

Corporate America – Part 2

Government of the People?

Trance Library File No. 94-45

SUGGESTIONS ON READING THE TRANCE LIBRARY FILES

by

WILLIAM ALLEN LePAR

I appreciate your interest in the information we have been receiving from [The Council](#), the spiritual source which speaks through the Trances. In all the years that I have been manifesting the Deep Catatonic Trance, I have learned a great deal from The Council, and I earnestly wish that you also gain a greater understanding of our existence.

These Library Files present information from The Council over a vast range of topics. In some cases, the information presented comes from one or two Trances that were usually held consecutively, within a few weeks or months of each other. In other Library Files, the information is selected from Trances held over many years. In all cases, if you study these Library Files carefully, you will notice a common thread of awareness that runs through all the information that The Council presents.

You may also notice that by the manner in which The Council presents the information, it becomes evident that they are layering awarenesses and insights. The observant reader will realize this progression of awareness and the unfolding of these insights.

These Library Files will not reveal their deepest insights to you with a casual reading. You must study them and reflect upon them. I would advise you to read the Library File at least twice and reflect on the information that The Council gives.

Again, thank you for your interest. I sincerely hope that you benefit from the Council's wisdom.

Sincerely,

SOL

AN INTRODUCTION TO THE COUNCIL
by
William Allen LePar

The Council has often referred to themselves as "spiritual beings." We must remember that this is a very elusive term and means something far greater than what we normally have been taught to understand as "spiritual beings."

In our finite minds we look upon spiritual beings as living beings confined in similar manners as we in the physical, and this is not the case with some levels beyond the physical. But in this expanded description from The Council, we begin to realize that there are levels that we can reach as spiritual beings that far surpass our present concepts.

Respectfully, I submit The Council's own personal description of themselves.

THE COUNCIL SPEAKS OF THEMSELVES

After a soul or an entity has accomplished a certain level or degree of perfection, through whatever system that is the ruling belief system of that time, then the individual or the soul or the entity is elevated to a level wherein it is not necessary for reincarnation. Once entering the spiritual realms without the need to reincarnate, a growth period is undergone. Many steps of awareness or many levels of awareness are accomplished, many degrees of elevation, many degrees of perfection until finally the soul, the entity has evolved into a state where there are no levels, no degrees, but begins to expand in love and awareness to the point where there is a total mergence or merging with other beings; where all ideas of limitations, all awarenesses of false limitations, have been done away with; where the person or the soul or the entity begins to realize its true unlimitedness and in that begins to expand greater and greater and greater, interweaving more delicately and more closely with all others and all other things, and in so doing grows closer to the Divine Himself. Once a soul or entity has reached this level, then they are in union with others, total union, yet completely individual, and yet completely united. This soul, this entity has its own personality, yet delicately flows in and out and with other souls but yet maintains its own personality, its own being. The soul, the entity becomes more god-like in that it becomes part of all things, yet maintains its own personality, its own being. Once a soul has reached this level then there is no name, there is no body as you would recognize or understand, but a more complete and unlimited [Child of God](#), one who is so developed that no name could ever describe him. That is the existence we live in, and if you wish to use confining and restricting terminologies as levels, then we souls have to say that is the level we exist in. In all of mankind's history this level has never before spoken in the [physical plane](#).

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

THE TRANCE PHENOMENON

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

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

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

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

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

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

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

FOREWORD

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

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

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

IMPORTANT

TERMS AND CONDITIONS FOR USE OF TRANCE LIBRARY FILES

1. PLEASE DO NOT RETAIN THESE LIBRARY FILES.
2. THIS MATERIAL IS COPYRIGHTED. KEEPING A COPY IS PROHIBITED.
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6. PLEASE REQUEST ADDITIONAL FILES BY EMAIL SO THAT WE CAN REPLY QUICKLY.

DISCLAIMER

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

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

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

EXPLANATION OF TRANCE LIBRARY FILE FORMAT

Reincarnation⁽¹⁾

page 31⁽²⁾

Selection # 16⁽³⁾

Reincarnation⁽⁴⁾ was discussed on 80-06-28⁽⁵⁾, the 78th Trance⁽⁶⁾.
The word "reincarnation was first found on page 1235, in line 387⁽⁷⁾.

386⁽⁸⁾

387 ***.⁽⁹⁾ Since we believe in reincarnation, and apparently have experienced death a number
388 of times, why do the majority of us fear death, and why do we not have a conscious
389 awareness of what it is like beyond the veil?

390

391 C:⁽¹⁰⁾ If you have reincarnated then evidently you have not fulfilled or let us say you
392 have not taken advantage of the opportunities available to you while in the material
393 manifestation, thus you have relegated yourselves to the man-made heavenly realms. The
394 fear comes from a degree of awareness of the conditions in the man-made heavenly realms.

NOTES

(1) Title - This is the topic of the Trance Library File.

(2) Page - This is the page number of the Trance Library File. Each Trance Library File
begins with page one.

(3) Selection - This number indicates the chronological order of this block of information
in the whole of the Trance material.

(4) Key Word - This is the search word used for this selection.

(5) Date - This is the date on which the Trance occurred. It is given as a year-month-day
(80-06-28).

(6) Trance Number - All of Mr. LePar's Trances have been numbered chronologically
beginning with number one. This number indicates from which Trance this selection
was drawn.

(7) Master Volume Information - All information from all Trances is transcribed in
chronological order into the SOL Master Volume. This line indicates the page
number and line number as found in the Master Volume.

(8) Line Number - The transcript of each Trance session is numbered from one. If a
Trance Library File is made up of information from more than one Trance, then
these numbers will change sequence.

(9) Questioner - The symbol *** indicates an individual at the Trance asking a question
or responding to The Council's remarks. This is used to maintain confidentiality.

(10) Council - The symbol C: indicates that The Council is speaking.

EXPLANATION OF TRANCE LIBRARY FILE FORMAT

79-12-01⁽¹⁾

Life After Death - Part 1⁽²⁾
Trance #2⁽⁴⁾

page 21⁽³⁾

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

1⁽⁶⁾

2 C:⁽⁷⁾ May the Peace and the Joy of the Infinite Father be upon you, and may His Light
3 shine down upon you and around you and within you.⁽⁸⁾

4

5 ***:⁽⁹⁾ Thank you. Are you ready?

6

7 C: Yes, we are ready.

8

9 ***: Would you agree with the statement that Jesus Christ came into the earth in human
10 form and is both man and God?⁽¹⁰⁾

11

12 C: Yes, we acknowledge that Jesus Christ is both man and God and that He did come
13 into the material manifestation.

NOTES

(1) Date - This is the date on which the Trance occurred. It is given as a year-month-day
(79-12-01).

(2) Title - This is the topic of the Trance Library File. If a subject requires more than
one Trance Library File, then the file is divided into **Parts**.

(3) Page - This is the page number of the Trance Library File. Each Trance Library File
begins with page one.

(4) Trance Number - This is the number of the Trance within the Research and Study
Group Trance series.

(5) Identification - This paragraph identifies the Trance and the persons in attendance
Individuals are identified by the symbol *** to maintain confidentiality.

(6) Line Number - The transcript of each Trance session is numbered from one. If a
Trance Library File is made up of information from more than one Trance, then
these numbers will change sequence.

(7) Council - The symbol C: indicates that The Council is speaking.

(8) Greeting - The Council always opens with a greeting.

(9) Questioner - The symbol *** indicates an individual at the Trance asking a question
or responding to The Council's remarks. This is used to maintain confidentiality.

(10) Test of the Spirits - As outlined in the First Letter of John this test is given
at the start of each Trance.

***Big business was discussed on 85-07-26, the 130th Trance.
The word “business” was first found on page 2109, line 239.***

209 ***: There has been a lot of stuff in the news about people
210 sending grain and so forth over to Africa and various groups are
211 asking for donations and so forth, raising money. Now, we find
212 that the recipient governments will triple their dock fees,
213 trucking companies will raise their price, all kinds of
214 complications, government officials are stealing the stuff, selling
215 it in the black market. Donors reach a point where they get
216 really sick of it. What should be our attitude when we see these
217 sorts of things that we can't do anything about?

218

219 C: Probably, a wise man would take care of his own household
220 first, and once his own household is in order then he would be well
221 equipped to take care of his neighbor's household, or well-
222 experienced. As we have said before, it is commendable that people
223 wish to reach out and help other people in other countries, but one
224 must wonder if there isn't some hypocrisy there when within walking
225 distance of their own home and within driving distances of their own
226 home, within the boundaries of their cities, you have conditions
227 that are equal to what you have in other countries. Do you
228 understand the point we are trying to make?

229

230 ***: Yes, I understand that but ...

231

232 C: Now, to go on. If a group should wish to reach out and help,
233 the less hands that help must pass through the better off the
234 situation will be. If you intend to purchase food for a starving
235 country, it would be much more productive or the effort would be
236 much more productive if those who are giving would make their own
237 arrangements to see to it that it was delivered. If people are
238 helping people, keep the governments out of it, because the minute

239 you bring in the governments you bring in the business, and once you
240 bring in the business, then you are going to have the cream skimmed
241 off, because what the businesses don't get, the governments will
242 take for their military use, for their power plays. Does that
243 answer the question?

244

245 ***: Yes, it answers the question. You watch those pitiful people
246 on TV and you are moved but then sometimes I get cynical and I
247 think, well, I'm not going to do anything because it will get to
248 the wrong people anyhow. I just don't like the kind of feeling it
249 makes in me.

250

251 C: If you are in a dilemma, help the starving and poor in your own
252 country.

253

254 ***: You don't see much of that on TV though. You can't know
255 everything. You just know what you see.

256

257 C: If individuals really want to help those who are in need of
258 help, it doesn't take much effort to find all the area for working
259 in your own backyards. Society in your country today has developed
260 a smokescreen, we will use those terms, to work through. They want
261 to reach out and help and do but yet they want to do it in such a
262 way so as to, how shall we put it, not become too close to the
263 situation. So they apply an artificial balm to their conscience by
264 giving to those situations and conditions that need help that are
265 at a distance, but they refuse to look in their own backyard
266 because there it cannot be a distant form of giving. They want to
267 reach out but they do not want to touch. They want to cure the
268 leper, but they do not want to touch the leper for fear they too
269 may become infected. Do you follow what we are saying?

270

271 ***: I follow what you are saying, but isn't that better than
272 doing nothing?

273

274 C: Only the individual can truly give an answer to that question.

275

276 ***: If you do get that leprosy, then you can't help too many more
277 people.

278

279 C: As we said, only the individual can answer that question, but
280 if one steps far enough away from a situation like that and looks
281 with clear eyes, again you begin to detect fine threads of
282 hypocrisy. It is like trying to sneak in the back door with your
283 good deeds.

284 There is an attitude, a consciousness, that prevails in your
285 country today where individuals do not want to become involved
286 personally: "It is well and good to write a check but I dare not
287 become involved for fear my hands become soiled." We say this: it
288 is better to tear up your check and offer your hands. Share in the
289 burdens of others and then you will appreciate what you have. When
290 you become personally involved in situations, you automatically
291 assume a responsibility, you automatically must share then a part
292 of yourself, and in your society today the best we can say for it
293 is that it is a selfish, gimme, gimme society.

294 In the world today people do not believe in an honest day's
295 labor and a just wage for that labor. They prefer to demand the
296 wage and if they feel like it, deliver the labor. There is nothing
297 more wholesome than profit to stimulate growth and goodness for all
298 concerned, but in your land today profit is a filthy, vile cancer
299 because just labor is not produced for that amount of profit.

300 A just service is not produced for that profit. A just effort
301 is not made for that profit. Does that answer the question
302 more completely?

303

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

305

306 ***: So what you are saying is that all segments of the economic
307 aspect of our society are to blame and not just management or
308 businessmen but laborers and the unions, everybody. They are

309 trying to take too much for too little.

310

311 C: Here is how such things begin. This cancerous attitude of
312 taking what is not yours evolves or grows or develops through a
313 very set pattern and it is quite simple. The common man at his
314 very basic fiber is an honest and upright person. The common
315 man is a just and honorable person. Now that is at the very basic
316 fiber of his nature.

317 What has happened over the years is that the common man was
318 recognized as this. He had principles. He had standards that he
319 would uphold and live to regardless of the personal cost to him.
320 Once this trait, once this commonality was recognized in the common
321 man, it was a simple matter to utilize that against himself by
322 others for their personal gain. So what has happened over the
323 years in your country is that the top man, once he recognized this
324 and realized that he could use this honesty for his own gain, his
325 own profit, did just that. He became greedy, and this disease then
326 began to overpower even himself so that his greed was not moderated
327 as it should have been or was in the beginning. It in itself
328 became that as a cancer would be and grew until it was out of
329 control. This disease then once it was recognized by the
330 individual under the top man, that second individual then began to
331 see the profit in it. So he too then became infected with this
332 disease, this cancer. And so then the man under him, the third
333 person, he recognized the profit in that disease and so he took it
334 in to himself and so on and so forth till eventually this cancer,
335 this disease, infected the common man, so now your whole structure
336 is influenced or affected or contaminated or dying of this greed.

337 It is not the common man who caused the problem. He is a
338 victim and yet the blame is put on him. So when a finger is
339 pointed, it should not be pointed first at the common man, but at
340 those who preceded him, yet look at your society, look at
341 yourselves. How many times have each of you in this room pointed
342 your finger at your own kind, saying that those people, that group,
343 are responsible for the problems, they are destroying our economy,

344 they are doing this, they are doing that? We will inform you now,
345 you are part of them, and to think that you can isolate yourself
346 from the common man is pure foolishness, for you are the common
347 man, and you have been entrapped in the same disease that you may
348 point your finger at that you see in others.

349 The common man has been shackled and he does not even know it.
350 He has been put into situations where he must compromise or he has no
351 choice but to compromise. How many of you have found yourself in a
352 situation where you were willing to give a just day's labor for
353 just pay and found it impossible to do? It is time that the common
354 man demands that those who are responsible for the condition of
355 your country assume that responsibility and see to it that
356 corrections are begun. What has happened to the common man, he has
357 been put into a situation, into a trap, where he has been
358 mesmerized into seeing a vision, a condition, a situation, that
359 does not truly exist. He has been mesmerized into putting himself
360 on a very narrow plank where his life is in jeopardy and now he has
361 no choice but to follow that plank in whatever direction that those
362 over him choose to make him go, and remember what we have said,
363 each of you are in that situation in one way or another. Those of
364 you who must earn a living, look at the injustice that you can find
365 at your place of employment. Does that answer the question?

366
367 ***: Thank you, yes it does.

368
369 C: It may sound as though it is not a pretty picture, and it is
370 not, but again as we have said before, we show you these pictures, we
371 tell you these things because there is time to change. There is
372 time to readjust the direction all things are heading to.

373
374 ***: It would seem each individual could participate in changing
375 this but wouldn't that take quite a bit of time? Isn't there a
376 need for a national movement as it were or somehow getting the
377 information or setting examples to the other people on a higher
378 level than just one-on-one?

379

380 C: That would be ideal providing it were of a peaceful nature,
381 that would be ideal. If in tomorrow's paper you could start with a
382 large ad or a large statement and organize your entire country in a
383 few days or weeks or months, that would be ideal, but you would not
384 have a chance in the world to do that. As an individual, your
385 first step is to work on a one-to-one basis. If you work on a one-
386 to-one basis, then it is a two-point connection. Do you understand
387 what we are saying?

388

389 ***: Yes.

390 C: Then if the two of you work on a one-to-one basis, it can be a
391 four-point connection. Now, continue this and in a short period of
392 time, you have developed quite a system. Now, true, it is a slow
393 process but a good foundation cannot be built overnight. You do
394 not want an organization of individuals that are dreamers that are
395 infatuated with attitudes or concepts or those that flit from
396 organization to organization or movement to movement. What you
397 want first is a solid foundation of people who understand what the
398 condition is, what the situation is; let that be a foundation, let
399 those people build a strong, permanent foundation that will sustain
400 all those that will come later. Do you understand what we are
401 saying?

402

403 ***: Yes.

404

405 C: Anytime a movement explodes into power or into massiveness or
406 size too quickly, it is very unstable; it is not firm; it is not
407 secure. When a movement starts with the common man and moves
408 accordingly, and by accordingly we mean the common man's willingness
409 to understand and accept, then it becomes a much stronger movement.
410 It will draw those who have the expertise necessary in making
411 corrections. It will draw to it those people who have the
412 expertise in making changes peacefully. It will draw to it those
413 people who have the expertise to guide the movement in its most

414 productive direction. It also gives time then for that movement to
415 ferret out those that are leeches because even in a situation like
416 that you will eventually, sooner or later, find someone who wishes
417 to reach in the pot of profit without contributing anything to it.

418 So where it would be wonderful, ideal, perfect, if such a movement
419 could be instigated and brought to its fullest potential within a
420 week or a month, it is hardly unlikely and also unwise for such a
421 movement to rise up that quickly. Do you understand?

422

423 ***: Yes.

424

425 C: There are many people, there are many common man, or shall we
426 say, there are many common men who are entrapped and yet they are
427 not aware of it, and no matter what you would say to them, you
428 could never convince them that they are entrapped because of that very
429 fact, they are so tightly entrapped that they cannot even see it.

430 So if you were to approach them with such ideas and concepts, it
431 would be like banging your head on a brick wall. In situations
432 like that it would necessitate a slow evolvement of that awareness
433 in those individuals and far too many of the common man or men are
434 entrenched or trapped so tightly that they cannot see the trees for
435 the forest. Does that answer the question sufficiently?

436

437 ***: Yes.

438

439 C: Very well.

440 ***: What does one actually do then to go back to being the
441 common, principled man you were talking about without being
442 victimized?

443

444 C: If one truly wishes to return to his greatest potential and
445 productivity, all one simply has to do is evaluate the attitudes
446 that one has at the present time, and we do not mean rationalizing.
447 Look over your day. What have you received and what have you
448 delivered? What have you taken and what have you given? What have

449 you produced today? Only you as individuals and being as honest
450 with yourself as is humanly possible can determine whether you have
451 added to or taken from. There are certain basic principles of
452 common decency that can be used as a yardstick. In your labors
453 today, have you produced what you should have produced? Did you do
454 as good of a job as you could have? In those areas that you have
455 compromised, then you must decide whether you are in a position to
456 make changes. Now, there are some situations where you may find it
457 necessary to be part of the advanced guard, shall we put it that
458 way, that will find it necessary to stand up and be the person that
459 you should be, knowing full well that others will take advantage of
460 you. You may find that that is a necessity. If the common man, as
461 a general rule, is to be "ripped off," in more chances than not or
462 in more cases than not, he will be "ripped off" by those above him,
463 not those alongside of him.

***Big business was discussed on 85-07-26, the 130th Trance.
The word “business” was first found on page 2115, line 502.***

- 471 ***: Aside from the love for power and innate greed, who or what
472 is behind the Tri-Lateral Commission?
473
474 C: Well, it would serve no good to mention names because those who
475 are truly behind the Tri-Lateral Commission are not known to the
476 public, but let it suffice for us to say this that the Tri-Lateral
477 Commission is a smokescreen for something even more devious and
478 undermining than they are. They are pawns in a little bit
479 larger chess game. Now, it is possible that some of those who may
480 appear to be pawns in a chess game, it is just possible that they
481 could be, shall we say, maybe rooks or bishops or knights or even
482 the king or queen. Do you understand what we are saying?
483
484 ***: I am none too familiar with chess.
485
486 C: Basically, what we are saying is that those who are truly in
487 control of the Tri-Lateral Commission do not appear to be in that
488 control. Those who are not part of the Tri-Lateral Commission that
489 are part of the control system could not be found within a thousand
490 miles of that organization. Now do you understand more clearly?
491
492 ***: Yes. There are forces behind the scene. Are these people?
493
494 C: Oh yes. They are wealthy, old world families.
495
496 ***: It seems like this works to the detriment of many of the
497 common people of the world today. Is there anything we can do
498 about this?
499
500 C: If you would bring correction to your own country, if you would

501 start correcting the injustices in your government and its
502 willingness to lean to the influences of big business, you would
503 more or less shield yourself from problems with the eventual plan
504 of those who are in control of the Tri-Lateral Commission. If this
505 country then can shield itself off, it will also then instigate
506 other countries to do the same thing. In that case then, it would
507 nullify the activities or intentions of those individuals.

508 Basically, it would bring them to their knees. The ultimate goal
509 of the old world families is to achieve world domination. That is
510 no secret. It shall be their wealth and your slavery, and it will
511 not make any difference whether you are of this country or some
512 other country. You will be their slave. It is that simple. No
513 big mystery, no big secret. They are simply after complete world
514 control. Two divisions, two castes. The absolute rulers and
515 owners of all things and their slaves who have absolutely nothing.
516 It is quite a simple attitude, quite a simple concept, and they are
517 well on their way to achieving it. They have a timetable set up
518 and it is moving perfectly.

519

520 ***: It sounds as though you are speaking of the communists.

521

522 C: Mere pawns, mere pawns, mere pawns. This has nothing to do
523 with politics, nothing to do with politics. These individuals
524 would have no scruples at all, absolutely none. They would not
525 think a second time in utilizing the communists against the
526 Americans, or the Americans against the Orientals, or the
527 communists against the Orientals. The more you people blow
528 yourself up, the less they have to contend with. Anytime they want
529 to influence the communists, anytime they want to influence the
530 Americans, they can do so. You are all pawns in their game. That
531 is the kind of money and power that they have. It is like a spider
532 web; they are constantly enlarging their web, incorporating more
533 and more and more, thus gaining control and influence over more and
534 more.

535 If they instigate a situation in this area and it does not pan

536 out, they just move to something else, and maybe later on we will
537 return and try again. They are in no big hurry; they have been
538 doing it for hundreds and hundreds of years because they look in
539 terms of family -- not individuals, family. Eventually, each of them
540 feel that their family will be supreme ruler of all the world so
541 they look and work in those terms. If not today, tomorrow. If not
542 this century, next century, but we will rule, sooner or later.
543 That is their concept, that is their attitude. So they are in no
544 big hurry, no big hurry at all. If they do not have you as a slave
545 today, they will have you tomorrow, and if not tomorrow, next week.
546 You see, they think in terms of family, family, family. It is the
547 family that will rule, not the individual.
548 The fly in the ointment comes when they fail to realize that
549 they are working hand-in-hand with other families who think the
550 very same way. As smart, as intelligent, and as powerful as these
551 families are, their downfall will be their pure egotistical
552 stupidity. Can you guess what will break their backs? (pause) No
553 takers on the offer? It should be quite obvious. The very fact
554 that they are egotistical enough to assume that they as a family
555 are more powerful than the one right next to them, the one that
556 they have been working with for centuries. So if the time should
557 come where it boils down to a fight for power amongst the families,
558 they will all crumble. In time, in the very end, they will all lose.
559 So for all their wealth, all their experience, all their
560 intelligence, all their power, the backbreaker is the ego that blinds
561 them totally. It is like the example of the sharks that we gave
562 some time ago. They will be laid to waste by their own
563 deviousness. So all is for naught. Let us all hope and pray
564 though that it never is allowed to reach that point, for if it
565 does, many of the innocent ones will have to suffer. Does that
566 answer the question?
567
568 ***: Yes, thank you.
569
570 C: Very well. Remember, if you had no time left to change the

571 future, we would not discuss that part of your future, we would not
572 answer questions in that particular area, but since you still have
573 time to make the corrections necessary so that not only you but
574 your children will have a pleasant world to live in, we are more
575 than happy to show you how corrupt your world is and in so doing we
576 hope that we can stimulate in you a desire to do something. You
577 may say, "Well, all I can do is take care of myself, all I can do is
578 change myself." That is doing a great deal because as you change
579 yourself, as you deal with yourself, others will notice, others
580 who have the same feelings inside that were afraid to do anything
581 about it, could and will be stimulated into making changes in
582 themselves and so it will grow and it will spread.

583 As we said before, there are large numbers of people who are
584 dissatisfied, just as you are. They do not know what they are
585 dissatisfied about, it has not surfaced that clearly in their
586 consciousness yet, but it will. Once it does, then they must make
587 a decision whether they are going to do something about it or not.
588 The chances of them deciding to make a change in the world can be
589 enhanced if they are able to see others who are doing that. As we
590 said before, there is a vast army of people just like you, and that
591 army can only be awakened on a one-to-one basis. Once there are a
592 sufficient number of those soldiers awakened, then they will be
593 able to speak more loudly, more publicly. They will have greater
594 avenues of expressing their dissatisfaction with the corruptness,
595 and this will give the opportunity for more of that undiscovered
596 army to surface. Now, again, as we said before, we are not talking
597 about a formalized army, so be sure to understand that we are not
598 speaking of a military army or a formalized army. We are talking
599 about people who believe in a better way of life, a fairer way of
600 life. You people are not isolated. There are many who think the
601 same way as you do. There are many who feel that things must
602 change. Let us all hope and pray that that change comes, as more
603 individuals seek to make changes in themselves, seek to accept
604 their responsibilities, who desire to recognize their rightful
605 place in life. Let us pray that there are more individuals who are

606 willing to love and respect themselves so they can then love and
607 respect others.

***Big business was discussed on 85-08-24, the 131st Trance.
The word “business” was first found on page 2122, line 147.***

47 ***: From what you have said, I think it would be appropriate to
48 call what we have learned equivalent to the conspiratorial theory
49 of history, the way some people look at history now, but that
50 theory seems to have been so closely related to other groups that
51 have other hard-to-accept ideas that incorporate racism and a few
52 other things in their platforms that don't carry more weight with
53 seemingly more rational, mainstream people. Is this an intentional
54 thing somehow to discredit the conspiratorial theory of history?

55

56 C: Explain your concept of such a theory.

57

58 ***: The concept is that there are a few people or families with
59 great amounts of wealth who have an intention to someday control
60 life on the planet, to make the entire world their own playground
61 and enslave the people under a one world government. That would be
62 basically the theory.

63

64 C: Is it just a theory, after all that we have said?

65

66 ***: No, it is not, but, of course, not everybody in the United
67 States or any other country knows what you have said, yet. Like I
68 said, that theory seems to be tainted by some far-out organizations
69 that have adopted it that also preach racial hatred and so forth.
70 I was just wondering if that was somehow intended in order to
71 discredit this theory or the actuality, the truth?

72

73 C: With your society as it is today, the best way to divert the
74 attention is to allow the truth to surface. In most minds, they
75 would find it totally unacceptable or unrealistic or impossible, so
76 in such a situation or with such a general attitude that would

77 prevail, this would give more leeway or open ground for these
78 families to accomplish what they choose to accomplish. Now, there
79 are always splinter groups or island groups who wish to capitalize,
80 whether it is a manipulation on the part of these families to
81 encourage such activities, to capitalize on such theories so that
82 if in fact they do exist, now we are talking about the splinter
83 groups, if they do exist in a solid form. Do you understand that
84 term?

85

86 ***: No.

87

88 C: A well-constructed or organized group. In other words,
89 something that is truly attempting to establish itself or a group
90 entity that is truly attempting to establish itself. If they in
91 fact are real, in that sense and not just something of a passing
92 whim, then they will also help to undermine the general concept or
93 attitude of the populace, again causing them to be thrown off
94 guard. That could be one possibility. The other possibility is
95 that they hope to carve out a niche for themselves in the final
96 picture, which is, of course, ridiculous. They, too, will be swept
97 under or overwhelmed by the power plays. Does that answer your
98 question?

99

100 ***: Yes.

101

102 C: What all of you must keep in mind is that those families
103 through experience, through history, have learned the art of the
104 game of chess, and what they are doing is playing an international
105 or world-wide game of chess. They know the art of control,
106 manipulation. They know how to create illusions. They know how to
107 create dissension, distraction. They know how to bring the
108 attention of the overall populace to the point that they wish it to
109 be while they manipulate at the opposite end and go unseen. You
110 must remember that what they are weaving is a giant world-wide
111 spider web with many activities going on simultaneously and in

112 different areas. Very well.

113

114 ***: Since these powers seem to be evident in our society, should
115 we as citizens resist this? What is advisable?

116

117 C: First of all, please clarify your concept of "power"?

118

119 ***: "Powers"? Either governmental or corporate or that control
120 other people for their own ends.

121

122 C: At this particular time, it would be very wise if laws were to
123 be constructed so that conglomerates would not be permitted.
124 International corporations should be done away with. Corporations
125 that have their fingers in too many different pots should not be
126 permitted. These situations allow too much control in too many
127 different areas. Government should be made to respond to the needs
128 of its citizens and not corporations or businesses that pay for the
129 political establishment or coronation of a leader. Now, notice the
130 term that we used. Did all take note of that particular term?

131

132 All: Yes.

133

134 C: We hope that leads all of you to the understanding that
135 elections may not be elections. So what these large corporations,
136 businesses, conglomerates, are doing is setting up either a puppet
137 king or administrator of their will. Now, so that you understand
138 that we are using the term "king" in a symbolic form. As things
139 are at the present time, you do not literally have a king, but as
140 the situation is you are not too far from such a situation, and,
141 again, we do not mean to leave the impression that this country
142 will crown a king in its future. We use that term to indicate the
143 power or the position and control that your president could have in
144 the future, yet after all is said and done, he then will only be a
145 puppet on a string.

146 Now, as individuals you must do what you can to stop the

147 uncontrolled growth of business. Now we are talking in terms of
148 power. It has too much control over your government, now, as it is.
149 You must remember that these families gained their power and their
150 wealth from the businesses that they owned. If that power could be
151 curtailed, then their ability, their influence, will also be
152 curtailed to that same degree. Does that answer your question?

153

154 ***: It helps a great deal, thank you.

155

156 ***: Does anyone else have another question?

157

158 C: While you all decide what the next question will be, let us add
159 one more bit of information.

160 Big business in itself is not wrong; it is not evil.

161 Unfortunately, when businesses become too big, they lose their
162 sense of responsibility. They lose their moral responsibility,
163 or they lose their sense of the moral responsibility that they
164 assume as they begin to become more powerful. Again, a
165 powerful big business is not wrong or evil in itself. With that
166 power much good can be done, but there are always two sides to
167 every coin.

168 At the present time your big businesses are demonstrating only
169 the most negative side of that power, and it certainly will not
170 change of its own volition or free will. So, again, to make a
171 point clearer, large or big businesses in themselves are not evil
172 or wrong, but what they have developed into or the side of the coin
173 that they are showing is.

174 Unfortunately, because of the greed that has developed in the
175 world, businesses are no longer happy to make a fair and honest
176 profit, and as we have said before, profit is the just reward of
177 work and there is nothing wrong in profit. Unfortunately,
178 businesses today are not happy with a fair profit. They are not
179 happy with the time that it takes to make that fair profit, nor are
180 they happy with the amount of effort that is necessary to put forth
181 for that profit, so everything today is based on a short-term profit.

182 This is the problem then. All moral standards are thrown out the
183 window so that the profit picture increases more and more and more,
184 and as it increases, it is not enough.

185 Well, we ask you, where is that point when all things must
186 reach a maximum? Where is that point where because of the
187 tremendous influence that a large business or corporation or
188 conglomerate has, where is that point of profit that must be the
189 maximum permitted? You may say, "Well, this will disrupt free
190 enterprise." Not necessarily so, not necessarily so. The bigger a
191 business, the bigger the corporation, the less profit they will be
192 able to make and still keep an equitable balance in the society.
193 The bigger they are, the lower that profit margin will have to be
194 in order for them not to influence the society or control the
195 society or become a detriment to the society. The greater their
196 greed for profit, the greater demoralization of that society
197 that feeds them their profit; it taints the entire society because
198 they begin to loosen their standards in order to make more and more
199 profit.

200 Today, when you purchase a product, you know exactly how long
201 that product will last in service, by the length of guarantee that
202 you receive, and as time goes on, your guarantees will be more
203 verbiage than guarantee so that the life of that product will be
204 less and less and less.

205 Now, big business wishes a fair amount of labor in return for
206 a wage paid, yet they do not feel that they owe that to their
207 customers, that the customer is entitled to a fair product for the
208 amount charged. This concept, this attitude, of nothing but
209 profit, which means power and control, is being bled into your
210 government, and, of course, your society has not been wise enough
211 to elect men of a moral standard or men with a firm moral
212 foundation.

213 Now, what is needed is to insist that your politicians be of a
214 fiber that is more god-like, a foundation that is more god-like.
215 You must insist that they cut the shackles that bind them to the
216 corporations, and you must insist that the corporations keep their

217 distance from the government. We would be hard-pressed in
218 attempting to say which would be the worst: a government
219 infiltrated by religion or a government infiltrated by big
220 business. We would be hard-pressed to say which of the two would
221 pose a more dangerous situation or condition.

222

223 ***: When you say religion there, you mean organized religion?

224

225 C: Yes, organized religion. Religion that comes from the heart is
226 not really religion; it is spirituality. That is something
227 entirely different from the organized religions. It would be a
228 joyful day if all were to have the religion that comes from the
229 heart and not from men.

230

231 ***: Is it possible that the corporation law in itself may be at
232 fault? That is to say it conveys limited responsibility on those
233 who hold it, and without it the extremely large organizations that
234 you speak of could scarcely come into being?

235

236 C: There should be very sharply defined laws that limit the growth
237 of any business. Does that make a clear statement to you?

238 ***: I see exactly what you are saying, I just don't agree with
239 it. Trying to limit something simply because it might get bad is
240 very dangerous in itself.

241

242 C: We agree with you, but history has proven that what we have
243 said is right. Uncontrolled growth of something as dangerous as a
244 large corporation will, WILL bring ends that are not pleasant.

245

246 ***: If you did not have the corporation law, you would not have
247 large corporations. It is impossible.

248

249 C: What we are saying is what is needed is a control on
250 corporations.

251

252 ***: I think that would be the control; it would be a natural
253 control because their ability to grow is based on this matter of
254 limited liability.

255
256 C: That is a problem. "Limited liability." That is a loophole
257 for unchartered or unbridled raping of your country.

258
259 ***: Without it then corporations probably would not exist in
260 their present form.

261
262 C: Corporations must be controlled far more than what they are
263 now. They must be brought to their knees and made to realize the
264 responsibility of their power and position, regardless of how you
265 try to sweet-talk such power or such corporations into doing what
266 is right, they will not; consequently, the only avenue left is to
267 force them to assume their responsibilities.

268 Now, it may not be to your liking, but if you observe closely,
269 you will be able to see the negative influence that large
270 corporations have, not only on this country, but the entire world.
271 What scruples, what morals, what standards, do they have? They
272 have a responsibility to all of society beyond what they pay their
273 employees because they are built not only on the efforts of their
274 employees but on the society as a whole. As they produce a service
275 or a product, they condition that society to depend on that, thus
276 entrapping to some degree or another or to one degree or another
277 that portion of society that they have brought into their domains.

278 Consequently, if they are going to reap the benefits from that
279 society and from the need that they have created upon that society,
280 then they must assume the responsibility of that segment.

281 Your corporations today assume no responsibility whatsoever
282 except to themselves and to grow larger and fill their coffers with
283 more gold. They have no conscience in closing down a facility and
284 destroying the entire economy of a community. They themselves may
285 have created a community in an area and brought it to a thriving,
286 prosperous community, and then at their whim, they leave the

287 community. It is an immoral act to do such a thing, because
288 basically stripping away all the fancy words, they have created,
289 raped, and then left with no remorse, no assumption of
290 responsibility. Does that make the picture any clearer?

291

292 ***: If you are asking me that, I am not for the corporation. I
293 am for a situation where we cannot have that big growth, but I hear
294 you saying each time, "Control their growth." Why should they even
295 exist?

296

297 C: There are positive aspects to large corporations. They can
298 settle in an area and create a wholesome community that may not
299 have been there before. This would be ideal, but in order to have
300 such a situation, these corporations and those who father the
301 corporation or control the corporation must be taught that they
302 have a responsibility first to those that they encompass and second
303 to their profit.

304 At the present time, we cannot say anything good about
305 corporations, but that is not to say that corporations in
306 themselves are evil. A corporation is a neutral entity. It is
307 what is made of that entity that either makes it good and
308 productive or bad and destructive. The ideal situation would be to
309 construct laws that would prevent the temptation of a destructive
310 corporation, and that would then necessitate limiting the size of
311 the corporation and limiting what it can be involved in. Of
312 course, this would bring under such a law conglomerates which in
313 most cases are octopuses that have their tentacles in many
314 different diversified areas, and this is done basically for
315 manipulation and power and influence. So, corporations in
316 themselves are not evil; it is what they can do that could be evil.
317 What we are indicating is the present condition of business is
318 not healthy, and it plays into the hands of these wealthy families.
319 Many of the large conglomerates and many of the small conglomerates
320 are nothing more than tentacles of these families. They are in
321 strategic areas that can exert an influence on many aspects of your

322 society and the world in general. Your government is manipulated
323 and influenced by some of these very corporations or conglomerates.
324 Your country could very well be considered the last frontier to
325 conquer, or we might be a little more specific, the last major
326 frontier to be conquered. So then the responsibility lies here in
327 this place of yours. Does that clarify the picture at all?

328

329 ***: (***) doesn't have any more questions.

330

331 ***: You have explained to us several things that we can do to
332 control these conglomerates. Now, if we remain inactive in
333 attempting to stop conglomerate takeover, are we as responsible for
334 the results as those who control the conglomerates?

335

336 C: If you sit by passively, yes.

337

338 ***: But if we make an attempt, even though it fails?

339 C: An effort to bring about a more godly situation is always
340 productive and beneficial. You should not be concerned whether the
341 effort is successful or fails. You should be concerned with the
342 fact that an effort was made. What you do now is one more stone
343 laid in the foundation for your future tomorrow, and what may
344 appear to fail today could be the very seed of success tomorrow.
345 Here is an oddity of your nature: Let a martyr be crucified today
346 and tomorrow you have a hero, you have a standard bearer. Does
347 that make sense?

348

349 ***: Yes. In other words, you have a point to rally around?

350

351 C: Certainly. That very concept, that very attitude, that very
352 condition, has been used time and time again through your history.
353 It has been used in a productive way and in a destructive way.
354 It is one of the fibers in the nature of man.

355

356 ***: Why does this oddity exist?

357

358 C: It is, how shall we put it, it is a variant of a very higher
359 essence or a very higher quality in human nature and that is to
360 assist or kneel down or bend down to one in need. Do you
361 understand that?

362

363 ***: Yes, I think so.

364

365 C: It is an evolvement of that fiber which is a good quality.
366 When you bend down to help someone in need, it is an essence of
367 your godly nature, and it is an evolvement, this rallying around
368 a martyr, this is an evolvement or growth of that essence or
369 element of your nature.

370

371 ***: The current path we are on, it doesn't sound too good, it
372 isn't too good. Can it be altered without any martyrs?

373

374 C: That all depends on each of you as individuals. If you need a
375 martyr, then you will create a martyr; one will rise up. We would
376 not personally approve of a situation that would come about that
377 would call for such a happening, but we cannot control your whims.
378 It is not our place to do so.

379

380 ***: While I understand what you are saying about a corporation
381 closing its doors and creating unemployment in an area that it has
382 developed, but if the corporation is making a profit, I don't
383 understand why it would close its doors, and if it isn't making a
384 profit, how can it keep its doors open, where do the funds come
385 from to keep it going?

386 C: Whenever you find a corporation not making a profit, the fault
387 nine times out of ten or, if we were to be more accurate,
388 ninety-nine times out of a hundred falls directly in the
389 responsibility of the corporate leaders. Their desire to have a
390 more profitable-looking profit picture or a better-looking profit
391 picture, not investing, not modernizing when it should have been

392 done, creating dissension among the work forces, creating a greedy
393 attitude or attitude of greed among its employees, hiring people
394 who are inefficient and unproductive, it breeds its own
395 destruction. Do you understand?

396

397 ***: I understand and agree with you a hundred percent on all of
398 them, but if it is in this situation regardless of whose fault it
399 is, how it got there, how does it keep its doors open, if it cannot
400 make a profit?

401

402 C: That should be corrected before it gets to that point. If it
403 is not, then evidently there is nothing that can be done. Yet,
404 many corporations are connected to other corporations in such a
405 manner through either sister company situations or out and out
406 conglomerate control wherein other profits could be fed over to the
407 ailing company to reestablish its productivity and correct the
408 situation. Now, we say in most situations. In those particular
409 situations that is what should be done if a morality is to be
410 demonstrated, if a moral standard is to be applied or if a moral
411 standard is to be upheld. If such a condition does not exist, then
412 there are other avenues of help, such as a temporary financial
413 assistance from the government until that particular corporation
414 could get back on its feet. If this is not desirable or
415 impossible, then there should be some means in which those
416 individuals who will be deprived of an honest livelihood, there
417 should be some way of compensating them for the failure of that
418 particular company because it is the company that creates that
419 condition.

420 As we have said before and as we have said through these many
421 years, what is above, you will find below, and in man's experience,
422 in man's history, greed, graft, and corruption have always started
423 at the top and has bled down to the common man. Even in your world
424 condition today, the common man is not totally corrupt. Certainly,
425 much of society is corrupt, but when you look more clearly into the
426 make-up of man and we are talking about the common man, he is

427 corrupt only to a certain degree, the superficial area of his
428 existence is corrupt. The seed or the inner core of him has not
429 yet been corrupted. Now, we are talking about man or the common
430 man as a whole.

431 So, when you have an undesirable situation in a corporation or
432 in a business, the first to be blamed is the common man, and they
433 should be the last ones who are blamed because what the common man
434 is today, the common working man is today, he is the product of the
435 education of his employer.

436 Does that answer the question?

437 ***: Well, that partially answers it. While I don't agree with
438 everything, I think some things are true.

439

440 C: Too much government influence in an area or too much government
441 financing of an area is not wholesome, it is not good, but there
442 are conditions and situations that require the rallying of a
443 country. Now, your government is supposed to represent the
444 country, and there are times when you as the common man must assist
445 in society's problems, and when we suggest that the government
446 should financially assist an industry or a company in trouble, this
447 is as a court of last resort. It is not ideal, but it is a last-
448 ditch effort to create a better condition.

449 Now, as we have said before about the assistance to your
450 farmers, this should not be a permanent condition, this should be a
451 temporary condition, and all hands should come to task in the
452 situation so that every avenue and every effort is made to correct
453 the problem as soon as possible so that government assistance can
454 cease as soon as possible. Unfortunately, in this situation or in
455 a situation like that, it means, of course, that the common man
456 must take out of his pocket for the correction or fault or greed of
457 corporations. We cannot approve of this, but yet in a dire
458 situation such as that extreme measures may be needed, but again as
459 we said it should be only a temporary situation.

460

461 ***: Are you saying that extreme measures should follow something

462 that you do not approve of? That is what I heard you say.

463

464 C: As a general rule, we cannot approve of government assistance
465 or protection (do you understand?) of a corporation or anything
466 similar to that, but under extreme conditions where a plant or a
467 corporation would close up and affect thousands of people, then in
468 a situation like that as a court of last resort, government aid or
469 finances could be provided to reestablish the corporation or
470 business. Do you understand?

471

472 ***: The problem with these areas of last resort is that they
473 become then precedents.

474

475 C: Well, we are saying that they should not be.

476

477 ***: That is the way people are.

478

479 C: It is your corporations that are.

480

481 ***: Corporations are simply people.

482

483 C: Yes, but they are guided to a profit at any cost. Do you
484 understand? Heads of a corporation in number are far less than a
485 city filled with people. Do you understand the comparison?

486 ***: I do, but principles apply across the board.

487

488 C: It would be if it were an ideal situation, but what are you to
489 do? Allow two thousand people to have their lives torn apart,
490 destroyed, because of the corruptness of a large corporation?
491 Wouldn't it be much kinder to temporarily assist that corporation
492 to reestablish itself, minimizing the shock on those families?

493

494 ***: If it is corrupt, I see no reason to subsidize it. The best
495 thing to do is for it to go out of existence.

496

497 C: That is your opinion. Under ideal conditions, one would take a
498 particular stand, but taking into consideration that you do not
499 exist under ideal situations, there must be variations that
500 ultimately end up in a situation that is most productive for all
501 concerned.

502 The situation should never have been allowed to develop to the
503 point where the corporation was in jeopardy, first of all. With
504 proper laws, that example or that possibility could have been
505 eliminated. With the proper people in control of that corporation,
506 people who have a moral standard, a moral fiber which they
507 exercise, there would be a good probability that that corporation
508 would not have gotten itself into the situation it had. That would
509 be under ideal conditions, but is your society, does your world exist
510 in ideal conditions? No, it does not. Nothing is perfect. So in
511 dealing with the situation, you must try to bring the most
512 productive aspects to a situation and we mean productive in all
513 phases or in all situations or as an overall thing.

514 As we said before, we do not believe that it is the position
515 of the government to hand out or give out. That is not the purpose
516 of a government, but there are conditions and situations that may
517 call for such means. As we said before, it should be a temporary
518 situation and then those that have received free should assume the
519 responsibility of paying that back because there is no such thing
520 as getting something free or for nothing. Someone must pay for it,
521 and it is the common man that will eventually have to pay for it.

522 The burden always falls on the common man's shoulders. If the
523 common man must carry that burden, it is better that he carries the
524 burden for himself than for the greed of a few, and that is the
525 point we are trying to make in the example that we have just
526 covered.

527 We can go back to the situations of your farmers. It is not
528 good for the society, as a whole, for your government to maintain the
529 farmers through price support; it is not good, but you have a
530 condition where that appears to be the only answer.

531

532 ***: That is a temporary condition that has been going on for
533 about 51 years.

534 C: Yes, and if it were a temporary condition, then by now it
535 should have ceased, but why does it continue? Because in such a
536 situation more opportunities are opened up for people to step in
537 and take what they have not worked for, and we are not making
538 reference to the farmers themselves. They are truly the victims of
539 such a situation. It is all the in-between men; it is your
540 bureaucrats who want to sustain their jobs or give a reason for
541 their jobs that create what would have been a temporary situation
542 becoming a permanent situation. We cannot approve of such a thing.
543 But at the same time if drastic measures are needed, should they be
544 withheld from those who are suffering because of the corruptness of
545 others? We say this. Do not allow the corruptness to occur. If
546 it has, take steps to eliminate the corruptness; correct the
547 condition.

548 None of you realize the importance of your small farmers.
549 Pray diligently that this destruction of the small farmer ceases
550 and ceases quickly, because if it does not, you will be entrapped
551 only one more way and in a very strong and devastating way. It is
552 a definite plan afoot in your country to destroy the small farmer
553 so that his land and his productivity falls into the hands of
554 conglomerate farming or agri-business corporations. Once they gain
555 that control, you will have no way of defending yourself from
556 starvation. This deliberate financial raping of your farmers must
557 cease and cease quickly because once the big corporations gain the
558 control they want over your food supplies, you might as well start
559 wearing the bands of slavery.

560 Why do you think financial support was given to your farmers
561 in the first place? So they would become enslaved to the financial
562 institutions and the governments that were involved. Why do you
563 think there is mass foreclosing on your small farmers today?
564 Think, think. Look at the picture. Look beyond what you hear and
565 read. Project such activities down the road and see the potential
566 for where they may be leading to.

567 When it comes to your food supplies, your country is in a
568 dangerous situation, and your government is being played with by
569 the financial institutions of your country. Who forecloses on the
570 small farmer? And who purchases his land then? Very well.

571

572 ***: I just wonder if we are really supposed to acquiesce to these
573 things, these farmers that are losing their land. They feel mighty
574 badly about it. Is the proper attitude to stand up and fight for
575 them?

576

577 C: If you do not want to be enslaved by starvation, your society
578 better do something to stop this destruction of the small farmer.
579 It is that simple. We cannot advocate violence, but there are many
580 ways of assisting a situation like that. What is the need for
581 foreclosing? Your banks are filled to the brim with money.

582 ***: I agree wholeheartedly with what you say as far as the farmers
583 are concerned and they do seem to be trying to fight back with some
584 drastic measures. I don't know if they will make it, but there is
585 where the human factor enters into it, and I am wondering what your
586 opinion is. Will we reach the saturation point where we say,
587 "Enough is enough," with the corporations pulling out either because
588 of labor force cutbacks so that they can lower costs by moving to
589 other areas or again cutting back on the labor force to increase
590 their own profit?

591

592 C: A saturation point would have been reached some time ago, but
593 unfortunately your government is, how shall we put it, "sitting" on
594 the situation because they have become the puppets of corporations.
595 They are doing the bidding of large corporations. Let us hope that
596 the common man reaches his saturation point very quickly because
597 the situation in your country now is extremely bad for the country
598 as a whole now and in its future. More voices should be raised as
599 to the responsibility of business, of all businesses, and a voice
600 should be raised as to the government's responsibility to its
601 people and not to the pressures and financial assistances and

602 payoffs of corporations to government officials and elected
603 government people.
604 When the common man of your country was duped in the last
605 election, it was not a bright day because as a leader of your
606 country, all you have is a corporation executive. It is that
607 simple, and we are not saying anything that you do not already
608 know. Simply look at what has transpired. No corporation should
609 be permitted to have established its wealth and its power in an area
610 and then without responsibility or conscience move to some other area
611 or move to another country. It is an immoral act.

612

613 ***: But Council, that happened under the Democrats, it happened
614 under (***)¹, it happened under others, why are you picking out the
615 (***)² administration and saying it is happening only under them? I
616 don't understand.

617

618 C: We have not said that it is only happening under them.

619

620 ***: Yes, you have, you have exactly.

621

622 C: No, that is your own personal opinion.

623

624 ***: Then please restate it so we understand it.

625

626 C: We have stated it very clearly. That your elected officials
627 are puppets and influenced by big business. The greatest gains
628 have been made recently. It is that simple. If you choose not to
629 see it that way, it is your free-will choice, as we said before,
630 but do not attempt to put words into our mouth.

631 ***: This started a long time ago, Council, a long time ago. It
632 is not something that happens only under Republicans or only under
633 Democrats, and for you to state that we were blind in putting in
634 this last administration is an overstatement.

635

636 C: In your opinion, very well. We are stating it as we see it.

637 If you don't agree, that is your free-will choice, but do not
638 attempt to get us to say that we agree with you. We do not insist
639 that you agree with us, do not insist that we agree with you.

640

641 ***: I wanted a clarification, that was all, because you were
642 making a blanket statement that (***) and the last election is
643 causing the downfall of our country, and it is not.

644

645 C: In your opinion, it isn't. Now, if you would like us to be
646 more blunt about it, you will like it less. It is that simple. We
647 are exercising great kindness.

648

649 ***: The question was just asked, Council, and perhaps it should
650 be asked so that you could hear it and answer it. Would the
651 situation have changed if the Democrat had been elected?

652

653 C: Yes.

654

655 ***: Is that right? In what way?

656

657 C: You would have not had so many favorites played with big
658 business. It is that simple. There is far more involved than what
659 we have said. Some of you have assumed part of the picture. Of
660 course, we have allowed you to assume a certain portion of the
661 picture. It is part of a strong potential for your future, and
662 that is more loss of freedom for you as citizens of this country.
663 If what you have assumed from the indications that we have given
664 come to pass, then you will see far worse conditions evolve from
665 this past election than you dream possible.

666

667 ***: I want to comment on the fact that in the area of
668 agriculture, the biggest cause of unemployment or the need for
669 subsidy is overproduction, and this falls into the agricultural
670 equipment area as well. They are geared up to a production rate
671 and saturated the market, then I don't see how subsidy or any

672 government aid is going to ever improve or help that situation?

673

674 C: Originally, the farmer was enticed to produce more than what
675 was needed. This in itself is not necessarily wrong; it is always
676 wise to have a storehouse of supplies, but the farmer was enticed
677 to produce even beyond that, to push himself even beyond that, to
678 acquire more and more equipment that could produce more and more.
679 All this is tied in with each other. It is an interwoven
680 situation; and you cannot just pick one point and say, "Is this
681 wrong or is that wrong?" or "Is this what caused it or is that what
682 caused it?"; it is a very intricately woven piece of tapestry. Do
683 you understand that?

684

685 ***: Yes.

686

687 C: In the overall projected plan, it was necessary to entice the
688 farmer to become entrapped in a financial situation that maybe at
689 that particular time would not prove effective or would not prove
690 to allow a controlling factor over him, yet projecting down the
691 road, it might be possible to manipulate the situation where the
692 farmer would be under control. Prior to the enticement of the
693 farmer, the small farmer, he was a very independent producer and
694 not under anyone's jurisdiction. As it is today, he is far from
695 being independent. He has been entrapped and enslaved by a
696 financial yoke. Do you understand?

697

698 ***: Yes, but that financial yoke was imposed by each individual
699 farmer himself. The last enticement was during World War II which
700 was quite some time ago for the farmer to produce more.

701

702 C: Yes, but you are only looking at it from a very narrow view.
703 You must remember that such conditions are brought about by long-
704 range plans and possible influencing in other areas, such as a
705 world war. Do you understand that?

706

707 ***: Yes.

708

709 C: Let us use an example, a farmer needs a loan. He goes to his
710 banker, and his banker makes it to him. His banker becomes
711 friendly with him, and the banker establishes a rapport with that
712 farmer, that if he should need a short loan or would like some
713 small improvement, feel free to come in. Very well. Over a period
714 of time there are some situations where the farmer legitimately
715 needs some assistance as far as finances go. Of course, there are
716 other pressures applied, and a unhealthy atmosphere or condition
717 is set up where the farmer because of his gullibility through his
718 own honest intentions is manipulated into making greater purchases
719 than what is necessary. Even though he may have entrapped himself,
720 he himself is not solely to blame. It is extenuating situations or
721 conditions of pressure applied to him through a variety of means.

722 All of you are subject to such influences and you are not even
723 aware of it. So, although you may say that in one sense the farmer
724 is responsible for it, in another sense no, he is not. He was
725 simply a pawn in an overall situation or in a greater situation.

726 Let us inform you: Very few of you in this room, if any, have
727 your own opinions on anything. You are products of what you have
728 been indoctrinated into thinking by the conditions that you exist
729 in, and if you think that that is a harsh comment made to you all,
730 examine yourself very closely and you will find that there are many
731 contradictions in your own thoughts. That is a sure sign that your
732 concepts may not be solely your own, your thoughts may not be
733 solely your own. So, it is very easy for one group to say, "Look
734 how they put themselves in a trap." What we say is, "Would you be any
735 different if you had been in their situation?"

736 The common man, left to his own, is not stupid. He is wise,
737 and that is why the common man is not left to his own means. That is
738 why he is constantly bombarded by propaganda, such as advertisements
739 and advertising. It is nothing more than propaganda, nothing more
740 than brainwashing, conditioning you to do someone else's bidding.
741 How many of you have found yourself going out and purchasing

742 something that you have seen advertised, only to find out a few
743 weeks later it sits in the closet untouched? There is not one of
744 you in this room that can say you have never done that. Why did
745 you do it? Is it because you do not have the common sense to know
746 that that is not a useful product? No, you do have the common
747 sense to realize that, but it is the advertisement of it, the
748 enticement, the brainwashing, the propaganda. Is it your fault?
749 Someplace along the line, maybe yes, but as the condition is today,
750 we could not honestly say, yes, it is your own choice. Very few of
751 you are able to stand up and represent yourself because you have
752 become subjected to the subtleties of your world or your society.
753 If you are unhappy with what you hear, do not blame us because
754 all we do is reflect to you what each of you have created. We told
755 you sometime ago that this area of questioning would not be
756 pleasant, and as you go on further, there are other things that
757 will be as equally unpleasant to hear. You have the choice of
758 continuing as you are or trying to face up to what is. As an
759 overall statement, in your society today no area can go
760 uncondemned.

***Big business was discussed on 85-08-24, the 131st Trance.
The word “business” was first found on page 2135, line 787.***

786 C: We have basically summarized the situation as far as the
787 government goes. It is influenced too much by big business, and it
788 has been, it has been. It is time that you as citizens of this
789 country demand that the government becomes responsive to your needs
790 and not the needs of those that it favors. It is your right to
791 have a government that knows and does what you want it to do. Do
792 not allow what is rightfully yours to be taken away any more than
793 what it has. When it is time to elect your officials, demand to
794 know more about them than what the media is willing to let you
795 know. Demand that a better quality of man or woman represent you.
796 Demand that the government is your instrument of productivity. It
797 is your right, but if you do not demand your rights, you will lose
798 them.

***Big business was discussed on 86-01-11, the 136th Trance.
The word “greed” was first found on page 2216, line 603.***

494 ***: Yes, this is irrelevant to dreams, but I was wondering if you
495 could tell us if there really are any benefits or if there are any
496 difficulties or problems created by the systematic fluoridation of
497 water supplies?

498

499 C: In our wildest searching and knowledge, we fail to see the
500 relationship between fluoridated water and dreams. Unless you mean
501 dreaming about it?

502

503 ***: My village is going to fluoridate our water and worrying
504 about it could cause me some nightmares.

505

506 C: We can only refer to that as creative control and deception.

507

508 ***: I don't know if that is a compliment or ...

509

510 C: Well, depending on how you manipulate questions like that,
511 (***) , as to whether it would be a compliment or less than that.
512 In this particular situation, we will allow you to believe it is a
513 compliment.

514 Fluoridation is out of the question. It is an extremely
515 dangerous situation. You are actually pumping in a toxin that can
516 be detrimental to the physical body, and, of course, the problems
517 that it creates with the faculties, mental faculties, and
518 determination or ability to think clearly. We cannot approve of
519 the waste of industry being used to tend to something so trivial as
520 teeth. The side effects are far worse than losing a tooth or two.

521

522 ***: Council, we look at the research and studies and they say it
523 has done this for teeth and there have been forty years of lots of

524 fluoridation in lots of cities and there have been no bad side
525 effects, no one is dropping over dead ...
526

527 C: That is what you think. All the information that you are
528 searching is available if you will get out and do a little work on
529 it. We are telling you this: fluoridation is extremely dangerous
530 when you weigh it against the simple protection of teeth.

531 Store-bought pair of teeth will serve you as well if it comes to
532 choosing between fluoridation and a cavity. Hear what we have to say.
533 It is extremely dangerous. The only reason why it was ever introduced
534 or pushed was because it was a waste product of the chemical industry.
535 They found a new market of profit and pushed it. It is not quite as
536 simple as that. There were experiments done earlier, and you
537 really do not want to know the full story. Take our advice. It is
538 not good for you. If you choose to use fluoride as a preventative
539 for teeth problems, then apply it directly or some other means but
540 this constant intake of it is not good.

541

542 ***: Can I ask one or two other quick questions about it?

543

544 C: That depends.

545

546 ***: Suppose you are stuck in a city that has fluoridated water,
547 can you protect yourself in any way? If you drink distilled water,
548 but still bathed in fluoridated water, is it absorbed through the
549 skin?

550

551 C: It can be to a certain degree. If you had to weigh the choices
552 between drinking it and bathing in it, we would suggest the lesser
553 of the two which would be the bathing.

554

555 ***: Is there any way to get it out of the water, a simple way
556 like boiling it?

557

558 C: If you can prevent the use of it or if you can put yourself

559 into an area where it is not put into the water, that would be the
560 simplest solution to the problem.

561

562 ***: What about those people though that live in areas that
563 already have fluoridated water?

564

565 C: They are stuck. The only thing that we might suggest would be
566 obtaining drinking water from a safe area. Notice the word that we
567 use, safe area.

568

569 ***: Finally, is there any difference between the natural fluoride
570 that occurs in nature in greater and lesser degrees and the waste
571 product from industries? Is there a difference between what I
572 would call synthetic fluoride and natural fluoride?

573

574 C: Anything you receive through the natural elements, now, we are
575 not talking about pollution, that is a different area. Any toxin that
576 you receive through natural elements is so constructed or so suspended
577 that the body can well handle that and not become a detriment. It
578 is when you isolate toxins or create synthetic toxins that were
579 never meant to be that you run into problems. We can call a
580 natural toxin a poison to the body, but that same toxin constructed
581 in a test-tube or extracted from its natural elements becomes far
582 more deadly or, shall we say, a more true toxin than if left in its
583 natural state. Does that make any sense to you all?

584

585 ***: Yes, it does.

586

587 C: Again, if it is necessary to tend to the problems of teeth,
588 then if this fluoride were applied directly to the teeth, it would
589 be far safer than introducing it into the entire body in minute
590 doses. Now, does that answer all the questions?

591

592 ***: No.

593

594 C: We are hinting to leave the situation alone because what you
595 might hear, you will wish you had not. Now, do you want to push
596 the situation?

597

598 ***: No, thank you.

599

600 C: Let us go on. It has its purpose. We have said what it could
601 be used for without too much problem and it would be wise to leave
602 it go at that. Those areas that are already involved with the
603 problem, it was their choice out of greed. Now, they will have to
604 pay the consequences. It is that simple. If your city is thinking
605 about adopting such things, have your chairman or whoever is
606 involved in it do a little homework and investigate the dangers.
607 Also, question why they should want something like that. Why
608 should one person's will be imposed on the other? Why cannot a
609 mutual ground be reached where those who wish to deal with the
610 fluoride problem they can deal with it, those, who wish not to, have
611 that choice too. Just so you know, there are many more side effects
612 to the situation than you know or that has even been made public and
613 quite a few that will more than likely never be made public, but then
614 you can thank your chemical industry for that. Very well.

***Big business was discussed on 86-08-22, the 141st Trance.
The word “business” was first found on page 2298, line 285.***

269 ***: Yes, it does. One other thing. A hypothetical situation
270 which I am sure exists in our world: You mentioned people unhappy
271 with their jobs and that affects their health and they may be
272 thankful that they have employment and have that gift and therefore
273 can provide for their family, and at the same time they feel
274 trapped in a situation they find extremely unpleasant. But it is
275 hard to deal with and affects their health. How can they work on
276 developing the proper frame of mind to deal successfully,
277 spiritually and physically, with the situation?
278
279 C: Well, there are times when the best you can do is grit your
280 teeth and bear it.
281 Your world today is not conducive to spiritual growth, as an
282 overall state or condition that it is in. The respect that the
283 common man deserves is not there. The direction that your world is
284 going in now is to reduce the common man to slaves. With this
285 attitude of big business and profit it will take a great deal to
286 maintain a healthy balance.
287 Human effort, human work, at one time was appreciated. Today,
288 human effort and human work are only a means to greater profit, and
289 greater profit eventually ends up meaning greater power, greater
290 control. Until your society forces a different state of thinking,
291 the situation can only worsen. What is in process now in your
292 country is a very sharp divided society, that is, the powerful and
293 the poor. And the division is becoming worse day by day.
294 Now, when the common man opens his eyes and begins to realize
295 that he is entitled to respect, that he is entitled to a proper
296 state of living, and until he is willing to take the situation in
297 his hands and change it, then it will simply become worse and worse
298 and worse. Now, we are not advocating any violence, but there are

299 still enough avenues left where the common man can say very loudly,
300 very clearly, enough of this.

301 You, as individuals, as creations of God, as part of your
302 world, are entitled to what the world has to offer, the luxuries,
303 the pleasures, the joys. Now, of course, we are speaking only in
304 terms of those things that are godly and beneficial. You are
305 entitled to spiritual happiness, emotional happiness, and physical
306 happiness. We are not saying that a society or a country should be
307 divided equally, that everybody should have an equal portion. That
308 would be ideal, but that will never be the case. What society
309 should have is those who have and those who have a portion more.
310 Society should not have those who have nothing.

311 The joys and the comforts of the world are yours to have.
312 There is no reason why there should be some who have so much that
313 they are absolutely bored with all, so they focus their activities,
314 their attentions, towards power and control, while at the same time
315 in your country you have those that are starving to death, that have
316 nothing. Is it of their own making? No. Now, there are those who
317 disagree with us, but you are entitled to your beliefs. We are
318 telling you what is.

319 The poor are there for a reason. They are there to help those
320 who need help in growth. Do not lose a great opportunity to grow.
321 Whatever you give will most assuredly be returned to you. That is
322 a fact of creation because by giving you are creating, and what you
323 create you will have to face and it will become a part of you. So,
324 when you reach down to help someone in need, you are creating
325 something positive, and that is what will be in your future to deal
326 with, to have, to become a part of.

327 If you do not judge others, you cannot be judged. If you love
328 others, then the only thing that can be returned to you is love.
329 Whenever you see an individual who has poor health, think of it as
330 an opportunity to grow quickly and easily and simply, think of that
331 individual as one who is sacrificing the good that you have so that
332 you may have even better. When you see someone who is poor, be
333 thankful that that individual is sacrificing what you have so that

334 you will have an opportunity to have even more. Now, that is a
335 positive attitude towards life, that is a positive outlook toward
336 life, that is the godly way of viewing life, and if you can get
337 yourself into a frame of mind, a state of mind, where you look at
338 each individual just that way, you have won the hardest battle of
339 all. And if you can maintain that attitude till the moment you
340 leave this world, you will rejoice in the fact that you will never
341 have to return here, because what you would have accomplished is
342 the simplest way of achieving perfection, of opening yourself
343 totally to that Divine Source, that God.

344 The last time we spoke to you, we mentioned of a simple way of
345 ending all this trial that each of you undergo and it was not until
346 later on in the experience that someone was brave enough to ask
347 what that simple way was, but the time had passed and the
348 simplicity could not be given that directly. Well, the time has
349 arrived again, and we shall not wait for the bravery of one soul
350 but we will give it to you very simply. When you can raise your
351 will to the Will of God, to your Creator, you will have succeeded
352 and overcome and accomplished. When you start to look at yourself
353 as the personal ambassador of that Divine God, that you personally
354 have been chosen by Him to administer His Love to each person that
355 you come into contact with, you will have achieved perfection. It
356 is that simple. When your will is the Will of God. And the Will
357 of God, is it something complicated? Is it something hidden? Is
358 it something mysterious? No, no. It is this: That you should be
359 your brother's keeper. The same old thing repeated over and over
360 and over and over from the beginning of time. Love someone
361 unconditionally, and you are doing the Will of God. Accept someone
362 just as they are. Pass no judgment and you are fulfilling the Will
363 of God. Does that answer the question?

364

365 ***: Yes, very much so.

366

367 C: There are some people who have a life that is not easy. It can
368 be filled with much stress, much sickness, much disappointment,

369 much abuse, but that is no indication as to whether they are a
370 godly soul or something less. There are many souls who have a life
371 that is far less than desirable, but they have that life, that
372 style, that situation, because it is their way of loving each of
373 you. So, pass no judgment, and no judgment shall be passed on you.
374 And remember, when it comes to judgment, you are your own judge,
375 because within you, in your higher self, all that is honest and
376 good, all that is right, and all that is wrong, lies within you,
377 and you will judge yourself, and you will be a far more severe
378 judge on your activities than any outside judge could ever be. In
379 fact, as we have said before, there are times when those who have
380 evolved beyond your state, whatever state that may be at the time
381 when you pass judgment on yourself, must at times moderate your own
382 judgment. Does that answer the question?

383

384 ***: Yes, it does, thank you. Somewhat earlier I had some
385 questions about what was happening in our country. Two things. It
386 seems we are in the process of passing a new "tax reform" bill and
387 making it law. Our legislators have gotten to the point where it
388 is almost ready to be finalized and passed. Everybody is saying
389 they are not sure what effect it is going to have in the years to
390 come because they do not understand how the economy is going. Is
391 this tax bill going to add to our problems or will it be more
392 beneficial to the common man?

393

394 C: Well, do you really think that the state or condition of the
395 world, as it is at this moment, will allow anything that will be
396 beneficial to the common man?

397

398 ***: That answers the first part of the question. The second part
399 was, all the common people I know say that don't rich people
400 realize, big business realize that if they drive us all into the
401 poorhouse, there will not be anybody to buy their products?

402

403 C: Well, greed is always blind. The power hungry are always

404 blind. They cannot see beyond their nose. What does a man have if
405 he controls a whole country? If he is the supreme ruler of a
406 country, what does he have? What else is there for him? What else
407 can he accomplish? Nothing. So, then he must go beyond his own
408 country. He must try to conquer or control other countries. And
409 suppose he succeeds there, what does he have? What will inflate his
410 ego? What will keep him going? What will constantly pamper his lust,
411 his pride, his egotism? Nothing. He will have it all. Then he
412 must reach out even further and conquer more and allow this to
413 continue until eventually there is no land left on the face of the
414 earth to conquer. What does he have? Nothing, but emptiness. It is
415 all his; there is nothing left to have. Then he is totally dead.

416 It is quite simple.

417 Those who thirst for power, for control, are overwhelmed by ego,
418 by greed, to the point that they are totally blind. What happens
419 when they control all? What do they have? Their whole life, their
420 whole attitude, their whole concept of life is conquer, control,
421 possess. Once they have it all, then all value is gone. So man
422 starts by desiring a bigger paycheck, then a bigger one and then a
423 bigger one, and finally he is not happy until he has all the money
424 that there is in your world, and then what value is it? None. The
425 value comes in its ability to exchange and the ability to get you
426 what you need. Once you have it all, you have lost it all.

***Big business was discussed on 88-10-30, the 159th Trance.
The word “profit” was first found on page 2626, line 765.***

- 669 ***: Yes. There is such an increase in this disease called
670 Alzheimer's. Is this related in anyway to the hormones they are
671 giving animals?
- 672
- 673 C: Look more to a metal product.
- 674
- 675 ***: Aluminum?
- 676
- 677 C: Yes. You are taking in more aluminum into the body than you have
678 ever in the past.
- 679
- 680 ***: Through cookware and what else?
- 681
- 682 C: Through cookware, through body preparations.
- 683
- 684 ***: Such as deodorants?
- 685
- 686 C: Yes.
- 687
- 688 ***: The aluminum chlorhydrate in deodorants?
- 689
- 690 C: Yes, you are spraying such things directly on the skin. It is
691 being absorbed by the skin and taken into the system. It is
692 collecting in the brain tissue itself.
- 693
- 694 ***: Would that also explain the increase in breast cancer?
- 695
- 696 C: In what respect?
- 697
- 698 ***: Using the deodorants with aluminum chlorhydrate?

699

700 C: The initial cause of cancer, that is where you must start, is
701 stress. Eliminate stress according to your own individual level of
702 tolerance. Keep the stress below the maximum tolerant level in your
703 own personal system, and you will never have cancer. That is the
704 simplest way to cure cancer. Eliminate stress.

705

706 ***: Then could you generally say that because women have moved into
707 the work force, they are under more stressful conditions, thus
708 contributing to more breast cancer?

709

710 C: Yes. It is contributing to the downgrading of the female health,
711 period. In time you will see the female health situation be as bad
712 as the male health condition is or situation, and as more men move
713 out of the work force into less stressful jobs, their life expectancy
714 will increase and the female life expectancy will decrease.

715

716 ***: Thank you.

717

718 C: Very well.

719

720 ***: I want to go back to the smoking and the silliness because
721 I get really confused about how to understand the research that has
722 been going on for years now. Is this all a hoax or are we just not
723 to believe that? I don't understand.

724

725 C: We are not saying that research has not proven that smoking can
726 be harmful to the physical body. In excess, anything in excess will
727 eventually be harmful to the physical body. But you must look at
728 what are the games being played concerning anything that is felt to
729 be dangerous. Is it really dangerous or is it part of an overall
730 game? Now, there are a lot of people talking about the dangers of
731 cigarette smoking, but what are the conclusive proof? When you look
732 at the picture in total, there are as many people who have never
733 smoked dying of the same types of cancers as there are those people

734 who do. Why? It is not the smoking, it is the stress factor that
735 brings cancer into play. That is the initial undermining condition
736 and that is what you must understand. What is the foundation
737 condition that permits a body to be open to cancer? It is stress.
738 Stress alone does not cause cancer. It is the bed or seedbed for
739 cancer. The weakness in body or in body tissue connected to an
740 improper or an inactive or an insufficient immune system is the
741 actual triggering mechanism for cancer. Do you understand?

742

743 ***: Yes.

744

745 C: So, much of the facts on any health problem or any food or
746 anything must be looked at and weighed with what are the intentions
747 or the motivations behind these figures. Do you understand?

748

749 ***: I am trying to.

750

751 C: You see, the cigarette smoking does not give you cancer. It will
752 hinder the physical body so that possibly cancer may occur, but it
753 does not give you cancer. Stress is the real villain or the real
754 cause of cancer in that it is the seedbed. If you eliminate stress
755 from your life or 50% of the stress that all of you exist day in and
756 day out that you do not even realize you are under, if you eliminate
757 50% of that, you can smoke from now till you see the Lord and it will
758 not give you one little speck of cancer, with or without filters.

759 Now, the problem is that when you live a stressful life and you
760 eat foods that are unclean, that are contaminated with all kinds of
761 unregulated medications, insecticides, herbicides, hormones, and you
762 put that into a stressful body, then you add such terrible things as
763 sugar and soda pop and cigarettes. What do you expect? Who is the
764 villain? Well, it is going to be the easiest thing to eliminate, the
765 one that will affect the least amount of profit. Now hear that, the
766 one that will affect the least amount of profit. "We have got to
767 have a whipping boy. Why not cigarettes? Why not coffee? Why not
768 tea? Why not ice cream? Why not soda pop? Why not aspirins?" Do

769 you see what we are trying to point out?

770

771 ***: Are you saying that the profit motive in cigarettes is less
772 than in some of the other?

773

774 C: The total profit picture of cigarettes is considerably less than
775 the profit in butchered beef. It is considerably less than in these
776 wonderful products that you must spray all over you so that you smell
777 wonderful. God forbid if any of you were to smell as though you put
778 in a good day's work. How offensive! How offensive! How crude!
779 Possibly the best remedy would be to bathe twice a day or three times
780 a day if you cannot stand the honest smell of sweat or the smell of
781 honest sweat or labor. Do you see the point we are trying to make?

782

783 ***: I think so. Thank you.

784

785 C: "Let's purchase a cooking product or a cooking utensil that
786 possibly the cook will not have to spend an additional three minutes
787 washing or scrubbing. Let's purchase one that we can just rinse out,
788 and it will be clean and ready to use the next time. Let's forget
789 about that wonderful coating that prevents us or eliminates the need
790 for cleansing or scrubbing a cooking utensil. Oh yes, that modern
791 technology that is so helpful and so deadly, so deadly. But we won't
792 consider that, for we are saving two minutes in scrubbing the cooking
793 utensil so that is what is really important. We are not going to
794 consider that it is taking twenty years off of our life, but that is
795 beside the point."

796

797 ***: Are you referring to Teflon that that is not healthy to use
798 that?

799

800 C: We would not recommend using it, particularly in the utensils
801 that it is usually united to or coated, the aluminum. Now, if you
802 were to return to the old ways where you might have to purchase a
803 steel or an iron skillet and prepare your foods in that, there it

804 would take a little bit of time to clean up afterwards because
805 generally you might have to scrub it a little bit and the take the
806 time to dry it instead of putting it into a self-washing contraption
807 and leaving it set half the day. Who really wants a little additional
808 iron into the system that might be healthy particularly if it takes a
809 few extra minutes to clean the utensil? No, it is cheaper to go to
810 the store and purchase an iron pill that who knows how pure that is.
811 And who really cares? "All we need is something to boil water in.
812 There are plenty of boxes in the food store. We will just tear those
813 open, throw a little water in and we can have the latest gourmet meal
814 coming down the pike."

815 Do you see the attitude we are trying to show you of life? It
816 is important. We have used kind of a sarcastic approach, not that it
817 is meant against any of you, but it is an attitude that your world
818 now has. You are trying to find out what the problem is, and you are
819 being led to look at things that are not important right now. Get
820 the major problems out of the way, and all the small, little problems
821 will move away with it. Watch what you eat. Your food that you buy
822 at the store is not as good and as healthy and as nutritious as it
823 could be. Feed your body well, and eliminate stress, and you will
824 more than likely have a healthy body all your life. Do you
825 understand?

826

827 ***: Yes.

828

829 C: Do not be sold a bill of goods. See what is being said and then
830 look at it. Use your God-given wisdom and think, "Is this really so
831 or is this just a tactic to move my attention away from something
832 that is more important?" Your society today is not being dealt with
833 fairly and honestly. You are not being told all that you should
834 know. The world is in a terrible state. There is an epidemic
835 running rampant in the world today and so what? So what? Does that
836 answer the question sufficiently?

837

838 ***: Yes, thank you.

839

840 C: Now, we chose the caustic approach as a point of emphasis. Do
841 you understand?

842

843 ***: Yes.

844

845 C: Very well.

***Big business was discussed on 88-10-30, the 159th Trance.
The word “profit” was first found on page 2630, line 929.***

925 ***: I want to try to say this so that it is not too confusing, but
926 you say that we have to have a whipping boy for the cause of cancer
927 and one that is less profitable. Why wouldn't the scientists see
928 that it is stress, because I do not see where there is any loss of
929 profit in that, teaching people how to deal with stress?

930

931 C: Well, you must look at the overall bottom line of cancer. It is
932 the most profitable sickness that the medical field has, and it is
933 the most profitable sickness that many research companies have, and
934 many charities have. Do you really think that that isn't taken into
935 consideration? For instance, look at the research centers and
936 hospitals that are dedicated strictly to cancer. What would happen
937 if tomorrow they released a cure for cancer? In six months, those
938 places would be closed up. In ten years, they would be non-existent,
939 or in five years they would be non-existent.

940 Unfortunately, for all of you, your well-being and health is not
941 always the first interest. Why is it necessary that medication
942 should cost you a fortune when it can be mass-produced? Most
943 medications can be produced for next to nothing, and yet to sustain
944 life you must spend most of your paycheck, if not all of it on
945 maintaining even a poor quality of life. Why? Profit, profit,
946 profit, profit. Do you understand?

947

948 ***: Yes, thank you.

949

950 C: Now, we do not encourage the attitude of attempting to have your
951 cake and eat it too, but if you want to try the next thing to that.
952 If you eliminate stress from your body and do it on a regular basis,
953 such as through meditation or whatever, prayer, silence, if you
954 eliminate stress, you will eliminate most of the poor health that you

955 have or might have in the future.

956 You see, you only hear part of the picture that they want you to

957 hear, you only see part of the picture they want you to see. They

958 say that cigarette smoking is so dangerous to your health and so many

959 people die of this and that disease because of cigarette smoking.

960 What of all the people who do not smoke that are dying of the very

961 same illnesses? Why? Is there something more to the whole story?

962 Now, let us clear the issue. We are not saying that you should

963 all go out and smoke cigarettes. We are not saying that. And we are

964 not condoning the smoking of cigarettes. So, let us set that part of

965 the record very straight. What we have said that it is not as

966 detrimental to you as you have been told. There are more important

967 things to worry about. Very well.

***Big business was discussed on 88-11-12 the 160th Trance.
The word “profit” was first found on page 2638, line 215.***

207 ***: I want to see if I got this straight. I think I heard you
208 say something to the effect that the motivation behind drug laws is
209 not really to protect the citizens but to increase prices of drugs.

210 Did I hear that right?

211

212 C: That is part of the motivation. If your society wishes to stop
213 the distribution of drugs, it could overnight stop it, but you must
214 remember you are not talking about just drugs. You are talking
215 about a tremendous profit margin, and as we have said in the past,
216 life is the cheapest commodity in your society. Who cares if your
217 children die because they have overdosed on drugs? As long as the
218 dollar was made.

219 If all of you were to insist more strongly that this drug
220 situation be curtailed, it would be. But how many of you really
221 protest the situation? You accept it. How can such large
222 quantities of illegal drugs be brought into your country
223 undetected? Yet one individual can hardly cross the border without
224 someone knowing. Does it make any sense? Does that answer the
225 question sufficiently?

226

227 ***: Yes, it does.

228

229 ***: In this situation, what would be the most effective kind of
230 protest that we as common citizens could generate and to whom
231 should we direct it to get their attention to get something done?

232

233 C: First of all, you must start in your immediate families, in
234 your immediate families. Teach your children to have respect in
235 themselves. Teach them to be individuals, not to be sheep, not to
236 follow others, not to worry of peer pressure. Teach them to stand

237 on their own. Teach them to care about their own selves, to love
238 their own selves, to respect themselves. Then start with your
239 local law enforcement, your local politicians. Insist, INSIST that
240 the drug situation be stopped. Go from local to state and then to
241 federal. Demand that it be stopped. If you teach your children
242 not to use drugs, who will buy it? And if no one will buy it, who
243 will import it or grow it or manufacture it? Does that answer the
244 question?

245

246 ***: Yes, thank you.

***Big business was discussed on 88-11-12, the 160th Trance.
The word “businesses” was first found on page 2641, line 360.***

- 292 ***: How important is motive in charitable activity? Ego
293 satisfaction is often the motive instead of concern for others.
294
295 C: If it is based purely on ego, it benefits no one except the
296 receiver. It does not benefit the giver. Yet in a distant way
297 that good will return in portion to the giver. If a person gives
298 because they feel it is a means of spiritual growth and their
299 motivation is centered on their spiritual growth, this is minus or
300 lacking ego, then the giving is equal to a pure or a whole giving,
301 the true charity. There is only one time or one condition under
302 which you can be selfish and that is to have a selfish desire for
303 your return to your God. If in that selfish desire to return to
304 your God or be at-one with your God or go to your Heaven, you see
305 that charity will benefit you, then in that respect the charity
306 would be whole or pure. Do you understand?
307
308 ***: Yes.
309
310 C: But to give purely for ego purposes does not reward the giver
311 nearly as much. You might say they get a second-hand return. Do
312 you understand?
313
314 ***: Yes, thank you.
315
316 C: Very well.
317
318 ***: What if you are giving not so much out of ego but more
319 because you feel you have to, it is a duty?
320
321 C: Again, that is not the best way to give, but if it is duty in

322 the sense of fulfilling obligation, it would be acceptable. If you
323 give, you are charitable, because it makes you feel good, this is
324 acceptable. If you give because you feel you have to, that is what
325 would be considered an imperfect love, but it is better than no
326 love at all. It shows that one is heading in the right direction
327 and eventually that form of love will be perfected. At that point
328 then all that has gone behind or in the past becomes perfect and
329 the full measure then becomes yours. Do you understand?

330

331 ***: Yes.

332

333 C: It is a process of growth or evolvement. Does that answer the
334 question?

335

336 ***: Yes, it does, thank you.

337

338 C: It is just, to put it more simply, a delayed return. Does that
339 make it clearer?

340

341 ***: Yes.

342

343 C: Very well.

344

345 ***: Could you comment on the return of corporate giving? We have
346 a lot in this country corporate charity.

347

348 C: There are some corporations, believe it or not, that do have a
349 sense of duty, but that is the best you can say. They fulfill that
350 community duty which is in truth or in actuality an obligation
351 because they take more than they give on a product-profit basis.
352 So, it basically is an obligation that they have. It balances out
353 the equation of what they take and what they return. Their
354 position or level of activity demands that they must return before
355 they gain or their obligation is first to give and then to receive.
356 Do you understand?

357

358 ***: Yes, I think so. Thank you.

359

360 C: You must remember that businesses or corporations exist on the
361 life energy or life productivity of humans. They gain profit.
362 Their production is not equal to what they require, therefore to
363 balance out the equation, they must give without expecting to
364 receive or gain any returns. They diminish their gift by the
365 purpose, the motivation, and the manner in which they give. Very
366 well.

367

368 ***: What about considerations for qualifying for tax-exemptions?
369 Would that diminish the benefit for charity?

370

371 C: On an individual basis, as an individual, this tends to keep a
372 more even flow of exchange. This can be part of the return of
373 giving. A corporation who acts charitably solely as a manner of
374 tax deduction does not reap the same benefits at a spiritual level as
375 an individual would. Does that answer the question?

376

377 ***: Yes, thank you.

378

379 ***: Straying a little bit from the topic under discussion. The
380 people in the free world feel that the communist countries are our
381 enemies, so we build arms and bombs and so forth, and then I
382 suspect their citizens feel the same way about us and they build
383 bombs and you get into the arms race. But I read an article that
384 said it is not exactly what it appears. The people that really
385 control the world encourage both sides to do this, to scare their
386 citizens so that they can tax the daylights out of them and make
387 big profits for the gunmakers. How close is that to fact?

388

389 C: With the exception of a few details, you are very close. Who
390 profits in a war as we said before? Who wants a war? Do you want
391 your children to go to war? No. Neither does the common citizen

392 of any other country want their children to go to war. Who wants
393 war? Government. Why does government want war? Because
394 government is in the hands of big business. Who profits during a
395 war? Big business. Is that comment sufficient?

396

397 ***: Yes.

398

399 ***: You were talking about war, and no one wants war. On the
400 other hand, if there was ever a young man who will speak up and say
401 he will not fight, then he is considered a draft dodger and he gets
402 in all kind of trouble legally. How can these poor boys speak up
403 for themselves or any of us when we don't believe in war, but we
404 get it?

405

406 C: When the common people join together and say that our blood
407 will not provide profit for the warmongers. All societies are
408 guilty of perpetuating war. If each and every man, woman, and
409 child in this country would refuse to go to war, who would fight?
410 Why is it that if you kill a man on the street, it is against the
411 law? But if you don a uniform and in the name of whatever, you
412 kill a man, it becomes acceptable, it becomes heroic. Who, who,
413 who enjoys killing? Does that answer the question?

414

415 ***: It does, but I know that some of the people feel that way but
416 still if they would stand up and say they refused to go. How are
417 you going to get enough people together to refuse? That the law
418 won't punish them.

419

420 C: In this time frame that all of you exist in, there is an
421 opportunity in the future to eliminate the greatest potential for a
422 terrible war. We are not saying that small wars will not occur.
423 Those will be with man till the end of time. But a great war can
424 be avoided, and the opportunities are coming to humanity in the
425 near future. The people of this country and the people of every
426 country on the face of the earth must guarantee that this

427 opportunity is not lost. Unfortunately, under the present and
428 near-future leadership of this country the citizens will have to
429 demand much more verbally their desire for peace. Does that answer
430 the question?

431

432 ***: Yes, thank you.

433

434 C: Very well.

435

436 ***: This opportunity. When you said that the first thing that
437 came to mind was this nuclear arms treaty that our country signed
438 with the Soviet Union, the two big superpowers. The first thing
439 that comes to mind is a confrontation between the two. Would this
440 opportunity be like something that would appear to us as a direct
441 problem between the two or something, beating around the bush,
442 pardon the expression, involving other regions of the world, like
443 the Middle East or Central America?

444

445 C: If the two major powers of your world can gradually come to
446 terms and the people of both countries become familiar with each
447 other, they will demand through natural process and awareness the
448 cessation of war or the reduction of the potential of war between
449 the two countries. Once that is established, then that force can
450 begin to incorporate other powers to avoid unnecessary war. Does
451 that answer the question?

452

453 ***: Yes, thank you.

454

455 C: Very well.

456

457 ***: Are you saying that the governments of one or both countries
458 now are not inclined towards this situation, towards the best for
459 this treaty?

460

461 C: You must demand, and this is people of both countries, must demand

462 a guaranteed peace. In order to do that, the profit in war must be
463 reduced. If this cannot come about, then the demands on the people
464 or by the people must be louder until there is no alternative or no
465 recourse except an agreed upon unbreakable peace, and it can come.
466 As we said, a major war can be avoided. The minor wars, the small
467 wars will always be, but the major war can be eliminated. This
468 demands a change of consciousness both in this country and in other
469 countries. You cannot change an entire country by legislation, but
470 that entire country can change as each individual changes. Does
471 that answer the question?

472

473 ***: Yes, you are saying the time is now? The best opportunity is
474 now?

475

476 C: The best time to start is now. Not tomorrow, now.

477

478 ***: Thank you.

479

480 C: Very well.

481

482 ***: So in other words, if we want to do something about this,
483 what we do is first we do as you said before, we begin changing the
484 immediate family and spread that on out to the extended family to
485 neighbors and so on in order to get this change you are talking
486 about?

487

488 C: When the family returns to what it used to be, neighbors will
489 return to what they used to be, and then neighborhoods, and then
490 cities, and then states, and then countries. It is very simple.
491 When families become families again, the world will begin to change
492 in like manner. You have no families today. You have people
493 occupying a common building that you call a house and loosely call
494 a home. Does that answer the question?

495

496 ***: Yes, but it also seems to present an insurmountable barrier.

497

498 C: It is only insurmountable in respects to the individual. It is
499 that simple. If you as an individual cannot learn to love yourself
500 and respect yourself, then nothing else can be accomplished. You
501 cannot go beyond that point. You must first begin to love
502 yourself, to respect yourself, to have some self-esteem and
503 self-respect in yourself, not to be egotistically in love with
504 yourself but to have self-esteem, self-respect, care about what you
505 do to yourself or what you do to others. Does that answer the
506 question?

507

508 ***: Yes.