

Society Today – Part 2

Trance Library File No. 97-58

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.
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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.

*Society Today was discussed on 84-06-08, the 123rd Trance.
The word “society” was first found on page 2011, line 792.*

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.

*Society Today was discussed on 84-09-07, the 124th Trance.
The word “society” was first found on page 2016, line 45.*

125 In your present society today, in your country today, you
126 must really question whether it is a true free, society. Are all
127 the opportunities still there for the individual to grow or to
128 achieve or to reach its maximum potential?
129 As we look over the situation, the true freedom for the
130 individual to grow as far as his own potentials will instigate him
131 to or initiate him to, that freedom is not there, and it varies in
132 degrees according to either the individual situation or the general
133 situation that an individual may find himself in. In a free
134 society, if all are to benefit according to their individual
135 desires to work, the society in its original concept must have some
136 restraining factors included in the make-up of that society that
137 would prevent the possibility of an individual or a group of
138 individuals gaining such a position where they can manipulate one
139 individual or a group of individuals to serve them exclusively. In
140 serving them exclusively then there must be a cost factor and that
141 cost factor arises from the individuals losing their freedom in
142 some respect or another or losing their freedom of opportunity in
143 one respect or another. Does that answer the question?

144

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. Does that
270 answer the question?

271

272 ***: Very well.

273

274 C: Next question.

275

276 ***: Does anyone have any questions?

277

278 C: There are two individuals who have very good questions that are
279 keeping them to themselves. Please ask them.

280

281 ***: Who has a question, please?

282

283 ***: When you say return your fair share, how much does the fair
284 share exceed the tithe?

285

286 C: The tithe is simply a guideline. How much you are to exceed
287 what you understand as the tithe depends really on the extent of
288 the individual's heart. The more that one has, the greater one
289 must return or be willing to return. Does that answer the
290 question?

291

292 ***: Does the tithe count or do you just assume that and you begin
293 from after the tithe is paid?

294

295 C: As a general rule, again, as a general rule, the baseline is
296 the tithe. What really counts is what goes beyond the tithe. Let
297 us say that the tithe is merely, MERELY, paying your dues.

298

299 ***: Thank you.

300

301 C: Again, that is a general remark or a general answer to the
302 question. In some cases a tithe surpasses what is required as a
303 fair share. In other cases, it does not even begin to scratch the
304 surface. True giving, as all of you should know, is only
305 accomplished when it comes from your needs, not your excesses.
306 That is true giving, but since your world is as it is, such true
307 giving is rare. So the evolvment then must continue on the barest
308 minimum. This is not an ideal situation.

309 When one begins to give from their needs, then the return of
310 profit becomes very great and far more constant because the more
311 that you have removed from your house the more room your house has
312 to hold what is new and in-coming. If your house is filled to the
313 rafters and you have not moved anything out of it, then rest
314 assured nothing more will be put into it. In fact, all the
315 energies that you will expel or spend will be more or less used in
316 holding what you already have thus tying you or holding you down
317 from receiving anything more or anything of a higher value.

318 It is much like a river, much like a river. A river will feed
319 an entire valley for miles and miles on either side of its border
320 if it is allowed to run free, but if someone comes along and builds
321 a dam across that river its potential of feeding is restricted by
322 that dam. Its greatest potential is reduced by that dam. It
323 becomes restricted and then can only feed or provide life for in
324 relationship to the dam. Does everybody understand what we have
325 said?

326

327 ***: Everyone seems to be nodding yes.

328

329 C: Think about what we have said. Think about it.

330

331 ***: Could we clarify the matter of tithes? It seems to me that
332 most people regard the tithe as a gift to the church. Might not a
333 tithe include any good charitable cause or cause which leads to
334 spiritual development?

335

336 C: If you help a neighbor out in a time of need, that is tithing.
337 Does that answer the question?

338 ***: Yes, it does.

339

340 C: You have a responsibility to any spiritual organization that
341 you belong to. If it is a formalized church, then certainly you
342 have a responsibility to support that church or that spiritual
343 gathering, and you should properly support it according to what you
344 have, but you also have the responsibility of supporting other
345 things and in some situations it may be necessary then to help
346 individuals or other groups. Do you understand?

347

348 ***: Yes.

349

350 C: Tithing indicates the continuous flow of the Divine Power and
351 its Abundance. In any way that you help to promote that flow to
352 continue is good, whether it is supporting an official organization
353 or group or whether it is supporting an individual. The Divine
354 Flow must be allowed to continue unrestricted.
355 Have you ever noticed that when you see people who are truly
356 happy deep inside and that happiness glows or you see them laughing
357 very deeply or you see them very much full of joy, they are usually
358 the people that have very little. They are given a insight into
359 what is truly needed and with that insight they can appreciate the
360 bounty that they do have. Unfortunately, those who have much do
361 not experience that deep profound joy that those who have less do.
362 They who have less have nothing else but to seek out an inner joy
363 and an inner peace, and in this process of seeking out, they reach
364 out to others and touch others deeply and honestly. Consequently,

365 they are fulfilled, but those who have much are too busy searching
366 for more. It is sad because they too could have the deep profound
367 joy and happiness and peace as the others have if they would only
368 forget about holding on so tightly or forget about their criteria
369 that they have set for others to receive from them. Next question.

370

371 ***: I think you have partially answered this question. The
372 question is: Is it possible that a soul might grow more spiritually
373 in a government-controlled society with fewer luxuries than a free
374 society that is more materialistic? But from what you say, you are
375 going to develop more spiritually just where you have more freedom
376 to do so, and from that I would guess that that means in a free
377 society. Is that correct?

378

379 C: An individual can develop spiritually in both societies,
380 develop to the same level. The difference is in the restricted
381 society the development must come through greater hardships in most
382 cases, where in the free society the development can come with less
383 hardships.

384 Spiritual development is not based on what you have and what
385 you do not have; spiritual development is based on what you do with
386 what you do have or is based on what you do from where you are
387 presently positioned. Do you understand?

388 ***: Yes, but are you more apt to be sidetracked where you have a
389 lot of luxury or have a lot of advertisements that is luring you
390 into the feeling that you need these luxuries?

391

392 C: It is not the luxuries of life that take away an individual's
393 spirituality.

394

395 ***: The more I am concerned about luxuries, the less I will be
396 concerned about my fellow man or doing for somebody else.

397

398 C: That is a decision or a point of view that you have established
399 within yourself. That does not make it so. The more you have, the

400 more you will be willing to give, if the spirituality is there.

401 All luxuries are present because they are there for each of you to
402 enjoy to their fullest. Now we are talking about luxuries that are
403 within accepted moral standards. Do you realize that?

404

405 ***: Could you give me an example? Are you talking about comfort,
406 I mean, nice carpeting, warm house? Are you talking about comfort
407 or are you talking about yacht, fur coats, big Cadillacs?

408

409 C: What makes the difference?

410

411 ***: I don't know.

412

413 C: There is no difference. There is no difference. A luxury is a
414 luxury. A luxury can still be a comfort or a need, can't it?. If you
415 have a need for a car, what makes the difference if you have a car at
416 the top of the line or a car at the bottom of the line?

417

418 ***: Payments. I don't mean that sarcastically; I mean it
419 realistically.

420

421 C: We understand.

422

423 ***: If you have X number of dollars and you are going to put a
424 large portion of that to your luxury car for your comfort and
425 pleasure, it is going to be that much less that you have to support
426 your church, to give to charity, or to give to somebody who is in
427 need at the moment.

428

429 C: It is all on the individual. They must determine how much a
430 larger car will take away from what they are willing to give to the
431 needs of the world, whether it is based on an individual or an
432 organization or what. In most cases, and if the truth be known,
433 rarely will an individual buy a lesser home or a lesser car so that
434 they will have more to give. Let us be honest.

435 ***: Well, just in choosing perhaps to have children, you are
436 choosing to give up some of the finer things in life to have these
437 children and raise, so, yes, I think that is a decision you make
438 rather than not have children so we can afford these nicer things. I
439 think that is definitely a decision you make that is the difference
440 between choosing a luxury or something that you are going to give.

441

442 C: The point we are trying to make is rarely does the individual
443 decide to give up something so that they have more to share with
444 others. Do you see the point we are trying to make?

445

446 ***: Yes.

447

448 C: But yet you are entitled to luxuries. If you can afford a very
449 large house, then purchase it. You will still have enough to help
450 others, if you choose. If you really choose to help others, you
451 will have more than enough to help them, but, you see, most people
452 in your society use the excuse, "Well, we can't help because our
453 bills are too high." They cannot help because they do not want to.
454 It is not a question of deciding whether you want one child or two
455 children or three children as opposed to a small house or a large
456 house. You choose to limit the family because you do not want the
457 responsibility of raising it, so you rationalize the situation and
458 say, "My needs lie in a larger home, a more affluent life." We
459 say, if you can afford the larger home, by all means, go out and
460 purchase it, enjoy it, because it is there for you to use. It is
461 not yours; it is there by Divine Providence or by the Love of your
462 God for you to use; but as you use that, you must assume the
463 responsibility of the sharing of your profit.

464 When any of you find yourself in a position that is better
465 today than it was yesterday, you are paid in advance for your
466 labor, and once you accept that abundance, you are then indebted,
467 and it would be very wise if you would start working off the
468 debt immediately.

469 In the spiritual laws, and if you learn nothing, learn this,

470 please: in the spiritual laws you will be given your day's wages
471 before you have put forth the labor for it. The labor for that
472 day's wages is the well-management of that wage or that profit. It
473 is the godly management of that possession. Now, again, please pay
474 attention to what we have said. Spiritual law is that you are paid
475 in advance for your day's wages. Now, we are not talking about
476 working eight hours a day. We are talking about spiritual things,
477 but as you receive these spiritual wages and you manage them
478 properly and distribute them properly, they will in fact bring you
479 material gains. If you can afford a very large car, then you can
480 afford to give, to do, to love. Giving comes in many ways, not
481 just money, but giving comes in any form of love and concern. So
482 in other words, you must be charitable, and charitable is a very
483 large and encompassing word. Does that answer the question?
484

485 ***: Yes, thank you.

486 ***: I think maybe in our society there are some who believe that
487 there are people who choose to be poor and who choose to live
488 without and that they are meant to be that way, and I guess I would
489 like to have a response to that. Is there in fact a reason for
490 that, a good reason for that? And is it also possible that it is
491 expedient in our society to keep a certain number of people poor?
492 To keep a certain number of people down-trodden?
493

494 C: Well, let us put it this way, we will answer the last part
495 first. It certainly is within the best interests of your country
496 to keep a segment of the population poor. It is a good pawn. Do
497 you understand?
498

499 ***: Yes.

500

501 C: Now, as to the first part of your question. You would have to
502 repeat the question and with some classification to it.

503

504 ***: There has been a belief expressed that there are souls that

505 choose to inhabit this earth in order to live an existence of
506 poverty.

507

508 C: One moment, one moment. If you are talking about a segment of
509 souls that choose to live in poverty as an avenue for others to
510 develop their spirituality, this is in fact true.

511

512 ***: I can accept that, but the impression I am getting is that we
513 are to ignore that.

514

515 C: No, no.

516

517 ***: That we are to allow them to exist that way because that is
518 the way they have chosen to exist?

519

520 C: No, they exist that way and they have chosen to exist that way
521 to give others the opportunity to make corrections for such
522 conditions when there is such an abundance in the world. Now, let
523 us continue this line of questioning. It is very good, but let us
524 take it piece by piece. There are groups of souls that
525 deliberately choose to come into an extreme poverty level and this
526 is within each country because you have as bad a poverty level in this
527 country as in what you people refer to as less civilized countries. In
528 fact, it is a greater disgust in the eyes of the Divine when a country
529 of such wealth has such poverty as your country has.

530 Now, even though those souls have chosen to come into the
531 material manifestation in a poverty condition, they have done so
532 because it is a avenue of fulfillment for those who have more. It
533 is the way those who have more will achieve a greater insight into
534 spirituality or at least the opportunity is there for them to do
535 so. Now, we said there is a segment of souls that have chosen
536 that; that does not mean that they are more highly evolved than any
537 other souls, it is simply their way of expressing a condition that
538 must be dealt with within them. Of course, it does not mean that
539 they are less than evolved souls either.

540 Then you do have souls that exist in poverty not because they
541 have chosen that but because their circumstances have been such
542 that that is where they have come into or their life path after
543 they have entered into the physical manifestation has been changed
544 because of circumstances or pressures beyond their control. Again,
545 remember you are not predestined. You have a free will choice, and
546 there are many cases, particularly in this time of man's history
547 and there will be greater times or more times in future history,
548 where a soul will choose a life path that will not be or, let us
549 say, that will not evolve as it should because of unjust pressures
550 put on that segment of society. In other words, ungodly influences
551 or greedy influences warping or distorting the conditions as they
552 should be, as they would normally be.

553 We see where some of you are beginning to have a very bleak
554 outlook on the situation. Good. Think about how dark it looks,
555 and begin to do something about it. You are not condemned to that
556 cloud in the sky. It can be wiped away and taken away, but it can
557 only be done by individuals and then letting your awareness spread
558 beyond yourself. Would you like to evolve the question any
559 further?

560

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? Conceive,
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.

*Society Today was discussed on 85-05-10, the 128th Trance.
The word “society” was first found on page 2079, line 80.*

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

*Society Today was discussed on 85-05-10, the 128th Trance.
The word “society” was first found on page 2090, line 615.*

484 ***: Thank you. Should one government interfere with another
485 government? For example, are there circumstances, like the
486 Holocaust during World War II, under which one government would be
487 justified in interfering with another?
488 C: There are some situations where governments create conditions
489 where it is necessary, but if you go back to what we said
490 originally, if each government would tend to its own business and
491 if each member of that country would demand only the highest from its
492 representatives, you would not have a war, you would not have what
493 you call a Holocaust. Yet you object to a war, you object to
494 the Holocaust, but it is all in vain, it is all verbiage, because
495 right now you have a number of Holocausts going on and your
496 blindness does not allow you to see them. So, what are we to say?
497 Has the whole world become hypocritical? You ask such a question.
498 What can we say to it? What would any of you say to it? Should we
499 say, "Yes, go to war, kill."? No, no, we cannot say go to war; we
500 cannot say kill. The solution to a situation like that is the
501 same solution that we give you for tomorrow, for a better world
502 tomorrow, and that is make your governments respond to you, and in
503 order to do that you must keep two things separated from your
504 governments and that is business and religion. If you allow either
505 one to creep in to any government, it will corrupt the government,
506 it will corrupt the government. A business or a religion can
507 consolidate itself into one figure or one entity or one individual
508 and that individual can find another individual in the government
509 who would be willing to exchange favors. Once that happens, you
510 have a cancer inflicting the body. So, guard against a
511 relationship that is too close between religion and business and
512 government. Does that answer the question?
513

514 ***: Yes, thank you.

515

516 C: Look at your own history. Sometimes it amazes us that you
517 people just do not learn from your own history. Some of the worst
518 wars in man's early history were inflicted on innocent people in
519 the name of religion, in the name of God. Those wars were no more
520 fought for God than a tree is a human being. Yet they are recorded
521 in your books as great wars in the name of God. Let us ask you
522 this: What god? Certainly not the God that we know, not the God
523 of love, not the God of all Creation, not that Divine Power, that
524 Infinite Father that feeds each and every one of us. No, the god
525 that those wars were fought in the name of is the god of man's ego
526 and desire for power, egomaniacs allowed to rise up and control the
527 sane. The insane governing the sane. The immoral governing the
528 moral. Does that answer the question?

529

530 ***: Yes. Essentially there would be no circumstances or there
531 could be no such thing as a just war?

532

533 C: No. Now, that is if everything is perfect. There are
534 situations and there have been in the history of mankind where
535 countries were utilized and put into positions where it appeared as
536 though there were no other choices, but even in those situations with
537 strong enough leadership those wars could have been avoided, even
538 at a late date. Very well. One thing you must also keep in mind
539 when it comes to wars, none of you really know what constitutes a
540 war or what brings it about. You are only told to go out and kill
541 in the name of your country. Keep that in mind. You do not really
542 know what starts a war. Very well.

543

544 ***: Thank you. Is it wrong for our country to withhold something
545 from another country in an effort to force that country to deal
546 with us in a fair and just manner?

547

548 C: Again, basically the answer is the same as the one before.

549 There are some conditions where the condition necessitates that
550 because it was allowed to go to the point that it has gone to. It
551 is never truly right to inflict your desires on another country,
552 but there are situations where in some countries the people are
553 abused and treated less than animals. Man comes to a point where
554 he must decide in all moral consciousness, do we step in or do we
555 keep our distance? There is a point that one must reach where they
556 must question man's inhumanity to man. You cannot allow that to
557 exist. If conditions were not corrected before such inhumanities
558 were allowed to evolve, then there becomes a moral responsibility
559 that must be assumed. Now, that sounds contradictory to what we
560 have said before. Wars for war's sake, no. To influence another
561 government or try to apply pressure to another government
562 because of its inhumanities to its people, then you have a moral
563 obligation to help in some way, but we cannot say what avenue that
564 one must take, nor can we condemn a war, nor can we condone a war.
565 Does that make any sense?

566

567 ***: I think so, if I understand what you are saying, that if
568 situations become so bad, there were probably positive peaceful
569 steps that could have been taken earlier, but if they weren't, then
570 it may almost put ourselves in the choice of the lesser of two
571 evils?

572

573 C: Yes. You see, your world condition is a constant game of
574 chess, and if you have allowed yourself to be trapped into a
575 position where you must answer the moral responsibilities of a
576 situation where it is a question of man's inhumanity to man, then
577 you have no other alternative. But it is better, let us put it
578 this way, if there must be a war, if people were foolish enough, if
579 governments were foolish enough to allow a situation to come about,
580 or that they should find themselves trapped into such a situation, it
581 is better to save a nation than to see it destroyed. Now, we are
582 not talking about a nation in the sense of government. We are
583 talking about a nation in the sense of a people.

584

585 ***: That argument is frequently used for justifying a war but ...

586 C: Yes, but in how many situations is that actually a fact? If
587 someone were to tell you that there was a terrible slaughter of a
588 whole nation of people and millions of them were being destroyed,
589 unless you yourself made a one on one headcount, you could not
590 truly say that is fact, now could you?

591

592 ***: No.

593

594 C: There are many nations in the past and in the present who have
595 cried out, "atrocities, atrocities," when they were not nearly as
596 bad as they would have you believe, when they themselves ridded their
597 own nation of the infirm, the old, and the poor through such
598 situations. Do you see the moral decay that exists in your world?

599

600 ***: It seems like one of the clearest cases recently, in Cambodia
601 there were mass killings but very little was done to try to stop
602 that.

603

604 C: If it were up to the people, as we said before, if it were up
605 to the people of the world, you would not have such things exist,
606 but it is the governments of your world that create such horrendous
607 conditions. The common man does not want to kill his brother or
608 his neighbor or someone that he has never met or set eyes on before.
609 It is the greed, greed, greed of those in charge. You have madmen in
610 the world who rise to leadership. They are mad with the thirst of
611 power, they are mad with this thirst of power, and your only means
612 of correction is to bring to power people who appreciate the
613 humanity of others, who respect themselves and then can respect
614 others. A simple solution? Grant you, it would take time, but it
615 is not impossible. There is not a segment of your society today
616 that has not been tainted in one way or another, that has not
617 influenced the world situation to where it is at today, and why?
618 Because those people who were free, who were once free, and who

619 feel that they are free, have allowed their powers to be taken away
620 from them, have allowed their attention to be drawn to superficial
621 things. They did not take the time to enjoy the pleasures that
622 life has to offer them and still maintain a small portion of time
623 to see what was going on around them. They indulged themselves.
624 Very well.

*Society Today was discussed on 85-07-26, the 130th Trance.
The word “society” was first found on page 2110, line 259.*

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

218

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

229

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

231

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

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

244

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

250

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

253

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

256

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

270

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

273

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

275

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

278

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

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

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

303

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

305

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

309 trying to take too much for too little.

310

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

317 What has happened over the years is that the common man was
318 recognized as this. He had principles. He had standards that he
319 would uphold and live to regardless of the personal cost to him.
320 Once this trait, once this commonality was recognized in the common
321 man, it was a simple matter to utilize that against himself by
322 others for their personal gain. So what has happened over the
323 years in your country is that the top man, once he recognized this
324 and realized that he could use this honesty for his own gain, his
325 own profit, did just that. He became greedy, and this disease then
326 began to overpower even himself so that his greed was not moderated
327 as it should have been or was in the beginning. It in itself
328 became that as a cancer would be and grew until it was out of
329 control. This disease then once it was recognized by the
330 individual under the top man, that second individual then began to
331 see the profit in it. So he too then became infected with this
332 disease, this cancer. And so then the man under him, the third
333 person, he recognized the profit in that disease and so he took it
334 in to himself and so on and so forth till eventually this cancer,
335 this disease, infected the common man, so now your whole structure
336 is influenced or affected or contaminated or dying of this greed.
337 It is not the common man who caused the problem. He is a
338 victim and yet the blame is put on him. So when a finger is
339 pointed, it should not be pointed first at the common man, but at
340 those who preceded him, yet look at your society, look at
341 yourselves. How many times have each of you in this room pointed
342 your finger at your own kind, saying that those people, that group,
343 are responsible for the problems, they are destroying our economy,

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

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

366

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

368

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

373

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

379

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

388

389 ***: Yes.

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

402

403 ***: Yes.

404

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

414 productive direction. It also gives time then for that movement to
415 ferret out those that are leeches because even in a situation like
416 that you will eventually, sooner or later, find someone who wishes
417 to reach in the pot of profit without contributing anything to it.
418 So where it would be wonderful, ideal, perfect, if such a movement
419 could be instigated and brought to its fullest potential within a
420 week or a month, it is hardly unlikely and also unwise for such a
421 movement to rise up that quickly. Do you understand?

422

423 ***: Yes.

424

425 C: There are many people, there are many common man, or shall we
426 say, there are many common men who are entrapped and yet they are
427 not aware of it, and no matter what you would say to them, you
428 could never convince them that they are entrapped because of that very
429 fact, they are so tightly entrapped that they cannot even see it.
430 So if you were to approach them with such ideas and concepts, it
431 would be like banging your head on a brick wall. In situations
432 like that it would necessitate a slow evolvement of that awareness
433 in those individuals and far too many of the common man or men are
434 entrenched or trapped so tightly that they cannot see the trees for
435 the forest. Does that answer the question sufficiently?

436

437 ***: Yes.

438

439 C: Very well.

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

443

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

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

*Society Today was discussed on 85-08-24, the 131st Trance.
The word “society” was first found on page 2120, line 73.*

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

55

56 C: Explain your concept of such a theory.

57

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

63

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

65

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

72

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

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

85

86 ***: No.

87

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

99

100 ***: Yes.

101

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

112 different areas. Very well.

113

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

116

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

118

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

121

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

131

132 All: Yes.

133

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

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

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

153

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

155

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

157

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

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

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

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

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

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

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

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

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

213 Now, what is needed is to insist that your politicians be of a
214 fiber that is more god-like, a foundation that is more god-like.

215 You must insist that they cut the shackles that bind them to the
216 corporations, and you must insist that the corporations keep their

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

222

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

224

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

230

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

235

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

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

241

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

245

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

248

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

251

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

255

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

258

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

261

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

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

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

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

291

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

296

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

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

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

328

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

330

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

335

336 C: If you sit by passively, yes.

337

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

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

348

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

350

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

355

356 ***: Why does this oddity exist?

357

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

362

363 ***: Yes, I think so.

364

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

370

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

373

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