

Government Morality – Part 4

Government by Greed

Trance Library File No. 92-40

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⁾[illegible]

1 (6)

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

4

5 ***:(9)Thank you. Are you ready?

6

7 C: Yes, we are ready.

8

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

11

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

NOTES

- (1) **Date** - This is the date on which the Trance occurred. It is given as a year-month-day (79-12-01).
- (2) **Title** - This is the topic of the Trance Library File. If a subject requires more than one Trance Library File, then the file is divided into **Parts**.
- (3) **Page** - This is the page number of the Trance Library File. Each Trance Library File begins with page one.
- (4) **Trance Number** - This is the number of the Trance within the Research and Study Group Trance series.
- (5) **Identification** - This paragraph identifies the Trance and the persons in attendance. Individuals are identified by the symbol *** to maintain confidentiality.
- (6) **Line Number** - The transcript of each Trance session is numbered from one. If a Trance Library File is made up of information from more than one Trance, then these numbers will change sequence.
- (7) **Council** - The symbol **C:** indicates that The Council is speaking.
- (8) **Greeting** - The Council always opens with a greeting.
- (9) **Questioner** - The symbol *** indicates an individual at the Trance asking a question or responding to The Council's remarks. This is used to maintain confidentiality.
- (10) **Test of the Spirits** - As outlined in the First Letter of John this test is given at the start of each Trance.

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

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

4

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

6

7 C: Yes, we are ready.

8

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

11

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

14

15 ***: Thank you. It is now 8:35. Would a time limit of 10:00 be
16 all right?

17

18 C: Possibly a somewhat shorter time would be advisable due to
19 injuries received.

20

21 ***: We will stop about 9:30 and ask.

22

23 C: Yes.

24

25 ***: Thank you. Do you have an opening statement to make?

26

27 C: If we may deal with a personal situation first.

28

29 (Information of a personal nature was given and is deleted here.)

30

31 C: Very well. As to an opening statement, again let us say to all
32 of you that the answers to the questions that we will give, it is
33 not necessary that you accept everything that we say. What we
34 suggest for that portion or all of what we say that you cannot
35 accept, you set aside and hold to review at some later time. Even
36 those portions that you may accept, use your God-given sense and be
37 sure that it is within your concepts. These questions, series of
38 questions, will not always draw answers that will be pleasant to
39 hear, but being forewarned of the possibilities and the situations
40 that exist can be used as an armament against any possible problems
41 in the future. It also acts as a means of protection should the
42 future become less than pleasant. Remember, think, use that
43 God-given wisdom that is within you. Be sure that what you accept
44 does not go against your own personal beliefs. It is not wise to
45 incorporate concepts that are totally alien or foreign to your way
46 of thinking. It is wise and shows a measure of wisdom when one is
47 willing to look and listen and then to evaluate. Very well.

48

49 ***: Is it moral for a government to idle productive capacity of
50 basic necessities to protect what it sees as its own economic
51 well-being, when people in other nations are in need of those
52 necessities? For example, paying farmers not to produce a crop in
53 order to support farm prices?

54

55 C: A government owes its first responsibility to the people that
56 it represents. In a situation like that, if the farm community needs
57 assistance, then the government by all means should support that

58 community. As to whether it should be supported at the cost of
59 other countries starving, a definite or a black and white answer
60 cannot be given to such a situation. One must look at the broader
61 picture. Why is it necessary for the farm community to be
62 supported? Who is reaping in the profits? Is all getting a fair
63 share of a just profit? Or are the balance or scales tipped in favor
64 of those who produce less? Do you understand what we are saying?

65

66 ***: I think so.

67

68 C: In other words, those who initiate a product or are responsible
69 for a product, such as a farmer and his produce or meat products or
70 what have you, he should be entitled to the larger portion of the
71 profit. From him to the point where it reaches public
72 consumption, the profit should be reduced or the amount of profit.
73 Usually, when a product passes from the originating source to the
74 consumer, it travels through many hands that are just there for the
75 profit, not because it is necessary, but simply because they have
76 weaved themselves in as in-between. Do you understand what we are
77 saying?

78

79 ***: Yes.

80

81 C: If the situation has been created where the farmer is not
82 receiving his fair share of the profit, then what recourse is there
83 if you are to continue to have a product? Do you follow what we are
84 saying?

85

86 ***: Yes.

87

88 C: That is the first situation or condition that one must look at

89 in a question like that. Now, if the government really wanted to
90 help the farmer, what the government would do is make sure that the
91 in-between hands are eliminated, particularly those who grab
92 profits or portions of profits when they have not contributed to
93 the product. Do you understand what we are saying?

94

95 ***: Yes.

96

97 C: Now it is true that if someone produces a product it must be
98 then transported and handled to a certain degree before it reaches
99 the public arena for consumption, but far too often products pass
100 through too many hands who add nothing but cost to that product.
101 If you would like to be shocked, we would suggest that you check the
102 price of products that are produced by farmers. See what they
103 receive for their labors for their products, and then check that
104 price as it reaches the public. You will see that the farmer
105 receives very little for his efforts, yet it is all of his sweat
106 and labor that has produced that product. It is his time and his
107 labor. He makes very little profit on his product.

108 Now, should your country support the farmer at the cost of
109 preventing food from reaching needy countries? If things were such
110 that all conditions were perfect, the answer would be no, but the
111 government owes its responsibility first to the people that it
112 represents, and if the government is willing to allow greedy hands
113 dipping into the pot of profit without contributing a just labor to
114 that pot, then something must give or something must go. Do you
115 understand?

116

117 ***: Yes.

118

119 C: Does that answer the question sufficiently?

120

121 ***: Yes, I think so. There was a second part to that question.

122 I don't know if it is appropriate, but I will throw it out and see

123 what happens. Do you have any suggestions on how a government, or

124 the society that it serves, can protect its economic well-being if

125 overproduction lowers the price of a product and the nations in

126 need of the product can't pay for it?

127

128 C: If overproduction reduces the price of a product, it would only

129 seem to us that a nation would be more apt to be able to afford it.

130

131 ***: I'm a little confused there.

132

133 C: Re-evaluate your question. You said to us that if there is an

134 overproduction of a product it lowers the cost and it then prevents

135 a country from purchasing that product. And we say, how can a

136 reduction in price prevent a country from purchasing that product?

137

138 ***: All right. It came out wrong. The countries that couldn't

139 buy it, I meant the poor countries who were in need of food. How

140 do we get the food to them if they can't pay for it at all, and

141 producing that extra amount reduces the price here? Actually, it

142 doesn't make any difference what the price is here.

143

144 C: All right, now, restate the entire question or part of the

145 question. The second part of your question.

146

147 ***: Do you have any suggestions on how a government can protect

148 its economic well-being if overproduction of a product, in this

149 case food, lowers the price of that product domestically and other

150 countries who need it can't afford to pay for it in any event?

151

152 C: Again, your question is somewhat hazy, but we will go on and
153 repeat what we said before.

154 The government first owes its attention or responsibility to
155 the people it represents. It first must take care of its own, so
156 if overproduction lowers the price of a product, such as food, then
157 that country can better feed itself. If there is that much of a
158 surplus and the country does not deprive its own needy, then it is
159 acceptable to negotiate some sort of discount price or an
160 out-and-out giveaway. Does that answer the question?

161

162 ***: Yes.

163

164 C: It seems as though you are comparing apples and oranges in
165 that particular question.

166

167 ***: I think so.

168

169 ***: Does the responsibility for curtailed production rest with the
170 government offering subsidies or with the individual receiving the
171 subsidies?

172

173 C: That basically is a question we answered before.

174

175 ***: All right.

176

177 C: Let us continue. If a portion or segment of the working or
178 production end of the society is suffering and it must be supported
179 financially, then it should be done so only to the point or in such
180 a way so as that particular area of production can sustain itself.
181 In other words, creating a situation where it is a constant free

182 hand-out is not healthy nor is it productive or beneficial for
183 anyone concerned. But to, shall we say, temporarily sustain an
184 area of production until it can readjust to the demands of society
185 or the needs of society, to support that for a temporary period of
186 time can be overall productive and beneficial for all of the
187 country, all of the people. Now, it is the responsibility of those
188 who are receiving this support to do their utmost to correct the
189 situation so that they need not receive that support for any longer
190 period of time than is absolutely necessary. So it is a situation
191 where those involved in accepting the support and the government must
192 work together for the common good of all concerned. Unfortunately,
193 when government or what have you supports a certain segment of
194 production, it is usually because someone is making a bundle of,
195 how shall we put it delicately, unclaimed profits. So basically
196 the responsibility for any support, financial support, should be
197 shared by both. Both should work as diligently as possible to
198 correct the situation so that these artificial supports are not a
199 permanent situation. In most cases, they do become a permanent
200 situation because there are hands under the table that are grabbing
201 at large sums of greenbacks. If those hands could be chopped off
202 at the wrists, most situations would be corrected quite quickly.
203 So, it is a situation again where there are times when such support
204 is needed, but there is never a time when it should be allowed to
205 develop into an unending condition.

206

207 ***: Thank you.

208

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. Does that answer the question?

464

465 ***: Yes.

466

467 ***: It is 9:30 now. What would you like?

468

469 C: Let us take one more question.

470

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.

608 We thank you for your questions and may those Blessings that
609 we share from above, we offer to you. It is our firm desire that
610 you willingly accept those blessings. We thank you.

611

612 All: Thank you.

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

1 C: May the Peace and the Joy of the Infinite Father be upon you

2 all, and may His Light shine down upon you and around you and

3 within you.

4

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

6

7 C: Yes, we are ready.

8

9 ***: Do you agree that Jesus Christ came to the earth in human

10 form and is both man and God?

11

12 C: Yes, we acknowledge the Divinity of Jesus Christ as both man

13 and God.

14

15 ***: Thank you. It is now 8:50. Would a time limit of 10:00 be

16 acceptable?

17

18 C: Yes.

19

20 ***: Thank you. Do you have an opening statement to make?

21

22 C: Let us all now prepare to bring in a new area of questioning.

23 Let us use this evening as a summarization of what has been said on

24 this particular topic. If it would be possible to allow more

25 freedom for spontaneous questioning, it probably would bring about

26 a more rounded picture of the situation concerning the government

27 and its responsibilities. As of to date, you have a fairly good

28 picture of the proper attitude of a good and godly government. So

29 let us take this evening to tie up loose ends, if we may use such a

30 term. Very well.

31

32 ***: Just to clarify, are you saying we should not be asking these

33 questions that we have prepared?

34

35 C: What we are suggesting is allow more opportunity for

36 spontaneous questions. Do you understand?

37

38 ***: Yes.

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39 C: In other words, if there are some questions that are more

40 important than others, regardless of whether they are prepared or

41 not, then those questions should be encouraged. If necessary,

42 start out with a formal question and allow things to go as they

43 may.

44

45 ***: Thank you. Does anyone have a particular question?

46

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 evolvment 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 evolvment, this rallying around

368 a martyr, this is an evolvment 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 (***), it happened under others, why are you picking out the
615 (**) 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.
761
762 ***: Can I ask one more question?
763
764 C: Certainly.
765
766 ***: It may seem irrelevant to the discussion tonight, but the
767 answer to it would help me in future sessions. What do you think
768 of the (***)?
769
770 C: If applied as it should be, it can be very productive and very
771 positive. Basically what it does is attempt to reestablish the
772 awareness of a higher quality or higher potential within each of
773 you by approaching it from a positive attitude, by recognizing that
774 the way you think and the way you look at yourself can ultimately
775 create a more positive condition and situation within yourself and
776 with all those that you come in contact with. It can be a positive
777 influence on the total situation that you find yourself in, but it
778 allows a certain element of rationalization. But then what
779 philosophy does not? So, all in all, we would say that if you could
780 apply it as it was intended to be applied, it can be very productive.
781 Does that answer the question?
782 ***: Yes.
783

784 ***: It is now 10:15. What would you like?

785

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.

799 Here is something to think about. It may not make sense to
800 all of you, but there is someone that it will make sense to, yet it
801 is something that all of you could use. If a father is a good and
802 just and loving father and his son is disrespectful and arrogant,
803 woe to that son, woe to that son. If that son is given an avenue
804 of help and that son is not wise enough to utilize that help, woe
805 to that son.

806 So, with those words we hope that it will create a stimulation
807 to think. We hope that it will entice you to go into a moment or
808 two of retrospect, and since we have concealed a message in a
809 general statement, let us conceal one more message in a general
810 statement: Let the painter of birds fly high, for the sun begins

811 to shine a wee bit brighter. Let the painter of birds fly high,
812 for the sun begins to shine a wee bit lighter.
813 Now, although those were two specific bits of information for
814 individuals, those are two statements that if all of you think upon
815 them can prove productive and beneficial.
816 May those Blessings that we have gained from above, in our
817 offering of them to you, may they add the glories to you that you
818 justly deserve. We thank you.
819
820 All: Thank you.