

Animals and Pets - Part 3

Trance Library File No. 16-136

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,

William Allen LePar

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 1944. The Council's unparalleled revelations, through Mr. LePar's trances, are made available to the public through the SOL Association for Research. His time and efforts are without compensation, and SOL is a non-profit, tax-exempt concern dependent on the commitment of volunteers.

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

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

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

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

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

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

FOREWORD

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

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

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

IMPORTANT

TERMS AND CONDITIONS FOR USE OF TRANCE LIBRARY FILES

1. PLEASE DO NOT RETAIN THESE LIBRARY FILES.
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DISCLAIMER

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

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

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

EXPLANATION OF TRANCE LIBRARY FILE FORMAT

Reincarnation⁽¹⁾

page 31⁽²⁾

Selection # 16⁽³⁾

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

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

386⁽⁸⁾

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

390

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

NOTES

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

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

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

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

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

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

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

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

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

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

EXPLANATION OF TRANCE LIBRARY FILE FORMAT

79-12-01⁽¹⁾

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

page 21⁽³⁾

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

1⁽⁶⁾

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

4

5 **:⁽⁹⁾ Thank you. Are you ready?

6

7 C: Yes, we are ready.

8

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

11

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

NOTES

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

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

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

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

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

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

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

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

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

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

Animals was discussed on 88-06-25, the 157th Trance.

The word “animals” was first found on page 2584, line 63.

63 ***: We had a few questions regarding the treatment of animals.
64 The first question is: In nature, all species exist on other
65 species, yet there are many people who claim at least on a moral,
66 not necessarily a nutritional basis, that it is wrong to eat meat.
67 Are morals involved in raising cattle, sheep, etc., for meat or is
68 it in keeping with the natural order to do so?
69
70 C: Well, such attitudes come from those who are ill-informed or
71 simply want to be part of some nonsensical crusade. Everything has
72 its purpose in creation and certain animals or animals appropriate
73 were given as a means of food for man. Now, if this is doubted, a
74 little common sense to those who are of eccentric thought and
75 exceedingly stupid, to be very blunt, look at the construction of
76 your own physical body, and you will see that meat is an essential
77 part of your diet to maintain the physical body in proper order.
78 Now, to kill for the pure purpose of killing is not acceptable
79 whether it is of a lower grade animal or a higher grade animal. To
80 inhumanely or without humane caution or procedure to take a life of
81 an animal is not acceptable. It should be done as quickly as
82 possible and with the least amount of pain that is necessary.
83 To live solely as a vegetarian is not appropriate. The body
84 cannot maintain its full vitality or virility. The knowledge, the
85 nutritional knowledge, is not there, even those in the most informed
86 circles, to construct an appropriate diet simply from what have you,
87 fruits, nuts, vegetables, that form of foodstuff. Does that answer
88 the question sufficiently?

89

90 ***: Yes. I had some other thoughts about that. Also, we use
91 animals for clothing, also, leather for belts and shoes. Would the
92 same principles or guidelines be involved in that, as long as the
93 animals were killed humanely and it wasn't for a frivolous use it
94 would be acceptable?

95

96 C: If one kills an animal simply for adornment of one's physical
97 body, this is not acceptable at all. But to be efficient, to use
98 nature, to use life, efficiently, to use creation efficiently, if an
99 animal's life is taken and part of that animal is used for foodstuff
100 or for the nutritional care of the body and other parts of it can be
101 used for the clothing or for the protection of the body, then this
102 would be acceptable. But simply to kill an animal for the body's
103 adornment, physical adornment, is not acceptable.

104

105 ***: Okay, thank you. One other question in regards to using
106 animals that are used quite frequently for product research. I have
107 heard of one example where rabbits were used for hair spray, where
108 hair spray was sprayed into the eyes of rabbits to see if it would
109 be harmful to the eyes if it was accidentally sprayed into the eyes
110 of people.

111

112 C: A simple guideline: Hair spray, is that essential to the
113 physical body?

114

115 ***: I don't think so.

116

117 C: Then such research would be inappropriate. Those inhumane
118 actions against animals for the adornment of the body, for the

beauty, the physical beauty of the body are totally unacceptable.

If necessary to experiment on animals for medical purposes for the well-being of a physical body, then this would be acceptable, but experimentation and harm and pain inflicted on an animal simply for the self-adornment is totally unacceptable, and the extraction, karmic debt, will be quite appropriate for such vanity.

***: Thank you.

C: The Divine Essence has given each of you, whether male or female, a beauty that does not need to be enhanced by vanity. The problem with your world today is that it no longer sees the natural beauty, so it must enhance, as it thinks, this portion or that portion of the body or an individual's natural beauty. This actually trespasses against the physical body and the natural beauty, so those of you who feel it is necessary to use such products will find that you become part of that karmic situation. Not only that, if not in a direct way in an indirect way, although such karma in many cases is answered for under the term immediate karma or instant karma, in the sense that all these products for man's vanity does have a serious side effect eventually on the physical body. So those of you who must use such things for your vanity will find that the side effect in the future or that you may gradually begin to become incorporated into your physical body will not be worth the moments of vanity that have been enjoyed. Does that answer the question sufficiently?

***: Yes, it does, very well. Thank you.

C: It seems quite natural to man's way of thinking. They object to

the humane killing of an animal to provide nutrition for the physical body, yet there is no outcry when a poor animal is inhumanely abused, subject to unnecessary pain for man's adornment or vanity. But isn't that quite consistent with the thinking of the natural world or the physical world? Very well.

***: Thank you.

***: We were discussing eating meat; we were talking about the animals that we normally consider food, which I would immediately think of beef and fowl and fish and so forth. What about some of these other cultures or fringe foods such as rattlesnake meat and snails and things like that? Are those kinds still beneficial to the body or is there something wrong with those types of meats?

C: It all involves the culture or the society. Many times the geographical area will require the need of eating, as you put it, unconventional foodstuffs, but are they truly unconventional? Isn't that more or less a subjective point of view?

***: Yes, it is.

C: What of those who in the world today will eat such creatures that would be totally unacceptable to your diet? Such things as worms of a variety of types. Some of those things that may be inappropriate to you or to the diet of those in this country are a high form of protein. Do you understand?

***: Yes.

C: Now, there are some animals that would be more appropriate,

according to one's society or social structure and geological place of existence, but there is not an absolute no to eating something just because it might be considered ghastly or inappropriate or what have you.

***: Thank you.

C: There are certain states of existence where certain foods would be more appropriate than others but again this is moderated or tempered by one's geological position on the face of the earth and a variety of other things. Very well.

***: I have a question about protein complementarity. Nutritionists tell us that if you combine several incomplete proteins that you get a high-quality protein. It would seem that we would need to kill fewer animals if we obtained more of our protein through combining non-meat protein sources. What about that?

C: That is a temporary possibility or, how shall we put it, a temporary condition that one can bring themselves into, but over any period of time this is not acceptable. First of all, the full knowledge, nutritional knowledge is not available or mankind does not understand what happens to the nutritional value of the food as it is combined, and it is not just a matter of combining different foodstuffs or products, natural products, it is how they are cooked, what heat degree, what temperature, what manner. Are they boiled, steamed, fried, baked? All this changes, and since the protein is an essential building block of the physical body, to try to reconstruct the amino acids necessary for proper physical health and emotional health is a tremendous task that man has not yet

210 evolved knowledge wise. Do you understand?

211

212 ***: I think so.

213

214 C: So, for a short period of time, if one wishes to take up a fad,
215 then it would be acceptable, but it is not advisable for a length of
216 time.

217 The physical body itself, if one looks at the digestive system,
218 the structure of the upper part of the physical body, in particular,
219 the jaw structure, the type of teeth, it is quite evident even to a
220 novice that that structure is such for meat-eating, but it is also a
221 structure that is for nut-eating and of course fruits and
222 vegetables.

223 So, this attitude of eliminating all meat from one's diet is
224 pure foolishness. That comes from an approach of reaching
225 spirituality through physical means. One of two avenues or two
226 areas of thought is that cleansing the body of the meat influences
227 which are considered base and heavy and then rejuvenating it with
228 the finer quality or the less dense of fruits and nuts and vegetables
229 and what have you is taken completely out of text. The purpose of
230 the reduction of meat as a source of protein originated many, many
231 eons ago in a means of self-sacrifice in preparation of a deeper
232 insight. Now, basically fasting was the vehicle. Fasting from this
233 form of food or that form of food in order to cleanse the body or
234 reduce the density of the body. Now, that is the, how shall we put
235 it, the bastardized concept of what was the original concept, and
236 the original concept was simple fasting as a means of self-
237 discipline, nothing else. So, the act of fasting was developed as a
238 means of discipline of oneself in order to control the physical
239 desires, such as food, and replacing it with more control. Do you

240 understand?

241

242 ***: Yes.

243

244 C: There is so much concerning the physical body that your
245 scientists have not even begun to think about, let alone to realize
246 that anything is there, to attempt to eliminate entirely certain
247 things from the diet. We have said in the past and we still say
248 that your society, this society, eats entirely too much red meat.
249 It is not necessary, it is not healthy. But at the same time to
250 eliminate such products completely creates a likened condition but
251 through the opposite channel or the opposite means. Much of the
252 growing vegetables, fruits, nuts, what have you, that type of life,
253 its nutritional value is governed by the condition of the soil, and
254 in some areas where certain minerals are in short supply or
255 depleted, combining certain vegetables or fruits or nuts in hopes to
256 establish the necessary mineral in the body is of no value because
257 it is not in the plant itself. Do you understand?

258

259 ***: Yes.

260

261 C: So there is too much information that is not available, not in
262 the awareness of man, it never will be. It is one of those blind
263 alleys that leads nowhere.
264 Live with what is obviously provided for through nature. If
265 you would all concentrate on demanding cleaner food products or
266 foodstuffs, eliminating much of the preservatives and chemicals that
267 are utilized in your food, you would not have to worry about
268 nutrition. But unfortunately that takes an activity, and that means
269 one must be productive, one must reach out and do instead of

270 simply dealing with one's own individual self. So it takes a
271 combined effort of many people to change what is being done to your
272 food products or your foodstuffs today. Does that answer the
273 question sufficiently?

274
275 ***: Yes, it does.

276
277 C: Very well.

278
279 ***: What if someone were a vegetarian for a long time, and had
280 become a vegetarian because they didn't want to harm animals. What
281 would you recommend as far as going back to not being a vegetarian?

282
283 C: Depending on the length of time that they have practiced such
284 nonsense, you cannot, how shall we put it. To deprive the body of a
285 natural element, let us put it that way, such as the combinations of
286 the amino acids found in meat proteins, to deprive the body of that
287 natural component or natural combination or formula or whatever
288 term you care to use for a long period of time and then expect to
289 change that habit overnight and begin to eat meat as one may have
290 normally eaten it, would provide as much of a shock to the physical
291 system as the depriving it of that natural protein. Do you
292 understand?

293
294 ***: Yes.

295
296 C: What one must do then is gradually work the meat protein back
297 into the diet in hopes that the starvation of that physical body
298 from that natural meat protein has not done too much damage at a
299 cellular or at a cell level. Also, usually such people who approach

life incorporating such concepts are not always as emotionally stable as they should be, so in that case changing their emotional state as far as the taking of animal life might in some people cause a problem that would necessitate a change of mind or a different outlook before they return to a normal diet. Does that answer the question?

***: Yes, it does. You mentioned about cellular harm or harm to the body by not having meat, could you be specific about what kind of harm it does cause?

C: It weakens the cell structure, would be the simplest way of putting it. In weakening the cell structure, in many cases, again now, each physical body will react differently depending on many other things, but in weakening the cell structure sufficiently one could cause a general decline in the physical body which becomes very obvious to most people. If you look at vegetarians, those who classify themselves as vegetarians and if they are true vegetarians, after a period of time they begin to have a odd color about their skin. It never seems to be really healthy or never seems to have a glow to it. It is always kind of pasty-looking. A more dramatic term would be, it has a death color to it. That is something that comes on the physical body quickly, in a short period of time. That would be an obvious deterioration of the health of the cell in the body. The strength of the cell, its ability to withstand the unclean foods is another problem that can crop up in a situation or in a physical body. General lack or inability for the cell to protect itself from outside invasion. The inability of the cell to heal if there is damage done to the physical body such as a cut to the skin, to make things simple. The healing is not proper in such

a physical body. And the longer that one truly is a vegetarian, the more damage is done to the physical body, and the more permanent that damage then becomes.

Now, to enlighten all of you: Very, very few people are true vegetarians. There are many who profess to have been vegetarians for many years but heed not such false claims. If one were a true, complete vegetarian for more than a few years, they would not be able to do much in life. Does that answer the question?

***: I believe it does. One last thing as far as milk and eggs. Some vegetarians consume them. Is that what you mean about not being a true vegetarian?

C: No, no.

***: Or would that lessen the problems for a vegetarian by consuming them?

C: That would help, that would help. But many people claim to be purists as far as vegetarianism goes, that is they eat no dairy products, nothing that is part of the meat protein. As we said, in a short period of time their body would be in such poor condition, they would not be able to do much. Most who make such claims cheat, to be very blunt, because they feel a general weakening in the body and so they cheat, but they would never tell you. Forbid, forbid to be that honest. You see, there are, how shall we put it to avoid complications -- with the limited knowledge that is available you can reconstruct a fake protein. In other words, by combining certain foods, such as rice or a legume, you can come up to a close facsimile of a meat protein or the amino acids derived from meat

360 protein, but it is only a facsimile, it is not the real product.
361 If, here is food for thought, if animals were not meant to be eaten
362 by man, why would they be here?
363 The purest eaters, the best eaters, those who are most
364 knowledgeable are those who are primitive. You who are civilized
365 are quite ignorant in feeding yourselves proper foods, but look at
366 those who are considered primitive, uncivilized. They eat less red
367 meat but they still eat red meat. They incorporate more of what one
368 would call white meat or fowl or fish. But then if you all ate red
369 meat appropriately, your organizations to promote beef raising and
370 sustain the beef raisers would be in dire straits. Do you see what
371 we are driving at?
372
373 ***: Yes.
374
375 C: Very well.

Animals was discussed on 88-10-30, the 159th Trance.

The word “animals” was first found on page 2612, line 28.

28 ***: The first question that we have is on the treatment of animals.
29 The question is: In some of our wild game areas, it is claimed that
30 deer and some other animals, if left alone, will multiply to the
31 point that starvation will occur. Hunting seasons are justified on
32 this basis. Ranchers claim that certain predatory animals must be
33 killed to protect their sheep, cattle, etc. Would you comment
34 regarding the morality of these situations?

35

36 C: If the rules or laws are set so that it is necessary to protect
37 livestock that is generally considered foodstock, then a degree of
38 control would be acceptable only to the extent that certain predatory
39 animals would cause damage to foodstock. Do you understand?

40

41 ***: Yes.

42

43 C: For man to control the population of what is referred to as wild
44 animals or wild game, if this control is exercised properly and with
45 a humane approach and the stock or the control is not wasted, in
46 other words, simply to dispose of animal life and leave it rot or
47 waste would not be acceptable. Man has a choice, to let nature
48 control the population of certain animals or for him to step in and
49 humanely control it. But in so doing man cannot wantonly kill but
50 must make use of those that are controlled or taken out as a
51 controlling element. Does that answer the question?

52

53 ***: Yes, I was thinking, when you were referring, I know out West

54 they have coyotes. Ranchers have problems with coyotes killing their
55 sheep, etc., and they have had wholesale slaughter of coyotes. Would
56 you be saying what would be better is that they try to control a
57 particular herd of sheep rather than trying to eliminate all the
58 coyotes there? Just try to prevent that particular animal from
59 getting after their sheep?

60
61 C: There are certain meats that are not, let us put it this way,
62 there are certain game that are not normally accepted as edible. Do
63 you understand?

64
65 ***: Yes.

66
67 C: Or would not be considered desirable. Then man falls in a
68 situation where he must attempt to control that form as much as he
69 can without wanton killing. Do you understand?

70
71 ***: Yes.

72
73 C: Now, in some situations where it is necessary to dispose of such
74 animals and the meats or what have you would be undesirable as
75 foodstuffs, this is the situation where man must control in all ways
76 or use different methods of control or a number of different methods
77 of control. Do you understand?

78
79 ***: I understand the principle.

80
81 C: In other words, it would not be appropriate to just go out and
82 kill for killing's sake. It would not be appropriate to go out and
83 kill because it is more expedient or less expensive. Do you

84 understand?

85

86 ***: Yes. For example, like maybe trap, capture some of them and
87 take them to some other area.

88

89 C: This would be an appropriate means, yes. Now, again, it is not a
90 situation where this must be done in all cases. The question would
91 have been much better had you chosen specific animals as comparisons.

92

93 ***: In the first part of the question it was talking about deer,
94 for example, in this part of the country we hear a number of reports
95 that the deer population is getting very large, and so they have
96 hunting seasons, and the hunters then claim that through their sport
97 of hunting they are also controlling the deer population and helping
98 out the deer population. Could you specifically comment on that?

99

100 C: Again, if it is to put a useful purpose to the meat, to the
101 animal, if it is to be used as foodstuff, this would be acceptable,
102 but simply to hunt as a means of target practice is totally
103 unacceptable.

104

105 ***: Thank you.

106

107 ***: A lot of these folks who hunt, taking deer for example, enjoy
108 going out and spending a day hunting the animal down, yet they do, in
109 most cases, dispose of it as food. Their intent still basically is
110 to enjoy the hunt and the food, the meat of the deer, is also useful.
111 Is there any problem with that attitude?

112

113 C: For a man to hunt to place food on his table for his family is

not something that should be considered wrong, it is not an evil. It is not an evil to enjoy the pursuit of the hunt or to enjoy the challenge of a hunt. The wrong comes in taking the animal's life and leaving it. There is far more of this going on than you might suspect. Many animals who have been shot for the hunt only and taken to places for recognition are allowed to waste instead of consumed as foodstuffs. Do you understand?

***: Yes.

C: When such a deed is committed, then this is wrong. Then the individual becomes fully responsible for the abuse of that animal life. Also, in the sport, if an animal is wounded, it is the obligation of the hunter then, the pursuer, to see to it that the animal is brought to a quick end and as painlessly as possible. There are many hunters who would wound an animal and are simply too lazy to finish the job, to track down the animal and complete the job. In the use of traps, those who would use such devices have a responsibility to tend to those traps properly, so that if an animal is caught, its suffering and pain is at an absolute minimum. It is the least desirable way to place food on your table. You must remember, man has charge of all animal life. It is their responsibility to tend to it as the occasion calls, to tend to it properly, to care for it properly and show the proper respect. Does that answer the question?

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

C: You must understand that placing food on your table is placing food on your table whether you choose to partake of particular

livestock that is more suited for the table or more acceptable in society as edible food or meat as opposed to that which may be wild. So you have the domestic variety as opposed to the wild. It is still ending a life, an animal life, and you are responsible to end that life as humanely as possible, as humanely as possible. Those individuals who may have in their charge slaughterhouses that do not insist that the animal's life be ended with mercy and quickly assume a great debt. To run such a business and not take the proper precautions or steps to see to it that an animal's life is ended as quickly as possible, as painlessly as possible, simply to save cost or because it is more expedient deserves severe punishment, and so it is, it shows a callousness, a disrespect for life. To simply stun an animal to the point of near death and not complete it, simply because it would be more cost efficient, is totally unacceptable, and you have much of this going on today. Very well.

***: This may seem insignificant, but what about the morality of putting a live worm or a live shrimp on a hook while they are squirming and full of life, for bait?

C: Again, is it done simply because one is sadistic or is it a means of procuring more desirable foodstuff? All things in life, in your world, have an order or a level of consciousness or a sensitivity or a purpose, and nature says that there is a higher and a lower order. The higher feed off the lower, and when one keeps within that structure and still maintains as much respect for the life, then there is generally very little to worry about. Does that answer the question?

***: Yes, it makes me feel much better.

174

175 C: If one looks at nature and how it deals with itself, if man were
176 to show the same respect, he would find that there are a number of
177 things that would be acceptable to do. In your example, the lower
178 order animal would by nature be the food supply of the higher order.
179 Man simply, in that situation, is making it more accessible. Do you
180 understand?

181

182 ***: Yes, thank you.

183

184 C: Very well.

185

186 ***: I used to hunt a lot of ground hogs on our farm that would get
187 in the garden. If I did shoot something I would always make sure it
188 was dead, but I don't think I would really want to catch a live
189 ground hog in a cage or anything and move it. Is that really wrong
190 to shoot animals like that? I used to like to go out and walk
191 around, but also anything on the one end of the farm I would kill
192 them.

193

194 C: Again, you must look at the overall situation. If such animals
195 are destructive to food products, are destructive to property, or a
196 danger to livestock, then depending on the viciousness of the animal
197 involved or the danger in dealing with an animal in its whole
198 condition or live condition determines whether one is just abusing an
199 animal or killing wantonly. Do you understand?

200

201 ***: Yes.

202

203 C: So there are times when it is necessary to dispose of animals,

even though their food value may be less desirable.

***: I don't think they ever really went to waste because I would go back and check the next day and a scavenger had already disposed of it.

C: Well, that is no excuse because you could use that same excuse then for someone who would be bloodthirsty and simply shoot or maim animals and say, "Well, I am providing food for scavengers." It is the intention of the hunter.

If you were in an area where there may be a dangerous animal such as a bear, what do you do in a case where this animal may be roaming near the house? Do you simply try to frighten it away or do you take precautions to discourage the animal from coming close to areas that you would occupy or be more likely to be in? Or do you go to the next step and take the animal's life? Where such an animal would come too close to the homestead or to the house or to where the family is living, if it becomes too brazen, then in such situations it may be safer for human life to dispose of the animal quickly. Do you understand?

***: Yes.

C: Now, it would not be wise to approach an animal such as that and attempt to scare it away or encourage it to go someplace else unless you were to have the proper equipment. If that was a commonplace situation where you would have the proper cages and the proper place to transport the animal to, then this may be a factor that would have to be taken into consideration.

There are many people who kill simply because they want to kill.

It gives them a distorted sense of power. There is a cruelty in each of you that in most cases is under control, but there are those who have no control over that cruelty at all, and in many cases then that is transferred to animals. Does that answer the question sufficiently?

***: Yes.

***: I have a question regarding the eating of veal. I read recently that these animals are kept in very small spaces so they can hardly move around thereby making a tastier or more tender meat, and if this would be considered cruelty, would we then be obligated to not eat this meat?

C: Veal and the treatment of the animal that eventually is considered veal, on a commercial basis, is totally unacceptable, totally unacceptable. Such obscene conditions, in most cases, are totally, totally unacceptable. That veal which is raised with consideration and humanness or humaneness would be acceptable. This is the problem with the almighty dollar, with the profit, when all factors are not taken into consideration, only the profit is considered. So, in a situation where the animal would be treated properly, this would be acceptable. Do you understand the difference?

***: Yes, but I am not sure we would always know how the meat was procured.

C: That is the problem with your society today. You have no idea of how these things are handled. One could adopt the attitude that, "I will assume that they are abused so I will not choose to purchase

that product," or one may approach it from, "I assume that they have cared properly according to the conditions." It is a choice that you must make and make in good faith without rationalization. If the choice is made in good faith and without rationalization, then you are free to purchase that product. Do you understand?

***: Yes, thank you.

C: Very well.

***: The consumption of the red meat that most of us eat now and the fowl and the way it is processed and given to us, is the wild game more beneficial to consume than the meats that most of us normally eat now?

C: It would be much cleaner, a much cleaner meat to eat in that it would not be filled with a lot of products that you do not necessarily need, that are not necessarily good for your health. The production of foodstuff today is completely out of hand in that consideration is not taken or put into play or kept in the forefront when it comes to the production of foodstuff, particularly the meats. What you feed an animal is what that animal will be made of, and with all the chemicals and what have you, these will definitely have an effect on the physical body in the future.

So if you want the cleanest possible meat with the least effect on the physical body, and we are speaking of potential negative effects on the physical body or physical problems, it might be wiser then to eat wild game. Does that answer the question?

***: Yes, thank you.

C: An alternative choice would be what we have said in the past, reduce the quantity or the amount of red meat. You people eat entirely too much red meat, but you can go overboard on the other end of the scale. Eating too much fowl is just as bad as eating too much red meat. Eating too much fish is just as bad as eating too much red meat. So you must learn to draw a balance there. You need a certain amount of meat protein for the best balance or proper balance in the physical body. That is an absolute. Eventually, if you do other than that you will seriously create problems in your physical body. It is good on occasions to give the physical body rest from meats, whether they be red or other, to take on a vegetarian diet for a short period of time, again, a short period of time but then resume eating meat. Your body is made to consume meat. Whether society likes to hear that or not, it is their problem. But the problem that has cropped up is that they eat entirely too much meat, not enough vegetables, not enough fruits, not enough nuts. Very well. Does that answer the question?

***: Yes, it does, but it brings another one. You say abstaining from meat for a short period of time. Would you give us a time frame there, days, weeks, what would be a good guideline?

C: An average guideline would be two to three weeks at the maximum, abstaining from all meat and concentrating more on vegetables and nuts, fruits, grains, but to go beyond three weeks is unwise, it is unwise because it requires a great deal of knowledge in nutrition, and even if you were the best in a nutritional field, you could not duplicate the proteins properly and with the consistency necessary by substituting the meat protein or the amino acids through grains and what have you. You could not sustain that proper balance.

326 Eventually, then, you undermine the physical body. You undermine the
327 physical body, and a price will be paid healthwise as time goes on.
328 What most people in this country have been fed as far as meatless
329 diets has been more fantasy than reality. So, to think that you can
330 eat your way to a higher spiritual state through abstaining from this
331 or abstaining from that is just not so, just not so, and many of the
332 attitudes and ideas concerning these faddish diets are based on
333 fallacies, misinformation, wishful dreaming. Does that answer the
334 question?

335
336 ***: Yes, thank you very much.

338 ***: I was thinking of the other side of the coin. Recently, a
339 large number of people expended a great deal of energy and effort to
340 save, at the beginning, three whales, eventually, two whales that had
341 become trapped in ice during their migration south. Some people
342 criticized that effort, saying it might have been better spent in
343 other ways. I was wondering if you would comment on that kind of
344 expenditure of effort to save two wild animals?

345
346 C: It shows you the beauty that can lie within each one of you, it
347 shows you the godliness that is there if you allow it to come out.
348 It is a great credit to those who were involved in such a situation.
349 It saddens us though that such beauty, such light, such concern,
350 cannot be shown for one another. For each of you are as helpless as
351 the wild animals who may be trapped by nature. Such demonstrations
352 of care and concern should serve as an example of how good man can
353 be, if he chooses, but at the same time it is a stern condemnation of
354 those who refuse to care -- for animals or for their brothers and
355 sisters. There is no limit to which you can reach. Each of you have
356 enough goodness in you, enough love in you, that if you choose and

357 you open yourselves up to God, you can transform the world, and every
358 once in a while you are all blessed to witness how beautiful man can
359 be when he chooses. Does that answer the question?

360
361 ***: Yes, it does. Thank you very much.

362
363 C: If man can have such love and concern for animals, he can have a
364 thousand times that love and concern for his fellow man, because his
365 relationship to his fellow man is much closer, much more natural, and
366 much more attuned. So use such experiences as an example to follow,
367 an example of the potential that lies in each one of you. The
368 problem is: All too many of you do not respect yourselves. You do
369 not love yourselves. You do not care about yourselves. So you wreak
370 all forms of havoc on yourselves, and then in order to alleviate
371 yourself of the responsibility, you blame it on karma, you blame it
372 on a punishing God, you blame it on a thousand and one things. This
373 Divine Love, this Christ, is available to each and every one of you,
374 if you will only allow it to flow through you, to become a part of
375 you. It is there. All you have to do is accept it. Very well.

Animals was discussed on 88-10-30, the 159th Trance.

The word “animals” was first found on page 2624, line 618.

617 The meats that you eat are so filled with poisons because of the
618 way the animals are fed that it is unbelievable. You are dying and
619 needing less and less to preserve your bodies. Look at the drastic
620 change in human height in such a short period of time. Why? Doesn't
621 anyone think? Doesn't anyone ask? Doesn't anyone search? Can any
622 of you purchase a fruit and eat it just as is? You would be insane
623 to do so. In fact, most fruit you would be insane to eat, period,
624 whether you washed it or not. "But this is all right, this is all
625 right, let us deal with something that makes a bigger noise, more
626 obvious."

Animals was discussed on 88-10-30, the 159th Trance.

The word “animals” was first found on page 2624, line 658.

652 ***: You made the statement that we seem to be getting
653 taller, why?
654
655 C: Because of all the hormone injections, either to the meat
656 products or to the animal in its food chain. You are also adding
657 problems to the immune system through the use of medication in the
658 foodstuffs for animals. But, you see, there is a greater profit
659 margin by using all this. Do you see? So what if twenty years down
660 the road, it may totally destroy the immune system or put it in such
661 a situation so that your pharmaceutical houses will have to come up
662 with stronger and stronger antibiotics? Eventually you will reach a
663 point where the system will not tolerate the antibiotics any more
664 than it will the disease, and so it is a question of do you want
665 to die through an antibiotic or through a disease. Now that could be
666 the future of man, if he does not start thinking properly and taking
667 actions against those things that are important. Do you understand?

Animals was discussed on 89-08-05, the 170th Trance.

The word “animals” was first found on page 2782, line 327.

327 ***: What is the smartest animal?

328

329 C: Speak up.

330

331 ***: What is the smartest animal?

332

333 C: Well, on earth today there is one that is real smart, and that

334 is the dolphin. The second smartest is a humpback whale. Those

335 are the two smartest. Does that answer your question?

336

337 ***: Yes.

Animals was discussed on 89-08-05, the 170th Trance.

The word “animals” was first found on page 2784, line 419.

413 ***: How did the dinosaurs die?

414

415 C: Oh, that is another hard question for you to understand. You

416 know, a long time ago when there was a lot of them, men used to

417 hunt them, just like they hunt animals today, and they did an awful

418 lot of hunting at that time because it was kind of like a game.

419 You know how some people hunt and make trophies of the animals'

420 heads?

421

422 ***: Yes.

423

424 C: Well, that was kind of a sporting thing that they used to do

425 with the dinosaurs, but they got to the point where there was not a

426 whole lot of them, and then there was terrible earthquakes and land

427 started moving, and most of them got killed off at that time. And

428 those that remained, well, men kind of hunted them to eat what they

429 could eat out of them. Do you understand?

430

431 ***: Yes.

432

433 C: There was not a whole lot of the dinosaur that they could eat,

434 even though it was big, but some of the meat was not very good to

435 eat or didn't taste very good, so that meant they had to kill more.

436 One dinosaur didn't feed an awful lot of people for very long.

Animals was discussed on 89-08-05, the 170th Trance.

The word “animal” was first found on page 2783, line 556.

550 ***: Is there really a dinosaur-like creature that lives in Loch

551 Ness?

552

553 C: Yes, there is really. The problem is they don't realize there

554 are subterranean channels that connect that particular body of

555 water with other bodies of water, not only that but there are

556 underground lakes that this particular animal is able to go to or

557 escape to. Does that answer your question?

558

559 ***: Yes.

560

561 C: It is real.

Animals was discussed on 89-11-18, the 174th Trance.

The word "animals" was first found on page 2866, line 449.

444 ***: In the Creation Story, you stated: "So in other words the
445 male represents the thought that is transferred then to the female
446 which then brings the thought to a lower vibration or, shall we
447 say, a more solid form. This is the cycle of creativity, creation.
448 And so these beings saw in the reproductive processes of the
449 animals this very creative cycle." [41st, p. 688, l. 220-225] The
450 question we have is: Does that mean these beings were not aware of
451 the creative process or that they were aware? And the creative
452 process we mean just the basic process of creation?

453

454 C: From the spiritual right into the physical? Is this what you
455 are questioning?

456

457 ***: Yes. From creation in general or the creative process.

458

459 C: Of course. If they did not know what the process was, how
460 could they create? Just a little common sense will answer that
461 question. Of course they knew the process of creation, and when it
462 came to the material manifestation, they themselves created the
463 process because of their awareness of how creation went, the rules
464 and regulations that applied to the material manifestation or the
465 rules of nature that applied to the material manifestation. So,
466 naturally they were totally aware of the creative process. They
467 did not learn by observing; they already knew. They created the
468 process. Whether it is physical or ... well, let us say or keep within
469 the physical realms, you are not ready to go beyond that

understanding yet.

***: All right. The next question again had to do with this. "As this process proceeded those that were involved with the animal kingdom, those which experienced, shall we say, through the viewing and the manipulation of the animal kingdom, the desire to experience to an even greater degree the carnal pleasures, reached such a state that they became wholly entrapped, shall we say, in the physical." [41st, p. 688, l. 245-250] The question was: Do we assume that they were not fully aware of their creative potential and that is why they wanted to experience the carnal aspects?

C: In what sense do you mean the "creative potential"?

***: From what you were saying they were aware of the creative process. The basic question is why did they want to experience the carnal aspects? The original thought of the question is that if these beings were not that aware of the creative process then experiencing the carnal aspects, the desire to do that, would have made them more aware of it or would have been like a new awareness.

C: Well, a simple example that everyone should be able to relate to. First of all, they were totally aware of the creative processes involved in the material manifestation because basically they set up the system. Now, the example, simple example, if you like a particular piece of candy, let us say fudge, you take all the ingredients and you know what each of the ingredients taste like individually and you mix them together, prepare them properly and voila, you have fudge. No longer sugar and what have you,

all the different ingredients, now you have one object, or one item,
that is comprised of all the others. Do you understand this so
far?

***: Yes.

C: To enjoy your creation that much more, you taste it to see if
your efforts are as rewarding as you know they should be. Therefore,
you eat of the candy that you made. Do you understand?

***: Yes.

C: Now is that simple enough to understand?

***: I believe so.

C: The other element that you add in to it as in relationship or
would give a clearer picture in relationship to the entities
involved in creating the material manifestation is that the more
they became involved in the creation, the less their awareness was,
therefore the more they had to experience. You see the drawing
down effect of their playing around, how it lowered their
vibrations and the effects of that?

***: Slightly.

C: "Slightly."

***: Could it be compared like this, the creative potential and
process has all these ingredients and they mix them together and

530 come up with the fudge. They go down and taste the fudge and like
531 it so much they keep sticking with it that they forget what
532 potential all the individual parts of the recipe have because they
533 are only focusing on only using them in one way. So they sort of
534 lose the awareness of the individual ingredients and what they can
535 do with them in other ways.

536

537 C: Yes, yes. But the other element that you must add to that is
538 because they gathered the elements together, mixed them up,
539 cooked them for the final outcome, to produce the final outcome,
540 that process in itself was an additional lowering of the
541 vibrations. So the involvement in the making of the candy was a
542 process in itself that helped to erode the awareness. Do you
543 understand?

544

545 ***: Yes.

Animals was discussed on 89-11-18, the 174th Trance.

The word “animals” was first found on page 2870, line 679.

677 ***: One other question then. You have the conscious force of the
678 soul directing the development of that body being male or female in
679 humanity. What directs the decision of whether animals are going
680 to be male or female in nature?

681

682 C: Now when you say "in humanity" what are you talking about?

683

684 ***: I mean mankind, human souls. We decide whether our bodies
685 are going to be male or female while they are being developed in
686 the womb, that is a conscious decision ...

687

688 C: By the soul.

689

690 ***: By the soul. Does nature have some kind of conscious
691 awareness or something that says that out of this litter of wolves
692 in the wild, three are going to be female and one is going to be
693 male? What directs that?

694

695 C: This would be the need of humanity at the present and in the
696 future. The need of humanity and also any potential future
697 destructive elements that may need it built in. It is a very,
698 very, very intricate situation. Your future is governed by today,
699 including vegetation and animal life, the air that you breathe, the
700 sunlight that nourishes the food that you eat, the water that you
701 drink. Although you do not really realize it, you are still

702 creating nature, creating the earth, by what you do today. Pollute
703 your water today and you will have to drink it tomorrow, which may
704 bring unnecessary pain and suffering through disease, through
705 hardship, lack of water. Do you see?

706

707 ***: Yes.

708

709 C: What you send out, you will get back. It is inevitable. You
710 cannot break it. You cannot change it. Those are the laws of
711 nature. Those are the laws that you came into the material
712 manifestation eons of time ago under and that is what you will
713 leave the material manifestation under. Very well.