

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 Pompey statue.
0158 00:04:09.350 --> 00:04:09.360
dead at the foot of Pompey statue.
0159 00:04:09.360 --> 00:04:12.470
dead at the foot of Pompey 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 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 treasuries, which were overwhelming and
0502 00:12:16.389 --> 00:12:16.399
treasuries, which were overwhelming and
0503 00:12:16.399 --> 00:12:19.030
treasuries, 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 many times some
0856 00:20:39.350 --> 00:20:39.360
occurred many many many times some
0857 00:20:39.360 --> 00:20:40.950
occurred many 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 civiliz civilization
0898 00:21:38.549 --> 00:21:38.559
in ethics than any civiliz civilization
0899 00:21:38.559 --> 00:21:41.350
in ethics than any civiliz 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 of the world
1128 00:26:55.430 --> 00:26:55.440
blessed in the life of the of the world
1129 00:26:55.440 --> 00:26:58.070
blessed in the life of the 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 Belshazzer Palace. We are
1486 00:35:08.230 --> 00:35:08.240
on the wall of Belshazzer Palace. We are
1487 00:35:08.240 --> 00:35:12.630
on the wall of Belshazzer 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 dissimulations to give us of problems

1674 00:39:20.390 --> 00:39:20.400
dissimulations to give us of problems

1675 00:39:20.400 --> 00:39:24.230
dissimulations 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 commend it, while
1982 00:46:18.390 --> 00:46:18.400
sincere has much to commend it, while
1983 00:46:18.400 --> 00:46:20.870
sincere has much to commend 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 of atheists but very largely
2060 00:48:08.870 --> 00:48:08.880
made up of of atheists but very largely
2061 00:48:08.880 --> 00:48:11.910
made up of 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 and produce of all kinds
2260 00:52:49.349 --> 00:52:49.359
if crops and and produce of all kinds
2261 00:52:49.359 --> 00:52:51.589
if crops and 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 Belshazzar on down the same problems
2280 00:53:13.589 --> 00:53:13.599
of Belshazzar on down the same problems
2281 00:53:13.599 --> 00:53:15.430
of Belshazzar 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 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 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. 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, 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 fancy. But then we look back on Caesar dead at the foot of Pompey statue.

16. dead at the foot of Pompey statue. dead at the foot of Pompey 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 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 accomplished that has apparently risen above all natural laws that is now risen above all natural laws that is now risen above all natural laws that is now sinking into a morass of corrupted sinking into a morass of corrupted 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 inevitable 5,000 years from now, we will 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 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 not only the physical laws of nature but 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 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 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 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 things are according to the realities of 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 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 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 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 treasuries, which were overwhelming and treasuries, which were overwhelming and treasuries, 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 determined to prove that only right can determined 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 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 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 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 this evasion is simply a kind of 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 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 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 there is no world ever come that was 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 many times some occurred many many many times some occurred many 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 the immutable fact that good must the immutable fact that good must prevail and that which is not good must prevail and that which is not 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 civiliz civilization in ethics than any civiliz civilization in ethics than any civiliz civilization of importance. Others have fallen as a of importance. Others have fallen as a 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 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 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 the newspaper, see it set forth in the the newspaper, see it set forth in the 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 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 become of preventing a people from become of preventing a people from become becoming disobedient if leadership is becoming disobedient if leadership is disloyal or unworthy of leadership. It disloyal or unworthy of leadership. It disloyal or unworthy of leadership. It 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 information on this subject from the ten information 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 Hundreds of organizations have been Hundreds of organizations have been created in an effort to try to find an created in an effort to try to find an answer that will stand up against the answer that will stand up against the 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 t time it is very And therefore, in this t time it is very And
therefore, in this t time it is very important for us to realize that we are
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 we can buy and sell cheaper from each 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 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
going to think of anymore. We are going 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 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 some instances was their only
visible 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 of the world blessed in the life of the of the world blessed in the
life of the 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 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 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 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 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 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 These great patterns of wealth, these These great patterns of wealth, these fabulous incomes, these enormous fabulous incomes, these enormous fabulous incomes, these enormous investments, these these process of investments, these these process of investments, these 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 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 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 Belshazzer Palace. We are on the wall of Belshazzer Palace. We are on the wall of Belshazzer 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 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 Nearly all of these books contain a factor involving the fact that those who factor involving the fact that those who factor involving the fact that those who keep these rules are blessed in the keep these rules are blessed in the keep these rules are blessed in the sight of the universe. They are the ones sight of the universe. They are the ones sight of the universe. They are the ones who are keeping the laws, keeping the who are keeping the laws, keeping the 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 p pay stopped. The entire sick, his p pay stopped. The entire sick, his p pay stopped. The entire motive now is obviously to get them well motive now is obviously to get them well 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 gives us the strength and character to gives 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 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 dissimulations to give us of problems dissimulations to give us of problems dissimulations 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. 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 to help people is to care for people, to 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 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 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 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 of wealth but as a new source of 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 their 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 something about it that was good. We can 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 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 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 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 we've lost kindness, lost friendship, kindness, lost friendship, kindness, 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 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 beginning to look for an excuse to beginning 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 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 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 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 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 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, 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 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 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. 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 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 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 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 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 only sleep in one bed. They can only 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 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 fellow man, but a determination to protect our world from corruption as far 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 energies as a primary part of our faith, not as something that has to be worked out by our politicians in Washington or in some state capital.

155. Washington or in some state capital. Religion should mean that a world in which we are enriching values which we are enriching values of a really religious people will always be a people protecting the sacred things 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. These are the things that enrich life. The other things material and otherwise really in the end impoverish life.

157. really in the end impoverish life. We we need to have the closeness that comes from a simple sympathy for each other. A kind of relationship by which we will not in any way that we can prevent injure any other person. So that we can we will not in any way that 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 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 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 monities one of it is said uh Rabbi my monities one
of it is said uh Rabbi my monities 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 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 do because we have no right to to do because we have no right to 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 So all these things gather again, the 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 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 The very tools that we want to get rid The very tools that we want to get rid of can be used to help us to get rid of of can be used to help us to get rid of of can be used to help us to get rid of them them them because we can prove conclusively to because we can prove conclusively to 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 pro the It is not a virtue and the pro the It is not a virtue and the pro 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 So all these things come up and they 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 Bible has anticipated them and then 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 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 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 be a vowel. And in many cases in the 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 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 whole story. For instance, if you have 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 becomes a bit becomes a bit becomes a bit and so on. All of the forms of the 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 constellations create an immense con sequence of word poems. And if we could read those word poems with the constellations and the planets in them, constellations and the planets in them, we might have the secret of a celestial 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 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 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 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 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 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 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 time for all individuals to renew their time for all individuals to renew their dedications 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 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. 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 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 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.