

# Corporate America – Part 2

## Government of the People?

Trance Library File No. 94-45

## SUGGESTIONS ON READING THE TRANCE LIBRARY FILES

by

WILLIAM ALLEN LePAR

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

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

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

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

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

Sincerely,

SOL

# AN INTRODUCTION TO THE COUNCIL

by

**William Allen LePar**

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

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

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

## THE COUNCIL SPEAKS OF THEMSELVES

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

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

## THE TRANCE PHENOMENON

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

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

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

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

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

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

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

## FOREWORD

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

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

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

## IMPORTANT

### TERMS AND CONDITIONS FOR USE OF TRANCE LIBRARY FILES

1. PLEASE DO NOT RETAIN THESE LIBRARY FILES.
2. THIS MATERIAL IS COPYRIGHTED. KEEPING A COPY IS PROHIBITED.
3. TAKE NOTES IF YOU WISH, BUT FOR ACHIEVING THE GREATEST POTENTIAL TAKE CARE THAT THE NOTES ACCURATELY REFLECT THE INFORMATION IN ITS ORIGINAL CONTEXT.
4. WHEN FINISHED WITH THE LIBRARY FILE, PLEASE NOTIFY SOL BY EMAIL.
5. NO FURTHER LIBRARY FILES WILL BE FORWARDED UNTIL PREVIOUSLY LOANED FILES HAVE BEEN REMOVED.
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<sup>(1)</sup>

page 31<sup>(2)</sup>

Selection # 16<sup>(3)</sup>

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

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

386<sup>(8)</sup>

387 \*\*\*:<sup>(9)</sup> 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:<sup>(10)</sup> 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<sup>(1)</sup>

Life After Death - Part 1<sup>(2)</sup>  
Trance #2<sup>(4)</sup>

page 21<sup>(3)</sup>

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

1<sup>(6)</sup>

2 C:<sup>(7)</sup> 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.<sup>(8)</sup>

4

5 \*\*\*:<sup>(9)</sup> 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?<sup>(10)</sup>

11

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

### NOTES

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



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

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

218

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

229

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

231

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

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

244

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

250

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

253

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

256

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

270

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

273

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

275

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

278

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

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

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

303

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

305

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

309 trying to take too much for too little.

310

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

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

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

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

366

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

368

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

373

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

379

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

388

389 \*\*\*: Yes.

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

402

403 \*\*\*: Yes.

404

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

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

422

423 \*\*\*: Yes.

424

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

436

437 \*\*\*: Yes.

438

439 C: Very well.

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

443

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

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



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

471 \*\*\*: Aside from the love for power and innate greed, who or what  
472 is behind the Tri-Lateral Commission?

473

474 C: Well, it would serve no good to mention names because those who  
475 are truly behind the Tri-Lateral Commission are not known to the  
476 public, but let it suffice for us to say this that the Tri-Lateral  
477 Commission is a smokescreen for something even more devious and  
478 undermining than they are. They are pawns in a little bit  
479 larger chess game. Now, it is possible that some of those who may  
480 appear to be pawns in a chess game, it is just possible that they  
481 could be, shall we say, maybe rooks or bishops or knights or even  
482 the king or queen. Do you understand what we are saying?

483

484 \*\*\*: I am none too familiar with chess.

485

486 C: Basically, what we are saying is that those who are truly in  
487 control of the Tri-Lateral Commission do not appear to be in that  
488 control. Those who are not part of the Tri-Lateral Commission that  
489 are part of the control system could not be found within a thousand  
490 miles of that organization. Now do you understand more clearly?

491

492 \*\*\*: Yes. There are forces behind the scene. Are these people?

493

494 C: Oh yes. They are wealthy, old world families.

495

496 \*\*\*: It seems like this works to the detriment of many of the  
497 common people of the world today. Is there anything we can do  
498 about this?

499

500 C: If you would bring correction to your own country, if you would

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

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

519

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

521

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

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

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

567

568 \*\*\*: Yes, thank you.

569

570 C: Very well. Remember, if you had no time left to change the

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

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

606 willing to love and respect themselves so they can then love and

607 respect others.

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

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

55

56 C: Explain your concept of such a theory.

57

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

63

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

65

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

72

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

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

85

86 \*\*\*: No.

87

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

99

100 \*\*\*: Yes.

101

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

112 different areas. Very well.

113

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

116

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

118

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

121

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

131

132 All: Yes.

133

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

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



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

153

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

155

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

157

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

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

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

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

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

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

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

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

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

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

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

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

222

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

224

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

230

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

235

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

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

241

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

245

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

248

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

251

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

255

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

258

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

261

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

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

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

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

291

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

296

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

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

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

328

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

330

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

335

336 C: If you sit by passively, yes.

337

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

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

348

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

350

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

355

356 \*\*\*: Why does this oddity exist?

357

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

362

363 \*\*\*: Yes, I think so.

364

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

370

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

373

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

379

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

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

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

396

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

401

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

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



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

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

436 Does that answer the question?

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

439

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

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

460

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

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

463

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

471

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

474

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

476

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

478

479 C: It is your corporations that are.

480

481 \*\*\*: Corporations are simply people.

482

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

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

487

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

493

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

496

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

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

514 As we said before, we do not believe that it is the position  
515 of the government to hand out or give out. That is not the purpose  
516 of a government, but there are conditions and situations that may  
517 call for such means. As we said before, it should be a temporary  
518 situation and then those that have received free should assume the  
519 responsibility of paying that back because there is no such thing  
520 as getting something free or for nothing. Someone must pay for it,  
521 and it is the common man that will eventually have to pay for it.  
522 The burden always falls on the common man's shoulders. If the  
523 common man must carry that burden, it is better that he carries the  
524 burden for himself than for the greed of a few, and that is the  
525 point we are trying to make in the example that we have just  
526 covered.

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

531

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

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

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

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

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

571

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

576

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

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

591

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

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

612

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

617

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

619

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

621

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

623

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

625

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

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

635

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

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

640

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

644

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

648

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

652

653 C: Yes.

654

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

656

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

666

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

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

673

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

684

685 \*\*\*: Yes.

686

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

697

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

701

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

706



707 \*\*\*: Yes.

708

709 C: Let us use an example, a farmer needs a loan. He goes to his  
710 banker, and his banker makes it to him. His banker becomes  
711 friendly with him, and the banker establishes a rapport with that  
712 farmer, that if he should need a short loan or would like some  
713 small improvement, feel free to come in. Very well. Over a period  
714 of time there are some situations where the farmer legitimately  
715 needs some assistance as far as finances go. Of course, there are  
716 other pressures applied, and a unhealthy atmosphere or condition  
717 is set up where the farmer because of his gullibility through his  
718 own honest intentions is manipulated into making greater purchases  
719 than what is necessary. Even though he may have entrapped himself,  
720 he himself is not solely to blame. It is extenuating situations or  
721 conditions of pressure applied to him through a variety of means.  
722 All of you are subject to such influences and you are not even  
723 aware of it. So, although you may say that in one sense the farmer  
724 is responsible for it, in another sense no, he is not. He was  
725 simply a pawn in an overall situation or in a greater situation.  
726 Let us inform you: Very few of you in this room, if any, have  
727 your own opinions on anything. You are products of what you have  
728 been indoctrinated into thinking by the conditions that you exist  
729 in, and if you think that that is a harsh comment made to you all,  
730 examine yourself very closely and you will find that there are many  
731 contradictions in your own thoughts. That is a sure sign that your  
732 concepts may not be solely your own, your thoughts may not be  
733 solely your own. So, it is very easy for one group to say, "Look  
734 how they put themselves in a trap." What we say is, "Would you be any  
735 different if you had been in their situation?"  
736 The common man, left to his own, is not stupid. He is wise,  
737 and that is why the common man is not left to his own means. That is  
738 why he is constantly bombarded by propaganda, such as advertisements  
739 and advertising. It is nothing more than propaganda, nothing more  
740 than brainwashing, conditioning you to do someone else's bidding.  
741 How many of you have found yourself going out and purchasing

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

*Big business was discussed on 85-08-24, the 131st Trance.*

*The word “business” was first found on page 2135, line 787.*

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

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

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

498

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

502

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

505

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

507

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

509

510 C: Well, depending on how you manipulate questions like that,  
511 (\*\*\*) , as to whether it would be a compliment or less than that.

512 In this particular situation, we will allow you to believe it is a  
513 compliment.

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

521

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

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

526

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

541

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

543

544 C: That depends.

545

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

550

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

554

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

557

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

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

561

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

564

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

568

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

573

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

584

585 \*\*\*: Yes, it does.

586

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

591

592 \*\*\*: No.

593

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

597

598 \*\*\*: No, thank you.

599

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

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

269 \*\*\*: Yes, it does. One other thing. A hypothetical situation  
270 which I am sure exists in our world: You mentioned people unhappy  
271 with their jobs and that affects their health and they may be  
272 thankful that they have employment and have that gift and therefore  
273 can provide for their family, and at the same time they feel  
274 trapped in a situation they find extremely unpleasant. But it is  
275 hard to deal with and affects their health. How can they work on  
276 developing the proper frame of mind to deal successfully,  
277 spiritually and physically, with the situation?

278

279 C: Well, there are times when the best you can do is grit your  
280 teeth and bear it.

281 Your world today is not conducive to spiritual growth, as an  
282 overall state or condition that it is in. The respect that the  
283 common man deserves is not there. The direction that your world is  
284 going in now is to reduce the common man to slaves. With this  
285 attitude of big business and profit it will take a great deal to  
286 maintain a healthy balance.

287 Human effort, human work, at one time was appreciated. Today,  
288 human effort and human work are only a means to greater profit, and  
289 greater profit eventually ends up meaning greater power, greater  
290 control. Until your society forces a different state of thinking,  
291 the situation can only worsen. What is in process now in your  
292 country is a very sharp divided society, that is, the powerful and  
293 the poor. And the division is becoming worse day by day.

294 Now, when the common man opens his eyes and begins to realize  
295 that he is entitled to respect, that he is entitled to a proper  
296 state of living, and until he is willing to take the situation in  
297 his hands and change it, then it will simply become worse and worse  
298 and worse. Now, we are not advocating any violence, but there are



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

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

311 The joys and the comforts of the world are yours to have.

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

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

327 If you do not judge others, you cannot be judged. If you love  
328 others, then the only thing that can be returned to you is love.

329 Whenever you see an individual who has poor health, think of it as  
330 an opportunity to grow quickly and easily and simply, think of that  
331 individual as one who is sacrificing the good that you have so that  
332 you may have even better. When you see someone who is poor, be  
333 thankful that that individual is sacrificing what you have so that

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

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

364

365 \*\*\*: Yes, very much so.

366

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

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

383

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

393

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

397

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

402

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

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

416 It is quite simple.

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

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

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

699

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

705

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

709

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

715

716 \*\*\*: Thank you.

717

718 C: Very well.

719

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

724

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

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

742

743 \*\*\*: Yes.

744

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

748

749 \*\*\*: I am trying to.

750

751 C: You see, the cigarette smoking does not give you cancer. It will  
752 hinder the physical body so that possibly cancer may occur, but it  
753 does not give you cancer. Stress is the real villain or the real  
754 cause of cancer in that it is the seedbed. If you eliminate stress  
755 from your life or 50% of the stress that all of you exist day in and  
756 day out that you do not even realize you are under, if you eliminate  
757 50% of that, you can smoke from now till you see the Lord and it will  
758 not give you one little speck of cancer, with or without filters.  
759 Now, the problem is that when you live a stressful life and you  
760 eat foods that are unclean, that are contaminated with all kinds of  
761 unregulated medications, insecticides, herbicides, hormones, and you  
762 put that into a stressful body, then you add such terrible things as  
763 sugar and soda pop and cigarettes. What do you expect? Who is the  
764 villain? Well, it is going to be the easiest thing to eliminate, the  
765 one that will affect the least amount of profit. Now hear that, the  
766 one that will affect the least amount of profit. "We have got to  
767 have a whipping boy. Why not cigarettes? Why not coffee? Why not  
768 tea? Why not ice cream? Why not soda pop? Why not aspirins?" Do

769 you see what we are trying to point out?

770

771 \*\*\*: Are you saying that the profit motive in cigarettes is less

772 than in some of the other?

773

774 C: The total profit picture of cigarettes is considerably less than

775 the profit in butchered beef. It is considerably less than in these

776 wonderful products that you must spray all over you so that you smell

777 wonderful. God forbid if any of you were to smell as though you put

778 in a good day's work. How offensive! How offensive! How crude!

779 Possibly the best remedy would be to bathe twice a day or three times

780 a day if you cannot stand the honest smell of sweat or the smell of

781 honest sweat or labor. Do you see the point we are trying to make?

782

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

784

785 C: "Let's purchase a cooking product or a cooking utensil that

786 possibly the cook will not have to spend an additional three minutes

787 washing or scrubbing. Let's purchase one that we can just rinse out,

788 and it will be clean and ready to use the next time. Let's forget

789 about that wonderful coating that prevents us or eliminates the need

790 for cleansing or scrubbing a cooking utensil. Oh yes, that modern

791 technology that is so helpful and so deadly, so deadly. But we won't

792 consider that, for we are saving two minutes in scrubbing the cooking

793 utensil so that is what is really important. We are not going to

794 consider that it is taking twenty years off of our life, but that is

795 beside the point."

796

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

798 that?

799

800 C: We would not recommend using it, particularly in the utensils

801 that it is usually united to or coated, the aluminum. Now, if you

802 were to return to the old ways where you might have to purchase a

803 steel or an iron skillet and prepare your foods in that, there it



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

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

826

827 \*\*\*: Yes.

828

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

837

838 \*\*\*: Yes, thank you.

839

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

841 you understand?

842

843 \*\*\*: Yes.

844

845 C: Very well.

*Big business was discussed on 88-10-30, the 159th Trance.*

*The word “profit” was first found on page 2630, line 929.*

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

930

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

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

947

948 \*\*\*: Yes, thank you.

949

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

955 have or might have in the future.  
956 You see, you only hear part of the picture that they want you to  
957 hear, you only see part of the picture they want you to see. They  
958 say that cigarette smoking is so dangerous to your health and so many  
959 people die of this and that disease because of cigarette smoking.  
960 What of all the people who do not smoke that are dying of the very  
961 same illnesses? Why? Is there something more to the whole story?  
962 Now, let us clear the issue. We are not saying that you should  
963 all go out and smoke cigarettes. We are not saying that. And we are  
964 not condoning the smoking of cigarettes. So, let us set that part of  
965 the record very straight. What we have said that it is not as  
966 detrimental to you as you have been told. There are more important  
967 things to worry about. Very well.

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

207     \*\*\*: I want to see if I got this straight. I think I heard you  
208     say something to the effect that the motivation behind drug laws is  
209     not really to protect the citizens but to increase prices of drugs.  
210     Did I hear that right?  
211  
212     C: That is part of the motivation. If your society wishes to stop  
213     the distribution of drugs, it could overnight stop it, but you must  
214     remember you are not talking about just drugs. You are talking  
215     about a tremendous profit margin, and as we have said in the past,  
216     life is the cheapest commodity in your society. Who cares if your  
217     children die because they have overdosed on drugs? As long as the  
218     dollar was made.  
219     If all of you were to insist more strongly that this drug  
220     situation be curtailed, it would be. But how many of you really  
221     protest the situation? You accept it. How can such large  
222     quantities of illegal drugs be brought into your country  
223     undetected? Yet one individual can hardly cross the border without  
224     someone knowing. Does it make any sense? Does that answer the  
225     question sufficiently?  
226  
227     \*\*\*: Yes, it does.  
228  
229     \*\*\*: In this situation, what would be the most effective kind of  
230     protest that we as common citizens could generate and to whom  
231     should we direct it to get their attention to get something done?  
232  
233     C: First of all, you must start in your immediate families, in  
234     your immediate families. Teach your children to have respect in  
235     themselves. Teach them to be individuals, not to be sheep, not to  
236     follow others, not to worry of peer pressure. Teach them to stand

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

245

246 \*\*\*: Yes, thank you.

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

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

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

330

331 \*\*\*: Yes.

332

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

335

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

337

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

340

341 \*\*\*: Yes.

342

343 C: Very well.

344

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

347

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

356 Do you understand?



357

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

359

360 C: You must remember that businesses or corporations exist on the

361 life energy or life productivity of humans. They gain profit.

362 Their production is not equal to what they require, therefore to

363 balance out the equation, they must give without expecting to

364 receive or gain any returns. They diminish their gift by the

365 purpose, the motivation, and the manner in which they give. Very

366 well.

367

368 \*\*\*: What about considerations for qualifying for tax-exemptions?

369 Would that diminish the benefit for charity?

370

371 C: On an individual basis, as an individual, this tends to keep a

372 more even flow of exchange. This can be part of the return of

373 giving. A corporation who acts charitably solely as a manner of

374 tax deduction does not reap the same benefits at a spiritual level as

375 an individual would. Does that answer the question?

376

377 \*\*\*: Yes, thank you.

378

379 \*\*\*: Straying a little bit from the topic under discussion. The

380 people in the free world feel that the communist countries are our

381 enemies, so we build arms and bombs and so forth, and then I

382 suspect their citizens feel the same way about us and they build

383 bombs and you get into the arms race. But I read an article that

384 said it is not exactly what it appears. The people that really

385 control the world encourage both sides to do this, to scare their

386 citizens so that they can tax the daylights out of them and make

387 big profits for the gunmakers. How close is that to fact?

388

389 C: With the exception of a few details, you are very close. Who

390 profits in a war as we said before? Who wants a war? Do you want

391 your children to go to war? No. Neither does the common citizen

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

396

397 \*\*\*: Yes.

398

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

405

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

414

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

419

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

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

431

432 \*\*\*: Yes, thank you.

433

434 C: Very well.

435

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

444

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

452

453 \*\*\*: Yes, thank you.

454

455 C: Very well.

456

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

460

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

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

472

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

475

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

477

478 \*\*\*: Thank you.

479

480 C: Very well.

481

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

487

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

495

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

497

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

507

508 \*\*\*: Yes.