01:00:20.470  
Religion should mean that a world in which we are enriching values

2604 01:00:20.470 --> 01:00:20.480  
which we are enriching values

2605 01:00:20.480 --> 01:00:23.109  
which we are enriching values of a really religious people will always

2606 01:00:23.109 --> 01:00:23.119  
of a really religious people will always

2607 01:00:23.119 --> 01:00:26.390  
of a really religious people will always be a people protecting the sacred things

2608 01:00:26.390 --> 01:00:26.400  
be a people protecting the sacred things

2609 01:00:26.400 --> 01:00:30.630  
be a people protecting the sacred things of life, protecting love and friendship

2610 01:00:30.630 --> 01:00:30.640  
of life, protecting love and friendship

2611 01:00:30.640 --> 01:00:35.030  
of life, protecting love and friendship and faith and kindness and compassion.

2612 01:00:35.030 --> 01:00:35.040  
and faith and kindness and compassion.

2613 01:00:35.040 --> 01:00:38.549  
and faith and kindness and compassion. These are the things that enrich life.

2614 01:00:38.549 --> 01:00:38.559  
These are the things that enrich life.

2615 01:00:38.559 --> 01:00:40.870  
These are the things that enrich life. The other things material and otherwise

2616 01:00:40.870 --> 01:00:40.880

The other things material and otherwise

2617 01:00:40.880 --> 01:00:44.069

The other things material and otherwise really in the end impoverish life.

2618 01:00:44.069 --> 01:00:44.079

really in the end impoverish life.

2619 01:00:44.079 --> 01:00:47.270

really in the end impoverish life. We we need to have the closeness that

2620 01:00:47.270 --> 01:00:47.280

We we need to have the closeness that

2621 01:00:47.280 --> 01:00:50.069

We we need to have the closeness that comes from a simple sympathy for each

2622 01:00:50.069 --> 01:00:50.079

comes from a simple sympathy for each

2623 01:00:50.079 --> 01:00:52.870

comes from a simple sympathy for each other. A kind of relationship by which

2624 01:00:52.870 --> 01:00:52.880

other. A kind of relationship by which

2625 01:00:52.880 --> 01:00:54.789

other. A kind of relationship by which we will not in any way that we can

2626 01:00:54.789 --> 01:00:54.799

we will not in any way that we can

2627 01:00:54.799 --> 01:00:58.150

we will not in any way that we can prevent injure any other person. So that

2628 01:00:58.150 --> 01:00:58.160

prevent injure any other person. So that

2629 01:00:58.160 --> 01:01:00.630

prevent injure any other person. So that uh we can we can begin to live with some

2630 01:01:00.630 --> 01:01:00.640

uh we can we can begin to live with some

2631 01:01:00.640 --> 01:01:03.990

uh we can we can begin to live with some of these things and by living this way

2632 01:01:03.990 --> 01:01:04.000

of these things and by living this way

2633 01:01:04.000 --> 01:01:07.190

of these things and by living this way we will fulfill part of this Bible story

2634 01:01:07.190 --> 01:01:07.200

we will fulfill part of this Bible story

2635 01:01:07.200 --> 01:01:10.549

we will fulfill part of this Bible story that we are so much concerned with. The

2636 01:01:10.549 --> 01:01:10.559

that we are so much concerned with. The

2637 01:01:10.559 --> 01:01:12.950

that we are so much concerned with. The the siege of Troy

2638 01:01:12.950 --> 01:01:12.960

the siege of Troy

2639 01:01:12.960 --> 01:01:16.870

the siege of Troy is a story of the of a two-fold world

2640 01:01:16.870 --> 01:01:16.880

is a story of the of a two-fold world

2641 01:01:16.880 --> 01:01:19.589  
is a story of the of a two-fold world locked in conquest

2642 01:01:19.589 --> 01:01:19.599  
locked in conquest

2643 01:01:19.599 --> 01:01:21.910  
locked in conquest over a vanity.

2644 01:01:21.910 --> 01:01:21.920  
over a vanity.

2645 01:01:21.920 --> 01:01:24.470  
over a vanity. The great wars of the ancients were

2646 01:01:24.470 --> 01:01:24.480  
The great wars of the ancients were

2647 01:01:24.480 --> 01:01:28.870  
The great wars of the ancients were fought for power and glory and wealth.

2648 01:01:28.870 --> 01:01:28.880  
fought for power and glory and wealth.

2649 01:01:28.880 --> 01:01:31.030  
fought for power and glory and wealth. The great wars of the middle ages were

2650 01:01:31.030 --> 01:01:31.040  
The great wars of the middle ages were

2651 01:01:31.040 --> 01:01:33.750  
The great wars of the middle ages were fought for physical power or clerical

2652 01:01:33.750 --> 01:01:33.760  
fought for physical power or clerical

2653 01:01:33.760 --> 01:01:37.990  
fought for physical power or clerical power. The great crusades

2654 01:01:37.990 --> 01:01:38.000  
power. The great crusades

2655 01:01:38.000 --> 01:01:40.230  
power. The great crusades were the same thing we see coming back

2656 01:01:40.230 --> 01:01:40.240  
were the same thing we see coming back

2657 01:01:40.240 --> 01:01:43.190  
were the same thing we see coming back today in the problem of Islam and

2658 01:01:43.190 --> 01:01:43.200  
today in the problem of Islam and

2659 01:01:43.200 --> 01:01:45.510  
today in the problem of Islam and Christianity.

2660 01:01:45.510 --> 01:01:45.520  
Christianity.

2661 01:01:45.520 --> 01:01:48.309  
Christianity. Back in the crusades, the Christians

2662 01:01:48.309 --> 01:01:48.319  
Back in the crusades, the Christians

2663 01:01:48.319 --> 01:01:51.829  
Back in the crusades, the Christians lost the war. They could not regain the

2664 01:01:51.829 --> 01:01:51.839  
lost the war. They could not regain the

2665 01:01:51.839 --> 01:01:53.670

lost the war. They could not regain the Jerusalem which remained in the hands of  
2666 01:01:53.670 --> 01:01:53.680  
Jerusalem which remained in the hands of  
2667 01:01:53.680 --> 01:01:56.470  
Jerusalem which remained in the hands of the infidel. But when it was all over  
2668 01:01:56.470 --> 01:01:56.480  
the infidel. But when it was all over  
2669 01:01:56.480 --> 01:02:01.670  
the infidel. But when it was all over and the crusade ceased, the infidel  
2670 01:02:01.670 --> 01:02:01.680  
and the crusade ceased, the infidel  
2671 01:02:01.680 --> 01:02:03.829  
and the crusade ceased, the infidel voluntarily opened the roads of  
2672 01:02:03.829 --> 01:02:03.839  
voluntarily opened the roads of  
2673 01:02:03.839 --> 01:02:05.990  
voluntarily opened the roads of pilgrimage so that the followers of  
2674 01:02:05.990 --> 01:02:06.000  
pilgrimage so that the followers of  
2675 01:02:06.000 --> 01:02:08.230  
pilgrimage so that the followers of Christians could visit the holy city in  
2676 01:02:08.230 --> 01:02:08.240  
Christians could visit the holy city in  
2677 01:02:08.240 --> 01:02:11.190  
Christians could visit the holy city in perfect safety whenever they wanted to.  
2678 01:02:11.190 --> 01:02:11.200  
perfect safety whenever they wanted to.  
2679 01:02:11.200 --> 01:02:12.710  
perfect safety whenever they wanted to. But they weren't going to have it taken  
2680 01:02:12.710 --> 01:02:12.720  
But they weren't going to have it taken  
2681 01:02:12.720 --> 01:02:15.510  
But they weren't going to have it taken away from them by force.  
2682 01:02:15.510 --> 01:02:15.520  
away from them by force.  
2683 01:02:15.520 --> 01:02:18.630  
away from them by force. Sulleon the magnificent and as a master  
2684 01:02:18.630 --> 01:02:18.640  
Sulleon the magnificent and as a master  
2685 01:02:18.640 --> 01:02:21.750  
Sulleon the magnificent and as a master it is said uh Rabbi my monities one of  
2686 01:02:21.750 --> 01:02:21.760  
it is said uh Rabbi my monities one of  
2687 01:02:21.760 --> 01:02:24.390  
it is said uh Rabbi my monities one of the greatest of the Jewish scholars. So  
2688 01:02:24.390 --> 01:02:24.400  
the greatest of the Jewish scholars. So  
2689 01:02:24.400 --> 01:02:26.950  
the greatest of the Jewish scholars. So little by little uh we are going to have

2690 01:02:26.950 --> 01:02:26.960  
little by little uh we are going to have  
2691 01:02:26.960 --> 01:02:29.510  
little by little uh we are going to have to take care of this. We have two  
2692 01:02:29.510 --> 01:02:29.520  
to take care of this. We have two  
2693 01:02:29.520 --> 01:02:32.950  
to take care of this. We have two militant creeds now and Muslimism and  
2694 01:02:32.950 --> 01:02:32.960  
militant creeds now and Muslimism and  
2695 01:02:32.960 --> 01:02:36.630  
militant creeds now and Muslimism and Christianity are dangerous loggerheads.  
2696 01:02:36.630 --> 01:02:36.640  
Christianity are dangerous loggerheads.  
2697 01:02:36.640 --> 01:02:39.430  
Christianity are dangerous loggerheads. The faiths are more or less quiet but  
2698 01:02:39.430 --> 01:02:39.440  
The faiths are more or less quiet but  
2699 01:02:39.440 --> 01:02:42.309  
The faiths are more or less quiet but are still very very strong. Small groups  
2700 01:02:42.309 --> 01:02:42.319  
are still very very strong. Small groups  
2701 01:02:42.319 --> 01:02:44.870  
are still very very strong. Small groups like the six are beginning to give great  
2702 01:02:44.870 --> 01:02:44.880  
like the six are beginning to give great  
2703 01:02:44.880 --> 01:02:48.230  
like the six are beginning to give great trouble everywhere. The problem of  
2704 01:02:48.230 --> 01:02:48.240  
trouble everywhere. The problem of  
2705 01:02:48.240 --> 01:02:50.789  
trouble everywhere. The problem of religion is taking on a militant  
2706 01:02:50.789 --> 01:02:50.799  
religion is taking on a militant  
2707 01:02:50.799 --> 01:02:52.549  
religion is taking on a militant atmosphere.  
2708 01:02:52.549 --> 01:02:52.559  
atmosphere.  
2709 01:02:52.559 --> 01:02:55.190  
atmosphere. And this we do not want. This should be  
2710 01:02:55.190 --> 01:02:55.200  
And this we do not want. This should be  
2711 01:02:55.200 --> 01:02:57.750  
And this we do not want. This should be stopped immediately. But it will never  
2712 01:02:57.750 --> 01:02:57.760  
stopped immediately. But it will never  
2713 01:02:57.760 --> 01:03:00.309  
stopped immediately. But it will never stop as long as we call anyone who  
2714 01:03:00.309 --> 01:03:00.319

stop as long as we call anyone who  
2715 01:03:00.319 --> 01:03:04.470  
stop as long as we call anyone who disagrees with us in theology a heathen.  
2716 01:03:04.470 --> 01:03:04.480  
disagrees with us in theology a heathen.  
2717 01:03:04.480 --> 01:03:06.309  
disagrees with us in theology a heathen. This is something that we have no right  
2718 01:03:06.309 --> 01:03:06.319  
This is something that we have no right  
2719 01:03:06.319 --> 01:03:09.349  
This is something that we have no right to do because we have no right to to  
2720 01:03:09.349 --> 01:03:09.359  
to do because we have no right to to  
2721 01:03:09.359 --> 01:03:11.589  
to do because we have no right to to believe that the individual with the  
2722 01:03:11.589 --> 01:03:11.599  
believe that the individual with the  
2723 01:03:11.599 --> 01:03:13.829  
believe that the individual with the right heart and the right mind cannot  
2724 01:03:13.829 --> 01:03:13.839  
right heart and the right mind cannot  
2725 01:03:13.839 --> 01:03:16.950  
right heart and the right mind cannot just see as far into the truth of things  
2726 01:03:16.950 --> 01:03:16.960  
just see as far into the truth of things  
2727 01:03:16.960 --> 01:03:20.069  
just see as far into the truth of things as the members of our own denominations.  
2728 01:03:20.069 --> 01:03:20.079  
as the members of our own denominations.  
2729 01:03:20.079 --> 01:03:22.470  
as the members of our own denominations. It is all a matter of beginning to  
2730 01:03:22.470 --> 01:03:22.480  
It is all a matter of beginning to  
2731 01:03:22.480 --> 01:03:25.670  
It is all a matter of beginning to realize that if we don't live together,  
2732 01:03:25.670 --> 01:03:25.680  
realize that if we don't live together,  
2733 01:03:25.680 --> 01:03:27.829  
realize that if we don't live together, we're going to leave a barren world  
2734 01:03:27.829 --> 01:03:27.839  
we're going to leave a barren world  
2735 01:03:27.839 --> 01:03:30.309  
we're going to leave a barren world perhaps to the animals or the insects.  
2736 01:03:30.309 --> 01:03:30.319  
perhaps to the animals or the insects.  
2737 01:03:30.319 --> 01:03:32.630  
perhaps to the animals or the insects. We don't know. But we cannot keep it  
2738 01:03:32.630 --> 01:03:32.640  
We don't know. But we cannot keep it

2739 01:03:32.640 --> 01:03:35.990

We don't know. But we cannot keep it going this way. And religions still

2740 01:03:35.990 --> 01:03:36.000

going this way. And religions still

2741 01:03:36.000 --> 01:03:37.750

going this way. And religions still aren't on speaking terms with each

2742 01:03:37.750 --> 01:03:37.760

aren't on speaking terms with each

2743 01:03:37.760 --> 01:03:40.870

aren't on speaking terms with each other. Each one is has its own

2744 01:03:40.870 --> 01:03:40.880

other. Each one is has its own

2745 01:03:40.880 --> 01:03:42.470

other. Each one is has its own infallibility.

2746 01:03:42.470 --> 01:03:42.480

infallibility.

2747 01:03:42.480 --> 01:03:44.309

infallibility. And we have a hundred new sex that have

2748 01:03:44.309 --> 01:03:44.319

And we have a hundred new sex that have

2749 01:03:44.319 --> 01:03:46.630

And we have a hundred new sex that have arisen in the last 10 years. Each of

2750 01:03:46.630 --> 01:03:46.640

arisen in the last 10 years. Each of

2751 01:03:46.640 --> 01:03:49.510

arisen in the last 10 years. Each of which is the only one that is perfect.

2752 01:03:49.510 --> 01:03:49.520

which is the only one that is perfect.

2753 01:03:49.520 --> 01:03:52.309

which is the only one that is perfect. So all these things gather again, the

2754 01:03:52.309 --> 01:03:52.319

So all these things gather again, the

2755 01:03:52.319 --> 01:03:54.789

So all these things gather again, the same things taking on new clothes with

2756 01:03:54.789 --> 01:03:54.799

same things taking on new clothes with

2757 01:03:54.799 --> 01:03:57.510

same things taking on new clothes with the same ideas in every case going on

2758 01:03:57.510 --> 01:03:57.520

the same ideas in every case going on

2759 01:03:57.520 --> 01:04:00.710

the same ideas in every case going on and on and on. This we've got to get out

2760 01:04:00.710 --> 01:04:00.720

and on and on. This we've got to get out

2761 01:04:00.720 --> 01:04:03.270

and on and on. This we've got to get out of our systems. If we can't change other

2762 01:04:03.270 --> 01:04:03.280

of our systems. If we can't change other

2763 01:04:03.280 --> 01:04:05.910

of our systems. If we can't change other people, at least we can begin to temper  
2764 01:04:05.910 --> 01:04:05.920  
people, at least we can begin to temper  
2765 01:04:05.920 --> 01:04:08.710  
people, at least we can begin to temper our own attitudes on these things. And  
2766 01:04:08.710 --> 01:04:08.720  
our own attitudes on these things. And  
2767 01:04:08.720 --> 01:04:11.750  
our own attitudes on these things. And if even a small fragment of society  
2768 01:04:11.750 --> 01:04:11.760  
if even a small fragment of society  
2769 01:04:11.760 --> 01:04:15.510  
if even a small fragment of society really changes its way of life, that  
2770 01:04:15.510 --> 01:04:15.520  
really changes its way of life, that  
2771 01:04:15.520 --> 01:04:18.470  
really changes its way of life, that change can be developed into a world  
2772 01:04:18.470 --> 01:04:18.480  
change can be developed into a world  
2773 01:04:18.480 --> 01:04:19.910  
change can be developed into a world movement.  
2774 01:04:19.910 --> 01:04:19.920  
movement.  
2775 01:04:19.920 --> 01:04:22.630  
movement. The very tools that we want to get rid  
2776 01:04:22.630 --> 01:04:22.640  
The very tools that we want to get rid  
2777 01:04:22.640 --> 01:04:24.870  
The very tools that we want to get rid of can be used to help us to get rid of  
2778 01:04:24.870 --> 01:04:24.880  
of can be used to help us to get rid of  
2779 01:04:24.880 --> 01:04:26.390  
of can be used to help us to get rid of them  
2780 01:04:26.390 --> 01:04:26.400  
them  
2781 01:04:26.400 --> 01:04:29.349  
them because we can prove conclusively to  
2782 01:04:29.349 --> 01:04:29.359  
because we can prove conclusively to  
2783 01:04:29.359 --> 01:04:32.309  
because we can prove conclusively to anyone's commit that that a good piece  
2784 01:04:32.309 --> 01:04:32.319  
anyone's commit that that a good piece  
2785 01:04:32.319 --> 01:04:35.750  
anyone's commit that that a good piece of merchandise at a proper price is  
2786 01:04:35.750 --> 01:04:35.760  
of merchandise at a proper price is  
2787 01:04:35.760 --> 01:04:37.829  
of merchandise at a proper price is better for all concerns than a poor

2788 01:04:37.829 --> 01:04:37.839  
better for all concerns than a poor  
2789 01:04:37.839 --> 01:04:40.710  
better for all concerns than a poor piece at a high price. We have accepted  
2790 01:04:40.710 --> 01:04:40.720  
piece at a high price. We have accepted  
2791 01:04:40.720 --> 01:04:42.789  
piece at a high price. We have accepted the high price because it's part of a  
2792 01:04:42.789 --> 01:04:42.799  
the high price because it's part of a  
2793 01:04:42.799 --> 01:04:45.910  
the high price because it's part of a great competitive era. But gradually we  
2794 01:04:45.910 --> 01:04:45.920  
great competitive era. But gradually we  
2795 01:04:45.920 --> 01:04:47.829  
great competitive era. But gradually we are waking up to the fact that  
2796 01:04:47.829 --> 01:04:47.839  
are waking up to the fact that  
2797 01:04:47.839 --> 01:04:50.630  
are waking up to the fact that competition is nothing but generalized  
2798 01:04:50.630 --> 01:04:50.640  
competition is nothing but generalized  
2799 01:04:50.640 --> 01:04:52.230  
competition is nothing but generalized selfishness.  
2800 01:04:52.230 --> 01:04:52.240  
selfishness.  
2801 01:04:52.240 --> 01:04:54.870  
selfishness. It is not a virtue and the pro the  
2802 01:04:54.870 --> 01:04:54.880  
It is not a virtue and the pro the  
2803 01:04:54.880 --> 01:04:57.589  
It is not a virtue and the pro the proceeds of it have no blessing before  
2804 01:04:57.589 --> 01:04:57.599  
proceeds of it have no blessing before  
2805 01:04:57.599 --> 01:04:59.750  
proceeds of it have no blessing before man or deity.  
2806 01:04:59.750 --> 01:04:59.760  
man or deity.  
2807 01:04:59.760 --> 01:05:01.510  
man or deity. So all these things come up and they  
2808 01:05:01.510 --> 01:05:01.520  
So all these things come up and they  
2809 01:05:01.520 --> 01:05:04.069  
So all these things come up and they work. But it's nice to realize how the  
2810 01:05:04.069 --> 01:05:04.079  
work. But it's nice to realize how the  
2811 01:05:04.079 --> 01:05:07.670  
work. But it's nice to realize how the Bible has anticipated them and then  
2812 01:05:07.670 --> 01:05:07.680

Bible has anticipated them and then  
2813 01:05:07.680 --> 01:05:11.029  
Bible has anticipated them and then given this power that makes things work  
2814 01:05:11.029 --> 01:05:11.039  
given this power that makes things work  
2815 01:05:11.039 --> 01:05:15.510  
given this power that makes things work into a pattern makes this power God.  
2816 01:05:15.510 --> 01:05:15.520  
into a pattern makes this power God.  
2817 01:05:15.520 --> 01:05:18.630  
into a pattern makes this power God. The God that wrote the in living fire  
2818 01:05:18.630 --> 01:05:18.640  
The God that wrote the in living fire  
2819 01:05:18.640 --> 01:05:21.349  
The God that wrote the in living fire the tablets of the law on the crest of  
2820 01:05:21.349 --> 01:05:21.359  
the tablets of the law on the crest of  
2821 01:05:21.359 --> 01:05:22.870  
the tablets of the law on the crest of Si.  
2822 01:05:22.870 --> 01:05:22.880  
Si.  
2823 01:05:22.880 --> 01:05:26.710  
Si. This deity was not visible to Moses.  
2824 01:05:26.710 --> 01:05:26.720  
This deity was not visible to Moses.  
2825 01:05:26.720 --> 01:05:29.349  
This deity was not visible to Moses. But Moses is supposed to have been a  
2826 01:05:29.349 --> 01:05:29.359  
But Moses is supposed to have been a  
2827 01:05:29.359 --> 01:05:33.349  
But Moses is supposed to have been a lawgiver and he seems to have been wise  
2828 01:05:33.349 --> 01:05:33.359  
lawgiver and he seems to have been wise  
2829 01:05:33.359 --> 01:05:36.390  
lawgiver and he seems to have been wise in the wisdom of the Egyptians and other  
2830 01:05:36.390 --> 01:05:36.400  
in the wisdom of the Egyptians and other  
2831 01:05:36.400 --> 01:05:39.190  
in the wisdom of the Egyptians and other strange people of the past.  
2832 01:05:39.190 --> 01:05:39.200  
strange people of the past.  
2833 01:05:39.200 --> 01:05:41.349  
strange people of the past. Whatever it is, he touched the the  
2834 01:05:41.349 --> 01:05:41.359  
Whatever it is, he touched the the  
2835 01:05:41.359 --> 01:05:43.510  
Whatever it is, he touched the the Phoenician and the Calaldian and the  
2836 01:05:43.510 --> 01:05:43.520  
Phoenician and the Calaldian and the

2837 01:05:43.520 --> 01:05:47.029  
Phoenician and the Calaldian and the Babylonian and the Assyrian foundations  
2838 01:05:47.029 --> 01:05:47.039  
Babylonian and the Assyrian foundations  
2839 01:05:47.039 --> 01:05:49.029  
Babylonian and the Assyrian foundations of knowledge.  
2840 01:05:49.029 --> 01:05:49.039  
of knowledge.  
2841 01:05:49.039 --> 01:05:52.150  
of knowledge. Then someone said, "Well, what was this  
2842 01:05:52.150 --> 01:05:52.160  
Then someone said, "Well, what was this  
2843 01:05:52.160 --> 01:05:54.630  
Then someone said, "Well, what was this handwriting on the wall?"  
2844 01:05:54.630 --> 01:05:54.640  
handwriting on the wall?"  
2845 01:05:54.640 --> 01:05:57.190  
handwriting on the wall?" And nobody could read it.  
2846 01:05:57.190 --> 01:05:57.200  
And nobody could read it.  
2847 01:05:57.200 --> 01:05:59.109  
And nobody could read it. Well, there was a man by the name of  
2848 01:05:59.109 --> 01:05:59.119  
Well, there was a man by the name of  
2849 01:05:59.119 --> 01:06:03.029  
Well, there was a man by the name of Garrett who was the astronomer pardon me  
2850 01:06:03.029 --> 01:06:03.039  
Garrett who was the astronomer pardon me  
2851 01:06:03.039 --> 01:06:06.309  
Garrett who was the astronomer pardon me Gaper who was the astronomer of Cardinal  
2852 01:06:06.309 --> 01:06:06.319  
Gaper who was the astronomer of Cardinal  
2853 01:06:06.319 --> 01:06:07.990  
Gaper who was the astronomer of Cardinal Rishelu  
2854 01:06:07.990 --> 01:06:08.000  
Rishelu  
2855 01:06:08.000 --> 01:06:09.910  
Rishelu and he wrote a little book called  
2856 01:06:09.910 --> 01:06:09.920  
and he wrote a little book called  
2857 01:06:09.920 --> 01:06:12.870  
and he wrote a little book called unheard of curiosities  
2858 01:06:12.870 --> 01:06:12.880  
unheard of curiosities  
2859 01:06:12.880 --> 01:06:15.349  
unheard of curiosities and he had an answer for that question  
2860 01:06:15.349 --> 01:06:15.359  
and he had an answer for that question  
2861 01:06:15.359 --> 01:06:17.029

and he had an answer for that question which might not be the only one. It  
2862 01:06:17.029 --> 01:06:17.039  
which might not be the only one. It  
2863 01:06:17.039 --> 01:06:18.710  
which might not be the only one. It might not be the real one but it is  
2864 01:06:18.710 --> 01:06:18.720  
might not be the real one but it is  
2865 01:06:18.720 --> 01:06:21.349  
might not be the real one but it is certainly an interesting one. He says  
2866 01:06:21.349 --> 01:06:21.359  
certainly an interesting one. He says  
2867 01:06:21.359 --> 01:06:23.750  
certainly an interesting one. He says that the whole concept was based on the  
2868 01:06:23.750 --> 01:06:23.760  
that the whole concept was based on the  
2869 01:06:23.760 --> 01:06:25.670  
that the whole concept was based on the Hebrew alphabet.  
2870 01:06:25.670 --> 01:06:25.680  
Hebrew alphabet.  
2871 01:06:25.680 --> 01:06:29.430  
Hebrew alphabet. In other words, the constellations  
2872 01:06:29.430 --> 01:06:29.440  
In other words, the constellations  
2873 01:06:29.440 --> 01:06:32.390  
In other words, the constellations are the consonants constellations in the  
2874 01:06:32.390 --> 01:06:32.400  
are the consonants constellations in the  
2875 01:06:32.400 --> 01:06:35.349  
are the consonants constellations in the heavens are the consonants or Hebrew  
2876 01:06:35.349 --> 01:06:35.359  
heavens are the consonants or Hebrew  
2877 01:06:35.359 --> 01:06:38.150  
heavens are the consonants or Hebrew consonant letters. The planets are the  
2878 01:06:38.150 --> 01:06:38.160  
consonant letters. The planets are the  
2879 01:06:38.160 --> 01:06:41.910  
consonant letters. The planets are the vowels which move constantly through the  
2880 01:06:41.910 --> 01:06:41.920  
vowels which move constantly through the  
2881 01:06:41.920 --> 01:06:44.470  
vowels which move constantly through the patterns of the constellations. And in  
2882 01:06:44.470 --> 01:06:44.480  
patterns of the constellations. And in  
2883 01:06:44.480 --> 01:06:46.630  
patterns of the constellations. And in every move they make they spell out  
2884 01:06:46.630 --> 01:06:46.640  
every move they make they spell out  
2885 01:06:46.640 --> 01:06:49.589  
every move they make they spell out words because in every word there must

2886 01:06:49.589 --> 01:06:49.599

words because in every word there must

2887 01:06:49.599 --> 01:06:52.789

words because in every word there must be a vowel. And in many cases in the

2888 01:06:52.789 --> 01:06:52.799

be a vowel. And in many cases in the

2889 01:06:52.799 --> 01:06:55.270

be a vowel. And in many cases in the Hebrew the vowels are not written. But

2890 01:06:55.270 --> 01:06:55.280

Hebrew the vowels are not written. But

2891 01:06:55.280 --> 01:06:58.150

Hebrew the vowels are not written. But in any event the motion of these vowels

2892 01:06:58.150 --> 01:06:58.160

in any event the motion of these vowels

2893 01:06:58.160 --> 01:07:00.710

in any event the motion of these vowels through the star groups with each of the

2894 01:07:00.710 --> 01:07:00.720

through the star groups with each of the

2895 01:07:00.720 --> 01:07:03.670

through the star groups with each of the consonants a letter to results in an

2896 01:07:03.670 --> 01:07:03.680

consonants a letter to results in an

2897 01:07:03.680 --> 01:07:06.630

consonants a letter to results in an endless pattern of words. And these

2898 01:07:06.630 --> 01:07:06.640

endless pattern of words. And these

2899 01:07:06.640 --> 01:07:08.630

endless pattern of words. And these words if they can be understood or

2900 01:07:08.630 --> 01:07:08.640

words if they can be understood or

2901 01:07:08.640 --> 01:07:11.589

words if they can be understood or analyzed or explained might tell us the

2902 01:07:11.589 --> 01:07:11.599

analyzed or explained might tell us the

2903 01:07:11.599 --> 01:07:13.910

analyzed or explained might tell us the whole story. For instance, if you have

2904 01:07:13.910 --> 01:07:13.920

whole story. For instance, if you have

2905 01:07:13.920 --> 01:07:17.510

whole story. For instance, if you have two constellations that one is a B and

2906 01:07:17.510 --> 01:07:17.520

two constellations that one is a B and

2907 01:07:17.520 --> 01:07:21.190

two constellations that one is a B and one is a T, then the vowel move vowels

2908 01:07:21.190 --> 01:07:21.200

one is a T, then the vowel move vowels

2909 01:07:21.200 --> 01:07:25.029

one is a T, then the vowel move vowels move through it. If you put a A moves

2910 01:07:25.029 --> 01:07:25.039

move through it. If you put a A moves  
2911 01:07:25.039 --> 01:07:28.150  
move through it. If you put a A moves through it, it becomes bat.  
2912 01:07:28.150 --> 01:07:28.160  
through it, it becomes bat.  
2913 01:07:28.160 --> 01:07:30.710  
through it, it becomes bat. If a wager thought comes through it, it  
2914 01:07:30.710 --> 01:07:30.720  
If a wager thought comes through it, it  
2915 01:07:30.720 --> 01:07:33.190  
If a wager thought comes through it, it becomes a bit  
2916 01:07:33.190 --> 01:07:33.200  
becomes a bit  
2917 01:07:33.200 --> 01:07:35.349  
becomes a bit and so on. All of the forms of the  
2918 01:07:35.349 --> 01:07:35.359  
and so on. All of the forms of the  
2919 01:07:35.359 --> 01:07:38.069  
and so on. All of the forms of the letters and if something else is very  
2920 01:07:38.069 --> 01:07:38.079  
letters and if something else is very  
2921 01:07:38.079 --> 01:07:41.430  
letters and if something else is very small, it becomes a bit.  
2922 01:07:41.430 --> 01:07:41.440  
small, it becomes a bit.  
2923 01:07:41.440 --> 01:07:43.829  
small, it becomes a bit. All these letters moving through the  
2924 01:07:43.829 --> 01:07:43.839  
All these letters moving through the  
2925 01:07:43.839 --> 01:07:47.829  
All these letters moving through the constellations create an an immense con  
2926 01:07:47.829 --> 01:07:47.839  
constellations create an an immense con  
2927 01:07:47.839 --> 01:07:51.270  
constellations create an an immense con sequence of word poems. And if we could  
2928 01:07:51.270 --> 01:07:51.280  
sequence of word poems. And if we could  
2929 01:07:51.280 --> 01:07:53.670  
sequence of word poems. And if we could read those word poems with the  
2930 01:07:53.670 --> 01:07:53.680  
read those word poems with the  
2931 01:07:53.680 --> 01:07:57.029  
read those word poems with the constellations and the planets in them,  
2932 01:07:57.029 --> 01:07:57.039  
constellations and the planets in them,  
2933 01:07:57.039 --> 01:07:59.910  
constellations and the planets in them, we might have the secret of a celestial  
2934 01:07:59.910 --> 01:07:59.920  
we might have the secret of a celestial

2935 01:07:59.920 --> 01:08:02.710

we might have the secret of a celestial language that has been in use since the

2936 01:08:02.710 --> 01:08:02.720

language that has been in use since the

2937 01:08:02.720 --> 01:08:05.190

language that has been in use since the beginning of time. It might be in some

2938 01:08:05.190 --> 01:08:05.200

beginning of time. It might be in some

2939 01:08:05.200 --> 01:08:07.589

beginning of time. It might be in some respect similar to our astrological

2940 01:08:07.589 --> 01:08:07.599

respect similar to our astrological

2941 01:08:07.599 --> 01:08:09.990

respect similar to our astrological speculations, but it is not prophetic

2942 01:08:09.990 --> 01:08:10.000

speculations, but it is not prophetic

2943 01:08:10.000 --> 01:08:13.589

speculations, but it is not prophetic necessarily. It simply tells, if we know

2944 01:08:13.589 --> 01:08:13.599

necessarily. It simply tells, if we know

2945 01:08:13.599 --> 01:08:16.470

necessarily. It simply tells, if we know how to read it, that there is a constant

2946 01:08:16.470 --> 01:08:16.480

how to read it, that there is a constant

2947 01:08:16.480 --> 01:08:19.590

how to read it, that there is a constant communication of energies between the

2948 01:08:19.590 --> 01:08:19.600

communication of energies between the

2949 01:08:19.600 --> 01:08:21.910

communication of energies between the invisible world of causes and the

2950 01:08:21.910 --> 01:08:21.920

invisible world of causes and the

2951 01:08:21.920 --> 01:08:24.309

invisible world of causes and the visible world of effects. It's a very

2952 01:08:24.309 --> 01:08:24.319

visible world of effects. It's a very

2953 01:08:24.319 --> 01:08:26.789

visible world of effects. It's a very stimulating and interesting idea and I

2954 01:08:26.789 --> 01:08:26.799

stimulating and interesting idea and I

2955 01:08:26.799 --> 01:08:28.789

stimulating and interesting idea and I think sometime someone will do something

2956 01:08:28.789 --> 01:08:28.799

think sometime someone will do something

2957 01:08:28.799 --> 01:08:31.349

think sometime someone will do something with it. We have Gerald's book, by the

2958 01:08:31.349 --> 01:08:31.359

with it. We have Gerald's book, by the

2959 01:08:31.359 --> 01:08:33.189

with it. We have Gerald's book, by the way, if anyone is interested. which is  
2960 01:08:33.189 --> 01:08:33.199  
way, if anyone is interested. which is  
2961 01:08:33.199 --> 01:08:35.910  
way, if anyone is interested. which is in our library collection. But in all  
2962 01:08:35.910 --> 01:08:35.920  
in our library collection. But in all  
2963 01:08:35.920 --> 01:08:38.550  
in our library collection. But in all cases, we're looking for an answer.  
2964 01:08:38.550 --> 01:08:38.560  
cases, we're looking for an answer.  
2965 01:08:38.560 --> 01:08:41.349  
cases, we're looking for an answer. We're looking for some way to solve this  
2966 01:08:41.349 --> 01:08:41.359  
We're looking for some way to solve this  
2967 01:08:41.359 --> 01:08:45.030  
We're looking for some way to solve this problem. We see the handwriting coming  
2968 01:08:45.030 --> 01:08:45.040  
problem. We see the handwriting coming  
2969 01:08:45.040 --> 01:08:46.870  
problem. We see the handwriting coming in a thousand different ways,  
2970 01:08:46.870 --> 01:08:46.880  
in a thousand different ways,  
2971 01:08:46.880 --> 01:08:49.669  
in a thousand different ways, particularly in red letters in our own  
2972 01:08:49.669 --> 01:08:49.679  
particularly in red letters in our own  
2973 01:08:49.679 --> 01:08:52.789  
particularly in red letters in our own hearts. We know something is wrong. We  
2974 01:08:52.789 --> 01:08:52.799  
hearts. We know something is wrong. We  
2975 01:08:52.799 --> 01:08:54.229  
hearts. We know something is wrong. We know that the world that we're bringing  
2976 01:08:54.229 --> 01:08:54.239  
know that the world that we're bringing  
2977 01:08:54.239 --> 01:08:56.309  
know that the world that we're bringing our children into is not the world that  
2978 01:08:56.309 --> 01:08:56.319  
our children into is not the world that  
2979 01:08:56.319 --> 01:08:59.110  
our children into is not the world that we want them to be in. And we know that  
2980 01:08:59.110 --> 01:08:59.120  
we want them to be in. And we know that  
2981 01:08:59.120 --> 01:09:01.110  
we want them to be in. And we know that they do not know a better world because  
2982 01:09:01.110 --> 01:09:01.120  
they do not know a better world because  
2983 01:09:01.120 --> 01:09:02.550  
they do not know a better world because we've never been able to convince them

2984 01:09:02.550 --> 01:09:02.560  
we've never been able to convince them  
2985 01:09:02.560 --> 01:09:05.829  
we've never been able to convince them of it. But if we could prove to instance  
2986 01:09:05.829 --> 01:09:05.839  
of it. But if we could prove to instance  
2987 01:09:05.839 --> 01:09:09.030  
of it. But if we could prove to instance to members of any major faith that their  
2988 01:09:09.030 --> 01:09:09.040  
to members of any major faith that their  
2989 01:09:09.040 --> 01:09:11.749  
to members of any major faith that their own stories, the fables and legends and  
2990 01:09:11.749 --> 01:09:11.759  
own stories, the fables and legends and  
2991 01:09:11.759 --> 01:09:15.189  
own stories, the fables and legends and myths of religion are all of them  
2992 01:09:15.189 --> 01:09:15.199  
myths of religion are all of them  
2993 01:09:15.199 --> 01:09:18.229  
myths of religion are all of them explanations of universal laws in their  
2994 01:09:18.229 --> 01:09:18.239  
explanations of universal laws in their  
2995 01:09:18.239 --> 01:09:21.030  
explanations of universal laws in their various aspects. And that these stories  
2996 01:09:21.030 --> 01:09:21.040  
various aspects. And that these stories  
2997 01:09:21.040 --> 01:09:25.189  
various aspects. And that these stories therefore all tell of what God is doing  
2998 01:09:25.189 --> 01:09:25.199  
therefore all tell of what God is doing  
2999 01:09:25.199 --> 01:09:27.189  
therefore all tell of what God is doing to certain things under certain  
3000 01:09:27.189 --> 01:09:27.199  
to certain things under certain  
3001 01:09:27.199 --> 01:09:29.990  
to certain things under certain circumstances and conditions. And with  
3002 01:09:29.990 --> 01:09:30.000  
circumstances and conditions. And with  
3003 01:09:30.000 --> 01:09:32.470  
circumstances and conditions. And with that realization to work from, it seems  
3004 01:09:32.470 --> 01:09:32.480  
that realization to work from, it seems  
3005 01:09:32.480 --> 01:09:33.990  
that realization to work from, it seems as though we ought to be able to solve  
3006 01:09:33.990 --> 01:09:34.000  
as though we ought to be able to solve  
3007 01:09:34.000 --> 01:09:36.149  
as though we ought to be able to solve some of these problems.  
3008 01:09:36.149 --> 01:09:36.159

some of these problems.

3009 01:09:36.159 --> 01:09:39.030

some of these problems. Actually, the beginning of it all is not

3010 01:09:39.030 --> 01:09:39.040

Actually, the beginning of it all is not

3011 01:09:39.040 --> 01:09:41.349

Actually, the beginning of it all is not that we should dash off and try to join

3012 01:09:41.349 --> 01:09:41.359

that we should dash off and try to join

3013 01:09:41.359 --> 01:09:44.229

that we should dash off and try to join some religion. The thing is that we

3014 01:09:44.229 --> 01:09:44.239

some religion. The thing is that we

3015 01:09:44.239 --> 01:09:47.749

some religion. The thing is that we should grow up with our reading,

3016 01:09:47.749 --> 01:09:47.759

should grow up with our reading,

3017 01:09:47.759 --> 01:09:51.829

should grow up with our reading, writing, arithmetic all cooperating to

3018 01:09:51.829 --> 01:09:51.839

writing, arithmetic all cooperating to

3019 01:09:51.839 --> 01:09:54.390

writing, arithmetic all cooperating to help us to become better people and not

3020 01:09:54.390 --> 01:09:54.400

help us to become better people and not

3021 01:09:54.400 --> 01:09:57.189

help us to become better people and not just simply smarter people. And there

3022 01:09:57.189 --> 01:09:57.199

just simply smarter people. And there

3023 01:09:57.199 --> 01:09:59.270

just simply smarter people. And there should be reading, writing, original,

3024 01:09:59.270 --> 01:09:59.280

should be reading, writing, original,

3025 01:09:59.280 --> 01:10:02.310

should be reading, writing, original, arithmetic and ethics.

3026 01:10:02.310 --> 01:10:02.320

arithmetic and ethics.

3027 01:10:02.320 --> 01:10:04.950

arithmetic and ethics. There should be an idealism in every

3028 01:10:04.950 --> 01:10:04.960

There should be an idealism in every

3029 01:10:04.960 --> 01:10:07.750

There should be an idealism in every heart in the world. A dream of something

3030 01:10:07.750 --> 01:10:07.760

heart in the world. A dream of something

3031 01:10:07.760 --> 01:10:11.350

heart in the world. A dream of something better. A dream that can be fulfilled to

3032 01:10:11.350 --> 01:10:11.360

better. A dream that can be fulfilled to

3033 01:10:11.360 --> 01:10:14.950

better. A dream that can be fulfilled to some degree by anyone who wants to may

3034 01:10:14.950 --> 01:10:14.960

some degree by anyone who wants to may

3035 01:10:14.960 --> 01:10:17.430

some degree by anyone who wants to may give the time and effort to it. But a

3036 01:10:17.430 --> 01:10:17.440

give the time and effort to it. But a

3037 01:10:17.440 --> 01:10:20.229

give the time and effort to it. But a life should be a span of years in which

3038 01:10:20.229 --> 01:10:20.239

life should be a span of years in which

3039 01:10:20.239 --> 01:10:23.270

life should be a span of years in which at least a part is dedicated to the

3040 01:10:23.270 --> 01:10:23.280

at least a part is dedicated to the

3041 01:10:23.280 --> 01:10:26.310

at least a part is dedicated to the service of the eternal plan upon which

3042 01:10:26.310 --> 01:10:26.320

service of the eternal plan upon which

3043 01:10:26.320 --> 01:10:29.030

service of the eternal plan upon which we all depend for existence and without

3044 01:10:29.030 --> 01:10:29.040

we all depend for existence and without

3045 01:10:29.040 --> 01:10:33.110

we all depend for existence and without which the world itself falls into chaos.

3046 01:10:33.110 --> 01:10:33.120

which the world itself falls into chaos.

3047 01:10:33.120 --> 01:10:35.830

which the world itself falls into chaos. And uh with now that so many people are

3048 01:10:35.830 --> 01:10:35.840

And uh with now that so many people are

3049 01:10:35.840 --> 01:10:38.390

And uh with now that so many people are becoming interested in these things, it

3050 01:10:38.390 --> 01:10:38.400

becoming interested in these things, it

3051 01:10:38.400 --> 01:10:41.270

becoming interested in these things, it is very important that we judge these

3052 01:10:41.270 --> 01:10:41.280

is very important that we judge these

3053 01:10:41.280 --> 01:10:43.750

is very important that we judge these people and these organizations

3054 01:10:43.750 --> 01:10:43.760

people and these organizations

3055 01:10:43.760 --> 01:10:47.669

people and these organizations thoughtfully and always remembering that

3056 01:10:47.669 --> 01:10:47.679

thoughtfully and always remembering that

3057 01:10:47.679 --> 01:10:51.750

thoughtfully and always remembering that the real sincere uh group of people or  
3058 01:10:51.750 --> 01:10:51.760  
the real sincere uh group of people or  
3059 01:10:51.760 --> 01:10:55.110  
the real sincere uh group of people or individuals are the ones who give all  
3060 01:10:55.110 --> 01:10:55.120  
individuals are the ones who give all  
3061 01:10:55.120 --> 01:10:57.910  
individuals are the ones who give all and demand the least. that they want  
3062 01:10:57.910 --> 01:10:57.920  
and demand the least. that they want  
3063 01:10:57.920 --> 01:11:02.310  
and demand the least. that they want more and more of people to love each  
3064 01:11:02.310 --> 01:11:02.320  
more and more of people to love each  
3065 01:11:02.320 --> 01:11:05.750  
more and more of people to love each other, serve each other, protect each  
3066 01:11:05.750 --> 01:11:05.760  
other, serve each other, protect each  
3067 01:11:05.760 --> 01:11:09.270  
other, serve each other, protect each other. They are not in business. They  
3068 01:11:09.270 --> 01:11:09.280  
other. They are not in business. They  
3069 01:11:09.280 --> 01:11:12.310  
other. They are not in business. They are in idealism,  
3070 01:11:12.310 --> 01:11:12.320  
are in idealism,  
3071 01:11:12.320 --> 01:11:15.030  
are in idealism, philosophy, ethics,  
3072 01:11:15.030 --> 01:11:15.040  
philosophy, ethics,  
3073 01:11:15.040 --> 01:11:17.590  
philosophy, ethics, morality and all the things that help to  
3074 01:11:17.590 --> 01:11:17.600  
morality and all the things that help to  
3075 01:11:17.600 --> 01:11:20.470  
morality and all the things that help to make a better world. And if we can find  
3076 01:11:20.470 --> 01:11:20.480  
make a better world. And if we can find  
3077 01:11:20.480 --> 01:11:24.310  
make a better world. And if we can find groups of this kind uh which have within  
3078 01:11:24.310 --> 01:11:24.320  
groups of this kind uh which have within  
3079 01:11:24.320 --> 01:11:28.070  
groups of this kind uh which have within them a reasonable degree of integrities  
3080 01:11:28.070 --> 01:11:28.080  
them a reasonable degree of integrities  
3081 01:11:28.080 --> 01:11:31.350  
them a reasonable degree of integrities and a reasonable degree of dedication,

3082 01:11:31.350 --> 01:11:31.360  
and a reasonable degree of dedication,  
3083 01:11:31.360 --> 01:11:34.229  
and a reasonable degree of dedication, we can help them all to do better work  
3084 01:11:34.229 --> 01:11:34.239  
we can help them all to do better work  
3085 01:11:34.239 --> 01:11:36.709  
we can help them all to do better work and we can do better ourselves. Because  
3086 01:11:36.709 --> 01:11:36.719  
and we can do better ourselves. Because  
3087 01:11:36.719 --> 01:11:38.470  
and we can do better ourselves. Because when we work for something bigger than  
3088 01:11:38.470 --> 01:11:38.480  
when we work for something bigger than  
3089 01:11:38.480 --> 01:11:40.470  
when we work for something bigger than we are, that is the time when we have a  
3090 01:11:40.470 --> 01:11:40.480  
we are, that is the time when we have a  
3091 01:11:40.480 --> 01:11:41.990  
we are, that is the time when we have a right to feel a little bit bigger  
3092 01:11:41.990 --> 01:11:42.000  
right to feel a little bit bigger  
3093 01:11:42.000 --> 01:11:44.950  
right to feel a little bit bigger ourselves. But while we are not doing  
3094 01:11:44.950 --> 01:11:44.960  
ourselves. But while we are not doing  
3095 01:11:44.960 --> 01:11:47.910  
ourselves. But while we are not doing things to help, we are without knowing  
3096 01:11:47.910 --> 01:11:47.920  
things to help, we are without knowing  
3097 01:11:47.920 --> 01:11:51.110  
things to help, we are without knowing or realizing doing things to hinder. And  
3098 01:11:51.110 --> 01:11:51.120  
or realizing doing things to hinder. And  
3099 01:11:51.120 --> 01:11:53.750  
or realizing doing things to hinder. And this is no time for hindrance. This is a  
3100 01:11:53.750 --> 01:11:53.760  
this is no time for hindrance. This is a  
3101 01:11:53.760 --> 01:11:56.229  
this is no time for hindrance. This is a time for all individuals to renew their  
3102 01:11:56.229 --> 01:11:56.239  
time for all individuals to renew their  
3103 01:11:56.239 --> 01:11:57.830  
time for all individuals to renew their dedications  
3104 01:11:57.830 --> 01:11:57.840  
dedications  
3105 01:11:57.840 --> 01:12:00.870  
dedications to the principles of reality and  
3106 01:12:00.870 --> 01:12:00.880

to the principles of reality and

3107 01:12:00.880 --> 01:12:02.390

to the principles of reality and integrity.

3108 01:12:02.390 --> 01:12:02.400

integrity.

3109 01:12:02.400 --> 01:12:06.070

integrity. It is only through a quiet consistent

3110 01:12:06.070 --> 01:12:06.080

It is only through a quiet consistent

3111 01:12:06.080 --> 01:12:09.110

It is only through a quiet consistent service of each other that we can prove

3112 01:12:09.110 --> 01:12:09.120

service of each other that we can prove

3113 01:12:09.120 --> 01:12:11.750

service of each other that we can prove conclusively that religion is in our

3114 01:12:11.750 --> 01:12:11.760

conclusively that religion is in our

3115 01:12:11.760 --> 01:12:14.709

conclusively that religion is in our hearts and in our daily lives. And

3116 01:12:14.709 --> 01:12:14.719

hearts and in our daily lives. And

3117 01:12:14.719 --> 01:12:17.590

hearts and in our daily lives. And wherever anyone has a religious life

3118 01:12:17.590 --> 01:12:17.600

wherever anyone has a religious life

3119 01:12:17.600 --> 01:12:19.750

wherever anyone has a religious life that is dedicated, they may have

3120 01:12:19.750 --> 01:12:19.760

that is dedicated, they may have

3121 01:12:19.760 --> 01:12:22.790

that is dedicated, they may have troubles. Their religious life that is

3122 01:12:22.790 --> 01:12:22.800

troubles. Their religious life that is

3123 01:12:22.800 --> 01:12:26.149

troubles. Their religious life that is honorable is not particularly popular or

3124 01:12:26.149 --> 01:12:26.159

honorable is not particularly popular or

3125 01:12:26.159 --> 01:12:28.870

honorable is not particularly popular or too widespread. It is not appreciated

3126 01:12:28.870 --> 01:12:28.880

too widespread. It is not appreciated

3127 01:12:28.880 --> 01:12:31.030

too widespread. It is not appreciated because it interferes with corruption

3128 01:12:31.030 --> 01:12:31.040

because it interferes with corruption

3129 01:12:31.040 --> 01:12:33.189

because it interferes with corruption and nearly every good person has had to

3130 01:12:33.189 --> 01:12:33.199

and nearly every good person has had to

3131 01:12:33.199 --> 01:12:35.669

and nearly every good person has had to fight corruption. But it is a great

3132 01:12:35.669 --> 01:12:35.679

fight corruption. But it is a great

3133 01:12:35.679 --> 01:12:38.950

fight corruption. But it is a great fight. It is a worthwhile fight and the

3134 01:12:38.950 --> 01:12:38.960

fight. It is a worthwhile fight and the

3135 01:12:38.960 --> 01:12:41.669

fight. It is a worthwhile fight and the individual who wins is already on his

3136 01:12:41.669 --> 01:12:41.679

individual who wins is already on his

3137 01:12:41.679 --> 01:12:44.709

individual who wins is already on his way to a better state of existence. So

3138 01:12:44.709 --> 01:12:44.719

way to a better state of existence. So

3139 01:12:44.719 --> 01:12:47.669

way to a better state of existence. So we do all we can but let's remember that

3140 01:12:47.669 --> 01:12:47.679

we do all we can but let's remember that

3141 01:12:47.679 --> 01:12:50.709

we do all we can but let's remember that these stories in these scriptures about

3142 01:12:50.709 --> 01:12:50.719

these stories in these scriptures about

3143 01:12:50.719 --> 01:12:53.590

these stories in these scriptures about all the wonders that God does. Job and

3144 01:12:53.590 --> 01:12:53.600

all the wonders that God does. Job and

3145 01:12:53.600 --> 01:12:57.669

all the wonders that God does. Job and his comforters and uh all the Samson and

3146 01:12:57.669 --> 01:12:57.679

his comforters and uh all the Samson and

3147 01:12:57.679 --> 01:13:01.510

his comforters and uh all the Samson and Delilah and the Song of Solomon and all

3148 01:13:01.510 --> 01:13:01.520

Delilah and the Song of Solomon and all

3149 01:13:01.520 --> 01:13:04.229

Delilah and the Song of Solomon and all of these stories, fables and legends are

3150 01:13:04.229 --> 01:13:04.239

of these stories, fables and legends are

3151 01:13:04.239 --> 01:13:08.229

of these stories, fables and legends are based upon centuries of experience with

3152 01:13:08.229 --> 01:13:08.239

based upon centuries of experience with

3153 01:13:08.239 --> 01:13:11.110

based upon centuries of experience with principles that are immutable

3154 01:13:11.110 --> 01:13:11.120

principles that are immutable

3155 01:13:11.120 --> 01:13:13.110

principles that are immutable that while the story may be fashioned  
3156 01:13:13.110 --> 01:13:13.120  
that while the story may be fashioned  
3157 01:13:13.120 --> 01:13:15.990  
that while the story may be fashioned any time, maybe as late as tomorrow it  
3158 01:13:15.990 --> 01:13:16.000  
any time, maybe as late as tomorrow it  
3159 01:13:16.000 --> 01:13:19.510  
any time, maybe as late as tomorrow it will come, but the fact behind the  
3160 01:13:19.510 --> 01:13:19.520  
will come, but the fact behind the  
3161 01:13:19.520 --> 01:13:23.830  
will come, but the fact behind the story, the symbol is the concealing part  
3162 01:13:23.830 --> 01:13:23.840  
story, the symbol is the concealing part  
3163 01:13:23.840 --> 01:13:27.350  
story, the symbol is the concealing part of a great moral truth. And the moral  
3164 01:13:27.350 --> 01:13:27.360  
of a great moral truth. And the moral  
3165 01:13:27.360 --> 01:13:30.229  
of a great moral truth. And the moral truth is that the final end of all  
3166 01:13:30.229 --> 01:13:30.239  
truth is that the final end of all  
3167 01:13:30.239 --> 01:13:32.229  
truth is that the final end of all things for the constructive value of  
3168 01:13:32.229 --> 01:13:32.239  
things for the constructive value of  
3169 01:13:32.239 --> 01:13:35.430  
things for the constructive value of mankind is that all human beings will  
3170 01:13:35.430 --> 01:13:35.440  
mankind is that all human beings will  
3171 01:13:35.440 --> 01:13:37.750  
mankind is that all human beings will unite in the love of the divine  
3172 01:13:37.750 --> 01:13:37.760  
unite in the love of the divine  
3173 01:13:37.760 --> 01:13:39.750  
unite in the love of the divine principle and in the service and  
3174 01:13:39.750 --> 01:13:39.760  
principle and in the service and  
3175 01:13:39.760 --> 01:13:42.390  
principle and in the service and affection for each other. This is what  
3176 01:13:42.390 --> 01:13:42.400  
affection for each other. This is what  
3177 01:13:42.400 --> 01:13:44.870  
affection for each other. This is what we have to have if we're going to solve  
3178 01:13:44.870 --> 01:13:44.880  
we have to have if we're going to solve  
3179 01:13:44.880 --> 01:13:47.590  
we have to have if we're going to solve the issues of the day. And I think now

3180 01:13:47.590 --> 01:13:47.600

the issues of the day. And I think now

3181 01:13:47.600 --> 01:13:49.430

the issues of the day. And I think now we better bring it to a close this

3182 01:13:49.430 --> 01:13:49.440

we better bring it to a close this

3183 01:13:49.440 --> 01:13:52.440

we better bring it to a close this morning.

## Polished Transcript

1. Well, we've had quite a number of things Well, we've had quite a number of things Well, we've had quite a number of things happen here since two weeks ago. Two happen here since two weeks ago. Two happen here since two weeks ago. Two earthquakes and all kinds of minor earthquakes and all kinds of minor earthquakes and all kinds of minor things and uh a heat wave.

2. things and uh a heat wave. things and uh a heat wave. But we're not doing as badly as the But we're not doing as badly as the But we're not doing as badly as the Babylonians did at the time of the Babylonians did at the time of the Babylonians did at the time of the writing of the book of Daniel.

3. writing of the book of Daniel. writing of the book of Daniel. One thing about the Old Testament books One thing about the Old Testament books One thing about the Old Testament books that I think most people have not that I think most people have not that I think most people have not considered, considered, considered, the books are attributed to deity, the books are attributed to deity, the books are attributed to deity, but no proof of the actual presence of but no proof of the actual presence of but no proof of the actual presence of deity has ever been formally delivered.

4. deity has ever been formally delivered. deity has ever been formally delivered. They talk about God's will and is very They talk about God's will and is very They talk about God's will and is very commonly referred to in the scriptures.

5. commonly referred to in the scriptures. commonly referred to in the scriptures. But just under what circumstance this But just under what circumstance this But just under what circumstance this will expressed itself is usually very will expressed itself is usually very will expressed itself is usually very dim. I think the answer is that these dim. I think the answer is that these dim. I think the answer is that these old books are for the most part a record old books are for the most part a record old books are for the most part a record and an interpretation of experiences.

6. and an interpretation of experiences. and an interpretation of experiences. Most of the Old Testament books and the Most of the Old Testament books and the Most of the Old Testament books and the scriptures of other peoples are the are scriptures of other peoples are the are scriptures of other peoples are the are the records of repeating experiences.

7. the records of repeating experiences. the records of repeating experiences. If in the course of history in 50 If in the course of history in 50 If in the course of history in 50 situations the conclusion is always situations the conclusion is always situations the conclusion is always determined by the integrity of the determined by the integrity of the determined by the integrity of the circumstance then it is attributed to circumstance then it is attributed to circumstance then it is attributed to deity. In other words, there is proof of deity. In other words, there is proof of deity. In other words, there is proof of cause and effect. there is proof of cause and effect. there is proof of cause and effect. there is proof of moral value and factor moral value and factor moral value and factor in the happenings of mankind.

8. in the happenings of mankind. in the happenings of mankind. These evidences have been gradually These evidences have been gradually These evidences have been gradually compiled. For instance, the story that compiled. For instance, the story that compiled. For instance, the story that we have of Jonah and the whale occurs in we have of Jonah and the whale occurs in we have of Jonah and the whale occurs in several different systems. In fact, in several different systems. In fact, in several different systems. In fact, in the Job, of course, in the Jonah, it is the Job, of course, in the Jonah, it is the Job, of course, in the Jonah, it is referred to as a great fish. Jesus is referred to as a great fish. Jesus is referred to as a great fish. Jesus is the first one to call it a whale. But the first one to call it a whale. But the whale story occurs in Babylon. It the whale story occurs in Babylon. It the whale story occurs in Babylon. It occurs in the far east. It occurs all occurs in the far east. It occurs all occurs in the far east. It occurs all over. Always in the remote past.

9. over. Always in the remote past. over. Always in the remote past. These stories seem to be therefore a These stories seem to be therefore a These stories seem to be therefore a series of fables like Esop's fables. series of fables like Esop's fables.

10. series of fables like Esop's fables. Each one with a distinct moral meaning, Each one with a distinct moral meaning, Each one with a distinct moral meaning, a meaning that has continued and been a meaning that has continued and been a meaning that has continued and been re-emphasized over periods of thousands re-emphasized over periods of thousands re-emphasized over periods of thousands of years.

11. of years. of years. It is not that a single incidence is It is not that a single incidence is It is not that a single incidence is determined. It is that the testimony of determined. It is that the testimony of determined. It is that the testimony of the ages supports certain results as the the ages supports certain results as the the ages supports certain results as the results of certain causes.

12. results of certain causes. results of certain causes. And as these results of good causes And as these results of good causes And as these results of good causes

are nearly always benevolent and the bad are nearly always benevolent and the bad are nearly always benevolent and the bad causes nearly always end in tragedy.

13. causes nearly always end in tragedy. causes nearly always end in tragedy. This is attributed finally as solid This is attributed finally as solid This is attributed finally as solid evidence of the existence of God. evidence of the existence of God.

14. evidence of the existence of God. If these different incidents were If these different incidents were If these different incidents were haphazard, no pattern, no value obvious, haphazard, no pattern, no value obvious, haphazard, no pattern, no value obvious, it might not have followed this pattern it might not have followed this pattern it might not have followed this pattern of not read not led to a religious of not read not led to a religious of not read not led to a religious conclusion. But where certain things conclusion. But where certain things conclusion. But where certain things always result in the same conclusions, always result in the same conclusions, always result in the same conclusions, it seems reasonable to assume that those it seems reasonable to assume that those it seems reasonable to assume that those conclusions are the will of something conclusions are the will of something conclusions are the will of something stronger than the human being. Nature stronger than the human being. Nature stronger than the human being. Nature more powerful than man, God more more powerful than man, God more more powerful than man, God more powerful than nature. But all with in powerful than nature. But all with in powerful than nature. But all with in behind all of these incidents, an behind all of these incidents, an behind all of these incidents, an integrity, a value for value pattern.

15. integrity, a value for value pattern. integrity, a value for value pattern. And the ancients live building on this And the ancients live building on this And the ancients live building on this concept for hundreds and thousands of concept for hundreds and thousands of concept for hundreds and thousands of years put together these fables to years put together these fables to years put together these fables to express the evidence of the presence of express the evidence of the presence of express the evidence of the presence of a divine power judging all things. Now a divine power judging all things. Now a divine power judging all things. Now the materialist might say that this is the materialist might say that this is the materialist might say that this is not demonstrable, that it's not true, not demonstrable, that it's not true, not demonstrable, that it's not true, that it is all haphazard, that it's all that it is all haphazard, that it's all that it is all haphazard, that it's all fancy. But then we look back on Caesar fancy. But then we look back on Caesar dead at the foot of Pompy statue.

16. dead at the foot of Pompy statue. dead at the foot of Pompy statue. Alexander dead at the foot of the walls Alexander dead at the foot of the walls Alexander dead at the foot of the walls of Babylon. of Babylon. of Babylon. Napoleon and Saint Alina. Hitler in the Napoleon and Saint Alina. Hitler in the Napoleon and

Saint Alina. Hitler in the bunker in Berlin. Mussolini hanging on a bunker in Berlin. Mussolini hanging on a bunker in Berlin. Mussolini hanging on a lamp post in Italy. These things all lamp post in Italy. These things all lamp post in Italy.

These things all seem to add up to the fact these men did seem to add up to the fact these men did seem to add up to the fact these men did not live according to an integrity that not live according to an integrity that not live according to an integrity that it was acceptable to nature. Now, if it was acceptable to nature.

Now, if it was acceptable to nature. Now, if some of one or two of them had been some of one or two of them had been some of one or two of them had been gloriously successful, gloriously successful, gloriously successful, uh we might question it.

But where the uh we might question it. But where the uh we might question it. But where the same causes and the same circumstances same causes and the same circumstances same causes and the same circumstances invariably result in the same invariably result in the same invariably result in the same consequences, consequences, consequences, we begin to suspect that there is a law we begin to suspect that there is a law we begin to suspect that there is a law involved. And in the Old Testament, this involved. And in the Old Testament, this involved. And in the Old Testament, this law dressed in fable gives us the law dressed in fable gives us the law dressed in fable gives us the wonderful stories of the Old Testament.

17. wonderful stories of the Old Testament. wonderful stories of the Old Testament. They are all cosmic legends or legends They are all cosmic legends or legends They are all cosmic legends or legends that have been handed down for thousands that have been handed down for thousands that have been handed down for thousands of years in new dresses, new of years in new dresses, new of years in new dresses, new applications, new interpretations, but applications, new interpretations, but applications, new interpretations, but always the same essential integrities always the same essential integrities always the same essential integrities and moralities.

18. and moralities. and moralities. It comes out of this that most ancient It comes out of this that most ancient It comes out of this that most ancient people decided that the Lord God or people decided that the Lord God or people decided that the Lord God or whoever we may be like to have us behave whoever we may be like to have us behave whoever we may be like to have us behave ourselves.

19. ourselves. ourselves. When we do not behave ourselves, we When we do not behave ourselves, we When we do not behave ourselves, we become like small children requiring become like small children requiring become like small children requiring chastisement of some kind and always we chastisement of some kind and always we chastisement of some kind and always we get it. Now we have the same problem get it. Now we have the same problem get it. Now we have the same problem here today in the world. We have the here today in the world. We have the here today in the world. We have the world that prided itself upon its world that prided itself upon its world that prided itself upon its accomplishments that has apparently

accomplishments that has apparently risen above all natural laws that is now risen above all natural laws that is now sinking into a morass of corrupted natural laws. We have done it all wrong natural laws. We have done it all wrong natural laws. We have done it all wrong and we're not going to win this way. And and we're not going to win this way. And and we're not going to win this way. And when we go down to the defeat that is when we go down to the defeat that is when we go down to the defeat that is inevitable 5,000 years from now, we will be evidences of the righteous judgment be evidences of the righteous judgment be evidences of the righteous judgment of deity.

20. of deity. of deity. No one has seen deity. No one's likely No one has seen deity. No one's likely No one has seen deity. No one's likely to see him. But his works are obvious. to see him. But his works are obvious. to see him. But his works are obvious. And there is no other explanation And there is no other explanation And there is no other explanation that man can never defy the laws of that man can never defy the laws of that man can never defy the laws of nature without suffering. Now natural nature without suffering. Now natural nature without suffering. Now natural laws are a little different from divine laws are a little different from divine laws are a little different from divine laws in this factor. The natural laws laws in this factor. The natural laws laws in this factor. The natural laws are concerned primarily with forms with are concerned primarily with forms with are concerned primarily with forms with bodies with the circumstances of bodies with the circumstances of environment and things of this nature.

21. environment and things of this nature. environment and things of this nature. Plants and flowers and animals and Plants and flowers and animals and Plants and flowers and animals and creatures of all kinds live according to creatures of all kinds live according to creatures of all kinds live according to their own natures. They have no their own natures. They have no their own natures. They have no individuality such as we have. They live individuality such as we have. They live individuality such as we have. They live together. They die together. The whole together. They die together. The whole together. They die together. The whole groups of them perish together in great groups of them perish together in great groups of them perish together in great cosmic disasters. But the individual, a cosmic disasters. But the individual, a cosmic disasters. But the individual, a certain higher law takes over. There is certain higher law takes over. There is certain higher law takes over. There is not only the physical laws of nature but the nor moral laws of ethics. And these the nor moral laws of ethics. And these the nor moral laws of ethics. And these are very very important. The ten are very very important. The ten are very very important. The ten commandments are a good example

of this.

22. commandments are a good example of this. commandments are a good example of this. presumably given to Moses on Mount Si by presumably given to Moses on Mount Si by presumably given to Moses on Mount Si by the very hand of God. Actually, those the very hand of God. Actually, those the very hand of God. Actually, those ten commandments are as old as time. The ten commandments are as old as time. The ten commandments are as old as time. The most primitive people believed them and most primitive people believed them and most primitive people believed them and held them to be true because wherever held them to be true because wherever held them to be true because wherever they were violated, trouble resulted.

23. they were violated, trouble resulted. they were violated, trouble resulted. Trouble that could not be explained Trouble that could not be explained Trouble that could not be explained away. The only way it could be explained away. The only way it could be explained away. The only way it could be explained was disobedience.

24. was disobedience. was disobedience. But but disobedience to what? But but disobedience to what? But but disobedience to what? disobedience to some kind of an ethical disobedience to some kind of an ethical disobedience to some kind of an ethical code that is very difficult to capture code that is very difficult to capture code that is very difficult to capture in words but which reaffirms and in words but which reaffirms and in words but which reaffirms and reasserts itself wherever conduct of any reasserts itself wherever conduct of any reasserts itself wherever conduct of any kind exists. So out of the mixtures of kind exists. So out of the mixtures of kind exists. So out of the mixtures of these fables legends there comes a sort these fables legends there comes a sort these fables legends there comes a sort of intellectual picture of what the of intellectual picture of what the of intellectual picture of what the divine will might be like and what type divine will might be like and what type divine will might be like and what type of a god there is. Now if we wish to say of a god there is. Now if we wish to say of a god there is. Now if we wish to say that there is no god then we must that there is no god then we must that there is no god then we must attribute all this to the operations of attribute all this to the operations of attribute all this to the operations of nature. But nature on the other hand is nature. But nature on the other hand is nature. But nature on the other hand is not adequate to explain many of these not adequate to explain many of these not adequate to explain many of these things. Man's conduct is often in things. Man's conduct is often in things. Man's conduct is often in violation of nature. Sometimes it is violation of nature. Sometimes it is violation of nature. Sometimes it is punished by keeping the law of nature punished by keeping the law of nature punished by keeping the law of nature apparently because it is a different apparently because it is a different apparently because it is a different code for the human being. But the fact code for the human being. But the fact code for the human being. But the fact remains that wherever we find a code set remains that wherever we find a code set remains

that wherever we find a code set up in ancient times like the Justinian up in ancient times like the Justinian up in ancient times like the Justinian code or the code of Amaradi, we always code or the code of Amaradi, we always code or the code of Amaradi, we always find the same essential rules with the find the same essential rules with the find the same essential rules with the statement that they were divinely statement that they were divinely statement that they were divinely bestowed upon mankind.

25. bestowed upon mankind. bestowed upon mankind. This divine bestow was apparently a This divine bestow was apparently a This divine bestow was apparently a series of repetition repetitions of series of repetition repetitions of series of repetition repetitions of effects for similar causes that the no effects for similar causes that the no effects for similar causes that the no matter how many times we made the same matter how many times we made the same matter how many times we made the same mistake we had the same punishment for mistake we had the same punishment for mistake we had the same punishment for it. There's no man no of how we got it.

There's no man no of how we got it. There's no man no of how we got along doing well time after time we along doing well time after time we along doing well time after time we maybe sacrifice a great deal but we try maybe sacrifice a great deal but we try maybe sacrifice a great deal but we try very hard and somewhere in the pattern very hard and somewhere in the pattern very hard and somewhere in the pattern there seems to be a reward for that. We there seems to be a reward for that. We there seems to be a reward for that. We are rewarded for what we do right and we are rewarded for what we do right and we are rewarded for what we do right and we are given a sharp blow on the rear end are given a sharp blow on the rear end are given a sharp blow on the rear end when we do wrong and out of this comes when we do wrong and out of this comes when we do wrong and out of this comes integrity the final footing of things integrity the final footing of things integrity the final footing of things upon the basis of the realities of life.

26. upon the basis of the realities of life. upon the basis of the realities of life. Now in the case of the the certain Now in the case of the the certain Now in the case of the the certain fables that we can think of that are fables that we can think of that are fables that we can think of that are repetitious take for example the legend repetitious take for example the legend repetitious take for example the legend of Samson. This legend is found in at of Samson. This legend is found in at of Samson. This legend is found in at least five different religions and over least five different religions and over least five different religions and over a period of thousands of years.

27. a period of thousands of years. a period of thousands of years. The stories are almost always identical. The stories are almost always identical. The stories are almost always identical. A version of all of the Samson stories A version of all of the Samson stories A version of all of the Samson stories are found in various evidences such as are found in various evidences such as are found in various evidences such as Hercules and other great heroes who made Hercules and other great

heroes who made Hercules and other great heroes who made the same mistakes, did the same things, the same mistakes, did the same things, the same mistakes, did the same things, received the same punishments, and were received the same punishments, and were received the same punishments, and were finally raised to some kind of higher finally raised to some kind of higher finally raised to some kind of higher recognition.

28. recognition. recognition. The Odyssey of Homer appears again and The Odyssey of Homer appears again and The Odyssey of Homer appears again and again in the literature of the world. again in the literature of the world. again in the literature of the world. But it is not the incident that is But it is not the incident that is But it is not the incident that is important or the story. It is the important or the story. It is the important or the story. It is the unfoldment of a pattern of laws that unfoldment of a pattern of laws that unfoldment of a pattern of laws that things are according to the realities of a life bigger than ours. We live in a a life bigger than ours. We live in a a life bigger than ours. We live in a universe which we talk about conquering universe which we talk about conquering universe which we talk about conquering but which inevitably conquers us. We but which inevitably conquers us. We but which inevitably conquers us. We break rules of nature and we suffer break rules of nature and we suffer break rules of nature and we suffer accordingly. We break rules of ethics accordingly. We break rules of ethics accordingly. We break rules of ethics and we destroy ourselves. We destroy and we destroy ourselves. We destroy and we destroy ourselves. We destroy ourselves through extreme competition.

29. ourselves through extreme competition. ourselves through extreme competition. We destroy ourselves through ulterior We destroy ourselves through ulterior We destroy ourselves through ulterior motives for lack of self-control, lack motives for lack of self-control, lack motives for lack of self-control, lack of self-discipline, lack of integrity, of self-discipline, lack of integrity, of self-discipline, lack of integrity, lack of faith, lack of love, lack of lack of faith, lack of love, lack of lack of faith, lack of love, lack of hope. These things when they are hope. These things when they are hope. These things when they are permitted to endure get us into trouble permitted to endure get us into trouble permitted to endure get us into trouble and it becomes evidence that that nature and it becomes evidence that that nature and it becomes evidence that that nature and nature's god wants us to keep these and nature's god wants us to keep these and nature's god wants us to keep these rules and do these things according to rules and do these things according to rules and do these things according to the highest moral ethics that we know.

30. the highest moral ethics that we know. the highest moral ethics that we know. Morality and ethics then more or less Morality and ethics then more or less Morality and ethics then more or less arise from experience. They arise from arise from experience. They arise from arise from experience. They arise from doing the

same thing. The burglar robs doing the same thing. The burglar robs doing the same thing. The burglar robs many houses and is not caught. But many houses and is not caught. But many houses and is not caught. But finally he is. The individual who finally he is. The individual who finally he is. The individual who commits a crime of importance may escape commits a crime of importance may escape commits a crime of importance may escape the judgment of jury but in some way the the judgment of jury but in some way the the judgment of jury but in some way the tragedy comes back to him. We are paid tragedy comes back to him. We are paid tragedy comes back to him. We are paid for what we do in the coin of for what we do in the coin of for what we do in the coin of recompense. If we do well, we get a good recompense. If we do well, we get a good recompense. If we do well, we get a good record. If we do badly, we get a poor record. If we do badly, we get a poor record. If we do badly, we get a poor record.

31. record. record. One of these, one of the most ex One of these, one of the most ex One of these, one of the most ex important examples of this was the case important examples of this was the case important examples of this was the case of Cryus, who in ancient times was the of Cryus, who in ancient times was the of Cryus, who in ancient times was the richest man who ever lived. Of course, richest man who ever lived. Of course, richest man who ever lived. Of course, he'd be more or less in the middle class he'd be more or less in the middle class he'd be more or less in the middle class only today, but in those times he was only today, but in those times he was only today, but in those times he was the top man in all matters of money. He the top man in all matters of money. He the top man in all matters of money. He led a philosopher once into his great led a philosopher once into his great led a philosopher once into his great treasures, which were overwhelming and treasures, which were overwhelming and treasures, which were overwhelming and overflowing with gold and jewels and overflowing with gold and jewels and overflowing with gold and jewels and precious things. and his tremendous precious things. and his tremendous precious things. and his tremendous amassment was the greatest in all the amassment was the greatest in all the amassment was the greatest in all the world. And he showed it proudly of all world. And he showed it proudly of all world. And he showed it proudly of all the wealth, all the power, all the the wealth, all the power, all the the wealth, all the power, all the things he had treasured and gathered, things he had treasured and gathered, things he had treasured and gathered, all the successes that were piled into all the successes that were piled into all the successes that were piled into that great treasury. And the philosopher that great treasury. And the philosopher that great treasury. And the philosopher looked at it for a moment and then he looked at it for a moment and then he looked at it for a moment and then he turned to Cus and he said, "Yes, and a turned to Cus and he said, "Yes, and a turned to Cus and he said, "Yes, and a man with better iron will take it all man with better iron will take it all man with better iron will take it all away from you." away from you." away from you." This is happening right now.

32. This is happening right now. This is happening right now. We have all these various attitudes of We have all these various attitudes of We have all these various attitudes of success but weaponry can take away success but weaponry can take away success but weaponry can take away almost anything that the individual can almost anything that the individual can almost anything that the individual can accumulate himself included.

33. accumulate himself included. accumulate himself included. So all way back in those times it became So all way back in those times it became So all way back in those times it became obvious to people that when you do obvious to people that when you do obvious to people that when you do things consistently wrong where you do things consistently wrong where you do things consistently wrong where you do not keep the rules of life not keep the rules of life not keep the rules of life punishes. Not because it is despotic, punishes. Not because it is despotic, punishes. Not because it is despotic, but because like a good parent, it is but because like a good parent, it is but because like a good parent, it is determined to prove that only right can determine to prove that only right can determine to prove that only right can survive. And until right survives, survive. And until right survives, survive. And until right survives, everything that evades it or avoids it everything that evades it or avoids it fades away and is not seen again. And so fades away and is not seen again. And so fades away and is not seen again. And so we come now to the little story about we come now to the little story about we come now to the little story about the feast of Belshazza who is king of the feast of Belshazza who is king of the feast of Belshazza who is king of all Calaldia.

34. all Calaldia. all Calaldia. And in this day story, a prophet by the And in this day story, a prophet by the And in this day story, a prophet by the name of Daniel as found in the book of name of Daniel as found in the book of name of Daniel as found in the book of Daniel reads the handwriting on the wall Daniel reads the handwriting on the wall Daniel reads the handwriting on the wall of the banquet hall of Belshaza.

35. of the banquet hall of Belshaza. of the banquet hall of Belshaza. All the various uh wise people of Calia All the various uh wise people of Calia All the various uh wise people of Calia tried to write to read or interpret tried to write to read or interpret tried to write to read or interpret these letters which appeared as though these letters which appeared as though these letters which appeared as though in blood upon the wall of the great in blood upon the wall of the great in blood upon the wall of the great banquet hall where Belshazzer and his banquet hall where Belshazzer and his banquet hall where Belshazzer and his cohorts were celebrating a victory over cohorts were celebrating a victory over cohorts were celebrating a victory over their enemies. And finally, no one being their enemies. And finally, no one being their enemies. And finally, no one being able to interpret it, they sent for able to interpret it, they sent for able to interpret it, they sent for Daniel. And Daniel looked at the Daniel. And Daniel looked at the

Daniel. And Daniel looked at the inscription on the wall and gave it inscription on the wall and gave it inscription on the wall and gave it according to various additions of the according to various additions of the according to various additions of the scriptures about a dozen var scriptures about a dozen var scriptures about a dozen var interpretations.

36. interpretations. interpretations. But the mind the main one the one that But the mind the main one the one that But the mind the main one the one that has come down to us is the most has come down to us is the most has come down to us is the most important as the one which says you are important as the one which says you are important as the one which says you are found found found lacking. You are weighed in the balance lacking. You are weighed in the balance lacking. You are weighed in the balance and the balance doesn't balance. So that and the balance doesn't balance. So that and the balance doesn't balance. So that in reality and substance you await in in reality and substance you await in in reality and substance you await in the balance and found wanting.

37. the balance and found wanting. the balance and found wanting. Now I couldn't use that title but I kind Now I couldn't use that title but I kind Now I couldn't use that title but I kind of tucked a couple of words on the end of tucked a couple of words on the end of tucked a couple of words on the end of it that I'm afraid cannot be of it that I'm afraid cannot be of it that I'm afraid cannot be attributed to pure Belshaza. It is I attributed to pure Belshaza. It is I attributed to pure Belshaza. It is I added after it you weighed and in in the added after it you weighed and in in the added after it you weighed and in in the balance and found wanting too much.

38. balance and found wanting too much. balance and found wanting too much. Every one of us today is suffering from Every one of us today is suffering from Every one of us today is suffering from the fact that if we are weighed in the the fact that if we are weighed in the the fact that if we are weighed in the balance, there are certain factors that balance, there are certain factors that balance, there are certain factors that would require immediate correction. We would require immediate correction. We would require immediate correction. We would be forced to change a number of would be forced to change a number of would be forced to change a number of our ways and our thoughts and we would our ways and our thoughts and we would our ways and our thoughts and we would find that we can support this by a find that we can support this by a find that we can support this by a careful study of the scriptures of every careful study of the scriptures of every careful study of the scriptures of every important religion of the world. And a important religion of the world. And a important religion of the world. And a thousand years from now, our experience thousand years from now, our experience thousand years from now, our experience will be part of a scripture written at a will be part of a scripture written at a will be part of a scripture written at a later date. We are going to have exactly later date. We are going to have exactly later date. We are going to have exactly the same interpretation and we are going the same interpretation and

we are going the same interpretation and we are going to have our problem attributed to deity.

39. to have our problem attributed to deity. to have our problem attributed to deity. We are going to be weighed in the We are going to be weighed in the We are going to be weighed in the balance and we are going to be found balance and we are going to be found balance and we are going to be found unbalanced, un untrue, unfair, unbalanced, un untrue, unfair, unbalanced, un untrue, unfair, unfaithful and for that we will be unfaithful and for that we will be unfaithful and for that we will be punished. Now, the ancients looking at punished. Now, the ancients looking at punished. Now, the ancients looking at this situation and comparing it to 50 this situation and comparing it to 50 this situation and comparing it to 50 others that had gone before over a others that had gone before over a others that had gone before over a period of 5,000 years, all coming out period of 5,000 years, all coming out period of 5,000 years, all coming out exactly the same would assume that it is exactly the same would assume that it is exactly the same would assume that it is not well for the individual to practice not well for the individual to practice not well for the individual to practice those faults by which such predition those faults by which such predition those faults by which such predition such conditions are produced.

40. such conditions are produced. such conditions are produced. If we are to be weighed in the balance If we are to be weighed in the balance If we are to be weighed in the balance and found wanting, then we must and found wanting, then we must and found wanting, then we must definitely definitely definitely realize that we are talking about some realize that we are talking about some realize that we are talking about some form of integrities or values. We know form of integrities or values. We know form of integrities or values. We know that because like Belshazza, we're in that because like Belshazza, we're in that because like Belshazza, we're in the midst of a war. We are being the midst of a war. We are being the midst of a war. We are being conquered and conquering. We are trying conquered and conquering. We are trying conquered and conquering. We are trying desperately to maintain a system of desperately to maintain a system of desperately to maintain a system of beauty and truth by means of violence.

41. beauty and truth by means of violence. beauty and truth by means of violence. This is against practically every This is against practically every This is against practically every religion and shows up time and time religion and shows up time and time religion and shows up time and time again in the fables that are written again in the fables that are written again in the fables that are written about the conduct of mankind. We are about the conduct of mankind. We are about the conduct of mankind. We are therefore in the constantly in the therefore in the constantly in the therefore in the constantly in the presence of evidence. And when someone presence of evidence. And when someone presence of evidence. And when someone says what truth is there that you can't says what truth is there that you can't says what truth is there that you can't do as you please. The truth is there is do as

you please. The truth is there is do as you please. The truth is there is the proof is in the fact that the proof is in the fact that the proof is in the fact that individuals who do as they please have individuals who do as they please have individuals who do as they please have two choices. If they choose to do what two choices. If they choose to do what two choices. If they choose to do what is right, they are successful. And if is right, they are successful. And if is right, they are successful. And if they choose to do what is wrong, they choose to do what is wrong, they choose to do what is wrong, failure, as it is as inevitable as it failure, as it is as inevitable as it was 2,000 years ago. The time factor was 2,000 years ago. The time factor was 2,000 years ago. The time factor does not overcome the qualities of does not overcome the qualities of does not overcome the qualities of ethics. There only can be one surviving ethics. There only can be one surviving ethics. There only can be one surviving world pattern, and that is a pattern in world pattern, and that is a pattern in world pattern, and that is a pattern in which integrity is the foundation upon which integrity is the foundation upon which integrity is the foundation upon which all else is built. The only nation which all else is built. The only nation which all else is built. The only nation that is going to survive is a nation that is going to survive is a nation that is going to survive is a nation that is honest. The only leader that that is honest. The only leader that that is honest. The only leader that will ultimately lead anywhere and will ultimately lead anywhere and will ultimately lead anywhere and accomplish any good is the leader who is accomplish any good is the leader who is accomplish any good is the leader who is honest. And the only citizen who will honest. And the only citizen who will honest. And the only citizen who will have a safe do in the world here or to have a safe do in the world here or to have a safe do in the world here or to come will be the citizen who is honest.

42. come will be the citizen who is honest. come will be the citizen who is honest. All these subtitles, all this crime, all All these subtitles, all this crime, all All these subtitles, all this crime, all this evasion is simply a kind of madness. And nearly all powerful rulers madness. And nearly all powerful rulers madness. And nearly all powerful rulers have suffered from this type of have suffered from this type of have suffered from this type of insanity.

43. insanity. insanity. The type of believing in the The type of believing in the The type of believing in the infallibility of their own will over the infallibility of their own will over the infallibility of their own will over the inevitables of life.

44. inevitables of life. inevitables of life. Each each individual who comes to a Each each individual who comes to a Each each individual who comes to a certain point of egotism decides that he certain point of egotism decides that he certain point of egotism decides that he is greater than the laws that govern is greater than the laws that govern is greater than the laws that govern man. He tries to

break these laws and man. He tries to break these laws and man. He tries to break these laws and assure his circumstance the laws break assure his circumstance the laws break assure his circumstance the laws break him.

45. him. him. So we have now a problem that is coming So we have now a problem that is coming So we have now a problem that is coming into focus that we are all being weighed into focus that we are all being weighed into focus that we are all being weighed in the balance again.

46. in the balance again. in the balance again. And we are beginning to realize as not And we are beginning to realize as not And we are beginning to realize as not for a long time have we been thinking for a long time have we been thinking for a long time have we been thinking that we are really being tested for that we are really being tested for that we are really being tested for something. We are being checked to find something. We are being checked to find something. We are being checked to find out what we really believe. We are going out what we really believe. We are going out what we really believe. We are going to be divided the wheat from the shaft.

47. to be divided the wheat from the shaft. to be divided the wheat from the shaft. We are going to be found guilty of wrong We are going to be found guilty of wrong We are going to be found guilty of wrong or blessed for the rewards of right. And or blessed for the rewards of right. And or blessed for the rewards of right. And these decisions have to come and there these decisions have to come and there these decisions have to come and there is no way of avoiding them. So we look is no way of avoiding them. So we look is no way of avoiding them. So we look at what there is. Now also we know from at what there is. Now also we know from at what there is. Now also we know from the story of the Old Testament and many the story of the Old Testament and many the story of the Old Testament and many other books, man was not merely a play other books, man was not merely a play other books, man was not merely a play thing of the Lord. Man was made to thing of the Lord. Man was made to thing of the Lord. Man was made to reflect and reveal the glory of re of reflect and reveal the glory of re of reflect and reveal the glory of re of reality.

48. reality. reality. The actual work of man was to prepare The actual work of man was to prepare The actual work of man was to prepare him for universal citizenship to prepare him for universal citizenship to prepare him for universal citizenship to prepare him for an eternal existence in a him for an eternal existence in a him for an eternal existence in a beautiful and eternal world.

49. beautiful and eternal world. beautiful and eternal world. Up to this time this has not happened. Up to this time this has not happened. Up to this time this has not happened. But it's also true that up to this time But it's also true that up to this time But it's also true that up to this time there is no world ever come that was worth that deserved it. Many things worth that deserved it. Many things worth that deserved it. Many things start beautifully and nobly. But of start beautifully and

nobly. But of start beautifully and nobly. But of course along the way temptation comes course along the way temptation comes course along the way temptation comes in. Opportunity for profit comes in. The in. Opportunity for profit comes in. The in. Opportunity for profit comes in. The desire for personal recognition comes desire for personal recognition comes desire for personal recognition comes in. All these things. Little by little in. All these things. Little by little in. All these things. Little by little the ethics disappears.

50. the ethics disappears. the ethics disappears. It disappears with corruption. And there It disappears with corruption. And there It disappears with corruption. And there can be no corruption in nature that is can be no corruption in nature that is can be no corruption in nature that is not subject to punishment. And the not subject to punishment. And the not subject to punishment. And the stories of the cities of the plains and stories of the cities of the plains and stories of the cities of the plains and Solomon Gamada are not fables. They have Solomon Gamada are not fables. They have Solomon Gamada are not fables. They have occurred many many times some occurred many many times some occurred many many times some within the lifetime of the present within the lifetime of the present within the lifetime of the present generation. Always however back of it is generation. Always however back of it is generation. Always however back of it is the immutable fact that good must prevail and that which is not good must disappear and it cannot be thrown away disappear and it cannot be thrown away disappear and it cannot be thrown away and it cannot be taken away by prayer.

51. and it cannot be taken away by prayer. and it cannot be taken away by prayer. If we believe that we can be reformed by If we believe that we can be reformed by If we believe that we can be reformed by asking for reformation, asking for reformation, asking for reformation, we find that it hasn't happened. The we find that it hasn't happened. The we find that it hasn't happened. The only time that we can be reformed is only time that we can be reformed is only time that we can be reformed is then we of our own will and intention then we of our own will and intention then we of our own will and intention correct the faults that we suffer from correct the faults that we suffer from correct the faults that we suffer from and present ourselves in our best light and present ourselves in our best light and present ourselves in our best light to the law which judges all things. This to the law which judges all things. This to the law which judges all things. This problem then we are facing in in the problem then we are facing in in the problem then we are facing in in the present international situation. We have present international situation. We have present international situation. We have discovered more than man ever knew discovered more than man ever knew discovered more than man ever knew before and have used it more completely.

52. before and have used it more completely. before and have used it more completely. We have advanced further in science than We have advanced further in

science than We have advanced further in science than ever before and have fallen back deeper ever before and have fallen back deeper ever before and have fallen back deeper in ethics than any civilization in ethics than any civilization in ethics than any civilization of importance. Others have fallen as a result of doing the thing we are doing.

53. result of doing the thing we are doing. result of doing the thing we are doing. But we somehow hope vainly that we will. But we somehow hope vainly that we will. But we somehow hope vainly that we will succeed where truth tells us we have to succeed where truth tells us we have to succeed where truth tells us we have to fail. Now having come to some kind of a fail. Now having come to some kind of a fail. Now having come to some kind of a reasonable realization of this, we can reasonable realization of this, we can reasonable realization of this, we can pass from the great picture which we all pass from the great picture which we all pass from the great picture which we all see every day on television, read it in see every day on television, read it in see every day on television, read it in the newspaper, see it set forth in the newspaper, see it set forth in the newspaper, see it set forth in the journal and hear it shouted for the journal and hear it shouted for the journal and hear it shouted for the pulpits of 10,000 Turkish that we have pulpits of 10,000 Turkish that we have pulpits of 10,000 Turkish that we have got to do something to change the basic got to do something to change the basic got to do something to change the basic pattern of society.

54. pattern of society. pattern of society. Now we find that society functions well. Now we find that society functions well. Now we find that society functions well only when the leader is just and the only when the leader is just and the only when the leader is just and the follower is honest. Until this follower is honest. Until this follower is honest. Until this combination exists, there is no combination exists, there is no combination exists, there is no permanence in anything. There is no way permanence in anything. There is no way permanence in anything. There is no way of preventing a people from becoming disobedient if leadership is becoming disobedient if leadership is becoming disobedient if leadership is disloyal or unworthy of leadership. It is disloyal or unworthy of leadership. It is disloyal or unworthy of leadership. It is therefore necessary for us to start is therefore necessary for us to start is therefore necessary for us to start somewhere to find out what we have to somewhere to find out what we have to somewhere to find out what we have to do. And uh we we can get a great deal of do. And uh we we can get a great deal of do. And uh we we can get a great deal of information on this subject from the ten commandments on this subject from the ten commandments and the sermon on the commandments and the sermon on the commandments and the sermon on the mount. These two documents we regard as mount. These two documents we regard as mount. These two documents we regard as theological.

55. theological. theological. We may like to think that they're just We may like to think that they're just We may like to think that they're just something that somebody said but didn't something that somebody said but didn't something that somebody said but didn't really mean or it was something that really mean or it was something that really mean or it was something that somebody said but nobody can live up to somebody said but nobody can live up to somebody said but nobody can live up to it. This is not true. There's nothing in it. This is not true. There's nothing in it. This is not true. There's nothing in the ten commandments or the sermon on the ten commandments or the sermon on the ten commandments or the sermon on the mount that is impossible.

56. the mount that is impossible. the mount that is impossible. But there is much in both of them that But there is much in both of them that But there is much in both of them that is impossible if the indivi individual is impossible if the indivi individual is impossible if the indivi individual himself wishes to remain impossible.

57. himself wishes to remain impossible. himself wishes to remain impossible. If we prefer to take a chance and use If we prefer to take a chance and use If we prefer to take a chance and use the cocaine and die from an overdose 2 the cocaine and die from an overdose 2 the cocaine and die from an overdose 2 or 3 years later, we have the right to or 3 years later, we have the right to or 3 years later, we have the right to do this. No one can stop us. But the do this. No one can stop us. But the do this. No one can stop us. But the punishment comes directly upon punishment comes directly upon punishment comes directly upon ourselves. Everyone who abuses any fact ourselves. Everyone who abuses any fact ourselves. Everyone who abuses any fact of life will suffer from the abuse which of life will suffer from the abuse which of life will suffer from the abuse which he has committed. There is no escaping he has committed. There is no escaping he has committed. There is no escaping this, no way of escaping it. And so this, no way of escaping it. And so this, no way of escaping it. And so because of its inevitability and because of its inevitability and because of its inevitability and immutability, it has been attributed to immutability, it has been attributed to immutability, it has been attributed to deity. It is attributed to the only deity. It is attributed to the only deity. It is attributed to the only power or force or energy that we ne can power or force or energy that we ne can power or force or energy that we ne can recognize which when it operates ar recognize which when it operates ar recognize which when it operates ar gives righteous judgment, bestows upon gives righteous judgment, bestows upon gives righteous judgment, bestows upon that which it works with the the that which it works with the the that which it works with the the blessing of integrity and punishes that blessing of integrity and punishes that blessing of integrity and punishes that which departs from the laws of life.

58. which departs from the laws of life. which departs from the laws of life. These uh realizations come back to all These uh realizations come back to all These uh realizations come back to all of us. Now in this particular generation of us. Now

in this particular generation of us. Now in this particular generation there are a great many people who are there are a great many people who are there are a great many people who are beginning to wake up to these things. In beginning to wake up to these things. In beginning to wake up to these things. In the last 5 or 10 years the interest in the last 5 or 10 years the interest in the last 5 or 10 years the interest in trying to find an answer. This this trying to find an answer. This this trying to find an answer. This this interest has increased a thousandfold.

59. interest has increased a thousandfold. interest has increased a thousandfold.  
Hundreds of organizations have been created in an effort to try to find an answer that will stand up  
against the pressures of the time.

60. pressures of the time. pressures of the time. Well, some of these organizations have Well, some of these organizations have Well, some of these organizations have done very well uh for people and some done very well uh for people and some done very well uh for people and some others have done very well for others have done very well for others have done very well for themselves.

61. themselves. themselves. This problem is one we all have to face. This problem is one we all have to face. This problem is one we all have to face. Wherever an improvement is demonstrated Wherever an improvement is demonstrated Wherever an improvement is demonstrated or dynamically disseminated in the hope or dynamically disseminated in the hope or dynamically disseminated in the hope of personal profit, there's something of personal profit, there's something of personal profit, there's something wrong in the picture. The idea that wrong in the picture. The idea that wrong in the picture. The idea that we're going to find the illusions, the we're going to find the illusions, the we're going to find the illusions, the truths behind them for \$100 an evening truths behind them for \$100 an evening truths behind them for \$100 an evening is much much wrong. No, no can do. Not is much much wrong. No, no can do. Not is much much wrong. No, no can do. Not possible. The first point about a true possible. The first point about a true possible. The first point about a true ethics is to get out of the idea that ethics is to get out of the idea that ethics is to get out of the idea that the reformation of mankind is the the reformation of mankind is the the reformation of mankind is the greatest financial opportunity in the greatest financial opportunity in the greatest financial opportunity in the history of the world.

62. history of the world. history of the world. that never was such a chance to get rich that never was such a chance to get rich that never was such a chance to get rich out to trying to make people behave out to trying to make people behave out to trying to make people behave themselves.

63. themselves. themselves. Unfortunately, however, the emphasis is Unfortunately, however, the emphasis is Unfortunately, however, the emphasis is wrong to begin

with and that people do wrong to begin with and that people do wrong to begin with and that people do not behave themselves because the not behave themselves because the not behave themselves because the inspiration of integrity is missing.

64. inspiration of integrity is missing. inspiration of integrity is missing. And therefore, in this time it is very important for us to realize that we are important for us to realize that we are combining not for profit but for combining not for profit but for combining not for profit but for salvation.

65. salvation. salvation. that we are coming together not because that we are coming together not because that we are coming together not because we can buy and sell cheaper from each other or now we are not going to build a other or now we are not going to build a other or now we are not going to build a new civilization to get over tariff new civilization to get over tariff laws. These kind of things or we are not laws. These kind of things or we are not laws. These kind of things or we are not going to think of anymore. We are going to think of anymore. We are going to think of anymore. We are going to discover that we must unite for to discover that we must unite for to discover that we must unite for common good or perish that we have been common good or perish that we have been common good or perish that we have been given every opportunity imaginable to given every opportunity imaginable to improve our dispositions and we for the improve our dispositions and we for the improve our dispositions and we for the most part stay the same. On the other most part stay the same. On the other most part stay the same. On the other hand, the Lord works in mysterious ways.

66. hand, the Lord works in mysterious ways. hand, the Lord works in mysterious ways. Truly, we can go back to the scripture Truly, we can go back to the scripture Truly, we can go back to the scripture again and we have the history of the again and we have the history of the again and we have the history of the good people. We have those who kept the good people. We have those who kept the good people. We have those who kept the law sometimes under great stress and law sometimes under great stress and law sometimes under great stress and privation and even death.

Martyrdom in privation and even death. Martyrdom in privation and even death. Martyrdom in some instances was their only visible reward. But these good people are reward. But these good people are reward. But these good people are blessed in the life of the world blessed in the life of the world blessed in the life of the world in which we live. And because of this in which we live. And because of this in which we live. And because of this fact that this material world is not the fact that this material world is not the fact that this material world is not the whole story, those who have lived well whole story, those who have lived well whole story, those who have lived well even if it has cost them their

lives are even if it has cost them their lives are even if it has cost them their lives are richer than those who have had richer than those who have had richer than those who have had everything in this world that they everything in this world that they everything in this world that they wanted and die impoverished in ethics.

67. wanted and die impoverished in ethics. wanted and die impoverished in ethics. So we have to make some decisions in So we have to make some decisions in So we have to make some decisions in this particular problem. The decisions this particular problem. The decisions this particular problem. The decisions of how to handle the responsibilities of of how to handle the responsibilities of of how to handle the responsibilities of the moment. Reforms are necessary in the moment. Reforms are necessary in the moment. Reforms are necessary in every area. But wherever there is a every area. But wherever there is a every area. But wherever there is a reform, it uh interferes with somebody's reform, it uh interferes with somebody's reform, it uh interferes with somebody's profit profit profit and it's got it's the p fi that's and it's got it's the p fi that's and it's got it's the p fi that's worrying us. The other type of profit is worrying us. The other type of profit is worrying us. The other type of profit is hard to find.

68. hard to find. hard to find. We are actually working constantly under We are actually working constantly under We are actually working constantly under the shadow of ulterior motive. the shadow of ulterior motive. the shadow of ulterior motive. We feel that this tremendous sorrow and We feel that this tremendous sorrow and We feel that this tremendous sorrow and pain and worry of the world is a pain and worry of the world is a pain and worry of the world is a tremendous opportunity tremendous opportunity tremendous opportunity to forward other ulterior motives and to forward other ulterior motives and to forward other ulterior motives and become very wealthy over the sufferings, become very wealthy over the sufferings, become very wealthy over the sufferings, uncertainties and fears of our uncertainties and fears of our uncertainties and fears of our neighbors.

69. neighbors. neighbors. This is only going to make it worse. This is only going to make it worse. This is only going to make it worse. This is going to bring again another This is going to bring again another This is going to bring again another example of what happens uh to those who example of what happens uh to those who example of what happens uh to those who do not keep the rules. The older do not keep the rules. The older do not keep the rules. The older scriptures tell us that they were cast scriptures tell us that they were cast scriptures tell us that they were cast out, that they wandered in the desert out, that they wandered in the desert out, that they wandered in the desert and had to go through great trials and and had to go through great trials and and had to go through great trials and tribulations before they were permitted tribulations before they were permitted tribulations before they were permitted to ask forgiveness and return to the to ask forgiveness and return to the to ask forgiveness and return to the rules of the game. This is the the rules of the game. This is the the rules of the game. This is the the proper attitude we have now. What do we proper attitude we have now. What

do we proper attitude we have now. What do we need primarily at the moment? We need need primarily at the moment? We need need primarily at the moment? We need what we have needed probably off and on what we have needed probably off and on what we have needed probably off and on for the last 6 7 8,000 years. Something for the last 6 7 8,000 years. Something for the last 6 7 8,000 years. Something that we've had small examples of or that we've had small examples of or that we've had small examples of or short periods in which integrities were short periods in which integrities were short periods in which integrities were fashionable. But these were not very fashionable. But these were not very fashionable. But these were not very common and didn't last very long. What common and didn't last very long. What common and didn't last very long. What we have got to do now is to begin to we have got to do now is to begin to we have got to do now is to begin to build in the values that we know to be build in the values that we know to be build in the values that we know to be right and build them into an idealistic right and build them into an idealistic right and build them into an idealistic system.

70. system. system. An I a materialist is essentially an an An I a materialist is essentially an an An I a materialist is essentially an an atheist. atheist. atheist. A material materialist does not believe A material materialist does not believe A material materialist does not believe in a divine power or he wouldn't act the in a divine power or he wouldn't act the in a divine power or he wouldn't act the way he does.

71. way he does. way he does. Now the fact that he does what he does Now the fact that he does what he does Now the fact that he does what he does if he feels he is a free agent that he if he feels he is a free agent that he if he feels he is a free agent that he can do anything he pleases to do and for can do anything he pleases to do and for can do anything he pleases to do and for a certain time and under certain a certain time and under certain a certain time and under certain conditions he's correct. If he wants to conditions he's correct. If he wants to conditions he's correct. If he wants to waste a life he can do it. If he wants waste a life he can do it. If he wants waste a life he can do it. If he wants to drink himself to death he can do it.

72. to drink himself to death he can do it. to drink himself to death he can do it. If he wants to go under narcotics he can If he wants to go under narcotics he can If he wants to go under narcotics he can do it. and he will shorten his life or do it. and he will shorten his life or do it. and he will shorten his life or fill his life with sorrows and miseries fill his life with sorrows and miseries fill his life with sorrows and miseries and sickness and a premature death as a and sickness and a premature death as a and sickness and a premature death as a reward for his disobedience of common reward for his disobedience of common reward for his disobedience of common sense and nominal reasonable patterns.

73. sense and nominal reasonable patterns. sense and nominal reasonable patterns. But there is a way in which we can But there is a way in which we can But there is a way in which we can gradually get over this primary gradually get over this

primary gradually get over this primary materialism materialism materialism by really screaming the scriptures again by really screaming the scriptures again by really screaming the scriptures again from which we learn that the earth and from which we learn that the earth and from which we learn that the earth and the fullness thereof belong to the Lord.

74. the fullness thereof belong to the Lord. the fullness thereof belong to the Lord. This is something we've completely This is something we've completely This is something we've completely forgotten as at the present time the forgotten as at the present time the forgotten as at the present time the earth belongs to whoever can get a earth belongs to whoever can get a earth belongs to whoever can get a mortgage on it mortgage on it mortgage on it >> and everyone Napoleon, Caesar, Hitler, >> and everyone Napoleon, Caesar, Hitler, >> and everyone Napoleon, Caesar, Hitler, Mussolini and all these have tried to Mussolini and all these have tried to Mussolini and all these have tried to get that mortgage. The earth is here and get that mortgage. The earth is here and get that mortgage. The earth is here and they are gone. Actually we do not own they are gone. Actually we do not own they are gone. Actually we do not own this planet. We do not own anything this planet. We do not own anything this planet. We do not own anything because all we have is a right of because all we have is a right of because all we have is a right of occupancy.

75. occupancy. occupancy. And just as sure as we have this right And just as sure as we have this right And just as sure as we have this right of occupancy, we can we can loan it to of occupancy, we can we can loan it to of occupancy, we can we can loan it to somebody else. We can bestow it. But somebody else. We can bestow it. But somebody else. We can bestow it. But whatever we bestow again is only the whatever we bestow again is only the whatever we bestow again is only the right of occupancy. We have a world right of occupancy. We have a world right of occupancy. We have a world built upon great built upon great built upon great extravagances extravagances of land of of our power of wealth of of land of of our power of wealth of of land of of our power of wealth of profit. All of these things contributing profit. All of these things contributing to the troubles we have. We cannot have to the troubles we have. We cannot have to the troubles we have. We cannot have a world that is devoted to immorality a world that is devoted to immorality a world that is devoted to immorality and at the same time have a beautiful and at the same time have a beautiful and at the same time have a beautiful moral universe.

76. moral universe. moral universe. And we have to stop where we can. We And we have to stop where we can. We And we have to stop where we can. We know that most of the important know that most of the important know that most of the important corrections would result in somebody corrections would result in somebody corrections would result in somebody else getting mad at us. We would be else getting mad at us. We would be else getting mad at us. We would be interfering with a glorious system of interfering with a glorious system of interfering with a glorious system of profit upon which our whole world way is profit upon which our

whole world way is profit upon which our whole world way is built. we would take away from the great built. we would take away from the great built. we would take away from the great and powerful organizations their ability and powerful organizations their ability and powerful organizations their ability to control the financial resources of to control the financial resources of to control the financial resources of the planet. So to prevent this from the planet. So to prevent this from the planet. So to prevent this from happening, anything is preferable.

77. happening, anything is preferable. happening, anything is preferable. Things must remain the same or else the Things must remain the same or else the Things must remain the same or else the great pattern of economic wealth will be great pattern of economic wealth will be great pattern of economic wealth will be disturbed. Well, it has failed already.

78. disturbed. Well, it has failed already. disturbed. Well, it has failed already. It is already failing again and more. It is already failing again and more. It is already failing again and more. and in a little time is going to be such and in a little time is going to be such and in a little time is going to be such a complete failure that nobody can a complete failure that nobody can a complete failure that nobody can believe it anymore. But they will for a believe it anymore. But they will for a believe it anymore. But they will for a little time string desperately and try little time string desperately and try little time string desperately and try to perpetuate a system of profit which to perpetuate a system of profit which to perpetuate a system of profit which has no foundation in facts.

79. has no foundation in facts. has no foundation in facts. I would imagine now that our 6 billion I would imagine now that our 6 billion I would imagine now that our 6 billion fellow countrymen, our fellow world fellow countrymen, our fellow world fellow countrymen, our fellow world citizens uh continue to multiply at the citizens uh continue to multiply at the citizens uh continue to multiply at the present rate and we will find in a short present rate and we will find in a short present rate and we will find in a short time that we will use up every natural time that we will use up every natural time that we will use up every natural resource that we possess that we will resource that we possess that we will resource that we possess that we will destroy practically every base uh destroy practically every base uh destroy practically every base uh resource of our planet. Every day more resource of our planet. Every day more resource of our planet. Every day more ponds and lakes and rivers are being ponds and lakes and rivers are being ponds and lakes and rivers are being polluted.

80. polluted. polluted. Someday there just won't be any other. Someday there just won't be any other. Someday there just won't be any other. But these people work on the basis that But these people work on the basis that But these people work on the basis that when the time comes we will find when the time comes we will find when the time comes we will find something to do with these things so something to do with these things so something to do with these things so that we can keep on being

just what we that we can keep on being just what we that we can keep on being just what we are. This is unrealistic are. This is unrealistic are. This is unrealistic because unless there is a terrible because unless there is a terrible because unless there is a terrible catastrophe which destroys the greater catastrophe which destroys the greater catastrophe which destroys the greater part of the earth's population which it part of the earth's population which it part of the earth's population which it probably is not in hand because the case probably is not in hand because the case probably is not in hand because the case is not clear enough but we will have to is not clear enough but we will have to is not clear enough but we will have to face the importance of becoming moderate face the importance of becoming moderate face the importance of becoming moderate people. Now I watch the newspapers people. Now I watch the newspapers people. Now I watch the newspapers pretty closely and these people who are pretty closely and these people who are pretty closely and these people who are working so hard to get hold of working so hard to get hold of working so hard to get hold of everything they have do not seem to be everything they have do not seem to be everything they have do not seem to be very happy with it.

81. very happy with it. very happy with it. These great patterns of wealth, these great patterns of wealth, these great patterns of wealth, these fabulous incomes, these enormous fabulous incomes, these enormous fabulous incomes, these enormous investments, these process of investments, these process of investments, these process of practically buying and selling nations practically buying and selling nations practically buying and selling nations doesn't seem to be doing anybody any doesn't seem to be doing anybody any doesn't seem to be doing anybody any good.

82. good. good. The we only end up with the worst debt The we only end up with the worst debt The we only end up with the worst debt that we haven't had in history. And we that we haven't had in history. And we that we haven't had in history. And we also make more enemies every day than also make more enemies every day than also make more enemies every day than they've made than the Persians ever they've made than the Persians ever they've made than the Persians ever knew. So we are not getting anywhere knew. So we are not getting anywhere knew. So we are not getting anywhere with this at all. I think we should with this at all. I think we should with this at all. I think we should begin it now to think firmly of begin it now to think firmly of begin it now to think firmly of rewriting history, rewriting it for the rewriting history, rewriting it for the rewriting history, rewriting it for the school child, rewriting for the grammar school child, rewriting for the grammar school child, rewriting for the grammar school and a little large copy for the school and a little large copy for the high schools. And we also should make a high schools. And we also should make a high schools. And we also should make a nice deluxe binding on some of them for nice deluxe binding on some of them for nice deluxe binding on some of them for the parents to read because we need to the parents to read because we need to the

parents to read because we need to know exactly what is happening in our know exactly what is happening in our know exactly what is happening in our world. We don't need to know just how world. We don't need to know just how world. We don't need to know just how many dollars we made or whether we have many dollars we made or whether we have many dollars we made or whether we have a desperate deficit this year or not. We a desperate deficit this year or not. We a desperate deficit this year or not. We want to know exactly what is happening want to know exactly what is happening want to know exactly what is happening to a world without conscience, without to a world without conscience, without to a world without conscience, without integrity, and without moral integrity, and without moral integrity, and without moral foundations.

83. foundations. foundations. We want to know what happens when we We want to know what happens when we We want to know what happens when we ridicule the best things there are in ridicule the best things there are in ridicule the best things there are in life, glorify that which is corrupt, and life, glorify that which is corrupt, and life, glorify that which is corrupt, and become addicted to all kinds of crimes become addicted to all kinds of crimes become addicted to all kinds of crimes and degeneracies.

84. and degeneracies. and degeneracies. This can be result in a another This can be result in a another This can be result in a another cataclysm such as that which was written cataclysm such as that which was written cataclysm such as that which was written on the wall of Belshazzar Palace. We are on the wall of Belshazzar Palace. We are on the wall of Belshazzar Palace. We are we being weighed now and we will be we being weighed now and we will be we being weighed now and we will be there's no need to go out and get there's no need to go out and get there's no need to go out and get tremendously upset. It's the only tremendously upset. It's the only tremendously upset. It's the only problem is that we do need to go out and problem is that we do need to go out and problem is that we do need to go out and get upset to the degree that we are get upset to the degree that we are get upset to the degree that we are willing to begin to work on ourselves.

85. willing to begin to work on ourselves. willing to begin to work on ourselves. Every family should have some kind of Every family should have some kind of Every family should have some kind of moral instruction. moral instruction.

86. moral instruction. It should bestow this moral instruction It should bestow this moral instruction It should bestow this moral instruction upon its children. Every business should upon its children. Every business should upon its children. Every business should have a moral code by which that business have a moral code by which that business have a moral code by which that business is controlled and which will not be is controlled and which will not be is controlled and which will not be broken. Every profession should have a broken. Every profession should have a broken. Every profession should have a moral ethical code for the practice of moral ethical code for the practice of moral ethical code for the practice of the members of that profession which the members of that profession which the members

of that profession which will not be exploited, will not be will not be exploited, will not be will not be exploited, will not be corrupted and will not lead to the corrupted and will not lead to the corrupted and will not lead to the transformation of the motives of a transformation of the motives of a transformation of the motives of a profession. The motive of medicine is to profession. The motive of medicine is to profession. The motive of medicine is to help people who are sick. Today the help people who are sick. Today the help people who are sick. Today the motive is cash.

87. motive is cash. motive is cash. The tremendous amount of money involved. The tremendous amount of money involved. The tremendous amount of money involved. Money can lead and does lead and is a Money can lead and does lead and is a Money can lead and does lead and is a form of moral compromise.

88. form of moral compromise. form of moral compromise. It is something that should never enter It is something that should never enter It is something that should never enter into human relationships. It will into human relationships. It will into human relationships. It will remain, however, as long as nobody remain, however, as long as nobody remain, however, as long as nobody really minds.

89. really minds. really minds. We talk about it, but when the time We talk about it, but when the time We talk about it, but when the time comes to act, we are too busy doing comes to act, we are too busy doing comes to act, we are too busy doing something else. I think there should be something else. I think there should be something else. I think there should be a legal code set up for all the major a legal code set up for all the major a legal code set up for all the major professions professions fixing completely and entirely the fixing completely and entirely the fixing completely and entirely the method and means of administering that method and means of administering that method and means of administering that profession. What it can do, what it profession. What it can do, what it profession. What it can do, what it cannot do, what it can charge and what cannot do, what it can charge and what cannot do, what it can charge and what it cannot charge and the penalties for it cannot charge and the penalties for it cannot charge and the penalties for overcharging.

90. overcharging. overcharging. This is important. Actually, the the This is important. Actually, the the This is important. Actually, the the laborer is worthy of his hire. The laborer is worthy of his hire. The laborer is worthy of his hire. The doctor is worthy of a fee that is doctor is worthy of a fee that is doctor is worthy of a fee that is appropriate to the service he renders, appropriate to the service he renders, appropriate to the service he renders, but he is not entitled to exploit the but he is not entitled to exploit the but he is not entitled to exploit the sick. All these things are part of the sick. All these things are part of the sick. All these things are part of the laws of the moral code.

91. laws of the moral code. laws of the moral code. Now, the sacred books of the world, all Now, the sacred books of the world, all Now, the sacred books of the

world, all of them were moral codes. They were of them were moral codes. They were of them were moral codes. They were codes that were intended to help se codes that were intended to help se codes that were intended to help se people to understand what is good and people to understand what is good and people to understand what is good and what is bad.

92. what is bad. what is bad. Nearly all of these books contain a factor involving the fact that those who keep these rules are blessed in the sight of the universe. They are the ones who are keeping the laws, keeping the rules and are deserving of further rules and are deserving of further rules and are deserving of further consideration.

93. consideration. consideration. Now in China in the old days they the Now in China in the old days they the Now in China in the old days they the doctors had a cute rule. The patient doctors had a cute rule. The patient doctors had a cute rule. The patient hired a family physician. This family hired a family physician. This family hired a family physician. This family physician had his appointment on one physician had his appointment on one physician had his appointment on one basis only. He was to keep the family basis only. He was to keep the family basis only. He was to keep the family well. He received his monthly salary as well. He received his monthly salary as well. He received his monthly salary as long as they were well. When they got long as they were well. When they got long as they were well. When they got sick, his pay stopped. The entire sick, his pay stopped. The entire sick, his pay stopped. The entire motive now is obviously to get them well again. Whereas with us today, the longer again. Whereas with us today, the longer again. Whereas with us today, the longer there we are they're sick, the more there we are they're sick, the more there we are they're sick, the more fortunate the physician becomes.

94. fortunate the physician becomes. fortunate the physician becomes. But uh these things have to be worked But uh these things have to be worked But uh these things have to be worked through in some practical way. So we through in some practical way. So we through in some practical way. So we need an world ethics, something that need an world ethics, something that need an world ethics, something that gives us the strength and character to give us the strength and character to give us the strength and character to begin a new world charter, a new world begin a new world charter, a new world begin a new world charter, a new world parliament of faith and knowledge and parliament of faith and knowledge and parliament of faith and knowledge and the seat and center of it must be the seat and center of it must be the seat and center of it must be religious.

95. religious. religious. Now this religion doesn't mean that the Now this religion

doesn't mean that the Now this religion doesn't mean that the individual has to believe in any individual has to believe in any individual has to believe in any particular appearance of deity because particular appearance of deity because particular appearance of deity because nobody has seen any of them. But it nobody has seen any of them. But it nobody has seen any of them. But it means that there must be an acceptance means that there must be an acceptance means that there must be an acceptance of the fact that a divine moral of the fact that a divine moral of the fact that a divine moral principle is at the root of life principle is at the root of life principle is at the root of life demonstrated by the fact that every demonstrated by the fact that every demonstrated by the fact that every trouble we have comes from disobeying trouble we have comes from disobeying trouble we have comes from disobeying moral principles.

96. moral principles. moral principles. Therefore whether we believe in deity or Therefore whether we believe in deity or Therefore whether we believe in deity or not if we believe in health and survival not if we believe in health and survival not if we believe in health and survival we have to keep the rule. There is no we have to keep the rule. There is no we have to keep the rule. There is no other way. So we go into other fields other way. So we go into other fields other way. So we go into other fields where there's all kinds of where there's all kinds of where there's all kinds of dissimilations to give us of problems dissimilations to give us of problems dissimilations to give us of problems and sickness. We also need to have a and sickness. We also need to have a and sickness. We also need to have a complete reconstruction of the basic complete reconstruction of the basic complete reconstruction of the basic codes for higher education.

97. codes for higher education. codes for higher education. The France. Now the all of education is The France. Now the all of education is The France. Now the all of education is based upon one basic idea to take a based upon one basic idea to take a based upon one basic idea to take a field of specialized learning where field of specialized learning where field of specialized learning where there is probability of advancement and there is probability of advancement and there is probability of advancement and a very superior type of employment.

98. a very superior type of employment. a very superior type of employment. We are out to get the best job there is. We are out to get the best job there is. We are out to get the best job there is. Well, this has been badly broken up, Well, this has been badly broken up, Well, this has been badly broken up, however, by some modern discoveries. And however, by some modern discoveries. And however, by some modern discoveries. And when these discoveries came along, there when these discoveries came along, there when these discoveries came along, there were no graduates to uh take the jobs.

99. were no graduates to uh take the jobs. were no graduates to uh take the jobs. The discoveries were too recent. But The discoveries were too recent. But The discoveries were too recent. But they'll come and we'll gradually have they'll come and we'll gradually have they'll come and we'll gradually have various experts. And

by the time the various experts. And by the time the various experts. And by the time the expert gets the full training, this expert gets the full training, this expert gets the full training, this machine will be obsolete.

100. machine will be obsolete. machine will be obsolete. This is the same way all the way along. This is the same way all the way along. This is the same way all the way along. You're not supposed to do this. Life is You're not supposed to do this. Life is You're not supposed to do this. Life is not supposed to be an addiction to a not supposed to be an addiction to a not supposed to be an addiction to a profession that will get riches and profession that will get riches and profession that will get riches and nothing else. There is no comfort, no nothing else. There is no comfort, no nothing else. There is no comfort, no duty, no love or finness in working duty, no love or finness in working duty, no love or finness in working machines. We may say yes, but they do machines. We may say yes, but they do machines. We may say yes, but they do help people. Certainly they help people help people. Certainly they help people help people. Certainly they help people but not to the degree of making them the but not to the degree of making them the but not to the degree of making them the principal objective in life. The principal objective in life. The principal objective in life when we want principal objective in life when we want principal objective in life when we want to help people is to care for people, to help people is to care for people, to help people is to care for people, to love people, to serve people, to be kind love people, to serve people, to be kind love people, to serve people, to be kind to people and to advance those common to people and to advance those common to people and to advance those common virtues by which the people as a whole virtues by which the people as a whole virtues by which the people as a whole advance in their understanding of life, advance in their understanding of life, advance in their understanding of life, in the care of their children and in the in the care of their children and in the in the care of their children and in the preparation of their own futures. The preparation of their own futures. The preparation of their own futures. The final purpose of the civilization is final purpose of the civilization is final purpose of the civilization is that the human being shall improve that that the human being shall improve that that the human being shall improve that he shall become sufficient to be wiser he shall become sufficient to be wiser he shall become sufficient to be wiser and more virtuous and a better human and more virtuous and a better human and more virtuous and a better human being and a better person. He is not being and a better person. He is not being and a better person. He is not here simply to leave a fortune to his here simply to leave a fortune to his here simply to leave a fortune to his descendants in his will.

101. descendants in his will. descendants in his will. And uh very often he doesn't get that And uh very often he doesn't get that And uh very often he doesn't get that far. They break it up and take it away far. They break it up and take it away far. They break it up and take it away from him while he's still alive.

102. from him while he's still alive. from him while he's still alive. And this of course is considered to be And this of course is considered to be And this of course is considered to be pretty good business. pretty good business.

103. pretty good business. It may be good business but it is bad It may be good business but it is bad It may be good business but it is bad life and we are all doing good business life and we are all doing good business life and we are all doing good business by doing wrong by doing wrong by doing wrong and this is not good and this is not good and this is not good and uh we can't expect everyone to and uh we can't expect everyone to and uh we can't expect everyone to change their ways but we can take a change their ways but we can take a change their ways but we can take a little forth suitable stand in these little forth suitable stand in these little forth suitable stand in these things. Each individual is the master of things. Each individual is the master of things. Each individual is the master of a small world of his own which is a a small world of his own which is a a small world of his own which is a miniature of the great world.

104. miniature of the great world. miniature of the great world. And this miniature world of his own he And this miniature world of his own he And this miniature world of his own he calls his family and it is surrounded by calls his family and it is surrounded by calls his family and it is surrounded by various friends, neighbors and so forth various friends, neighbors and so forth various friends, neighbors and so forth and is a little constellation in itself.

105. and is a little constellation in itself. and is a little constellation in itself. This little world is within the control This little world is within the control This little world is within the control of various members of this family.

106. of various members of this family. of various members of this family. There is a perfect possibility of this There is a perfect possibility of this There is a perfect possibility of this family becoming a better family. This is family becoming a better family. This is family becoming a better family. This is the very secret and idea behind the the very secret and idea behind the the very secret and idea behind the teachings of Menus the great Chinese teachings of Menus the great Chinese teachings of Menus the great Chinese philosopher. The Menus believed that the philosopher. The Menus believed that the philosopher. The Menus believed that the archetype of universal peace is a family archetype of universal peace is a family archetype of universal peace is a family living in harmony.

107. living in harmony. living in harmony. where relatives and friends and where relatives and friends and where relatives and friends and neighbors cannot get along together. We neighbors cannot get along together. We neighbors cannot get along together. We have no right to expect nations to have no right to expect nations to have no right to expect nations to become better because nations are not become better because nations are not become better because nations are not enough not problem. Is it true? But they enough not problem. Is it true? But they enough not problem. Is it true? But they are actually aggregates of individual are

actually aggregates of individual are actually aggregates of individual disorders. And as long as the individual disorders. And as long as the individual disorders. And as long as the individual is disordered in his own living, there is disordered in his own living, there is disordered in his own living, there will be no solution merely by spreading will be no solution merely by spreading will be no solution merely by spreading this disorder over the world. There is this disorder over the world. There is this disorder over the world. There is no solution in treaties in great packs no solution in treaties in great packs no solution in treaties in great packs because before the things are even because before the things are even because before the things are even signed we begin to find the ulterior signed we begin to find the ulterior signed we begin to find the ulterior motives that dominated their motives that dominated their motives that dominated their preparation. Everything has something preparation. Everything has something preparation. Everything has something behind it that is not right. And uh as behind it that is not right. And uh as behind it that is not right. And uh as long as that happens we're going to have long as that happens we're going to have long as that happens we're going to have more examples of Belshazza's feast. What more examples of Belshazza's feast. What more examples of Belshazza's feast. What we're looking for now is something that we're looking for now is something that we're looking for now is something that has right behind it rather than right on has right behind it rather than right on has right behind it rather than right on the surface an ulterior motive the surface an ulterior motive the surface an ulterior motive underneath.

108. underneath. underneath. And this is true in the affairs of And this is true in the affairs of And this is true in the affairs of nations in every line of business. It is nations in every line of business. It is nations in every line of business. It is true in the quality of goods and it is true in the quality of goods and it is true in the quality of goods and it is very true in entertainment.

109. very true in entertainment. very true in entertainment. Gradually we see entertainment gradually Gradually we see entertainment gradually Gradually we see entertainment gradually deteriorating with only one deteriorating with only one deteriorating with only one consideration profit. And because of the consideration profit. And because of the consideration profit. And because of the way in which the modern civilization is way in which the modern civilization is way in which the modern civilization is centered, profit centered around centered, profit centered around centered, profit centered around ignorance and stupidity.

110. ignorance and stupidity. ignorance and stupidity. The the less intelligence this art is, The the less intelligence this art is, The the less intelligence this art is, the greater its appeal. Nobody cares the greater its appeal. Nobody cares the greater its appeal. Nobody cares about these things. And no one has about these things. And no one has about these things. And no one has developed the judgments to judge them.

111. developed the judgments to judge them. developed the judgments to judge them. There's no reason why a very short time There's no reason why a very short time

There's no reason why a very short time common sense could not make a major common sense could not make a major common sense could not make a major change in human attitudes.

112. change in human attitudes. change in human attitudes. But until that time comes, we've got to But until that time comes, we've got to But until that time comes, we've got to do it ourselves. We've got to begin to do it ourselves. We've got to begin to do it ourselves. We've got to begin to straighten out the various ideas behind straighten out the various ideas behind straighten out the various ideas behind ourselves. And we also have to get a ourselves. And we also have to get a ourselves. And we also have to get a clearer view of the what religion does clearer view of the what religion does clearer view of the what religion does for mankind. We've got to be very for mankind. We've got to be very for mankind. We've got to be very careful now when we learn that some many careful now when we learn that some many careful now when we learn that some many religious groups are in bad trouble religious groups are in bad trouble religious groups are in bad trouble economically. They have gotten economically. They have gotten economically. They have gotten themselves into something that they themselves into something that they themselves into something that they should never have been in. They have should never have been in. They have should never have been in. They have forgotten forgotten that the Lord God does not live in a that the Lord God does not live in a that the Lord God does not live in a palace.

113. palace. palace. We build great churches as Ingisol said We build great churches as Ingisol said We build great churches as Ingisol said cathedrals are for saints, dungeons for cathedrals are for saints, dungeons for cathedrals are for saints, dungeons for sinners. and the dungeons are in the sinners. and the dungeons are in the sinners. and the dungeons are in the foundations of the cathedrals.

114. foundations of the cathedrals. foundations of the cathedrals. What we need is to realize that then What we need is to realize that then What we need is to realize that then finally the most perfect church of all finally the most perfect church of all finally the most perfect church of all is the human heart. For it is here that is the human heart. For it is here that is the human heart. For it is here that the individual at least scient sent the individual at least scient sent the individual at least scient sent sentimentally comes into contact with sentimentally comes into contact with the realities of himself. We need to the realities of himself. We need to the realities of himself. We need to recognize religion not as a new source recognize religion not as a new source recognize religion not as a new source of wealth but as a new source of strength against the corruptions of strength against the corruptions of strength against the corruptions of wealth.

115. wealth. wealth. We do not need more stained glass We do not need more stained glass We do not need more stained glass windows and nor more uh mighty windows and nor more uh mighty windows and nor more uh mighty cathedrals. What we need is the

simple cathedrals. What we need is the simple cathedrals. What we need is the simple place of worship. Our forefathers had place of worship. Our forefathers had place of worship. Our forefathers had this a little wooden church with a this a little wooden church with a this a little wooden church with a pastor who made only a few dollars a pastor who made only a few dollars a pastor who made only a few dollars a month with a small flock of devout month with a small flock of devout month with a small flock of devout people who worked in the ground with people who worked in the ground with people who worked in the ground with their their harvest and came to church on Sunday in harvest and came to church on Sunday in harvest and came to church on Sunday in the family wagon. This type of thing had the family wagon. This type of thing had something about it that was good. We can something about it that was good. We can say it was stupid and old-fashioned and say it was stupid and old-fashioned and say it was stupid and old-fashioned and all that, but it was sincere.

116. all that, but it was sincere. all that, but it was sincere. And and the little church that is And and the little church that is And and the little church that is sincere has much to commend it, while sincere has much to commend it, while sincere has much to commend it, while the great church that is not sincere has the great church that is not sincere has the great church that is not sincere has nothing to recommend it whatsoever. So nothing to recommend it whatsoever. So nothing to recommend it whatsoever. So all the way along the line, we've got to all the way along the line, we've got to all the way along the line, we've got to gradually do that which will prevent us gradually do that which will prevent us gradually do that which will prevent us from being found wanting.

117. from being found wanting. from being found wanting. And the reason why we will be found And the reason why we will be found And the reason why we will be found wanting is because we want too much. We wanting is because we want too much. We wanting is because we want too much. We want everything.

118. want everything. want everything. We want to find new ways every day for We want to find new ways every day for We want to find new ways every day for taking money away from somebody else. We taking money away from somebody else. We taking money away from somebody else. We want some kind of a pretext to take want some kind of a pretext to take want some kind of a pretext to take another vast amount of money for some another vast amount of money for some another vast amount of money for some purpose that is of no permanent value.

119. purpose that is of no permanent value. purpose that is of no permanent value. While all things are judged by money, a While all things are judged by money, a While all things are judged by money, a religion is going to uh be very dire religion is going to uh be very dire religion is going to uh be very dire trouble. When they showed uh the Roman trouble. When they showed uh the Roman trouble. When they showed uh the Roman coin to Jesus and asked him what they coin to Jesus and asked him what they coin to Jesus and asked him what they should do in matter of

taxes, Jesus should do in matter of taxes, Jesus should do in matter of taxes, Jesus replied, "Render unto Caesar that which replied, "Render unto Caesar that which replied, "Render unto Caesar that which is Caesars's, but unto God that which is is Caesars's, but unto God that which is is Caesars's, but unto God that which is his." And this is exactly our problem.

120. his." And this is exactly our problem. his." And this is exactly our problem. There's a great deal of difference. We There's a great deal of difference. We There's a great deal of difference. We cannot render unto God the things that cannot render unto God the things that cannot render unto God the things that belong to Caesar.

121. belong to Caesar. belong to Caesar. And we cannot pay for our sins whether And we cannot pay for our sins whether And we cannot pay for our sins whether it's coinage that belongs to Caesar. We it's coinage that belongs to Caesar. We it's coinage that belongs to Caesar. We can pay keep out of jail maybe by paying can pay keep out of jail maybe by paying can pay keep out of jail maybe by paying our fines with that money but we do not our fines with that money but we do not our fines with that money but we do not increase in stature or in dignity or in increase in stature or in dignity or in increase in stature or in dignity or in magnitude of insights. So we have to magnitude of insights. So we have to magnitude of insights. So we have to recognize that there is religion recognize that there is religion recognize that there is religion desperately needed today and desperately desperately needed today and desperately needed today and desperately divided.

122. divided. divided. Here we have a religious world which Here we have a religious world which Here we have a religious world which includes according to a very late includes according to a very late includes according to a very late statement that I saw approximately 3 and statement that I saw approximately 3 and statement that I saw approximately 3 and 3/4 billion human beings.

123. 3/4 billion human beings. 3/4 billion human beings. The other part of the population isn't The other part of the population isn't The other part of the population isn't made up of of atheists but very largely made up of of atheists but very largely made up of of atheists but very largely of primitive peoples about which we have of primitive peoples about which we have of primitive peoples about which we have very little knowledge. But the majority very little knowledge. But the majority very little knowledge. But the majority of human beings believe in good.

124. of human beings believe in good. of human beings believe in good. And because 3/4 of the earth's And because 3/4 of the earth's And because 3/4 of the earth's population believes in something good, population believes in something good, population believes in something good, why do we have 3/4 of the earth's why do we have 3/4 of the earth's why do we have 3/4 of the earth's population either in arms or in the population either in arms or in the population either in arms or in the

armament industry?

125. armament industry? armament industry? Why do we have these things? Why do we have these things? Why do we have these things? Why is it that somewhere along the line Why is it that somewhere along the line Why is it that somewhere along the line we've lost we've lost kindness, lost friendship, kindness, lost friendship, kindness, lost friendship, lost friendship, lost love for each other, and have all lost love for each other, and have all lost love for each other, and have all kinds of strange ulterior motives that kinds of strange ulterior motives that kinds of strange ulterior motives that pass for integrities but have no pass for integrities but have no pass for integrities but have no foundation in them.

126. foundation in them. foundation in them. So, we wait in the balance and the So, we wait in the balance and the So, we wait in the balance and the people are beginning to see some funny people are beginning to see some funny people are beginning to see some funny writing on the wall and they're not writing on the wall and they're not writing on the wall and they're not quite sure what it is, but there's quite sure what it is, but there's quite sure what it is, but there's always a possibility that a new message always a possibility that a new message always a possibility that a new message is being put there. There are words and is being put there. There are words and is being put there. There are words and teachings and ideas about the future.

127. teachings and ideas about the future. teachings and ideas about the future. Some are very beautiful, some are Some are very beautiful, some are Some are very beautiful, some are fearful, and very few are really fearful, and very few are really fearful, and very few are really essentially materialistic today. Even essentially materialistic today. Even our most hardened materialists are our most hardened materialists are our most hardened materialists are beginning to look for an excuse to begining to look for an excuse to begining to look for an excuse to become idealists become idealists become idealists and they can find it if they want it.

128. and they can find it if they want it. and they can find it if they want it. But the point is that we are all But the point is that we are all But the point is that we are all beginning to worry worry seriously about beginning to worry worry seriously about beginning to worry worry seriously about the depletion of our resources about the the depletion of our resources about the population of explosions population of explosions population of explosions about the diseases and natural disasters about the diseases and natural disasters about the diseases and natural disasters which correspond neatly to the plagues which correspond neatly to the plagues which correspond neatly to the plagues of Egypt. And we find that all these of Egypt. And we find that all these of Egypt. And we find that all these things have been repeated time and time things have been repeated time and time things have been repeated time and time again. The the sands of the desert have again. The the sands of the desert have again. The the sands of the desert have buried more civilizations than we'll buried more

civilizations than we'll buried more civilizations than we'll ever know. And with unless we want to be ever know. And with unless we want to be ever know. And with unless we want to be part of that which is wiped out by our part of that which is wiped out by our part of that which is wiped out by our own stupidity and stupidity, we've going own stupidity and stupidity, we've going own stupidity and stupidity, we've going to have to change our ways. We're going to have to change our ways. We're going to have to change our ways. We're going to have to begin to live the things we to have to begin to live the things we to have to begin to live the things we claim to believe. We're all trying to do claim to believe. We're all trying to do claim to believe. We're all trying to do something about it. We all are reading something about it. We all are reading something about it. We all are reading better books. We were all talking about better books. We were all talking about better books. We were all talking about these things. Most people who are these things. Most people who are these things. Most people who are interested in our activities here have interested in our activities here have interested in our activities here have been trying to live these points and been trying to live these points and been trying to live these points and principles and are trying still to be principles and are trying still to be principles and are trying still to be better people. And this is this is the better people. And this is this is the better people. And this is this is the solution. Only by becoming better people solution. Only by becoming better people solution. Only by becoming better people can we have a better world. Only by can we have a better world. Only by can we have a better world. Only by curing these selfish instincts which curing these selfish instincts which curing these selfish instincts which have dominated us for ages can we really have dominated us for ages can we really have dominated us for ages can we really have the kind of life that we all need.

129. have the kind of life that we all need. have the kind of life that we all need. Belshaza was quite king in his day and Belshaza was quite king in his day and Belshaza was quite king in his day and he loved to exploit and enslave people.

130. he loved to exploit and enslave people. he loved to exploit and enslave people. He became a potential ruler of the He became a potential ruler of the He became a potential ruler of the world. He had joined in with a number of world. He had joined in with a number of world. He had joined in with a number of others like Genjis Khan and some of the others like Genjis Khan and some of the others like Genjis Khan and some of the early Caesars and the Greek conquerors early Caesars and the Greek conquerors early Caesars and the Greek conquerors that went out to conquer the whole that went out to conquer the whole that went out to conquer the whole world.

131. world. world. He was the Roman Empire was the first He was the Roman Empire was the first He was the Roman Empire was the first great socialistic great socialistic great socialistic uh democracy or oligarchy whatever you uh democracy or oligarchy whatever you uh democracy or oligarchy whatever you want to call it. Rome became mistress of want to call it. Rome became mistress of want to call it.

Rome became mistress of the world. Her colonies were everywhere.

132. the world. Her colonies were everywhere. the world. Her colonies were everywhere. She owned half the globe and what other She owned half the globe and what other She owned half the globe and what other she didn't own she was working on.

133. she didn't own she was working on. she didn't own she was working on. But in the sum of it all, Rome died and But in the sum of it all, Rome died and But in the sum of it all, Rome died and miserably ended because of the decay of miserably ended because of the decay of miserably ended because of the decay of the government.

134. the government. the government. Little by little, all these imprisoned Little by little, all these imprisoned Little by little, all these imprisoned peoples began to break away and Rome no peoples began to break away and Rome no peoples began to break away and Rome no longer had the physical strength to hold longer had the physical strength to hold longer had the physical strength to hold them. Now, if this holding had not been them. Now, if this holding had not been them. Now, if this holding had not been a physical policing, a physical policing, a physical policing, Rome might have lived another 2 or 3,000 Rome might have lived another 2 or 3,000 Rome might have lived another 2 or 3,000 years. But she could not police the years. But she could not police the years. But she could not police the territories she had conquered. She territories she had conquered. She territories she had conquered. She should never have conquered in a way should never have conquered in a way should never have conquered in a way that required policing. It was not that that required policing. It was not that that required policing. It was not that these colonies should be controlled by these colonies should be controlled by these colonies should be controlled by force or by military means. They should force or by military means. They should force or by military means. They should have been controlled by friendship have been controlled by friendship have been controlled by friendship because these people should have be because these people should have be because these people should have be grateful for what Rome had done for them grateful for what Rome had done for them and not panicky over what Rome was doing and not panicky over what Rome was doing and not panicky over what Rome was doing to them. There was no reason why a to them. There was no reason why a to them. There was no reason why a conquering power should be destroyed. If conquering power should be destroyed. If conquering power should be destroyed. If that conquest is carried on in a spirit that conquest is carried on in a spirit that conquest is carried on in a spirit of sharing good, of sharing good, of sharing good, if the conquest was bringing teachers if the conquest was bringing teachers if the conquest was bringing teachers and idealists and inventors and artists and idealists and inventors and artists and idealists and inventors and artists and musicians into common understanding, and musicians into common understanding, and musicians into common understanding, if crops and and produce of all kinds if crops and and produce of all kinds if crops and and produce

of all kinds was better, these things would be was better, these things would be was better, these things would be excused and the people would live excused and the people would live excused and the people would live together in happiness. But where together in happiness. But where together in happiness. But where conquest is simply putting a death spot conquest is simply putting a death spot conquest is simply putting a death spot over another country or putting a half a over another country or putting a half a over another country or putting a half a dozen of your death spots in different dozen of your death spots in different dozen of your death spots in different countries. All this is part of rule and countries. All this is part of rule and countries. All this is part of rule and ruin which is one of the problems we say ruin which is one of the problems we say ruin which is one of the problems we say so deeply. And of course from the time so deeply. And of course from the time so deeply. And of course from the time of Belshazzer on down the same problems of Belshazzer on down the same problems of Belshazzer on down the same problems have continued.

135. have continued. have continued. And the Bible incident is perfectly And the Bible incident is perfectly And the Bible incident is perfectly justified in saying that there is some justified in saying that there is some justified in saying that there is some kind of a moral factor, a mystical kind of a moral factor, a mystical kind of a moral factor, a mystical factor involved. Now according to the factor involved. Now according to the factor involved. Now according to the Bible, of course, this mystical factor Bible, of course, this mystical factor Bible, of course, this mystical factor is deity that some way this is all due is deity that some way this is all due is deity that some way this is all due to the fact that deity weighs them in to the fact that deity weighs them in to the fact that deity weighs them in balance and found them wanting. But the balance and found them wanting. But the balance and found them wanting. But the deity that found them wanting is still deity that found them wanting is still deity that found them wanting is still here.

136. here. here. Now if there was no deity that was found Now if there was no deity that was found Now if there was no deity that was found the morning and they simply were the morning and they simply were the morning and they simply were outwitted by two other nations or became outwitted by two other nations or became outwitted by two other nations or became jealous of them then we are still in the jealous of them then we are still in the jealous of them then we are still in the same picture because today we are in the same picture because today we are in the same picture because today we are in the midst of a world that's jealous of us.

137. midst of a world that's jealous of us. midst of a world that's jealous of us. We are in a world that would take over We are in a world that would take over We are in a world that would take over most of each other's countries at the most of each other's countries at the most of each other's countries at the slightest provocation slightest provocation slightest provocation if if any. We are in a world in which if if any. We are in a world in which if if any. We are in a world

in which out of all the progress we have made out of all the progress we have made out of all the progress we have made could sometime become the greatest could sometime become the greatest could sometime become the greatest holocaust of all time, nuclear war.

138. holocaust of all time, nuclear war. holocaust of all time, nuclear war. Though nothing stands between us and Though nothing stands between us and Though nothing stands between us and this disaster except ethics and ethics this disaster except ethics and ethics this disaster except ethics and ethics is a is our way of expressing divine is a is our way of expressing divine is a is our way of expressing divine will. There is only the will of deity will. There is only the will of deity will. There is only the will of deity between us and that difficulty.

139. between us and that difficulty. between us and that difficulty. Now if we trust to the Lord or if we Now if we trust to the Lord or if we Now if we trust to the Lord or if we trust to the laws of nature, if we trust trust to the laws of nature, if we trust trust to the laws of nature, if we trust to the universal plan as we have seen it to the universal plan as we have seen it to the universal plan as we have seen it from the beginning of time, we are from the beginning of time, we are from the beginning of time, we are comparatively safe. But if we break the comparatively safe. But if we break the comparatively safe. But if we break the tradition that has been established by tradition that has been established by tradition that has been established by the ages, if we break the rules, then the ages, if we break the rules, then the ages, if we break the rules, then come to the same end with all other rule come to the same end with all other rule come to the same end with all other rule breakers, it's our own fault. We are too breakers, it's our own fault. We are too breakers, it's our own fault. We are too big now, too grown up now to play big now, too grown up now to play big now, too grown up now to play warfare in sandboxes.

140. warfare in sandboxes. warfare in sandboxes. We are no longer children throwing mud We are no longer children throwing mud We are no longer children throwing mud pies at each other. We are powerful pies at each other. We are powerful pies at each other. We are powerful individuals who have no real individuals who have no real individuals who have no real understanding of the basic unity of understanding of the basic unity of understanding of the basic unity of life. They were in the same type of life. They were in the same type of life. They were in the same type of situation uh that we find for instance situation uh that we find for instance situation uh that we find for instance in Japan at one time when the Japan was in Japan at one time when the Japan was in Japan at one time when the Japan was first open to the west. We sent a first open to the west. We sent a first open to the west. We sent a council general over there to act as an council general over there to act as an council general over there to act as an ambassador.

141. ambassador. ambassador. The first thing that he wanted when he The first thing that he wanted when he The first thing that he wanted when he got there was beef steaks. got there was beef steaks. got there was beef steaks. And at that time,

most of Japan was And at that time, most of Japan was And at that time, most of Japan was vegetarian.

142. vegetarian. vegetarian. In fact, the government was subsidizing In fact, the government was subsidizing In fact, the government was subsidizing vegetarianism. vegetarianism. vegetarianism. So, everyone who had an animal of any So, everyone who had an animal of any So, everyone who had an animal of any kind rep drove it into the forest and kind rep drove it into the forest and kind rep drove it into the forest and hid it.

143. hid it. hid it. And they had an awful time until they And they had an awful time until they And they had an awful time until they finally caught an old steer and finally finally caught an old steer and finally finally caught an old steer and finally got the stakes for the American got the stakes for the American got the stakes for the American ambassador.

144. ambassador. ambassador. And now on the site where this thing And now on the site where this thing And now on the site where this thing occurred is a beautiful monument topped occurred is a beautiful monument topped occurred is a beautiful monument topped by a statue of the bull who died to give by a statue of the bull who died to give by a statue of the bull who died to give an American ambassador his favorite an American ambassador his favorite an American ambassador his favorite meat.

145. meat. meat. Now this is sort of a ridiculous Now this is sort of a ridiculous Now this is sort of a ridiculous situation but it shows the tendency that situation but it shows the tendency that situation but it shows the tendency that we have. What we want we want. What we we have. What we want we want. What we we have. What we want we want. What we had we're going to have. And this going had we're going to have. And this going had we're going to have. And this going on and on and on in spite of the daily on and on and on in spite of the daily on and on and on in spite of the daily warnings of our troubles. So if anybody warnings of our troubles. So if anybody warnings of our troubles. So if anybody has a real idea of doing something has a real idea of doing something has a real idea of doing something worthwhile, it might be good for them to worthwhile, it might be good for them to worthwhile, it might be good for them to sit down quietly and make a chart or sit down quietly and make a chart or sit down quietly and make a chart or plan of their own lives. Why are they plan of their own lives. Why are they plan of their own lives. Why are they alive? What are they doing? What is alive? What are they doing? What is alive? What are they doing? What is going to happen to what they have? Who going to happen to what they have? Who going to happen to what they have? Who is going to use it better than they is going to use it better than they is going to use it better than they have? Why are we going to leave this to have? Why are we going to leave this to have? Why are we going to leave this to have? Why are we going to leave this to that and that to this? What is behind that and that to this? What is behind that and that to this? What is behind all this? We have more a few more years all this? We have more a few more years all this? We have more a few more years of life. What are we going to do

with of life. What are we going to do with of life. What are we going to do with them? Are we going to keep right on them? Are we going to keep right on them? Are we going to keep right on wasting them? Are we going to live so wasting them? Are we going to live so wasting them? Are we going to live so that the doctor's bills eat up most of that the doctor's bills eat up most of that the doctor's bills eat up most of our estate?

146. our estate? our estate? Are we going to get tangle into troubles Are we going to get tangle into troubles Are we going to get tangle into troubles with other people until the lawyers eat with other people until the lawyers eat with other people until the lawyers eat up the rest of the estate? Are we going up the rest of the estate? Are we going up the rest of the estate? Are we going to live this way or are we going to to live this way or are we going to live this way or are we going to gradually begin to put the world in gradually begin to put the world in gradually begin to put the world in order? Put it into a pattern of order? Put it into a pattern of order? Put it into a pattern of realities. put it into a pattern of realities. put it into a pattern of facts and values with which we can live.

147. facts and values with which we can live. facts and values with which we can live. The idea that we want too much seems to The idea that we want too much seems to The idea that we want too much seems to be universal be universal be universal and money becomes the only answer to and money becomes the only answer to and money becomes the only answer to that. Well, it's all right if people that. Well, it's all right if people that. Well, it's all right if people want what they can get, I guess, but want what they can get, I guess, but want what they can get, I guess, but they shouldn't want what is they shouldn't want what is they shouldn't want what is unreasonable.

148. unreasonable. unreasonable. They get nothing out of it. I have read They get nothing out of it. I have read They get nothing out of it. I have read recently several accounts of some of our recently several accounts of some of our recently several accounts of some of our very wealthy theatrical people. When I very wealthy theatrical people. When I very wealthy theatrical people. When I mean wealthy, I mean that who have mean wealthy, I mean that who have mean wealthy, I mean that who have fortunes up into the hundreds of fortunes up into the hundreds of fortunes up into the hundreds of millions.

149. millions. millions. Not one of these people is happy. Not Not one of these people is happy. Not Not one of these people is happy. Not one of them has many real friends. Not one of them has many real friends. Not one of them has many real friends. Not one of them knows what to do with the one of them knows what to do with the one of them knows what to do with the money.

150. money. money. And uh most of it will probably And uh most of it will probably And uh most of it will probably ultimately be doled out as alimonies. ultimately be doled out as alimonies. ultimately be doled out as alimonies. Nobody seems to know

what they're going Nobody seems to know what they're going Nobody seems to know what they're going to do with this great wealth. They can to do with this great wealth. They can to do with this great wealth. They can only sleep in one bed. They can only live in one house. So, they get a summer live in one house. So, they get a summer live in one house. So, they get a summer house, a yacht, and a winter house and house, a yacht, and a winter house and house, a yacht, and a winter house and loan it to their friends cuz they never loan it to their friends cuz they never loan it to their friends cuz they never go there. Or they go up to Las Vegas and go there. Or they go up to Las Vegas and go there. Or they go up to Las Vegas and be relieved of some of their spare cash.

151. be relieved of some of their spare cash. be relieved of some of their spare cash. These are the things that people These are the things that people These are the things that people struggle and die for to get that bank struggle and die for to get that bank struggle and die for to get that bank account and they don't know what to do account and they don't know what to do account and they don't know what to do with it after they get it. It doesn't do with it after they get it. It doesn't do with it after they get it. It doesn't do them anything in the term of happiness.

152. them anything in the term of happiness. them anything in the term of happiness. They're just as miserable as the poor. They're just as miserable as the poor. They're just as miserable as the poor. In fact, more miserable. And many of In fact, more miserable. And many of In fact, more miserable. And many of them are sitting up all night with their them are sitting up all night with their them are sitting up all night with their lawyers trying to figure out how to lawyers trying to figure out how to lawyers trying to figure out how to balance their taxes.

153. balance their taxes. balance their taxes. And so, this is the desirable thing. And so, this is the desirable thing. And so, this is the desirable thing. This is the thing that lifts people This is the thing that lifts people This is the thing that lifts people above all competition in life. The above all competition in life. The above all competition in life. The simple life is still the best. the simple life is still the best. the simple life is still the best. the simple life of the individual who has simple life of the individual who has simple life of the individual who has what he needs, a reasonable amount of what he needs, a reasonable amount of what he needs, a reasonable amount of luxury, but not enough wealth to destroy luxury, but not enough wealth to destroy luxury, but not enough wealth to destroy the next three generations of his own the next three generations of his own the next three generations of his own family.

154. family. family. If he has too much money, his children If he has too much money, his children If he has too much money, his children will suffer. And if that goes on, their will suffer. And if that goes on, their will suffer. And if that goes on, their children will suffer. And wealth is the children will suffer. And wealth is the children will suffer. And wealth is the root of indolence and waste.

And this root of indolence and waste. And this root of indolence and waste. And this planet is too much now depleted by waste planet is too much now depleted by waste planet is too much now depleted by waste to continue indefinitely in this way. So to continue indefinitely in this way. So to continue indefinitely in this way. So religion, it seems to me, should include religion, it seems to me, should include religion, it seems to me, should include not only a love of God and a love of our not only a love of God and a love of our not only a love of God and a love of our fellow man, but a determination to fellow man, but a determination to fellow man, but a determination to protect our world from corruption as far protect our world from corruption as far protect our world from corruption as far as we can do so. to prevent waste, to as we can do so. to prevent waste, to as we can do so. to prevent waste, to prevent the misuse of natural resources, prevent the misuse of natural resources, prevent the misuse of natural resources, and to put the conservation of resources and to put the conservation of resources and to put the conservation of resources and energies as a primary part of our faith, not as something that has to be faith, not as something that has to be faith, not as something that has to be worked out by our politicians in worked out by our politicians in worked out by our politicians in Washington or in some state capital.

155. Washington or in some state capital. Washington or in some state capital. Religion should mean that a world in Religion should mean that a world in Religion should mean that a world in which we are enriching values which we are enriching values which we are enriching values of a really religious people will always of a really religious people will always of a really religious people will always be a people protecting the sacred things be a people protecting the sacred things be a people protecting the sacred things of life, protecting love and friendship of life, protecting love and friendship of life, protecting love and friendship and faith and kindness and compassion.

156. and faith and kindness and compassion. and faith and kindness and compassion. These are the things that enrich life. These are the things that enrich life. These are the things that enrich life. The other things material and otherwise The other things material and otherwise The other things material and otherwise really in the end impoverish life.

157. really in the end impoverish life. really in the end impoverish life. We we need to have the closeness that We we need to have the closeness that We we need to have the closeness that comes from a simple sympathy for each comes from a simple sympathy for each comes from a simple sympathy for each other. A kind of relationship by which other. A kind of relationship by which other. A kind of relationship by which we will not in any way that we can we will not in any way that we can we will not in any way that we can prevent injure any other person. So that prevent injure any other person. So that prevent injure any other person. So that uh we can we can begin to live with some uh we can we can begin to live with some uh we can we can begin to live with some of these things and by living this

way of these things and by living this way of these things and by living this way we will fulfill part of this Bible story we will fulfill part of this Bible story we will fulfill part of this Bible story that we are so much concerned with. The that we are so much concerned with. The that we are so much concerned with. The the siege of Troy the siege of Troy the siege of Troy is a story of the of a two-fold world is a story of the of a two-fold world is a story of the of a two-fold world locked in conquest locked in conquest locked in conquest over a vanity.

158. over a vanity. over a vanity. The great wars of the ancients were The great wars of the ancients were The great wars of the ancients were fought for power and glory and wealth. fought for power and glory and wealth. fought for power and glory and wealth. The great wars of the middle ages were The great wars of the middle ages were fought for physical power or clerical fought for physical power or clerical fought for physical power or clerical power. The great crusades power. The great crusades power. The great crusades were the same thing we see coming back were the same thing we see coming back were the same thing we see coming back today in the problem of Islam and today in the problem of Islam and Christianity.

159. Christianity. Christianity. Back in the crusades, the Christians Back in the crusades, the Christians Back in the crusades, the Christians lost the war. They could not regain the lost the war. They could not regain the lost the war. They could not regain the Jerusalem which remained in the hands of Jerusalem which remained in the hands of Jerusalem which remained in the hands of the infidel. But when it was all over the infidel. But when it was all over the infidel. But when it was all over and the crusade ceased, the infidel and the crusade ceased, the infidel and the crusade ceased, the infidel voluntarily opened the roads of voluntarily opened the roads of voluntarily opened the roads of pilgrimage so that the followers of pilgrimage so that the followers of pilgrimage so that the followers of Christians could visit the holy city in Christians could visit the holy city in Christians could visit the holy city in perfect safety whenever they wanted to.

160. perfect safety whenever they wanted to. perfect safety whenever they wanted to. But they weren't going to have it taken But they weren't going to have it taken But they weren't going to have it taken away from them by force.

161. away from them by force. away from them by force. Sulleon the magnificent and as a master Sulleon the magnificent and as a master Sulleon the magnificent and as a master it is said uh Rabbi my monies one of it is said uh Rabbi my monies one of it is said uh Rabbi my monies one of the greatest of the Jewish scholars. So the greatest of the Jewish scholars. So the greatest of the Jewish scholars. So little by little uh we are going to have little by little uh we are going to have little by little uh we are going to have to take care of this. We have two to take care of this. We have two to take care of this. We have two militant creeds now and Muslimism and militant creeds now and Muslimism and militant creeds now and Muslimism and Christianity are dangerous loggerheads.

162. Christianity are dangerous loggerheads. Christianity are dangerous loggerheads. The faiths are more or less quiet but The faiths are more or less quiet but The faiths are more or less quiet but are still very very strong. Small groups are still very very strong. Small groups are still very very strong. Small groups like the six are beginning to give great like the six are beginning to give great like the six are beginning to give great trouble everywhere. The problem of trouble everywhere. The problem of trouble everywhere. The problem of religion is taking on a militant religion is taking on a militant religion is taking on a militant atmosphere.

163. atmosphere. atmosphere. And this we do not want. This should be And this we do not want. This should be And this we do not want. This should be stopped immediately. But it will never stopped immediately. But it will never stopped immediately. But it will never stop as long as we call anyone who stop as long as we call anyone who stop as long as we call anyone who disagrees with us in theology a heathen.

164. disagrees with us in theology a heathen. disagrees with us in theology a heathen. This is something that we have no right This is something that we have no right This is something that we have no right to do because we have no right to to to do because we have no right to to do because we have no right to believe that the individual with the believe that the individual with the believe that the individual with the right heart and the right mind cannot right heart and the right mind cannot right heart and the right mind cannot just see as far into the truth of things just see as far into the truth of things just see as far into the truth of things as the members of our own denominations.

165. as the members of our own denominations. as the members of our own denominations. It is all a matter of beginning to It is all a matter of beginning to It is all a matter of beginning to realize that if we don't live together, realize that if we don't live together, realize that if we don't live together, we're going to leave a barren world we're going to leave a barren world we're going to leave a barren world perhaps to the animals or the insects.

166. perhaps to the animals or the insects. perhaps to the animals or the insects. We don't know. But we cannot keep it We don't know. But we cannot keep it We don't know. But we cannot keep it going this way. And religions still going this way. And religions still going this way. And religions still aren't on speaking terms with each aren't on speaking terms with each aren't on speaking terms with each other. Each one is has its own other. Each one is has its own other. Each one is has its own infallibility.

167. infallibility. infallibility. And we have a hundred new sex that have And we have a hundred new sex that have And we have a hundred new sex that have arisen in the last 10 years. Each of arisen in the last 10 years. Each of arisen in the last 10 years. Each of which is the only one that is perfect.

168. which is the only one that is perfect. which is the only one that is perfect.

So all these things gather again, the same things taking on new clothes with same things taking on new clothes with same things taking on new clothes with the same ideas in every case going on the same ideas in every case going on the same ideas in every case going on and on and on. This we've got to get out and on and on. This we've got to get out and on and on. This we've got to get out of our systems. If we can't change other of our systems. If we can't change other of our systems. If we can't change other people, at least we can begin to temper people, at least we can begin to temper people, at least we can begin to temper our own attitudes on these things. And our own attitudes on these things. And if even a small fragment of society if even a small fragment of society if even a small fragment of society really changes its way of life, that really changes its way of life, that really changes its way of life, that change can be developed into a world change can be developed into a world change can be developed into a world movement.

169. movement. movement. The very tools that we want to get rid of can be used to help us to get rid of them because we can prove conclusively to anyone's commit that that a good piece anyone's commit that that a good piece anyone's commit that that a good piece of merchandise at a proper price is of merchandise at a proper price is of merchandise at a proper price is better for all concerns than a poor better for all concerns than a poor better for all concerns than a poor piece at a high price. We have accepted piece at a high price. We have accepted piece at a high price. We have accepted the high price because it's part of a the high price because it's part of a the high price because it's part of a great competitive era. But gradually we great competitive era. But gradually we great competitive era. But gradually we are waking up to the fact that are waking up to the fact that are waking up to the fact that competition is nothing but generalized competition is nothing but generalized competition is nothing but generalized selfishness.

170. selfishness. selfishness. It is not a virtue and the proceeds of it have no blessing before proceeds of it have no blessing before proceeds of it have no blessing before man or deity.

171. man or deity. man or deity. So all these things come up and they work. But it's nice to realize how the work. But it's nice to realize how the work. But it's nice to realize how the Bible has anticipated them and then given this power that makes things work given this power that makes things work given this power that makes things work into a pattern makes this power God.

172. into a pattern makes this power God. into a pattern makes this power God. The

God that wrote the in living fire The God that wrote the in living fire The God  
that wrote the in living fire the tablets of the law on the crest of the tablets of  
the law on the crest of the tablets of the law on the crest of Si.

173. Si. Si. This deity was not visible to Moses. This deity was not visible to  
Moses. This deity was not visible to Moses. But Moses is supposed to have been a  
But Moses is supposed to have been a But Moses is supposed to have been a lawgiver  
and he seems to have been wise lawgiver and he seems to have been wise lawgiver and  
he seems to have been wise in the wisdom of the Egyptians and other in the wisdom  
of the Egyptians and other in the wisdom of the Egyptians and other strange people  
of the past.

174. strange people of the past. strange people of the past. Whatever it is, he  
touched the the Whatever it is, he touched the the Whatever it is, he touched the  
the Phoenician and the Calaldian and the Phoenician and the Calaldian and the  
Phoenician and the Calaldian and the Babylonian and the Assyrian foundations  
Babylonian and the Assyrian foundations Babylonian and the Assyrian foundations of  
knowledge.

175. of knowledge. of knowledge. Then someone said, "Well, what was this Then  
someone said, "Well, what was this Then someone said, "Well, what was this  
handwriting on the wall?" handwriting on the wall?" handwriting on the wall?" And  
nobody could read it.

176. And nobody could read it. And nobody could read it. Well, there was a man by  
the name of Well, there was a man by the name of Well, there was a man by the name  
of Garrett who was the astronomer pardon me Garrett who was the astronomer pardon  
me Garrett who was the astronomer pardon me Gaper who was the astronomer of  
Cardinal Gaper who was the astronomer of Cardinal Gaper who was the astronomer of  
Cardinal Rishelu Rishelu Rishelu and he wrote a little book called and he wrote a  
little book called and he wrote a little book called unheard of curiosities unheard  
of curiosities unheard of curiosities and he had an answer for that question and he  
had an answer for that question and he had an answer for that question which might  
not be the only one. It which might not be the only one. It which might not be the  
only one. It might not be the real one but it is might not be the real one but it  
is might not be the real one but it is certainly an interesting one. He says  
certainly an interesting one. He says certainly an interesting one. He says that  
the whole concept was based on the that the whole concept was based on the that the  
whole concept was based on the Hebrew alphabet.

177. Hebrew alphabet. Hebrew alphabet. In other words, the constellations In other  
words, the constellations In other words, the constellations are the consonants  
constellations in the are the consonants constellations in the are the consonants  
constellations in the heavens are the consonants or Hebrew heavens are the  
consonants or Hebrew heavens are the consonants or Hebrew consonant letters. The  
planets are the consonant letters. The planets are the consonant letters. The  
planets are the vowels which move constantly through the vowels which move

constantly through the vowels which move constantly through the patterns of the constellations. And in patterns of the constellations. And in patterns of the constellations. And in every move they make they spell out every move they make they spell out every move they make they spell out words because in every word there must words because in every word there must words because in every word there must be a vowel. And in many cases in the be a vowel. And in many cases in the be a vowel. And in many cases in the Hebrew the vowels are not written. But Hebrew the vowels are not written. But Hebrew the vowels are not written. But in any event the motion of these vowels in any event the motion of these vowels in any event the motion of these vowels through the star groups with each of the through the star groups with each of the through the star groups with each of the consonants a letter to results in an consonants a letter to results in an consonants a letter to results in an endless pattern of words. And these endless pattern of words. And these endless pattern of words. And these words if they can be understood or words if they can be understood or words if they can be understood or analyzed or explained might tell us the analyzed or explained might tell us the analyzed or explained might tell us the whole story. For instance, if you have whole story. For instance, if you have whole story. For instance, if you have two constellations that one is a B and two constellations that one is a B and two constellations that one is a B and one is a T, then the vowel move vowels one is a T, then the vowel move vowels one is a T, then the vowel move vowels move through it. If you put a A moves move through it. If you put a A moves move through it. If you put a A moves through it, it becomes bat.

178. through it, it becomes bat. through it, it becomes bat. If a wager thought comes through it, it If a wager thought comes through it, it If a wager thought comes through it, it becomes a bit becomes a bit becomes a bit and so on. All of the forms of the and so on. All of the forms of the and so on. All of the forms of the letters and if something else is very letters and if something else is very letters and if something else is very small, it becomes a bit.

179. small, it becomes a bit. small, it becomes a bit. All these letters moving through the All these letters moving through the All these letters moving through the constellations create an an immense con constellations create an an immense con constellations create an an immense con sequence of word poems. And if we could sequence of word poems. And if we could sequence of word poems. And if we could read those word poems with the read those word poems with the read those word poems with the constellations and the planets in them, constellations and the planets in them, constellations and the planets in them, we might have the secret of a celestial we might have the secret of a celestial we might have the secret of a celestial language that has been in use since the language that has been in use since the language that has been in use since the beginning of time. It might be in some beginning of time. It might be in some beginning of time. It might be in some respect similar to our astrological respect similar to our astrological respect similar to our astrological speculations, but it is not prophetic speculations, but

it is not prophetic speculations, but it is not prophetic necessarily. It simply tells, if we know necessarily. It simply tells, if we know necessarily. It simply tells, if we know how to read it, that there is a constant how to read it, that there is a constant how to read it, that there is a constant communication of energies between the communication of energies between the communication of energies between the invisible world of causes and the invisible world of causes and the invisible world of causes and the visible world of effects. It's a very visible world of effects. It's a very visible world of effects. It's a very stimulating and interesting idea and I stimulating and interesting idea and I stimulating and interesting idea and I think sometime someone will do something think sometime someone will do something think sometime someone will do something with it. We have Gerald's book, by the with it. We have Gerald's book, by the with it. We have Gerald's book, by the way, if anyone is interested. which is way, if anyone is interested. which is way, if anyone is interested. which is in our library collection. But in all in our library collection. But in all in our library collection. But in all cases, we're looking for an answer.

180. cases, we're looking for an answer. cases, we're looking for an answer. We're looking for some way to solve this We're looking for some way to solve this We're looking for some way to solve this problem. We see the handwriting coming problem. We see the handwriting coming problem. We see the handwriting coming in a thousand different ways, in a thousand different ways, in a thousand different ways, particularly in red letters in our own particularly in red letters in our own particularly in red letters in our own hearts. We know something is wrong. We hearts. We know something is wrong. We hearts. We know something is wrong. We know that the world that we're bringing know that the world that we're bringing know that the world that we're bringing our children into is not the world that our children into is not the world that our children into is not the world that we want them to be in. And we know that we want them to be in. And we know that we want them to be in. And we know that they do not know a better world because they do not know a better world because they do not know a better world because we've never been able to convince them we've never been able to convince them we've never been able to convince them of it. But if we could prove to instance of it. But if we could prove to instance of it. But if we could prove to instance to members of any major faith that their to members of any major faith that their to members of any major faith that their own stories, the fables and legends and own stories, the fables and legends and own stories, the fables and legends and myths of religion are all of them myths of religion are all of them myths of religion are all of them explanations of universal laws in their explanations of universal laws in their explanations of universal laws in their various aspects. And that these stories various aspects. And that these stories therefore all tell of what God is doing therefore all tell of what God is doing therefore all tell of what God is doing to certain things under certain to certain things under certain to certain things under certain circumstances and conditions. And with circumstances and conditions. And with circumstances and conditions. And

with that realization to work from, it seems that realization to work from, it seems that realization to work from, it seems as though we ought to be able to solve as though we ought to be able to solve as though we ought to be able to solve some of these problems.

181. some of these problems. some of these problems. Actually, the beginning of it all is not Actually, the beginning of it all is not Actually, the beginning of it all is not that we should dash off and try to join that we should dash off and try to join that we should dash off and try to join some religion. The thing is that we some religion. The thing is that we some religion. The thing is that we should grow up with our reading, should grow up with our reading, should grow up with our reading, writing, arithmetic all cooperating to writing, arithmetic all cooperating to writing, arithmetic all cooperating to help us to become better people and not help us to become better people and not help us to become better people and not just simply smarter people. And there just simply smarter people. And there just simply smarter people. And there should be reading, writing, original, should be reading, writing, original, should be reading, writing, original, arithmetic and ethics.

182. arithmetic and ethics. arithmetic and ethics. There should be an idealism in every There should be an idealism in every There should be an idealism in every heart in the world. A dream of something heart in the world. A dream of something heart in the world. A dream of something better. A dream that can be fulfilled to better. A dream that can be fulfilled to better. A dream that can be fulfilled to some degree by anyone who wants to may some degree by anyone who wants to may some degree by anyone who wants to may give the time and effort to it. But a give the time and effort to it. But a give the time and effort to it. But a life should be a span of years in which life should be a span of years in which life should be a span of years in which at least a part is dedicated to the at least a part is dedicated to the at least a part is dedicated to the service of the eternal plan upon which service of the eternal plan upon which service of the eternal plan upon which we all depend for existence and without we all depend for existence and without we all depend for existence and without which the world itself falls into chaos.

183. which the world itself falls into chaos. which the world itself falls into chaos. And uh with now that so many people are And uh with now that so many people are And uh with now that so many people are becoming interested in these things, it becoming interested in these things, it becoming interested in these things, it is very important that we judge these is very important that we judge these is very important that we judge these people and these organizations people and these organizations people and these organizations thoughtfully and always remembering that thoughtfully and always remembering that thoughtfully and always remembering that the real sincere uh group of people or the real sincere uh group of people or the real sincere uh group of people or individuals are the ones who give all individuals are the ones who give all individuals are the ones who give all and

demand the least. that they want and demand the least. that they want and demand the least. that they want more and more of people to love each more and more of people to love each more and more of people to love each other, serve each other, protect each other, serve each other, protect each other, serve each other, protect each other. They are not in business. They other. They are not in business. They other. They are not in business. They are in idealism, are in idealism, are in idealism, philosophy, ethics, philosophy, ethics, philosophy, ethics, morality and all the things that help to morality and all the things that help to morality and all the things that help to make a better world. And if we can find make a better world. And if we can find make a better world. And if we can find groups of this kind uh which have within groups of this kind uh which have within groups of this kind uh which have within them a reasonable degree of integrities them a reasonable degree of integrities them a reasonable degree of integrities and a reasonable degree of dedication, and a reasonable degree of dedication, and a reasonable degree of dedication, we can help them all to do better work we can help them all to do better work we can help them all to do better work and we can do better ourselves. Because and we can do better ourselves. Because and we can do better ourselves. Because when we work for something bigger than when we work for something bigger than when we work for something bigger than we are, that is the time when we have a we are, that is the time when we have a we are, that is the time when we have a right to feel a little bit bigger right to feel a little bit bigger right to feel a little bit bigger ourselves. But while we are not doing ourselves. But while we are not doing ourselves. But while we are not doing things to help, we are without knowing things to help, we are without knowing things to help, we are without knowing or realizing doing things to hinder. And or realizing doing things to hinder. And or realizing doing things to hinder. And this is no time for hindrance. This is a this is no time for hindrance. This is a this is no time for hindrance. This is a time for all individuals to renew their dedications dedications to the principles of reality and to the principles of reality and to the principles of reality and integrity.

184. integrity. integrity. It is only through a quiet consistent It is only through a quiet consistent It is only through a quiet consistent service of each other that we can prove service of each other that we can prove service of each other that we can prove conclusively that religion is in our conclusively that religion is in our conclusively that religion is in our hearts and in our daily lives. And hearts and in our daily lives. And hearts and in our daily lives. And wherever anyone has a religious life wherever anyone has a religious life wherever anyone has a religious life that is dedicated, they may have that is dedicated, they may have that is dedicated, they may have troubles. Their religious life that is honorable is not particularly popular or honorable is not particularly popular or honorable is not particularly popular or too widespread. It is not appreciated too widespread. It is not appreciated too widespread. It is not appreciated because it interferes with

corruption because it interferes with corruption because it interferes with corruption and nearly every good person has had to and nearly every good person has had to and nearly every good person has had to fight corruption. But it is a great fight corruption. But it is a great fight corruption. It is a worthwhile fight and the fight. It is a worthwhile fight and the fight. It is a worthwhile fight and the individual who wins is already on his individual who wins is already on his individual who wins is already on his way to a better state of existence. So way to a better state of existence. So way to a better state of existence. So we do all we can but let's remember that we do all we can but let's remember that we do all we can but let's remember that these stories in these scriptures about these stories in these scriptures about these stories in these scriptures about all the wonders that God does. Job and all the wonders that God does. Job and all the wonders that God does. Job and his comforters and uh all the Samson and his comforters and uh all the Samson and his comforters and uh all the Samson and Delilah and the Song of Solomon and all Delilah and the Song of Solomon and all Delilah and the Song of Solomon and all of these stories, fables and legends are of these stories, fables and legends are of these stories, fables and legends are based upon centuries of experience with based upon centuries of experience with based upon centuries of experience with principles that are immutable principles that are immutable principles that are immutable that while the story may be fashioned that while the story may be fashioned that while the story may be fashioned any time, maybe as late as tomorrow it any time, maybe as late as tomorrow it any time, maybe as late as tomorrow it will come, but the fact behind the will come, but the fact behind the will come, but the fact behind the story, the symbol is the concealing part story, the symbol is the concealing part story, the symbol is the concealing part of a great moral truth. And the moral of a great moral truth. And the moral of a great moral truth. And the moral truth is that the final end of all truth is that the final end of all truth is that the final end of all things for the constructive value of things for the constructive value of things for the constructive value of mankind is that all human beings will mankind is that all human beings will mankind is that all human beings will unite in the love of the divine unite in the love of the divine unite in the love of the divine principle and in the service and principle and in the service and principle and in the service and affection for each other. This is what affection for each other. This is what affection for each other. This is what we have to have if we're going to solve we have to have if we're going to solve we have to have if we're going to solve the issues of the day. And I think now the issues of the day. And I think now the issues of the day. And I think now we better bring it to a close this we better bring it to a close this we better bring it to a close this morning.