

Corporate America – Part 1

The World Enslaved

Trance Library File No. 93-43

SUGGESTIONS ON READING THE TRANCE LIBRARY FILES

by

WILLIAM ALLEN LePAR

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

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

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

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

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

Sincerely,

SOL

AN INTRODUCTION TO THE COUNCIL

by

William Allen LePar

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

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

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

THE COUNCIL SPEAKS OF THEMSELVES

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

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

THE TRANCE PHENOMENON

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

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

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

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

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

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

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

FOREWORD

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

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

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

IMPORTANT

TERMS AND CONDITIONS FOR USE OF TRANCE LIBRARY FILES

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

DISCLAIMER

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

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

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

EXPLANATION OF TRANCE LIBRARY FILE FORMAT

Reincarnation⁽¹⁾

page 31⁽²⁾

Selection # 16⁽³⁾

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

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

386⁽⁸⁾

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

390

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

NOTES

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

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

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

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

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

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

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

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

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

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

EXPLANATION OF TRANCE LIBRARY FILE FORMAT

79-12-01⁽¹⁾

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

page 21⁽³⁾

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

1⁽⁶⁾

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

4

5 ***:⁽⁹⁾ Thank you. Are you ready?

6

7 C: Yes, we are ready.

8

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

11

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

NOTES

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

*Big business was discussed on 78-07-08, the 47th Trance.
The word “business” was first found on page 776, line 142.*

123 C: The public wants a cure-all. The public does not want
124 the truth unless it ends up as a Cinderella story. The truth as far
125 as what is coming is far from being a Cinderella story so by giving
126 out the future, you may end up cutting off your nose. You want a
127 prediction, here it is: Within your lifetimes the entire monetary
128 system of the world will collapse, and the world will be forced into
129 accepting a credit situation wherein your work will not earn you
130 money but credits or points. In that situation then you will be
131 completely possessed by the negativity of the world, of the universe.
132 In the meantime there will be great destruction in all parts of the
133 world. There will be destructions of a natural or nature effect;
134 nature will revolt against the negativity. You will find unrest
135 among the general public, the people; and they will revolt. Crime
136 will increase, even though the statistics say otherwise. Climate,
137 temperature, weather will become even worsened than what it is, even
138 though statistics say opposite to that. More and more blight in the
139 food crops will occur. More and more plagues and of greater
140 intensity will occur, and this will be a worldwide situation, but the
141 general public will not become aware of this until it is too late.
142 The greed of the world, of big business, and government is slowly but
143 surely destroying everything that exists. When things then become to
144 the point where there appears to be absolutely no hope, when men no
145 longer conduct themselves like men but more like barbaric animals,
146 then a star will rise. Then Venus will shine his light in the eyes
147 of those men. Now, when this happens this individual will appear to
148 be a blessing. He will rally the men of the earth. There will be
149 peace again or, shall we say, apparent peace and prosperity, and all
150 of mankind will give their allegiance to this leader. The term "all"
151 is not truly accurate because mankind in that sense are the negative
152 aspects, the negative people. So it will not be truly all of mankind

153 but the majority, and this individual will gain what would be
154 commonly understood then as world power. The holocaust this
155 individual will bring then will be nothing compared to what has
156 transpired. You can expect this to occur much sooner than any of you
157 dream of. Some of you will not see much transpire. The financial
158 collapse more than likely all of you will see. So there will be a
159 world-wide monetary collapse. That is your first indication.
160 Already big business, big government, is preparing for this, they
161 already have it planned, and it is only a matter of time until it
162 comes about through what appears to be natural means so that the
163 light of fault does not fall where it should. International
164 computers, credit systems, are already in process, are already in
165 existence.

*Big business was discussed on 80-12-07, the 85th Trance.
The word “greed” was first found on page 1368, line 587.*

530 ***: Is it wrong to be arrested for some non-violent action such
531 as trespassing while protesting something we consider wrong?
532
533 C: Too broad of a question. It would have to be narrowed down.
534 Give us an example or a for instance.
535
536 ***: An example, what I was thinking of was individuals who feel
537 that nuclear power does much more harm than good . . .
538
539 C: Which it does.
540
541 ***: . . . will have a "sit-in" around a plant under
542 construction and will be arrested for trespassing. Will they be,
543 is it considered wrong for them to commit that action and then be
544 arrested?
545
546 C: Providing they are not destroying property, if they are simply,
547 shall we say, sitting or standing there is no harm in it. There
548 may be man's judgment as far as trespassing goes, but on a
549 spiritual level there would be no harm. Do you understand?
550
551 ***: Yes.
552
553 C: Now, if there would be a destruction of property, then this
554 would throw a different light onto the situation.
555
556 ***: Even if the property was part of what we believe would be
557 causing the harm?
558
559 C: You still have no right to destroy. God's ways are not

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

570

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

576

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

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

598

599 ***: Yes.

600

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

604

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

610

611 ***: Yes, thank you.

612

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

*Big business was discussed on 81-03-20, the 90th Trance.
The word “greed” was first found on page 1461, line 453.*

399 ***: Are the additives in food harmful to people? And, if so, are
400 the processors morally responsible for the damage done?

401

402 C: Yes, the processors would be responsible for the situation, but
403 you must carry that a step further. Your own responsibility in
404 accepting such foods is your acknowledgement. The fact that you
405 will purchase such food is an acknowledgement to the producer that
406 it is all right with you. Does that answer your question?

407

408 ***: Yes, but possibly maybe there are a few things that are kept
409 from being listed on the package. Many things that have the
410 scientific names for it but the person would never know what it
411 really was. Maybe they've run tests on the product but ...

412

413 C: Here, your packaged foods, let us look at it, shall we say, a
414 little deeper. Your packaged foods are with you because that is
415 what you want. It is the selfishness of an individual, the
416 laziness of an individual, that would instigate that individual to
417 purchase foods that were not whole. Your world is so busy enjoying
418 itself that it does not have the proper amount of time to take care
419 of its food needs. It is so busy feeling good and fulfilling
420 itself that it cannot waste the time to prepare a loving meal that
421 is clean and wholesome, and if this is what society wants, if this
422 is what man wants, to be sure, there is always a greedy element
423 that will give him what he wants and even more than he wants. Do
424 you understand?

425

426 ***: Yes.

427

428 C: We said that the moral responsibility lies on the manufacturer

429 or the producer of such things, yes, it does; but you share then in
430 that moral responsibility when you purchase such products, because
431 it is your acknowledgement of their deeds. Does that answer your
432 question?

433

434 ***: Are there any harmful effects in treating food with radiation
435 to increase the shelf life that we should be made aware of?

436

437 C: "Shelf life." How does that apply? What does that indicate?
438 "Shelf life"?

439

440 ***: That is the ...

441

442 C: No, no, no, no, no. We are talking. We are giving you something to
443 think about. Why must a product have a shelf life? Certainly if
444 you bake some bread, you put it on a shelf to be sold, how much
445 life must it have before it nourishes a body? Certainly, not more
446 than a day or two, maybe three at the very most. Do you follow
447 what we are saying now?

448

449 ***: Yes.

450

451 C: Whether you use radiation or whether you use chemicals or
452 whether you use synthetic products, when you begin to speak of
453 shelf life, you are beginning to speak of greed, profit, efficiency
454 in the name of responsibility, poor nourishment in the name of
455 profit. When you begin to speak of shelf life, you are beginning
456 to speak of another god: the replacement of The God for the god of
457 profit. When you speak of shelf life, you are speaking of giving
458 me more time so I can do the things that I want to do and forget
459 about my responsibilities to others. Do you understand what we are
460 saying now?

461

462 ***: Yes.

463

464 C: In your world today, it really would not be possible to go back
465 twenty, thirty, forty, fifty years, but nature has provided shelf
466 life sufficiently enough for man even in his world today. Does
467 that answer your question?

468

469 ***: Yes.

470

471 ***: Has anyone ever asked about the microwave oven? I would like
472 to ask what effects the microwave oven has on foods?

473

474 C: Well, be more specific. What effects it has on food? We
475 could describe how it cooks the food.

476

477 ***: Well, harmful effects to the individual that uses the
478 microwave to prepare their meals.

479

480 C: Are you asking whether the food prepared in a microwave has
481 some, shall we say, contamination that may be harmful to the
482 physical container when eaten?

483

484 ***: Yes.

485

486 C: No. Now, we said it does not produce contamination that is
487 harmful to the physical container in the food. Do you understand?

488

489 ***: Yes.

490

491 ***: Another part of that same question about microwaves is it
492 harmful to the operator standing around microwaves while it is
493 working? Can you be harmed by rays that get out ...

494

495 C: If it is not sufficiently protected, depending on you as an
496 individual, it can be harmful, but no more harmful than, shall we
497 say, a gas stove turned on with the pilot shut off. Each has its
498 own dangers, that with caution, with care, with respect to the

499 apparatus, should bring no harm to you. Do you understand?

500

501 ***: Yes, I do, thank you.

502

503 C: Now we are not endorsing microwaves.

504

505 (Laughter)

506

507 C: No, no. You must take into consideration, you must take into
508 consideration what someone may think if they were to read this
509 material, that we are expounding on the virtues of microwave
510 cooking, and we are not. It is simply a device that man has
511 created that can be used for his benefit and bringing him closer to
512 his God or can be used in his destruction or his separation from
513 God.

514

515 ***: In what way could it be used in his separation from God?

516

517 C: Suppose an individual who is responsible for watching over a
518 unit as it is being built, and he fails deliberately in fulfilling
519 his position that may, shall we say, be a safety factor for the
520 eventual purchaser. If he deliberately does not fulfill his
521 obligations, his responsibility, and harm then comes to another
522 individual because of his lack of responsibility, this could be a
523 factor that would separate him from his God. The attitude of not
524 caring, the awareness that his job may be vital to someone else's
525 safety, the not caring.

*Big business was discussed on 81-05-28, the 93rd Trance.
The word “businesses” was first found on page 1497, line 594.*

562 ***: Bill had a question -- What is the responsibility of a
563 company when they manufacture or design a product that is designed
564 with a profit and not safety in mind?

565

566 C: You would have to be more specific.

567

568 ***: Take for example, maybe an automobile, where possibly a
569 company is designing the automobile so that instead of using
570 certain safety factors that they know about, but they don't use
571 those so that it would bring a greater profit. What would be the
572 responsibility of that company?

573

574 C: Complete responsibility; total responsibility.

575

576 ***: Does that also go for instances when a company might have in
577 good faith put out a product that they found out later had an
578 unsafe aspect to it and then hesitated to correct it because they
579 would have considered that an admission of guilt on their part for
580 the use in the legal system?

581

582 C: If the intentions were good or honorable, then what transpired
583 up to the time that they found out that the product was not good or
584 not safe, and if then they took action to correct the situation or
585 the product, then the moral responsibility would have been taken
586 care of. Does that answer your question?

587

588 ***: Yes, but they would still be responsible if they
589 hesitated to correct the problem?

590 C: If they hesitated to correct the problem, then they would
591 become guilty of neglect. They would become responsible for all harm

592 or damages brought about. You see, all have a responsibility just
593 as each of you have a moral responsibility to yourself and to all
594 those you come in contact with. Your companies, your businesses,
595 have the same responsibility that you as individuals have. Those
596 companies, those concerns, those organizations, that shun their
597 responsibilities are as guilty as if it were an individual,
598 regardless of how big they may be, how much their product may be
599 distributed, the quantity of it, they are fully responsible. When
600 a company produces an item that is unsafe, it is their
601 responsibility to make it safe. If it was produced unsafe without
602 them knowing it, then the responsibility for the harm is not as
603 great since it was not done deliberately, but that must be
604 corrected immediately or they bear the full burden of the
605 responsibility.

606

607 ***: What about an individual who had worked for such a company,
608 say somebody working on the assembly line. He may be aware that a
609 car wasn't being put together properly, yet if he were to speak out
610 he might lose his job. What would be his responsibility?

611

612 C: Because of the way your society is set up, each individual has
613 his limits, unfortunately. If one finds one in such a situation,
614 the best that the individual can do is call it to the attention of
615 his supervisor. From there on then it becomes the responsibility
616 of that supervisor to make an effort to correct the situation.

617 Man, the common man, let us put it this way, as a whole, now again
618 listen: the common man, as a whole, will be just and will be fair,
619 if given the chance or given the choice or given the situation.

620 When you begin to deal with organizations or companies whose prime
621 interest is profit, then that common man in his effort to maintain
622 himself and under the influence of that organization or that
623 company or, shall we say, under the control of that organization or
624 company loses much of what he can do or, shall we say, loses the
625 opportunity of what he can do. He becomes subject out of just
626 need, now listen, out of just need; so that in such a situation

627 then it is not the common man that bears the responsibility
628 providing he is doing his job properly, but it becomes the
629 responsibility of those over him. When you deal with companies or
630 organizations, they assume by nature of their structure and their
631 action or by the nature of their existence, they assume the
632 responsibility; and what they do not assume and fulfill does not
633 necessarily pass on to those lower down the chain of command. Do
634 you understand?

635

636 ***: Yes, I do.

637

638 ***: If you are involved in a situation, say, like a job where
639 there are many things that you find intolerable and individuals,
640 perhaps bosses, that you can not get along with on a professional
641 level or personal level, is it better to try to stay there or to
642 stay there and try to improve or to extract yourself from that
643 situation?

644

645 C: That depends on how much you personally can tolerate, how much
646 you can take. Is it their fault or is it a personal thing with
647 you? Do you have just reason for being, shall we say, unhappy
648 there? You see, these are the things you must take into
649 consideration. There are some situations that some find themselves
650 in that are truly intolerable and not of their own making; but then
651 at the same time it may be such with that individual that the
652 individual cannot extract himself from the situation, thus the
653 individual must endure that hardship or that injustice. If you
654 find yourself in such a situation and can take yourself out of it,
655 if you choose, then you should. Does that answer your question?

*Big business was discussed on 83-06-20, the 115th Trance.
The word “business” was first found on page 1892, line 840.*

819 ***: The questions that we have fall along the lines of the
820 previous discussion, talking about governments. (***) had this
821 question. Is it morally right to refuse to defend your country in
822 time of war when the country is threatened or when the leaders feel
823 a draft is necessary?

824

825 C: Well, first of all you would have to look at what you are
826 really talking about. When is war ever morally right? Tell us
827 that.

828

829 ***: I couldn't. That is one of the later questions.

830

831 C: You see. That in itself is against Divine Principle. Now,
832 since it is a part of your state of existence you have to deal with
833 it in relationship to Divine Right or Divine Will. Since truly war
834 is immoral, yet there are times when you are forced to participate
835 because it is out of your condition or out of your control. If you
836 have the option of refusing to fight in a war, then you should take
837 that option. Look at it this way: If all the men and all the
838 women who have gone to war would sit down and refuse to go and
839 insist that those leaders go, you would see how quickly you would
840 have no war. War is a big business and that is all. Kill off the
841 population, create a great money flow and prosperity for those who
842 need very little more prosperity. Those who are in true need end
843 up with less and less and less. War is business. It is the
844 business of greed and the shedding of blood.

845

846 ***: But, Council, in the case of a war that we call World War II
847 there were two totalitarian governments wanting to take over the
848 world and this was no governmental propaganda because they did

849 attack other countries and enslave certain other countries. Our
850 country was attacked by one of the totalitarian governments. What
851 would have happened if a great percentage of the men of that day
852 would have said they wouldn't go? The country would have been
853 filled with prison camps where these men would be. We would have
854 been enslaved under totalitarian government. It doesn't make any
855 difference what race, but this is the point of this question.

856

857 C: We understand, we understand, but we also are informing you
858 that the average man would not fight a war if he were not forced
859 into it, whether it is your country or whether it is an Oriental
860 country or whether it is a Yugoslavian country or a German country
861 or a Russian country, the people, the populace themselves are not
862 the war creators, but it is the big government and their greed and
863 the big business and their greed that wants the war because it is
864 profitable. What we are saying is if the average man were to say,
865 fight your own war, it would end immediately.

866

867 ***: We understand the theory of this exactly, Council, but
868 (***)'s question was, is it morally right to refuse to defend your
869 country in time of war? And I would then get more specific and say
870 in the case of World War II. Wasn't there some degree of rightness
871 or degree of morality that had to be displayed by us in order to
872 save ourselves from a miserable slave-like existence?

873

874 C: Again, you must have the right to refuse to fight in any war.
875 You must have that right. It is morally right to refuse to fight
876 in any war, even though under those conditions there is a, shall we
877 say, a good and a bad side. What you are talking about is not good
878 people, again, versus bad people, but you are talking about a few
879 individuals who wish to control many. You are talking about
880 governmental heads and governmental policies and business. It is
881 those that we have just mentioned that can be evil and can be the
882 slave drivers. It is not the people. Do you follow?

883 ***: I do theoretically, but then it comes down that because the

884 Germans are indoctrinated and because they are following their
885 leaders and because the Japanese were, then those basically loving
886 people become automatons and would enslave Americans, would enslave
887 Europeans ...

888

889 C: So true, (***), it is a matter of hype and brainwashing. It is
890 a matter of finagling the economic conditions. It is a matter of
891 putting pressure on the everyday man, the common man, forcing
892 him to view another soul as an enemy.

893

894 ***: Yes, and that is tragic.

895

896 C: It is tragic, but what can be done?

897

898 ***: Please tell us.

899

900 C: Nothing, nothing can be done, unless the individuals when there
901 is peace look at their governments to see if they are electing
902 warmongers or if their government is aligned with big greedy
903 business. Now, this must be all the people of the world. If you
904 were, shall we say, more discerning in choosing your leaders, you
905 would have less war.

906

907 ***: Isn't it possible that if there was not hate embedded in the
908 general population, that is to say if there was enough love that
909 actually they would not attract the attack?

910

911 C: Yes, if it were spread through all of man. You cannot walk
912 around with your head in a pink cloud of love and expect it to
913 protect you completely. Instead of walking around with just your
914 head in a pink cloud of love, you must instigate that love in
915 others and that means beyond the boundaries of a country. Do you
916 understand?

917

918 ***: Persons attract to them the conditions they need for their

919 development, and I am just throwing that out as an assumption.

920

921 C: If you do it with the understanding that development does not
922 necessarily come through hardship or pain but can come through good
923 and prosperity. With that in mind, continue.

924

925 ***: It seems to me that, I don't want to call this a pink cloud
926 of love, I think that that persons do attract to themselves the
927 kinds of things that they need, and in some cases it is like
928 attracts like. That if you are warlike you attract war, therefore
929 if we were attacked it would be in large part due to the fact that
930 many of us are warlike.

931 C: By nature.

932

933 ***: No, well, maybe, by nature but that has to be changed, too. I
934 do not think it can just be put on to the leaders.

935

936 C: The leaders are basically reflections of the populace itself,
937 but reflections based on the amount of material that they are
938 allowed to observe. In other words, the people, the populace, are
939 not given a true picture in order to judge or a full picture in
940 order to discern totally or truthfully. Do you understand?

941

942 ***: Yes, I understand that, it just doesn't seem to explain the
943 whole situation.

944

945 C: Let us look at it this way: you attract what you project, but
946 it cannot be based solely on inner thoughts but has to be brought
947 out into physical actions. Do you understand?

948

949 ***: Okay.

950

951 C: If you can instill all souls to think that way or if you can
952 instigate all souls to think in that manner, then it would be a
953 very swift change in the natural or nature, natural attitudes of

954 man.

955

956 ***: Then what that means is it is going to go on a long time?

957

958 C: Well, from the looks of things now, yes, but it does not need
959 to; it does not need to. You are preconditioned by what you have
960 created from your lack of interest. Do you understand?

961

962 ***: Yes.

963

964 C: Hopefully, the consciousness of mankind will brighten its
965 outlook, but as long as there is greed and hate in the hearts of
966 your leaders, then you will have wars. When society begins to
967 elect human beings and not personalities, then world governments
968 will change to a more peaceful nature. Do you understand?

969

970 ***: Yes.

971

972 ***: A theoretical situation. One country that would prefer to
973 live in peace is being threatened and say attacked by another
974 country the leaders of which have managed to stir its people up,
975 and this peaceful country refuses to fight, an example say the
976 United States, our country, would refuse to fight in World War II,
977 knowing the consequences would not be good, being conquered and so
978 forth, could something of good come out of it?

979

980 C: You can always make something good out of anything, if you try
981 hard enough. You see the hopelessness of the situation. You are
982 put between a rock and a hard spot. You must fight or be put in
983 bondage. Do you understand?

984

985 ***: So it would be better for X number of the individuals to
986 become warriors and fight to protect the freedom of the others,
987 then for the others to just sit down and take the punch in the
988 mouth, so to speak?

989

990 C: No, we are not saying it is better to fight. We are simply
991 saying you are between a rock and a hard spot. If you want
992 your freedoms, you must fight under those conditions. That does
993 not mean that it is within Divine Principle. It is within man's law,
994 not God's Law; and as long as you deal with man's law, you will
995 always come out on the short end of the stick. It is very simple.
996 When man begins to apply the Divine Principle to his state of
997 existence, then his life will become more fruitful in all ways.

998

999 ***: Then how do the people of one nation get in touch with people
1000 of the other nation with the governments in between?

1001

1002 C: There is no answer to that question. It has to be on an
1003 individual basis, and then when there are enough individuals they
1004 must attempt to change the system. Do you understand?

1005

1006 ***: Yes.

1007

1008 C: It is the structured system that allows warmongers, because the
1009 structured system is not built with any spirituality involved in
1010 it. It is built on the basis of greed. Look at your societies.
1011 Look at them. You call this the Land of the Free? You have a
1012 caste society; you have a caste society. You call your government
1013 the law true. Is your land a land of freedoms? Do all people have
1014 equal rights? Look at your society? Look at it. Your society is
1015 no better than what you think your enemy's society is.

1016

1017 ***: Isn't that in degrees though, Council?

1018

1019 C: A little wrong is just as bad, (***) , as a big wrong. Society,
1020 people, souls, must start to think differently; they must; and to
1021 allow anything less than that is doing yourself an injustice. You
1022 must begin to look upon each other as something more than just an
1023 acquaintance. You must assume the responsibility of awareness,

1024 regardless of how painful it may be. If the world, mankind, does
1025 not begin to soften his nature, he shall bring about a time of
1026 darkness like it has never been before. We are not the only ones
1027 that have said this. You are now making your future. You are now
1028 making your future. It would be wise to make your future in the
1029 light of day and not in the darkness of night. Look at your
1030 attitudes. Look at your conducts, in your daily lives amongst your
1031 friends, your relatives, your acquaintances. Are they all that
1032 they should be? If they are not, then you must work on yourself
1033 first before you can work on anything else. If you cannot change
1034 yourself, if you cannot make yourself a better person, then you can
1035 do nothing for anyone else or anything else. Your activities
1036 within yourself must be the example that others can see. Your
1037 words will fall on shallow ground. Your deeds will bear fruits
1038 that will feed a feast. You want to speak on Social Morality?
1039 We will answer your questions, but you will not like them because
1040 each time we will show you where it is your fault and where you
1041 must make the changes, not someone else, but you. If you do not
1042 like to take a life, then look at the picture and see why you are
1043 put in such a position and eventually it will come down to the fact
1044 that someplace along the line you did not do what you could have
1045 done. True, it is an accumulation over a long period of time, but
1046 that does not release you of the responsibility of leaving it
1047 continue within your part or your time of activity. Very well.

1048

1049 ***: This idea of trying to change the government by voting for
1050 better human beings, it has occurred to me that this is really kind
1051 of an illusion because when you finally get down to the wire and
1052 you get a choice of two both of which are equally corrupt and
1053 dishonest.

1054

1055 C: Certainly because they are supported by what?

1056

1057 ***: The same back-up men in every case.

1058

1059 C: Well, it would seem to us that you have the answer or the key
1060 to the problem: rid yourself of the back-up men.

1061

1062 ***: They are hard to find. They stay hidden. They keep throwing
1063 you off the trail, giving you misinformation, and they have bigger
1064 guns than what we have, so we can't get them after all, now guns in
1065 a figurative sense. They can destroy us if we get on their trail.

1066

1067 C: So true, so true. So then the way to undermine the situation
1068 is begin with yourself. Start by bringing in laws that are more
1069 attuned to truth and honesty. Do not bring in a negative law, but
1070 bring in a positive law. Do you understand?

1071

1072 ***: Yes, I understand, but I am not in a position to bring in any
1073 laws. I hear them on the radio, and I am astounded at some of the
1074 stupid stuff that gets passed. It is certainly not the way I would do
1075 it, and I know I could not do it well, but I could do better than that.

1076

1077 C: Look at your situation more closely, and you will begin to see
1078 just how far gone it is. What is truly needed, not only in this
1079 country but world-wide, is a complete change, complete change. Start
1080 all over. You would have a better chance of success than trying to
1081 change the system that you have because it is involved too deeply with
1082 too many spider webs of, shall we say, intrigue.

1083

1084 ***: Is it possible to start over again?

1085

1086 C: Yes. Yes, it is possible. It is possible if you are willing
1087 to have a revolution without violence. When you are ready to
1088 change your society by deeds instead of guns and wars, then your
1089 society will change the government. It will change the government
1090 to the degree that you change your society. The more evolved
1091 the society becomes spiritually or consciously, the more
1092 evolved a government will become, because after all is said and
1093 done the true government makers are the people. It just takes a

1094 little more time for them to get what they want, especially when it is
1095 on the positive side because they must fight stronger opponents. So,
1096 when we say a revolution, we do not mean a revolution in the sense of
1097 a war or a violent overthrow, but a revolution of each individual
1098 being in a common cause that will benefit all and not just a few.
1099 Very well.

*Big business was discussed on 84-06-08, the 123rd Trance.
The word “business” was first found on page 2004, line 476.*

315 ***: To carry on a little further. Suppose, as an example, there
316 were a number of individuals who had amassed a great deal of wealth
317 through large companies, etc., and other people in the government
318 felt that those people were not using their wealth for any
319 beneficial means, and they were only using their wealth to acquire
320 more wealth. Would it be right for the government to attempt to
321 appropriate some of those resources from those individuals to
322 spread it out to individuals who do not have as much?

323

324 C: Does this amassing of wealth affect others and to what extent?
325 There must be a qualification.

326

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

336

337 C: First of all, an individual who would be in a position like
338 that must assume the responsibility for those who have assisted in
339 his climb to wealth. He has an absolute responsibility to those
340 individuals. If he is a just man and a godly man, he will share
341 what he has gained through their efforts. He must be aware of the
342 fact that he would not have gained that had it not been for
343 those under him or those that he had used to acquire that position
344 or wealth. If such an individual would refuse to accept the

345 responsibility to those under him and to those around him, then
346 some means would be necessary to bring an awareness to that
347 individual in regards to the responsibility. As we said, you can
348 own half the land on the face of the earth and it would be totally
349 acceptable. How do you administer that? Do you understand?

350

351 ***: Yes.

352

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

359

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

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

364

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

375

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

380

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

382

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

384 Intentionally would be a better word.

385

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

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

389

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

397

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

401

402 C: That is where it must start.

403

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

406

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

408

409 ***: The conglomerates?

410

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

412

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

414

415 C: That is not our term, we would have a greater respect for
416 mankind than that. Unfortunately, the owners, if we may use those
417 terms, of these massive organizations think of you in even less
418 affectionate terms. We are not saying anything new, we are not
419 disclosing anything new. There are many who are aware of this
420 already. The difference is we are not afraid to say it. None
421 of you in this room at the present time truly know where your
422 livelihood comes from. In fact, if any of you have the initiative
423 to actually investigate the situation completely, we can tell you
424 at this moment that all of you in this room work for the same
425 organization. The ultimate owner of your job is the same
426 organization. When you have some time, look at the diversity of
427 employment in this room at the present time. The situation is
428 never hopeless. If world rulers wish to control the masses
429 completely, the first step is to instill an attitude of complete
430 hopelessness and dependency. Once that is done, everything
431 else is easy. So if you want the world condition to worsen, then
432 think there is nothing for you to do, nothing that can be
433 done. If you want the world condition to improve, then realize
434 that you have absolute power over your own being, and that as a
435 child of God, only you can make yourself do something that is not
436 godly, and that is the key to all situations. Each of you must
437 look at your moment by moment experiences and decide whether your
438 action will be a reaction to the experience or a deliberate action.
439 When you make or choose a deliberate action, and it is with the
440 God-given rights in mind and the God-given rules in mind, then you
441 will begin to build a new world. Each experience will be a new
442 brick or building stone in that effort. Has that addressed the
443 question sufficiently?

444

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

446

447 C: Never, never feel that things are hopeless. World domination
448 can only come through that attitude. As long as there is one
449 country or one nation on the face of the earth, regardless of how

450 small or how big it may be, as long as that country or nation knows
451 that it is not hopeless, world domination has not occurred. Very
452 well.

453

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

461

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

468

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

472

473 C: It is very frightening, very frightening.

474

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

479

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

482

483 ***: Yes.

484

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

490

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

492

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

500

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

502

503 C: Very well.

504

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

510

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

513

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

515

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

520 game.

521

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

525

526 C: Eventually, after all that will come and go, the common people,
527 the real people, will ultimately win. It is our fervent prayer
528 that they awaken before it is necessary that they use drastic means
529 or experience any more restrictions of their God-given rights.

530

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

540

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

545

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

549

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

552

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

555

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

558

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

561

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

572

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

575

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

*Big business was discussed on 84-06-08, the 123rd Trance.
The word “business” was first found on page 2008, line 642.*

634 ***: In this big world of ours, we seem to be split between two
635 sides, and one side calls the other one the bad guys and vice
636 versa, and in our particular nation we feel that we are the good
637 guys and the other ones are the bad guys and certainly do things
638 wrong. But many of the things that our nation does is based on a
639 reaction to these bad guys when in fact sometimes it doesn't seem
640 to be the case at all that there should be no attention paid to
641 these bad guys in our interaction with other nations and the way we
642 let our businesses conduct business and so forth. I guess what I
643 am trying to get at: Is there any bad guys and good guys? Or
644 should we worry about what these bad guys might do in our
645 relationship with other people?

646

647 C: If it were so simple to say that there are bad guys and good
648 guys, it would be easy to decide on what avenues or actions to
649 take, but regardless of the country or regardless of the nation,
650 you have good and bad, as you put it, in both situations.
651 Naturally, those who have less than honorable intentions will
652 always try to contrive and practice deceit and manipulation in
653 order to gain greater control where those who are good on either
654 side will attempt to moderate the situation or to take the, how
655 shall we say, hotpoints, smother out the hotpoints or quiet down
656 the hotpoints. Do you follow us?

657

658 ***: Yes.

659

660 C: You cannot say that one nation or one country is totally evil
661 and the other one is totally good. If you could, it would be a simple
662 matter of correcting the situation. In looking at it from a more
663 godly point of view, you must look at the people of the country and

664 determine what their moral consciousness is, and then use that as a
665 baseline for activity of change. Does that answer the question?

666

667 ***: Yes. So that you said the real powers in the world today are
668 these conglomerates. So these conglomerates, are they creating
669 this illusion or this scenario to better control both sides?

670 Creating the good guy-bad guy scenario when in fact they are using
671 both sides to gain better control of everything?

672

673 C: Is that an observation?

674

675 ***: That is a question.

676

677 C: Let us put it this way: It is a very correct observation, a
678 very accurate observation. Does that answer the question then?

679

680 ***: Yes, it sure does.

681

682 C: Have you ever questioned war? Have you really ever questioned
683 war? What is ever accomplished in a war? Nothing. Nothing except
684 certain individuals or certain companies or certain countries gain
685 a great deal of wealth regardless of what form it comes in. How
686 many of you in this room now, how many of the average man, woman,
687 and child on the face of the earth would actually want to kill
688 another individual, go to war? The average man would rather live
689 in peace. If it were up to the average man, you would have no
690 wars, but then of course the average man does not rule his country or
691 his nation. How sad. How very, VERY sad. If each of you in this
692 room now could for one moment look into the mind of a soldier who
693 has had to stop a life from existing, at that moment that that
694 soldier pulled the trigger, if you could experience the sickness
695 within the heart and the mind that will never be mentioned or spoken
696 of, none of you would ever go to war. Yet how sad it is that men who
697 rule countries force such a terrible experience on their people that
698 they SAY they serve. You notice we have not taken sides. We have

699 stated A soldier. Very well.

700

701 ***: Therefore, are we as individuals morally bound to make our
702 position known about the proliferation of nuclear warheads
703 throughout the world today?

704

705 C: Why should you want any more? Answer us: Why would man want
706 any more? He can destroy his world a thousand times over as it is,
707 but, of course, there is a great deal of profit to be made in such
708 things, so one must then decide whether the profit is more
709 important or is the peace more important. Who will benefit the
710 greatest? Have we answered your question?

711

712 ***: Yes.

713

714 ***: Understanding the position you take, the nuclear position,
715 the fact that we will all be better off if none had ever been made
716 and I think everyone in this room agreeing with that, by taking the
717 other side and saying that the United States would have maintained
718 this position and never made their first nuclear warhead while
719 Russia and the other countries had made all the numbers that they
720 have, where would that have placed us if we were the only ones
721 without?

722

723 C: It would have placed your country in a very shaky position, but
724 what brought about the need for such tools of destruction? Now
725 that you have them, you cannot undo them; you cannot go back in
726 time. Now that you have them in your possession, you must decide:
727 Will you use them or will you set them aside and forget that it was
728 ever made?

729

730 ***: How can we set them aside if the other sides who also have
731 them don't absolutely agree to do the same thing? And how do we
732 assure that for our own protection?

733

734 C: There is no answer to the question. Until, UNTIL the
735 governments involved begin to represent the people that they say
736 they represent, once the governments begin to represent those
737 people that they preside over, then you will not have to worry about
738 nuclear war. There is no answer to many of the questions that man
739 has. The only thing that can be brought out is where do you start
740 to correct it. Once you know the point that you must begin to make
741 the corrections from, then the problem will begin to dissipate and
742 eventually not exist. There is no reason why two different forms
743 of government cannot exist peacefully side by side. There is no
744 godly reason why different people of different countries cannot
745 exchange a godly love with each other and a godly respect. There
746 is no reason why you must arm yourselves against someone else, but,
747 you see, it is far more profitable to have dissension than to have
748 peace. There is far greater control to have dissension than peace.
749 Does that answer the question?

750

751 ***: Yes.

752

753 ***: This business of the few, a small group having so much power.
754 That would have to be world-wide. It couldn't just be a particular
755 country; it would have to be world-wide. I can't fathom, I know
756 there has been fiction about such things.

757

758 C: Fiction? Fiction?

759

760 ***: It is printed and sold as fiction.

761

762 C: All things are foretold. Hear this. Hear this: All things
763 are foretold so that the children of God will be forewarned. Now,
764 the decision that each of you must come to is: What point is the
765 world at? Would you like to continue?

766

767 ***: I just cannot fathom this small group of people, this small
768 power group that is world-wide that controls everything down to the

769 point that we are all employed by the same employer. It would have
770 to go to the United States, out of the country. It is
771 astronomical. To me it seems hopeless, but I still keep thinking
772 of ants. Those ants are carrying the grain, and you can sit there
773 and watch them, and all I have to do is put my big foot down on
774 them and that is the end of it. Those ants cannot just say, "We
775 are not going to do it anymore." If that is true that is actually
776 happening, if it has happened, I know what you will say, clean up
777 your own backyard. It is just mind-boggling that that could happen
778 or that there would be anyway to reverse it.

779

780 C: You must be aware that the condition or the situation that
781 exists is far from the point of no return. As long as, how shall
782 we put it, as long as there are enough large interests vying for
783 positions then much can be done. What mankind must worry about is
784 when the number of those large interests begin to dwindle too
785 quickly. Do you understand?

786 ***: Yes.

787

788 C: Very well.

789

790 ***: A couple of big problems in this country, we don't see it
791 from a governmental, caused by the government or anything, but
792 excessive violence that exists in our society, pornography, and
793 abortion and alcoholism and drug abuse. Are these in some way
794 intentionally allowed by the few that control as a way to keep the
795 mass's energies diluted?

796

797 C: Yes. Common sense should enable you to draw such conclusions.
798 You talk about a drug problem in your country. The way your
799 country is set up with its secret organizations and its ability to
800 know what is going on throughout the world, certainly a simple item
801 such as drugs could be easily controlled if there was a desire to
802 control it, but, you see, if you wish to set up a society according
803 to your personal desires or your personal uses, you will distract

804 that society. You will first destroy the family unit by
805 introducing certain activities that draw the individuals away from
806 the family unit. Do you follow us?

807

808 ***: Yes.

809

810 C: And to make sure that the division is permanent, you introduce
811 more and more activities that allow the individuals to indulge
812 themselves in whatever. So in other words, you take the
813 individuals, destroy the family unit, which is the heart of
814 godliness, the seat of godliness, the place where godliness is
815 dispensed to others from, you take that unit, destroy it by
816 introducing the members to an attitude of self-seeking satisfaction
817 and pleasures. Is that sufficient?

818

819 ***: Yes. Thank you, indeed.

820

821 C: One of the fastest ways to restore sensibility to the world is
822 to re-establish the family unit, and that means that each member in
823 that unit or in that family must act accordingly, must serve the
824 family unit so that it is most productive as a whole, and that
825 means then fathers must take their rightful position and act
826 accordingly, mothers must take their rightful position and act
827 accordingly, and the children must take their rightful position and
828 act accordingly. They also must be taught what is expected of them
829 as they grow from the position that they are in into their own unit
830 or final position, if it is to be a parent. But society in your
831 country has been tempted with the need for things, luxuries, and
832 consequently, when you succumb to those temptations, the family
833 unit began to fall apart. Now, there is nothing wrong with
834 luxuries of life. They are there because you are to use them, you
835 are to have them, you are to enjoy them, but the question must be
836 asked: What will you sacrifice to gain them? Now, there need not
837 be a sacrifice to have the luxuries of life. The family can be
838 held together as a productive unit, a God-loving unit, and still

839 have the quest for the better things in life, the luxuries of life.

840 Very well.

*Big business was discussed on 84-09-07, the 124th Trance.
The word “business” was first found on page 2018, line 147.*

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

151

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

164

165 ***: Yes.

166

167 C: With this condition in existence if some steps are not taken to
168 correct this, eventually what you will have in this country is not
169 a country governed by the government but a country governed by
170 businesses or individuals that are the owners of businesses. This
171 can be extremely dangerous. At the present time much of the
172 freedom of your government and each of you as individuals has been
173 limited to one degree or another because of the financial power
174 that can be exerted on individuals or situations or conditions or

175 even government. What must be done is stop this increase of power,
176 whether it is power through manipulation of monies or power through
177 the manipulation of individuals or groups of individuals. If this
178 trend continues, it will present a very sad state of affairs not
179 only for your country but for the world itself.

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

196

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

202

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

208

209 ***: Yes.

210

211 C: If a corporation or a business is sincere in its desire for
212 good, honest, wholesome growth and profit, it must in good
213 conscience govern itself and put a limit as to how much it will
214 take out of the system and how much it will put back into the
215 system. There should be an established ratio that is based on what
216 is fair in regards to what is taken out and what is put back into
217 any system or business or organization. Do you understand so far?

218

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

220

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

243

244 ***: Yes, indeed.

245

246 C: We are not saying that an individual or a country or a business
247 is not entitled to its profit, it is. It is truly entitled to its
248 profit but only a fair profit. As an individual grows, as an
249 industry grows or a business grows, or as the country grows, they
250 must be willing to assume a greater responsibility for its power
251 and its influence, whether it is an individual influence or a
252 world-wide influence, and the greater any of those grow, the
253 individual, business, government, the greater they grow, the more
254 responsibility they must be willing to accept and the greater in
255 debt they become to those who are under them.

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

*Big business was discussed on 84-09-07, the 124th Trance.
The word “businesses” was first found on page 2026, line 595.*

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

565

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

587

588 ***: It sounds to me that these corporations that have caused us
589 to become greedy are not crumbling. They are moving on to other
590 countries where they can get cheap labor and start all over again.

591 They would say it is morally right because they are building up
592 those countries that are in poverty.

593

594 C: They are not crumbling in the sense of being destroyed or
595 falling apart or the businesses showing less and less profit. They
596 will eventually be destroyed by themselves. In other words, as
597 this situation continues, one company will consume another company,
598 and that company will then in turn consume another. So they will
599 end up in a very vicious battle of destroying each other. Each
600 time one company is consumed by this cancerous greed by another
601 company, those individuals who headed the weaker company are
602 "beheaded," so to put, and thrown by the wayside eventually to rot
603 and decay as the "garbage that they are." So, you see, they are,
604 in essence, destroying themselves, but in that process they have
605 also become fully responsible for the destruction of the innocent
606 of heart.

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

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

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

624 How can a man grow spiritually or even think of growing
625 spiritually when he is put in such a position where he cannot even

626 lift his eyes high enough to hope that there will be a
627 tomorrow, let alone anything on his table today?
628 You must apply yourself to the immediate needs of such
629 individuals. You have no right to judge whether they are deserving
630 of your help or not. If you are of a godly nature, you will
631 administer to their immediate needs first and never even consider
632 passing the judgment of whether they are deserving or not; but your
633 charitable heart of God or Divine essence in you would act
634 immediately. Help that individual; feed him; clothe him; and then
635 if he needs anything else, if he needs the administration of
636 spiritual insight, then do that. But some of your society feels
637 that they have done what they were supposed to do when they do
638 nothing but preach of spirituality. It is a good sham; it is a
639 good rationalization on their part. A hungry man hears no talk of
640 spirituality; what he hears is his stomach growling. Silence that
641 and then he will hear other things, but nine times out of ten you will
642 not have to talk to him about spirituality, he will have already
643 seen it in your godly actions. Your actions will have taught him
644 the activities of God, not your words, not your thoughts. And yet
645 in all this, those who give will always end up with more than what
646 they started out with. It is a Divine Law, a Divine Principle, and
647 even the greed and hate of mankind will never move one word of that
648 Law, never even inch it one centimeter.

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

661 position will be held much more firm. It is all very simple, all

662 very, very simple. Next question.

663

664 ***: (***) had a couple questions that really seemed to fit in

665 here and I think some of these you have answered very clearly, but

666 I will ask them anyway. Is poverty deliberately propagated as a

667 means of controlling the common people?

668

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

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

671

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

673 isn't.

674

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

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

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

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

679

680 ***: No, that is true.

681

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

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

684 harder you fall. Very well.

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

686 to distract our attention?

687

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

689

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

691 their attention off the real problem?

692

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

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

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

696 growth a little higher so they have less time to evaluate what they
697 have or what they are or where they are coming from? Give a man
698 ten dollars today, let him establish a standard of living and
699 be comfortable with it, and then force him to give five back
700 tomorrow. It is a very clever little game, a very clever little
701 game. Keep the foundation constantly in commotion. Never let the
702 stone sit long enough for the mortar to dry, consequently, the
703 foundation will never be strong. If the foundation is not strong,
704 then it cannot support the heavy turret of a machine gun. Think
705 about that for awhile. Everything is divided between black and
706 white, light and dark, and as these positions become more
707 solidified, more obvious, the shades of gray that drift between the
708 two will begin to diminish more and more. Next question.

709

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

712

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

722

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

730

731 C: In most cases, no, they are being manipulated. Now, there are
732 some individuals who have a true hatred of this or that, but the
733 majority of the people of the world do not hate each other. They
734 can live very comfortably side by side. It is this abhorrent, this
735 disgraceful, hideous manipulation that causes the problem.
736 Now, when we use the term "manipulation," that does not
737 necessarily mean in all cases someone comes in and agitates a group
738 of people or deliberately organizes a group of people to do this or
739 do that. Manipulation can come through many things, such as the
740 control of an individual's paycheck or his ability to work for a
741 paycheck, the control of an individual's ability to gain food, to
742 gain employment, to gain suitable housing. These are all means of
743 manipulation, so not all manipulation is done by an individual who
744 comes in and incites a problem or a group of individuals who come
745 in and incite a problem, although in some cases it is done that
746 way, but you can manipulate a mass of people very easily, very
747 easily, in your society today, in your world today. Put a little
748 pressure here, put a little pressure there. Cut a little off here
749 or a little off there, or cut a little off of this side and add it to
750 the other side. You can see the manipulation, you can see the
751 manipulation. It is not uncommon in your society today to pit
752 masses against each other. You do it with individuals; you do it
753 with yourself. You have learned that over the years from those
754 that you have placed your trust in. As the common man, he must
755 become more discerning and demand a higher moral standard from
756 those he chooses to have rule him. He must work within his present
757 laws. Very well. Next question.

758

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

761

762 C: Yes, that should be obvious. We cannot say that it is a direct
763 brainwash such as done with prisoners of war or what have you, but
764 it is a form of brainwash. Condition the person to think in a
765 certain area and that is where he will think. Put enough pressure

766 on him, break his will, break his spirit, and that is exactly what
767 he will think. It is not because he is incapable of anything else,
768 it is that he has been preconditioned; he cannot think any other
769 way; he cannot do any other way until someone comes along and tries
770 to make him see, tries to make him re-evaluate the situation,
771 relearn the situation.

772

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

774

775 C: That should be enough for this evening.

776 What we have said this evening may have been somewhat
777 distasteful. It may have caused you to be a little fearful, but if
778 this is the case, if you have become fearful, if it seems
779 distasteful to you, if you would sooner run and hide, then you are
780 doing exactly what this mess is intended to accomplish, run from
781 your responsibility. The mess that you have in the world, the
782 conditions you have in your country, in your state, in your county,
783 in your city, in your family is there and you cannot run away from
784 it. You must begin to do something positive about it. You must
785 begin to re-evaluate your own being, and you can only do this by
786 being absolutely honest with yourself.

787 You must ask yourself, as an administrator of the Divine Will
788 of God, or as an administrator of the Divine Will of your Infinite
789 Father, what have you done with the abundance He has given
790 you? How have you invested it and what has it brought in return?
791 What percentage of interest have you been added to the principal given
792 to you? Whether it is in the growth of your own personal life or
793 personal being or whether it is in the growth of your immediate
794 family or your neighborhood or your city or your county or state or
795 country, whatever realm or sphere of activity that you are in or
796 responsible for, you must ask yourself the question: What has been
797 my rate of return? What have I done to insure this Divine
798 Abundance a continual growth? Be honest with yourself, and you
799 will find that you will be far more happier than trying to exist on a
800 basis of rationalization. You will always find that you have done

801 some measure of good and that is always the beginning place or the
802 foundation to find greater measures of good that can come from you
803 and through you.

804 As we have said a thousand times in the past, this Infinite
805 Father constantly has His Arms outstretched begging you to return
806 to His Bosom. He understands your humanness. He wants you to
807 understand your godliness. He wants you to realize that you are a
808 great, loving entity that can create all the benefits that the
809 world needs for a godly peace in creation.

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

*Big business was discussed on 84-11-10, the 126th Trance.
The word “business” was first found on page 20526, line 355.*

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

*Big business was discussed on 85-05-10, the 128th Trance.
The word “business” was first found on page 2079, line 77.*

62 ***: Since we live in what we call a democracy where we elect our
63 leaders, what criteria should we use when we are deciding for whom
64 to vote?

65

66 C: Do you have that much choice? Aren't most of your leaders all
67 cut from the same cloth?

68

69 ***: I guess I am trying to ask if there is the lesser of two
70 evils and we heard that term from you. How can we ...

71

72 C: As the state of the world is today, your choices are nothing
73 more than the lesser of two evils, but that can be corrected and
74 quite quickly, if your demands are made on those who run your
75 political systems. If you demand a higher quality individual, if
76 you demand that favorites are not played, if you rid your
77 government of the influence of business, you will have a far better
78 quality individual running as your representative. The only
79 influence the government should respond to is the needs of the
80 people. All of society, and we use that in a very broad sense,
81 should respond to the needs of the people. The earth that you live
82 on, the heavens above, respond to the needs of each of you. When
83 your governments respond equally, then you will have no need to
84 worry about war, you will have no need for weapons, but it must
85 start someplace, and the best place for it to start is with you.
86 When we speak of government today, the way the world is, it is hard
87 to isolate it from the influences of business. If you can force
88 business to keep out of politics, your world will be much happier
89 and more peaceful and far more prosperous. Does that answer your
90 question?

91 ***: It does. I just, I accept it, but it would be nice if there

92 were some easier way. I know, we keep going back to cleaning up
93 your own backyard and perfect within yourself, improve within
94 yourself, and I guess I just did not want to hear that again, but I
95 think that is what you are saying.

96

97 C: We will repeat an old saying: The squeaky wheel gets the
98 grease. And if there are enough squeaky wheels, something has to
99 be done. Your future and the future of the world lies in each of
100 you as individuals, and when enough individuals start complaining
101 and demanding, then things will change. One of the problems that
102 hinders your country is that you have been infected with blindness
103 and deliberately so, a very dangerous disease. You have been fed
104 all matters of stimulus to keep your attention directed in areas
105 that are of no importance or in areas that are less important.
106 Some people in your country want to feed the world which is a godly
107 concept, an admirable concept, but is it not a bit hypocritical
108 when you look around your own streets and see many starving with no
109 place to sleep? The first cry that arises is that they do not want
110 to do for themselves. Is that really the truth? Or have
111 conditions become so vile that those who do wish to work for
112 themselves or do for themselves have been demoralized to the point
113 where they are no longer functional. Who is responsible for this?
114 Indirectly, each of you because you have allowed yourselves to be
115 blinded. You have allowed your attentions to be diverted to
116 entertainment, self-seeking interests. Most of you have an
117 interest in raising your consciousness. That can never be done if
118 all that you can see is what satisfies you.
119 Raising your consciousness is only another term for becoming
120 aware of your own spiritual potentials, but just the fact of
121 becoming aware of that does you nothing. You must put them into
122 activities; you must look at yourself and realize that you are a
123 valuable, important instrument in the future of mankind, regardless
124 of how high your status may be in life or how low. Each of you are
125 unique. Each of you have a position to fill, and if you do not
126 fulfill it, no one else can. Your ability as individuals to

127 influence man's future is beyond your comprehension. The way you
128 conduct yourselves within your own immediate family, the way you
129 conduct yourselves amongst each other, your friends, makes a
130 definite imprint on the now, the present, and that is the
131 foundation for tomorrow. How many of you speak of a God? How many
132 of you speak of a higher force? Sometimes man would be much better
133 off if he had no vocabulary. Sometimes man would be much better
134 off if he would communicate with his mind to one another, because
135 the truth then would not be clouded by the citadels of his
136 intellectual words. Sometime ago we spoke on the intellectual
137 citadels created in the minds of men: pure death, sheer death,
138 immediate death. Let the heart sing out, and the truth will be
139 told. Learn to love yourself; learn to respect yourself; learn to
140 bring yourself up to your highest potential. You say, what can you
141 do as an individual? You can infect another individual with love,
142 with desire, and in turn that person can infect someone else and
143 you have a snowball effect, and once that effect starts, there is
144 no stopping it. You have been deliberately ployed with the
145 pleasures that the world can offer you. This does not mean that we
146 say you should turn away from all pleasures; they are there to
147 experience, to enjoy, to have; but there should be a portion of
148 your activities when you set those pleasures aside momentarily and
149 concentrate on things that are not satisfying to self but
150 satisfying to the whole. If you do not take precautions today to
151 protect what you have, tomorrow you may not have it. Have you ever
152 stopped to think why would you want to feed the world when you have
153 not taken care of your own? If the heart is true, then it
154 would first want to take care of its own, so there would be more to
155 take care of the rest. Now, again, those who work from the heart,
156 those whose intentions are pure and honest who truly want to help
157 and feed those who have nothing, they are not part or they are not
158 responsible for the deceit. They have only been misdirected.
159 Hopefully, in time, they will see the undertow. Very well.

*Big business was discussed on 85-05-10, the 128th Trance.
The word “business” was first found on page 2086, line 415.*

402 ***: In our world today there are dozens and dozens of separate
403 nations each claiming sovereignty. This leads to conflicts and
404 wars and much duplication of efforts. Some feel that one
405 governmental system controlling the entire world would eliminate
406 much of the strife and military waste in the world with more effort
407 being directed to the peace and well-being of the citizens. Others
408 say that this one-world government would lead to total domination
409 of the weak by a few strong and lead to a world-wide tyranny. Is
410 the idea of a world-wide government worth pursuing?

411

412 C: No. Absolutely not. There is no need. Once a world-wide
413 government is established, you will have world slavery, nothing
414 more. Now, if these individual countries would forget about
415 challenging one another and tend to their own business, to their own
416 people, you would not have wasted energy, you would not have
417 duplication of unnecessary research and the waste involved, whether
418 it be for peace or for war. If each nation or each country would
419 tend to its own business and if each member of that nation or
420 country would insist that that country work for its betterment, you
421 would not need a world government. But as we have indicated before,
422 until you bring your government to a higher state of consciousness,
423 you will be heading in that direction. The irony of it is that the
424 one-world government that may surface will not be controlled by any
425 government you know now, but will ultimately be controlled by
426 business, and those international conglomerates now that are as
427 sharks in a tank, many of them will be eaten by their own, so those
428 who are not obvious now will eventually rise to be the rulers.
429 Now, let us give you a picture of these shark. Say you were
430 to have a perfect environment, you have sharks of all sizes. Every
431 once in a while maybe a small one will take a nip out of a big one,

432 and as soon as that blood spills out into the water then a frenzy
433 develops and all the other sharks go after the one that is
434 bleeding, and then all is quiet. And so as time passes, a big
435 shark nips at a smaller one, and then there is a frenzy and they
436 all go at that one. It is not just the big that devour the small.
437 It is not just the big that devour the small because some of those
438 that are small only appear to be small because you have not seen
439 the whole of them, and so this little game of who eats who first
440 continues until the tank that was once filled with, say, a hundred
441 shark is only filled with a half a dozen or so. What happens then?
442 Will it continue so that there are only two left? And if that be
443 the case then, will those two eventually fight for supremacy so
444 that there is only one left? And if that be the case then, will
445 the one be severely injured enough so that it will eventually bleed
446 to death? So that it, in essence, has consumed all of the other
447 feeders so that they have become a part of it but in its
448 destruction of others it ultimately brought the destruction of
449 itself, and so although it felt it survived or would survive,
450 through its own greed ultimately brought its own death.
451 Take a look at your world today. Look at it as it truly is.
452 Look how each of you are being manipulated today by your
453 government, by your employers, by other countries, and individuals
454 in other countries can say the same thing so it is not unique to
455 any of you. There is a hate campaign going on over there, a hate
456 campaign going on over here, a hate campaign going on up there,
457 over there, on the other side, here, there. Distract. Create a
458 smokescreen. Do not let anyone's attention focus on one thing too
459 long, they may see what is really going on, and that cannot be
460 allowed. Destroy their knowledge of right and wrong. Feed them
461 the garbage of the world. If they refuse to eat, keep throwing it
462 at them, keep presenting it to them, eventually it will be so
463 commonplace that they will automatically eat it. Point out someone
464 to hate over there, someone to hate over here. Keep telling them
465 how terrible they are, and eventually they will hate. Keep giving
466 them the music that constantly beats, beats, beats, beats, so that

467 it causes almost a hypnotic state, and then feed them all the
468 garbage you would like them to be and in that semi-hypnotic state
469 it will become a part of them because they will constantly go after
470 it more and more and more, and then you can make them anything you
471 want. You can make them accept anything you want. Tell them to
472 beat their children and then tell them not to. Tell them to let
473 their children have freedom and then tell them no, it is no
474 good. Who knows what to do? Let one religious man say this, and
475 let another religious man say that. Who are they going to believe?
476 But do not ever give them time to stop and think, because if they
477 stop and think, then they will begin to see through the fog. Oh, no,
478 no, no, no, they do not want you to see through the fog, and yet
479 that spark of godliness in each of you will surface whether you
480 like it or not sooner or later and will give you pangs of
481 uneasiness. Let us all hope that you grab hold of that pang of
482 uneasiness. Very well.

*Big business was discussed on 85-05-10, the 128th Trance.
The word “businesses” was first found on page 2091, line 644.*

626 ***: The next question is similar to these. Is it right for a
627 democratic government to use force to prevent another nation from
628 going communist today?
629
630 C: Basically, the same answer would apply there. What do the
631 people want in that country? What right do you have to say what
632 they want is no good for them? We would venture to say that if
633 you were to take a hundred people from each country and allow them
634 to meet on common ground, regardless of how their governments would
635 hate each other, those people would get along perfectly well. You
636 see the point we are making. Certainly there would be some who
637 would not like each other but not to the degree of wanting to
638 destroy. As we said before, it is not the people who create wars,
639 it is the governments. If you would like a very simple solution to
640 wars, and this could very well be done, get your leaders to fight
641 it out with each other. Let them go to war with each other and all
642 of you sit around and watch who wins. You would have far less wars
643 if you were to say that the first people to go would be heads of
644 conglomerates and large businesses, government officials, and
645 church leaders. We guarantee you that wars would soon end, soon
646 end. Actually, by the time you got through the first two groups of
647 people, the third group would have corrected their "act" so well
648 that they would not be eligible.
649
650 ***: Thank you.
651
652 C: You are most welcome.
653
654 ***: I just wanted to ask a question about this unsettling
655 displeasure. I think you have taken us tonight beyond unsettling

656 displeasure, and I guess I am wondering now what do we do with
657 this? You talk in your opening statement about our purpose and one
658 of the questions I wrote down is how do we find that purpose. I
659 think that becomes even more important now because after tonight we
660 are obviously in this room more aware than we were ever before and
661 I wonder if this message is being shared this way with other people
662 or why are we privy to this information? What are we to do with
663 it?

664

665 C: First of all, you are not privileged. You just happen to be
666 here, by choice. What we are saying is not some profound secret.
667 We are simply painting a very clear picture for each of you or
668 trying to. It is no real secret. If you were to simply sit back
669 and look at the world as it is today, we would not have to say
670 anything.

671 What are you to do with it? When was the last time the taxes
672 that you paid were abused, were stolen from their proper use by a
673 business concern? If you want to know what to do, start
674 complaining, start demanding. Why should the poor in your country
675 suffer when big businesses charge you triple what their products
676 are worth when they deal with your government? Why should big
677 business steal money from your tax funds while your poor and old
678 can barely exist, when you have people with no place to sleep, no
679 food to eat other than what they scavenge out of a garbage can?
680 There are plenty of places to start, there are plenty of places to
681 start. You must make your wishes known to your authorities. Make
682 it known now while you still can do it. Demand the lobbyists of
683 big business be swept away from the doors of your government. If
684 there should be lobbyists in your government, let it be those who
685 represent the people's wishes not business. Business, big
686 business, is like a barracuda, like a shark, it will never be
687 destroyed, it will always survive. Demand that big business be
688 removed from your government. See to it that the starving in this
689 country are fed. See to it that the old can die in dignity, that
690 they are not forced to be shoved into some forgotten institution.

691 Bring the old out of the closet and listen to their wisdom. If you
692 want leaders, if you want those who can help your world, rely on
693 the wisdom of the old.

*Big business was discussed on 85-07-26, the 130th Trance.
The word “greedy” was first found on page 2107, line 112.*

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.