

Human Sexuality – Part 9

The Family Unit

Trance Library File No. 01-75

SUGGESTIONS ON READING THE TRANCE LIBRARY FILES

by

WILLIAM ALLEN LePAR

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

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

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

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

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

Sincerely,

SOL

AN INTRODUCTION TO THE COUNCIL

by

William Allen LePar

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

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

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

THE COUNCIL SPEAKS OF THEMSELVES

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

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

THE TRANCE PHENOMENON

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

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

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

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

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

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

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

FOREWORD

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

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

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

IMPORTANT

TERMS AND CONDITIONS FOR USE OF TRANCE LIBRARY FILES

1. PLEASE DO NOT RETAIN THESE LIBRARY FILES.
2. THIS MATERIAL IS COPYRIGHTED. KEEPING A COPY IS PROHIBITED.
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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⁽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.

26 that there is a unity there, that there is a commitment to one
27 another. If you could compare this condition and situation in
28 respects to what you have in your worldly form, the closest
29 comparison or example would be the family unit. It is hard for man
30 to conceive a family that is so vast in number that they are
31 truly uncountable, but if you incorporate the concept that you are
32 not a physical container but you are a spirit, you are a being that
33 thinks and that will always think and create. If you could
34 incorporate this true concept into the picture of the family unit,
35 then our existence in the many levels of the God-Made Heavenly
36 Realm would be far more understandable or much easier to perceive
37 or comprehend with the conscious mind or the physical mind. If
38 heaven is ever to exist in the material form, it will only exist if
39 the family unit is intact. The family unit is in small what the
40 community of heaven is in large, and this basic fundamental or
41 foundation of growth must be re-established in man's world.
42 When two people join together in a promise to unite themselves
43 as one, they must remember that this is not a promise that is to be
44 taken lightly. It is the creation of a point of greater creation.
45 The union of two separate souls combining their best and highest
46 qualities are a pinnacle of creating outwardly, creating good,
47 creating positive situations, creating a path where man will
48 venture back into the Light. When these promises or unions are
49 made lightheartedly, without true commitment, they simply create
50 another empty spot that must be filled, another niche that must be
51 completed. They have taken an opportunity and through disrespect
52 have destroyed that opportunity, not only destroyed the opportunity
53 for themselves but what may have come from that union and the
54 respect for that union.
55 Mankind has forgotten when two people join together as one,
56 they must assume the responsibility of the other, and also the other

57 must then assume the responsibility of their mate. It is exactly
58 what the union indicates, two individuals merging their goodness
59 and their greatness into a pinnacle of greater power and greater
60 goodness.

61 What man doesn't seem to understand is that these unions
62 cannot be dissolved on pure whim. These are conditions and
63 situations through which man can grow and learn, learn through the
64 act of giving, the act of love, the act of sharing, learning that
65 man is only fulfilled when he has reached his hand out in a giving
66 gesture. He attains one small concept or idea of the godly form of
67 giving when he reaches out to his mate and to his family of
68 mankind. Is this a natural instinct in mankind? Yes, at one time
69 it was, but in your society today it is no longer a natural
70 instinct, a natural knowing, a natural desire. Therefore, mankind,
71 humankind, must begin to recultivate that sharing, that commitment
72 not only in themselves but in their offsprings for it is only
73 through the example of a mother and a father that their offsprings
74 will learn the proper way to live.

75 What examples the parents set will be the examples the
76 children will accept. These examples must be in the form of words
77 and instructions but also in the conduct of the parents, for if the
78 parents simply use words as a means of instructing the children and
79 the children see a conduct less than the words, they will go with
80 the conduct that is less than the words. It is through the strong
81 commitment that offsprings, children, will learn. But the nature
82 of man is to take the easy way, so therefore any weakness that is
83 demonstrated will be what the first glimpse to the eye of the child
84 will be. This may sound as if it is an impossible task. No, it
85 isn't, because along with the proper conduct, and the proper frame of
86 mind, the proper belief, one must also allow for the human element
87 and its weakness, up to a point, up to a point only. When such

88 weaknesses come to the forefront and the children view this, they
89 should also see in the parents the individual starting over again,
90 so that the example given to the children is that if one does
91 stumble, it is essential to pick oneself up immediately and go
92 forward, learning from that fall.

93 When the family unit becomes strong and it becomes one, it
94 then can grow beyond the unit itself. It can begin to incorporate
95 the community in which the family lives thereby growing as the
96 community grows.

97 Each of you have a responsibility to yourself to allow
98 yourself to demonstrate what goodness is in your heart, what wisdom
99 is in your heart, and what truth is in your heart. The time is
100 such that man can no longer sit by and observe life around him. If
101 he is to avoid the storm on the horizon, he must begin to take
102 stands in relationship to what is good and true and what is half-
103 truth, falsehoods, and self-indulgences.

104 Man must return to the type of community that allowed the
105 Essenes to continue in their state of existence since the very
106 beginning of time, exist as a community, as a force for the Light
107 for eons of time in man's understanding of time. And this means
108 that not only must you live your life as an example, but it is your
109 obligation to teach, to speak out against the inconsistencies that
110 are not Divine Law. This means you must become involved in life.

111 Discernment is an essential gift that one must cultivate as an
112 individual and as a family. Discernment makes the family much more
113 productive in that it helps to avoid any shadowy pitfalls or
114 pitfalls that have been glossed over with a reflection, a false
115 reflection of truth or half-truths. But you must also assume the
116 responsibility to show this discernment to others. You must begin
117 to speak out against what is wrong with your world. You must begin
118 to take action to correct what is wrong.

119 In your country the very principles that your country was
120 based on have been rejected. Your country was dedicated to the
121 Divine Principles, to the All-Knowing Eye of the Divine. Your
122 country was dedicated and consecrated to standards befitting gods.
123 But in a few short years from its time of birth, it has become an
124 immoral institution of man. It has destroyed the very foundation
125 of a godly state, and that is the family unit. In this country
126 particularly, you must begin to do whatever you can in word and deed
127 to open the eyes of those who have refused to open their eyes. You
128 must speak out against what is wrong. You no longer have the
129 luxury of allowing others to continue on their path of self-
130 destruction because if you truly love your brother, then it is
131 essential that you point out the error of his ways. What good is it
132 for each of you to have the Light within you if you do not share it
133 with others? You must first live your life as a life that is guided
134 by the Light, the Truth of the Divine, but you must also point out to
135 those around you who for whatever reason are walking in the wrong
136 direction.

137 Only a few years ago in your time, a few decades ago in your
138 time, as each person grew older, his life expanded, but today as
139 man gets older, each of you gets older, your life and your world
140 reduces in size. What do we mean by these words? A few decades in
141 the past as the family unit was developed, children were born, grew
142 to maturity, they still maintained that family unit, they still
143 surrounded the origin of that family unit, which would be the
144 mother and the father. They bound together as a single entity. As the
145 parents became older and not as capable of tending to themselves,
146 then the children lent a hand to whatever degree was necessary to
147 allow the parents to maintain a life of dignity. But as
148 materialism and false truths and half-truths began to infiltrate
149 your society, then the family unit became weakened through deceit

150 and misguided attention. Consequently, the family unit began to
151 crumble slowly but surely, to the point that it exists today.
152 Instead of the older parents relishing in their joys, reaping the
153 fruits of their labor, their world begins to collapse upon
154 themselves because the children move away, driven by the desire for
155 material possessions, material gain, self-serving physical
156 pleasures, with no regard to their responsibilities to the family
157 unit. Consequently, the elder people, parents, have less and less
158 support, less and less family around them. Their world begins to
159 become smaller and smaller to the point where it collapses in upon
160 them and they have none of their family with them. This is not the
161 way the spiritual exists. This is not the conditions that exist in
162 the God-Made Heavenly Realms. This is not a reflection of what is
163 above. But then as we have said in the past, man chooses to dim
164 his light from above. Man chooses to look into his own shadow. It
165 is essential that the family unit be restored, that commitments
166 made to each other be commitments of a permanent nature and not
167 entered into on the basis of "what I can get from this union."
168 Whenever you think in terms of "I," that should be a danger signal,
169 because in a situation where two individuals have made a commitment
170 to themselves they must think in terms of "we" or the other person.
171 If it is a situation where children are to spring forth from this
172 union, then again each parent, each individual, must think in terms
173 of their mate and their family and themselves last because it is
174 only through the giving to the others that the individual expresses
175 the true godly potential that lies within that individual. Very
176 well. We are ready for questions.

177

178 ***: Are there any questions on The Council's opening statement?

179 Then, (***), you have the first question.

180

181 ***: Is there any karmic debt in breaking off an engagement?

182

183 C: It depends on what has been experienced in the period of

184 engagement. If the two individuals were foolish enough to

185 consummate the possible union, then there definitely is a

186 responsibility to continue the engagement into the marriage state.

187 If they have not consummated a physical act of love, then there

188 is no obligation to continue. Does that answer the question?

189

190 ***: Yes.

191

192 C: Once you go beyond a gentle kiss on the cheek, then you open

193 the floodgates to go further and at a much quicker pace. So up to

194 a point there is no karmic responsibility in breaking off an

195 engagement, as long as it is done with gentleness and compassion.

196 If that engagement is to be severed in a ruthless way or in a

197 manner where the other individual is hurt without any regards

198 whatsoever then, of course, there is a degree of responsibility

199 there or a potential for karmic debt, but as long as that

200 engagement is broken with respect to the other person and

201 compassion towards the other person then there would not be the karmic

202 involvement, as long as it has not gone to the physical act of

203 love. Does that answer the question?

204

205 ***: Yes, thank you.

206

207 ***: What do you do as a parent if you have a child that is

208 planning to marry a person that you cannot accept, a person that

209 has changed your child into a person that you no longer know or

210 understand, a person that is a bad influence on your child? What

211 do you do if they do get married?

212

213 C: Well, the solution to the problem begins very early in the child's
214 life in that the child must be taught what is good and what is not
215 good, what is right, what is wrong, what is respectful, and what is
216 not respectful. The child must also be taught, and this is where
217 the great problem lies in your world today, a child must be taught
218 self-esteem, self-esteem based on inner qualities and not the
219 latest fashions or fads. When a child gets to the age where it is
220 acceptable to date, hopefully that child would respect the wisdom
221 of the parents. If not, then two questions are raised: Is the
222 parent advising wisely and properly? Or is it the child is
223 being rebellious? Now, again, there is a period in all children, a
224 time in their lives, when they want to become rebellious, when they
225 want to stand on their own. This is a delicate time. They must be
226 given opportunities to stand on their own and experience a degree
227 of independency based on the maturity shown and based on the proper
228 appointment of experiences that will allow them to experience an
229 individuality or an independence without overtaxing their level of
230 maturity. In a situation where a child is infatuated with another
231 individual and this individual seems to change that child in a
232 negative manner, depending on the age of the child, will determine
233 what action or recourse the parents have available to them.
234 Children at the very early ages today in your world, less than
235 their teenage period, have no respect for their parents. They are
236 very shrewd manipulative little people. Consequently, children of
237 an older age, early teens, midteens, and late teens, have become more
238 cunning and shrewd in the manipulation of the parents. It is
239 necessary to start immediately at the moment of birth and even before
240 in the womb to teach the child respect and honor for rules and
241 regulations. Of course, as you can see in your society today, this
242 has not been done.

243 What do you do? The parent can only insist that this
244 relationship cease and use whatever means is necessary. If this is
245 still not productive or the child is according to law of a legal
246 age, which is nonsense, then there is little recourse that the
247 parent has. An effort should be made to point out to the offending
248 child the changes that have overcome that child and the qualities
249 in the other person that are not acceptable according to good godly
250 standards. But how do you apply this kind of information in a
251 world, in a society, that is godless? That is the question that
252 cannot be answered. Does that answer your question?

253

254 ***: Yes.

255

256 C: You see, if man, if the family were to return to the old ways
257 where there was a system of authority and respect, then you would
258 not have these problems existing. Now, go back to any time in past
259 history and you always have an unusual situation or you always have a
260 child that is rebellious and does not conform to the standards of
261 good, but these in those past times were truly the exception. Today,
262 the rare, rare exception is the child who is obedient and respectful,
263 and this all stems from the central problem of the child not having
264 respect, not knowing what standards are true. This ultimately
265 falls upon the shoulders of the parents. Your pop psychology today
266 wants to blame everybody and everything other than what the true cause
267 is. Each of you make your own conditions and situations. They can
268 extend beyond your own self into those around you. So you must be
269 very responsible for your attitudes and your actions. Not only is
270 it possible that they will offend you or harm you but what of the
271 potential offense and harm to others? Long before it was
272 fashionable, we suggested that at the moment of conception the
273 mother and the father begin instructing the child in what is right

274 and what is wrong. What advice can we give you that would be more
275 productive than that? Begin to talk to that child. Tell that
276 child how good it is, how wonderful it is, how beautiful it is, how
277 healthy it is, how it seeks for the truth and the good. Use the
278 Ten Commandments, not in the sense that "Thou shall not do," but in
279 the sense "It is not proper to steal from others; it is not good
280 to lie." What you have done is you have begun to set the spiritual
281 foundations for that child so that it is not fighting for a
282 beginning when it is born, it already has started in the protection
283 of the womb, so when it is born it has deep within its mind a
284 knowing of its own worth, his or her own worth, and the means, the
285 tools, the knowledge to make that manifest in the world, in life.
286 Look at what is considered psychology today. Your pop
287 psychologists are making fortunes off of the weaknesses of
288 people who follow them. They claim that the family is
289 dysfunctional. Well, in your society, what family is not
290 dysfunctional? Therefore, the dysfunctional family is the norm, so
291 is it really a dysfunctional family? But what is dysfunctional?
292 What child has not been spanked unjustly? What child has not heard
293 a negative word given to it? What child has not been called stupid
294 or dumb or lazy? Does this really harm the child? Nonsense,
295 nonsense, nonsense. If the child has been taught self-respect,
296 self-esteem, if the child has been taught to look into the Light
297 and not away from it, then these words are only eye-openers for the
298 child, they will not make the child dysfunctional. We would say
299 these pop psychologists are dysfunctional because their only
300 interest is in sapping from those who are suffering with pain the
301 wallets, the paychecks, the monies, that those people possess.
302 THEY are dysfunctional, at a spiritual level and a moral level,
303 because they preach everyone else is to blame for what you are and
304 your problems, not you. This is nonsense, nonsense, nonsense.

305 Your society has fallen from the Light because it refuses to accept
306 the responsibility of its own condition. The problem is the family
307 unit has not been maintained as a strong, viable unit. Parents
308 have found it more important to bring in more paycheck because they
309 need more material things. Mothers have abdicated their powerful
310 position of enlighteners for a paycheck. "She must find herself":
311 nonsense, again. This is the dark speaking to the Light. There is
312 nothing wrong with a woman working, after she has taken care of her
313 primary job in life, what will bring her her fulfillment.
314 Look at the atrocities committed against children when
315 a parent has gone out, a mother has gone out to work and
316 the child must be shipped off to some total strangers who do
317 not care about that child, who does not care about the welfare of
318 that child, but the mother will pay a big percentage of her
319 paycheck so the child has a babysitter who really does not
320 care about the child. Oh, they may tend to the physical needs,
321 such as food or change of diapers, but what about the spiritual
322 needs, the moral standards? In some cases, these schools or
323 whatever you choose to call them, day-care centers, have actually
324 abused the children, emotionally, spiritually, physically, and the
325 parents raise their hands up in anger against these people, these
326 schools. Well, this is just another example of pushing the blame
327 onto someone else. Do not become irate if your child is abused at
328 a day-care center. Do not shift the blame to that other person,
329 because your child would not have been in the presence of that
330 abuser had you fulfilled your obligation. Short and sweet, clear
331 and cut. There will be many who will not like what they hear but
332 that is because they are rationalizing their own selves. You have
333 accepted the influences of foreign elements that life's pleasure,
334 life's fulfillment exists in material possessions and as long as
335 you exist with that mental attitude, your society will continually

336 go downhill. There is a cost for everything. There is a time for
337 everything. And if a man and a woman unite as one and choose to
338 raise a family, then they have a responsibility to that new life
339 until that new life is capable of venturing forth into life well-
340 equipped with the standards necessary to bring that entity, that
341 being, into full happiness. Of course, it is that entity's choice
342 to use the standards, the knowledge, the equipment, that was given
343 to them by the parent.

344 This nonsense of "quality time," again, pure rationalization.
345 A child needs the constant education, companionship, and
346 instruction from the parent, not an hour a week or an hour a day,
347 because a parent cannot observe that child and its actions or
348 activities in a simple hour a day or a few hours a week. "Quality
349 time" is just another commercial word that allows your society, the
350 parents of that society, to indulge in their own self-centeredness,
351 their own quest for materialistic identity. It is much more easy in
352 your society to become "you" by the car that you are able to purchase
353 or the number of cars that you have in your driveway, but that does
354 not bring a quality to you, it brings nothing but a depletion of your
355 true being.

356 If you cannot instruct the child in what is right and what is
357 wrong, if you cannot tell this child that its relationship with the
358 other person is detrimental, that this other person is having a bad
359 influence, unless you have a legal leg to stand on, and according
360 to your society that is is the child under the legal age, then
361 there is nothing you can do. If the child is under legal age,
362 you simply say to the child, "That is it. You are no longer
363 permitted to see that person. You are no longer allowed to have
364 any kind of contact with that person." And if it is necessary to
365 follow that child around twenty-four hours a day to see to it that
366 they obey, then that is what is necessary. You see, solutions to

367 such problems today are very hard because children are not tied to
368 the family unit. The parents have thrown them out on the streets to
369 be governed and tended to and influenced by outsiders who are not
370 interested in the well-being of that child, so consequently, the
371 child has no standards that are in line with the parents, and we
372 are talking about positive, godly standards, materialistic
373 standards, yes. Most children today reflect the materialistic
374 standards of the parents and they just multiply it one degree
375 worse. Does that answer the question?

376

377 ***: At what age would be the right age for a mother to go to
378 work? To leave the house and go to work?

379

380 C: When the child is of such a degree of maturity that it first
381 has learned self-respect, self-esteem, that it has learned what is
382 proper conduct and what is not proper conduct, and when that child
383 has learned that it is a vital part of the family unit and the
384 family depends on that individual, that child, when the child
385 begins to demonstrate its ability to make choices between what is
386 right and what is wrong, when that child demonstrates the ability
387 to hold firm to those choices, then that child has reached a degree
388 of maturity where it can be tested as to how strong it is, being
389 left alone, but again this is a gradual situation. The parent
390 cannot say, "Well, I feel my child has reached that level of
391 maturity. I am going out to work in the workforce for a full day,
392 for a full week type of work schedule." It must be gradually
393 gotten into. The parent must gradually get into the workforce. If
394 at all possible maybe a few hours a day, once or twice a week
395 for a period of time, then gradually increasing it to whatever
396 degree or level that the parent chooses to be away from the children.
397 But again, are you talking about one child? One child should never

398 be left alone. Two children, absolutely not. Work schedules
399 between both parents who must work, at least they feel they must,
400 should be such so as the child is never left alone by themselves,
401 never put in a position where they must be sent to a day-care school,
402 never, that is absolutely not acceptable. It is the responsibility
403 of the parents to raise the child, not some stranger, not some
404 outsider. If the child is to have the standards that the parents
405 deem proper, then it is the parents' responsibility to be a
406 constant example to those children. On occasions leaving that
407 child with trusted members of the family would be acceptable but
408 not as a daily routine.

409 Although we must add as a sidenote that maybe this would be
410 much better for future mankind if the children were left in the
411 care and well-being of the grandparents, for they are not, as a
412 general rule, as materialistically corrupted as their offsprings.
413 Now, that is as a sidenote, as a sidenote.

414 The first responsibility lies with the parents, and again the
415 work schedules should be set so that the child is never left alone
416 or to an outside source. The schedule should be such that when the
417 parent father is working then the mother must be home. When the
418 mother is working, the parent father must be there. That way the
419 child always has the sense of security and always has the watchful
420 eye of the godly parent. Does that answer the question?

421

422 ***: Yes.

423

424 ***: I have one question concerning a single parent where they
425 have to work to support the family.

426

427 C: It all depends on the circumstances that brought about the
428 single parent condition. If it is due to the death of one parent,

429 then there are latitudes offered that individual parent that would
430 not be offered a single parent who is a single parent through a
431 voluntary choice. Do you understand?

432

433 ***: Yes.

434

435 C: In the case of single parenting, an individual must think in
436 advance, "What would I do if my mate is not present to tend to
437 the child?" Do you see?

438

439 ***: Yes.

440

441 C: When proper consideration has been given to that and because of
442 conditions one parent dies or whatever the situation may be, then
443 if proper consideration has been given to that type of experience,
444 generally there will be avenues available for the single parent
445 that will still protect the integrity of the family unit and the
446 education of the child. Possible, again, possible avenues of help
447 would be with the grandparents, but again there are a number of
448 situations that would cause variations on that, there are a number
449 of conditions that would cause a variation on that. It is not
450 right for an individual to become involved in a situation where
451 they become a single parent without proper consideration for the
452 child and the condition that would exist in that. Someone who, to
453 use a simple and non-complicated example, whether it be a man or a
454 woman, decides to adopt a child and not intend to marry, then that
455 person, that individual, must consider how is that person going to
456 have time with that child (and again we are not talking about
457 "quality time," this is an absurdity) but enough time to be the
458 proper instructor for that child and still have the child cared for
459 in all its other needs and be able to work and bring in a paycheck,

460 so that what material needs are needed can be satisfied. One
461 possible avenue, before the adoption takes place, discuss the
462 situation with what would be the grandparents. After proper
463 discussion, weighing all the possibilities, weighing all the
464 probable problems, if it is feasible so that that child is spending
465 more time with the parent than the grandparents, it may be
466 acceptable, but again one must look at the quality of the
467 grandparents involved, in question. There are many times when the
468 parents of children are of much less quality than their offsprings,
469 consequently, the offspring then would not want to induce their
470 children to a situation such as that. Do you follow what we are
471 saying?

472

473 ***: Yes, I do.

474

475 C: Life, by choice of each of you, can be confusing, can be
476 painful, can be sad. But just as it can be painful and it can be
477 sad and it can be complicated, you have the option to make a choice
478 where it is a happy and positive life. Life as you know it was
479 never intended to be a schoolhouse of learning through pain, and
480 that is what you have all turned it into, pain and suffering,
481 disappointment, failure, rejection. That is not what life, the
482 schoolhouse of life, was intended to be. It was intended to be an
483 experience of creativity, learning through the positive joys of
484 creativity, your godly potential. You have reversed it and turned
485 it in upon itself so that now life in most cases is a very hard row
486 to travel. And that is why we continually ask you to think, to
487 think, to think, to think. Do not react to situations. Think.
488 Use discernment. You have good wisdom. You have godly wisdom but
489 it takes practice to bring it out so that your choices and
490 decisions in life bring you a joyful experience and not a painful

491 experience or an experience of depriving yourself. It is true that
492 very few people will become extremely wealthy so that they can have
493 anything materialistically that they want, but that is not what
494 brings happiness. You can be in complete destitution and be
495 extremely happy, simply by beginning to realize what is really
496 valuable and what is really joyful. Go back in your own present
497 history, fifty years, thirty years, sixty years, twenty years.
498 Families did not have all the "things" that they have today, but
499 they were far happier because they had each other. They knew that
500 if they fell and hurt themselves, there would be brothers and
501 sisters, mothers and fathers, uncles and aunts, to rally around
502 them and help them up and mend themselves (you do not have that
503 today), because the conditions that exist in the God-Made Heavenly
504 Realms is a condition of family, of unity, of community, and unity.
505 In the God-Made Heavenly Realms, your family just does not consist
506 of two or three or twenty or a hundred or a thousand or a million,
507 your family consists of uncountable beings whose interest is your
508 happiness and your well-being. You cannot imagine it. You cannot
509 even begin to understand the beauty, yet you have some small
510 glimmer of that joy, that sense of peace, that sense of security,
511 that sense of happiness, when you have a family unit that is
512 strong, when the family unit consists of the parents and the
513 children, when that family then incorporates the grandparents and
514 the uncles and the aunts, and the nieces, and the nephews, and the
515 cousins, and the second cousins, and the third cousins, and the
516 fourth cousins, and so on. You have a world of total support and
517 happiness.

518 Today, when a child becomes of age according to some arbitrary
519 figure or whatever, they leave the family and move off in the quest
520 of material wealth, ego satisfaction, self-centeredness, and the
521 parents grow old and their world collapses in upon them, and they

522 are left in their own weakness and loneliness. This is not a
523 picture of happiness and joy. But just as it has developed in the
524 family, it has developed in your neighborhoods, in your
525 communities, in your social organizations. How much real concern
526 is there for another individual? Are you truly interested in
527 helping that individual see the light? If you are, then you would
528 be pointing to the truth that exists. You would not rationalize
529 your aloofness or your withdrawal by, "Do I have the right?" You
530 have the right and the obligation to point out what is truth and
531 what is half-truth and what is self-indulgent. And the key lies in
532 one's ability to exercise discernment in the situation. When was
533 the last time any of you went up to another individual and said,
534 "Hey, you are doing wrong"? Does that answer the question?
535

536 ***: Yes, it does, Council, thank you. It has now been one hour.
537 What would you like at this time?

538

539 C: Oh, let us take another question or so.

540

541 ***: I would like some clarification on the issue that parents
542 should not leave their children with other people. What about
543 children going to kindergarten school?

544

545 C: School and kindergarten is a situation where law says it is a
546 must. If we were to go to the most ideal absolute situation, and
547 again this is not something that is easily accomplished because of
548 rules and regulations and what have you and many of your rules and
549 regulations, let us remind you, are there to tear apart the family
550 not build it as a unit, but many of your rules and regulations say
551 that a child must attend a formal schooling. What happened to
552 the days when the parents educated the child in the home? Or what

553 happened to the time when one wife or one husband would take the
554 children of a couple of families and educate them? Well, that
555 presents many complicated situations, and a lot of times it is
556 prohibited by law. In the case of fulfilling the law or permitting
557 the child to go to a school or to kindergarten, let us address school
558 first. If the child from the time of birth to the time it enters
559 school has been taught the principles of life and has had good role
560 models, such as the mother and the father, there is not an awful
561 lot of damage that can be done to the child because the child will
562 know that if it is approached on something that is not acceptable
563 to the standards taught to him, he is free or she is free to return
564 home and tell the parents. Therefore then the parents can make a
565 move to see what the situation is. Did the child understand
566 correctly? Did the teacher actually try to instill a concept that
567 was not acceptable? Or did the child misunderstand? This takes
568 involvement by the parents. Also, you must remember that when a
569 child goes to school it is his first opportunity to exercise its
570 independence. Now, regardless of how well a child has been taught,
571 there is always that tendency to step right up to the fence line,
572 and most children, because of their search for independence and yet
573 wanting to experience the guarantee of the parents' love, will
574 stick their itty-bitty toes just over the fence line. That is the
575 first thing that must be stopped. Nip it in the bud and you are
576 far safer. So there are many times even the best of children will
577 lie or will do things that they know are not acceptable. This is a
578 test, not only of their independence but also more so a test of
579 the parents' love. They want the parents' love. They want the
580 confinement and the security that the parents offer, and they will
581 test you unmercifully on your love. Many children will break rules
582 and regulations only to see if the parent will stand up to what
583 they have said is not acceptable.

584 Now, our suggestion has been in the past a light reprimand, a
585 depriving of the child of, say, a meal or playtime or toys. If the
586 child does not learn through that demonstration, then the next time
587 to reprimand the child should be somewhat more severe. If no
588 alternative is left, then the child must be paddled. You are not going
589 to hurt that child by an old-fashioned paddling. Of course, we are
590 talking about discretion. You are not to take a bat or a board and
591 beat the child. This is ridiculous. But a firm paddling on the
592 behind with the hand or even in some cases a light paddle swung
593 with some control does more to open the eyes of that child and show
594 that child your real love than all the other "no's" and "don'ts"
595 will ever do, because when the only reprimand a child gets is a
596 "no" and then repeated again "no, no, no, no," the child in its
597 mind sees that your limitations are not firm and staunch and
598 safe and secure, therefore you do not really love that child. That
599 is how the child's mind interprets the actions of the parents when
600 it comes to punishment. Again, if the parent simply punishes the
601 child all the time, then that certainly is not going to be any
602 value to the child. You must start out, whatever the discretion
603 is, the first time that discretion is part of the child's activity
604 it must be talked to and strongly reprimanded verbally. Depriving
605 that child of, possibly, favorite toys or all toys that the child
606 has for a period of time, not ten minutes or five minutes or a half
607 hour. Deprive that child of its playtoys for a day, and then as
608 the child continues along with that same transgression, now we are
609 talking about the same episode or the same transgression, then the
610 punishment must be more severe the next time. Instead of depriving
611 the child a day of its toys, two days plus sitting in a chair
612 with nothing to do except stare at a blank wall. That will waken
613 up a child's attunement much quicker than a paddling, for you must
614 understand a paddling will hurt now, but ten minutes later the

615 child is going to forget about it. The lasting impression is being
616 deprived of playtime or toys.

617 So, therefore, if proper concepts are taught to the child and
618 the child knows that it can come home and talk to the parents, when
619 an improper influence is placed on the child by a teacher, the
620 child will let you know.

621 As far as kindergarten, this type of prelearning or
622 preschooling or attempting to teach the child too much at an early
623 age can cause emotional problems later on in life. Why is it
624 really necessary for a child to be sent to some outside institution
625 to be put into a situation where they are not really going to learn
626 so much as be with other children? The greatest benefit with a
627 preschool situation is that the child learns to associate with
628 other individuals of their own age other than just the family unit.

629 So, in this sense they are learning a certain amount of social
630 skills. But the same thing can be taught under much safer
631 conditions if in a neighborhood, say, one mother would take four or
632 five of these preschool children and take them to some portion of
633 the house where the child can enjoy themselves and be given papers
634 to color or be taught how to count or repeat the alphabet in a
635 classroom situation in relationship to individuals of their own age
636 who are not members of their family. They begin to learn social
637 skills that are practiced outside of the family. In other words,
638 social skills within the family are much more intimate, much more
639 personal. When you travel away from the family for activities,
640 then they must be more controlled, more in line with proper
641 activities toward another individual.

642 So, preschooling situations can be overcome in a much more
643 productive and safer way if one parent in the neighborhood would
644 take the children for, say, one day or two days, it is only
645 necessary for a few hours. And then the next parent in the

646 neighborhood takes those children for another day and rotate
647 through the neighborhood. This gives the child a much broader
648 experience and also gives that child a knowledge of manners under
649 different conditions. What is acceptable in your house may not be
650 acceptable in someone else's house, so it broadens these social
651 skills of that child as opposed to shoving it in some kind of
652 school building where there really isn't a need for respect for the
653 condition or the situation or the room that they are in. Does that
654 answer the question?

655

656 ***: Yes.

657

658 ***: That concludes that question, Council. What would you like
659 at this time?

660

661 C: Let us add one more thing to that answer. Parents should
662 always ask the children what their school day consisted of. The
663 child must be of such a frame of mind that it is completely secure,
664 as far as their position within the family, so that they can tell
665 the parent anything and everything that has happened. This is a
666 very essential point, a very essential item, in knowing what is
667 going on with your child.

668 The problem with school today is that parents have prevented
669 the teacher from teaching everything that should be taught for
670 proper conduct in the outside world, in the world outside of the
671 family. They do not want the child taught what is right or wrong.
672 Parents do not want the child taught that there are limits to all
673 things in life, consequently, they prevent the teachers from doing
674 that. They want the teachers to be mere babysitters of a
675 permissive nature, to make it worse. They do not want the child to
676 realize that there are certain standards of conduct, language, that

677 are not acceptable in the outside world by the outside world
678 because the parents know that when the child returns home the
679 question in the back of the child's mind is going to be, "Why does
680 Mommy and Daddy allow me to cuss, to swear, to cheat, to steal, to
681 do what I well please, and I am not allowed to at school?"
682 Eventually, the child will evolve a true understanding of, "Mommy
683 and daddy doesn't care." So, consequently, mommy and daddy say,
684 "Don't you dare reprimand my child. Don't you dare fail my child
685 in class. Don't you dare paddle my child." What mommy and daddy
686 is actually saying is, "Don't you dare because I don't want my
687 child to know that there are certain proper standards of conduct
688 that I have been too lazy, too self-centered, to teach my child."
689 There is an old truism that has been swept under the rug, and
690 it has to do very closely with karma, cause and effect. "Spare the
691 rod and spoil the child." Mankind chooses to use all manner of
692 socially acceptable excuses to say it is unhealthy to paddle a
693 child, and we say it is a half-truth, it is a lie, it is part of
694 the darkness working in the consciousness of mankind, because the
695 universal law states that what you do that is wrong will create a
696 payment necessary. When a child is allowed to do wrong or a child
697 chooses to do wrong beyond certain limits of acceptability, then
698 that child must be punished according to the conditions that exist.
699 If necessary, if the child has not learned with a verbal reprimand
700 or the child has not learned through being deprived of certain
701 pleasurable interests it has, then it is the obligation morally and
702 spiritually for the parents or the teachers to paddle that child so
703 that it understands that there is a payment of pain in the material
704 world. It is better that that bottom stings a little or those
705 hands sting for a few moments than to allow that child to travel
706 that road and inflict much more serious pain and destruction upon
707 itself. One must ask then: Who is really responsible for what the

708 outcome is of that child? Is it the child himself or is it the
709 parents who bear full burden? Not only full burden for what has
710 happened to the child as it grows and matures but full burden
711 of what that child has brought upon other innocent people. So you
712 see karma, cause and effect, extends way beyond your own little
713 world, your own little personal universe. It extends as far as the
714 ripples in a silent, mirrored lake to the very shoreline of that
715 mirrored lake.

716 One must begin to look at life and spirituality in a very
717 honest and forthright manner. Do not allow yourself to be a
718 hypocrite and say, "Yes, I believe in karma, I believe in cause and
719 effect," and then rationalize that so that you can do what you
720 please as it suits you. For all goodness that you send out there
721 is a price for that. It is a pleasurable price. But for all that
722 is less than that, the price will be equal, and you not only will
723 be responsible for what you do to yourself but you will truly be
724 responsible for what your actions or lack of actions have caused
725 others.

726 Remember, we have spoken on this before. There are two acts
727 of separation from the Divine Source, two acts based on one's
728 egotistical attitude or state or condition: acts of omission and
729 acts of commission. Omission can be much easier rationalized.
730 Commission is a little harder to rationalize. It is very easy to
731 have an excuse for not doing something because it is an action of
732 inaction. The greatest pitfalls of your society today are acts of
733 omission, not commission, and that is why it has degenerated into
734 the condition that it exists in now, and only you, each of you on
735 your own individual basis, can begin to make a change for your
736 world to turn it into a much better and healthier situation. When
737 is mankind going to learn the first time he falls and stumbles that
738 if he continues on that path he is only going to fall and stumble

739 again and he is going to be hurt, and there is a greater
740 chance that he is going to hurt others because as he falls and
741 stumbles he may loosen some other rocks that will fall on innocent
742 people?

743 Take a situation of a marriage. The two individuals have
744 committed themselves to one another. One is faithful, faithful
745 physically, spiritually, emotionally, faithful right to the soul
746 level. And the other one begins to look around and because of that
747 individual's egotism becomes unfaithful to the mate. That is the
748 first act and that is an act of commission. But does that mate
749 then return to the faithful mate and admit to its wrongdoings and
750 make amends for it? No, it keeps its mouth shut or it says, "I was
751 here," when actually that individual was over there doing a
752 dastardly deed. So then the individual finds himself in a web. He
753 becomes not only a wrongdoer of commission but another commission
754 of omission is brought into the picture. So you have a threefold
755 trespass against the faithful one. What if this happens a second time
756 or a third time or a fourth time? It simply multiplies and multiplies
757 and multiplies and multiplies, over and again upon itself, while the
758 other mate is faithfully adhering to all the promises, giving totally
759 of themselves, not only physically but emotionally and spiritually,
760 doing everything and anything to bring happiness to the situation
761 and to its mate. And all of a sudden there is a tinge of guilt and
762 the other one ceases its infidelity. What are the
763 responsibilities then? The choices become much harder, much more
764 complicated because what happens if the truth is told then? What
765 havoc would be wreaked upon the other innocent bystander, the other
766 one who has maintained its status as a child of God? Some people
767 say, "Well, to tell the truth all the time can be more harmful than
768 any good it would serve." This is a fact, but this is also a
769 rationalization from the offender so that that offender does not

770 have to pay the just price and the karmic debt involved or the
771 effects of the action. The only choice is to admit to the lies, to
772 the deceits, to the infidelity, to the use and the abuse of the
773 innocent one, because it is abuse of the worst kind. You are not
774 only abusing that individual on a physical basis but you are doing
775 something far worse in that you have abused that person at an
776 emotional level. You have taken all the faith and destroyed it.
777 You have taken the emotions and used those emotions for your own
778 gratification, your own security, and still gone out and reached
779 for other pleasures without giving to the mate, the innocent one,
780 therefore the only recourse is to admit to the infidelities and pay
781 the consequences right then and there.

782 Stop the karmic multiplication of the situation. If the
783 individual becomes sick over it, then it is absolutely necessary
784 for the mate, the offending mate, to take full responsibility of
785 tending to the mate that has been abused. If, God forbid, the
786 abuse has gone into the emotional level, then the responsibilities
787 are tenfold. All the security, all the faith, all the hope that
788 has been destroyed must be replaced regardless of the energy and
789 efforts necessary to do it on the part of the offender. There is
790 absolutely no recourse to that condition. You have offended
791 something far greater than just the physical sensibilities. You
792 are now traveling in the area that is above the physical, the
793 emotional and the spiritual. Karmic debt multiplies a thousandfold
794 when you trespass in that area. Therefore, it is imperative for
795 the well-being of the trespasser also, spiritually, to tend to the
796 well-being of the one that has been offended. It is one thing to
797 harm the sensibilities at a physical level, but it is a far
798 different picture to play with the very dangerous emotional and
799 spiritual levels or aspects of an individual for there you are
800 working beyond or working in an area that is beyond the physical

801 because there in that midlevel you can begin to destroy the physical
802 container through which that soul, that innocent soul, must express
803 to grow. You may, through those actions, have inflicted a terrible
804 sickness; possibly a cancer could evolve from the stress of that
805 situation.

806 Who bears the responsibility for such a sickness? It lies
807 directly in the offending mate, and what if the offending mate was
808 so stupid as to not be careful in its choice of outside pleasures
809 and brings home to the innocent one a disease? Then that
810 individual immediately must assume the responsibility for the
811 physical condition that the disease creates. He must be
812 responsible for any physical diseases that come up in the future
813 created from the emotional stress and what effect then directly or
814 indirectly will that have on the conscious spiritual beliefs of
815 that individual. Will it cause that individual to lose faith in
816 their religion or in their concepts of God or in spirituality? Who
817 knows? It is the obligation of the offender then to focus all
818 energies on the correction of the situation, whether it takes a
819 week, a month, a year, five years, eight years, the rest of his
820 life. It is imperative that his whole focus be on correcting that
821 karmic debt because the easiest place to correct it is now in the
822 physical. To undergo a karmic correction in the spiritual, under
823 those conditions, is far more filled with sacrifice than what you
824 would have to endure in the physical form.

825 Now, suppose the individual is even more self-centered,
826 selfish, mean-spirited, and that individual then goes out and after
827 a period of time repeats his trespass. If that individual has
828 brought that karmic debt to an end, in other words, if that
829 individual has corrected all the damages done by the first
830 experience, then the individual starts all over again. Whatever
831 else may come up he becomes fully, 100% responsible for that

832 trespass. So there again, that trespasser must be the healing arm
833 for the one that has been trespassed against, or the healing avenue
834 for the one that has been trespassed against. If no physical
835 healing can be acquired for any physical damages done, then that
836 individual is obligated to pray or to send out positive energies or
837 whatever terminology you choose to use, almost in a litany
838 condition or situation, in other words, a continuous prayer, and
839 only hope that everything will be healed.

840 But let's take the scenario one step worse, which is the case
841 with many very arrogant and self-centered individuals. They will
842 trespass once, twice, whatever the number, for you must remember
843 one trespass is just as harmful as a dozen. Now, this is not to say,
844 "Well, if you have done it once, you might as well do it a dozen
845 times because the price is the same." No, it isn't; no, it isn't;
846 no, it isn't. You will do an initial amount of damage but you can
847 do a more profound damage by repeating the offenses and there is a
848 difference, and only the wise and the discerning can understand
849 what we have just said. But so the individual is far more
850 egotistical and he repeats the offense a second time, and so he
851 makes amends for it by being careless in addressing his mate or
852 whatever set of circumstances brings this awareness to the
853 knowledge of the mate and he has not yet corrected the condition
854 from the first offense.

855 Here what you have then is that the individual has been
856 destroyed to a certain level of existence, and we use the term
857 "destroyed" because that is the only appropriate word. You have
858 destroyed the faith and the confidence and you have undermined the
859 emotional security that was involved, so in a sense it is a
860 destruction of another individual. They have not only destroyed
861 that individual but have they succeeded in making the individual
862 whole again? No. They have only gone so far with excuses, with

863 possibly more lies, with feeling because of their arrogance, their
864 self-centeredness, their self-love, their ego, they may have
865 thought, "Well, I have done this and this. That should be enough."
866 No. You are not the one who holds the yardstick. It is the
867 offended person who holds the measure that you must reach, not you
868 the offender.

869 If healing has not been completed and this individual then
870 trespasses again, you look at it in the karmic situation and the
871 cause of the situation in this light, an individual has been
872 destroyed, no healing has taken place, the individual is attacked
873 again without mercy or compassion or concern, the individual is
874 twice destroyed, twice destroyed, which is much different than
875 being destroyed a little more or lowered a little further. This,
876 depending on the emotional strain, the emotional crippling, the
877 loss of spiritual insight or spiritual desire, and then the last
878 concern, the physical problems, but again they become as equally
879 important in the equation if, at the emotional and spiritual level,
880 the connection or the ability to perceive or discern has been
881 clouded by the pain to the point where the physical body then loses
882 its strength or ends up in a condition where it is incapable of
883 continuing its predetermined life course. Also, the element of the
884 possibility of suicide enters in. To be harmed more is one thing,
885 but to be twice destroyed is an entirely different situation. This
886 means that in respects to the offender, they must rebuild the
887 situation twice, two separate situations, one evil and one really
888 very black. So, you end up in a situation where all gray has been
889 dissolved which would have existed in the first condition. A
890 repeat by the offender takes all grayness out and allows only the
891 blackness to exist. Therefore, that individual must re-create
892 themselves in a sense of overcoming their egotism, their self-
893 centeredness, so that they then can then give totally, without limit,

894 to the person that they have destroyed twice over because the only
895 correction then is a total and complete commitment far beyond what
896 would have been necessary as far as strength and endurance of
897 commitment before the first trespass took place. It will take some
898 time to go over what we have said to understand the full
899 impact of what we have said. That one that has been trespassed
900 against must be healed by the trespasser.

901 Now, we have made no comment on the soul condition of the
902 other individual who has been trespassed against. They will deal
903 with their own soul condition according to their own actions. But
904 in this particular situation, the individual did not do the
905 trespassing but was the receiver of the spiritual punishment and
906 abuse, the emotional punishment and abuse, and in truth the
907 physical punishment and abuse in whatever form it would take. So,
908 disregarding the personal karmic debt of the one who is trespassed
909 against, their karmic debt in life does not come into play in a
910 situation such as we described. The joining of two souls together
911 as one, the commitment and the affirmation of one to another
912 supercedes the individual karmas of those involved and many times
913 they act as a curative salve for the individual karmas involved.
914 So, a commitment in many cases can heal the individual karmas or
915 some of the individual karmas or certain karmic aspects of those
916 who have committed to each other, just by the mere commitment. Of
917 course, that means the full fulfillment of that commitment.

918 Why have we discussed this issue? Because of the
919 permissiveness of your society, because of the influence of outside
920 the family that you are bombarded with, that you are inundated
921 with. How can you honestly say that your thoughts are really your
922 own thoughts? How many of you would really conduct yourselves the
923 way you do if you had another way of living? But then with that
924 same question one must ask, "Why don't you live a better lifestyle

925 when you know that there is a better lifestyle to live?" Why must
926 man hide his light under the bushel? Why can't man stand on the
927 edge of a great precipice and allow his light to shine as a beacon
928 to others, as a sign of hope to others, as a sign of encouragement
929 to others?

930 Each of you here and those that have been here in the past and
931 might be here in the future aren't here to spend an evening of
932 entertainment. You have chosen at a soul level to be a part of
933 this experience to one degree or another because you need the
934 reawakening of your own godliness. And we have agreed because of
935 the love we have for each of you as part of our own spiritual
936 being, we have agreed as our final act of love towards creation to
937 speak, to speak through this ignorant man, through this man who is
938 nothing and no one, and we do not say that with disrespect. We say
939 that with great respect and admiration. We are here talking to you
940 and to all the others who have heard us and to all the others who
941 have read what we have said, we are here as lighter of lights. We
942 are here to pass our light to the wick of your candle, but you must
943 be willing to allow us to offer you the light that we have, and
944 then it is your responsibility to bring it to fruition. It is your
945 responsibility to hold what you have learned up to others. It is
946 your responsibility to encourage others to sample what we have
947 said, to look and see if what we offer might be helpful to them.
948 When you hold on to this information and only hold it to yourself, you
949 are doing yourself an injustice, you are taking away an opportunity
950 to be a leader, to be a source of light, to be a guidepost on the
951 road back to The Light. Each of you must be way-pointers, way-
952 pointers. Each of you are signposts pointing to a direction. Each
953 of you assume a responsibility as a helper, as a healer.
954 We have been speaking to mankind for many years in his
955 understanding of time. In our understanding of time it would not

956 constitute even a wink of an eye, and when we have fulfilled our
957 task, when we have done the best that we can with what we have to
958 work with, even then it will not be a full wink of an eye, for time
959 on this side has no relationship to the time that you experience.
960 No sooner have we agreed to help but we then have completed the
961 task and have moved on into our total Co-Existence and Mergence with
962 the Divine Source, and what you people are experiencing is the
963 echoes of our acts of love, for when we agreed, it was fulfilled
964 and completed in that quick of an instant. All your questions that
965 would ever be were answered by all of you who would ask them before
966 it ever happened. This is how we see the material world. This is
967 how we see your existence. This is why we answer sometimes very
968 strongly or why we answer in a way so that you have to think
969 because we have already seen what will be and we have left you, we
970 have given you, we have laid at your feet, the words that will
971 bring you to complete perfection, if you choose to wear them in
972 your hearts and share them through your lips and make them into
973 reality through your actions.

974 A time will come, as we have said before, when we will not be
975 speaking to man, and this level, the Celestial Level, will never ever
976 again speak to man. Is it our choice? No, it isn't. It is the
977 choice of man today; it was the choice of man yesterday; and it
978 will be the choice of man tomorrow. It is true that there will be
979 those who will make claims. Some will be foolish enough to even
980 make the claims that they are we, but we tell you now: Do not be
981 fooled. Use discernment, use discernment because in those days
982 only the wisest will hear the truth. Is it our choice to leave?
983 No, but it is the choice of mankind. Will there ever be a
984 successor to us? In history as you understand it, in the world in
985 the state it is now, no. The God-Made Heavenly Realms will not
986 speak to mankind. Is it their choice? No. It is the decision

987 that man has brought upon himself. But will the Light be shut off?
988 No, never, for we are only assistances to the Light. We are only
989 protectors of the Light. We are only extenders of the Light. We
990 are only helpers of the Light. The Light will exist, with or
991 without our help. The Divine Love will exist with or without our
992 help. It is our pleasure, it is our privilege, and it is our honor
993 to assist in that, but it certainly doesn't exist because of us.
994 Nor are we so important that the Light needs us. No, we need the
995 Light, and because we have learned the importance and the beauty of
996 this Love, this Guidance, this Being, it is our privilege, it is
997 our pleasure, it is our honor to be a carrier of that information.
998 We have said in the past and we will repeat again that our
999 mission was to deliver the truth in its simplest form, in its
1000 clearest form, shedding unnecessary complicated words, and in areas
1001 where we could not do that we have tried to explain with examples,
1002 either that we have constructed or examples that you have presented
1003 to us so that you will have a clear understanding of what is
1004 right, what is wrong, what is your responsibilities in what is
1005 right and what is wrong, what is your responsibility in dealing
1006 with others. How can you not be judgmental and still act as a
1007 yardstick of discernment? We have given you these examples, we
1008 have explained to you how you can do that. There are times when
1009 you will be put in positions where you must in some individual's
1010 eyes make a judgment, but the question is: Is it really a judgment
1011 or is it a discernment of facts, spiritual facts? Only the very
1012 strong, only those who really believe deep down inside will have
1013 the strength to stand up and speak against what is wrong and speak
1014 up for what is right.
1015 As time goes on, as man's history goes on, it will take
1016 stronger and stronger beings to do this, and the thing that saddens
1017 us so greatly is that none of this must happen, none of this must

1018 exist. It can all be changed in a relatively short period of time.

1019 Your life of pain, suffering, sorrow, your work of unnecessary
1020 labors or more intense labors with no benefits, with no rewards,
1021 can all be changed in a relatively short period of time.

1022 Your world is in such a condition that it is unbelievable, and
1023 in some sense we hope that you will not realize the disaster that
1024 looms on your horizon, even though we have warned you. This
1025 permissive society has brought upon it a disease that can only be
1026 called the Leveler because it will level mankind down to nothing but
1027 flatness, and in that process mankind will experience pain and
1028 suffering and sorrow like he has never experienced before. You
1029 have been misled by others in the future to say, "Oh, terrible
1030 cataclysmic conditions will exist. The great earthquakes will tear
1031 the world asunder." Certainly, there will be earthquakes,
1032 certainly there will be people killed, and certainly there will be
1033 numbers that run into high figures, but that will not be the
1034 darkness that all spiritual sources have spoken of. The darkness
1035 will be what we have told you. The real cleanser will be the
1036 Leveler. You are now only beginning to scratch the surface of this
1037 disease that mankind is experiencing now, not just in your country
1038 but world-wide, world-wide. AIDS will bring man, human man, to his
1039 knees. AIDS will bring man, human man, to such a depth of despair
1040 that you have not begun to imagine, and mankind in its worst days,
1041 in its worst times, has never experienced such depths of despair.

1042 You worry about the atomic bomb. You worry about terrible
1043 earthquakes. You worry about a greenhouse effect. These will be
1044 experiences of joy compared to the final episode, the final act, of
1045 these diseases, and AIDS will not be the only one. Even now the
1046 old diseases that were passed through sexual experiences have
1047 changed, have become immune to the cures of yesterday. You will
1048 find that venereal diseases will bring about cancers in the human

1049 system, and you will find that these venereal diseases will bring
1050 about physical disfigurement that will be unbelievable. Leprosy
1051 will appear to have been a beauty treatment compared to what man
1052 has in his future.

1053 Rarely do we talk in these terms. Rarely do we talk so
1054 strongly, but time now is on the edge of a decision. Will we ever
1055 talk to you again? Only man will decide. We will not abandon you
1056 with just what we have given you. We are willing to go on but only
1057 man will decide whether they will hear us again, man in the sense
1058 of those who believe, those who have the power of prayer. Is it
1059 our choice? No, for when we chose to speak to all of you, we chose
1060 to do it without limitations except one stipulation, as long as you
1061 want us we will offer our experience, and at any point between the
1062 beginning and eternity mankind makes the choice of whether they
1063 will hear us or not. Since you are experiencing this, as we have
1064 said, as echoes, once you have eliminated the echoes of the room,
1065 they can never again be recaptured. You will then be left to
1066 whatever means you have, those who will truthfully channel entities
1067 from the Man-Made Realms and those who will hoodwink you into
1068 believing they are performing psychic feats. How will you know?
1069 That is an answer not even we can give you. How will you know who
1070 is working with truth and who is working with deceit? Again, that
1071 is an answer we cannot give you, but in the darkest picture that
1072 may come to mankind there is always this that man must hang onto:
1073 If he permits those conditions of the physical manifestation to get
1074 as bad as we have said, his one ray of hope is to know that it will
1075 only be for a short period of time, and at the end of that short
1076 period of time the sun will begin to raise in the east and it will
1077 turn the sky into pink, into yellow, into blue, and it will light
1078 all the face of the earth. There will be no corner that carries a
1079 shadow. There will be no heart that is not shining bright with

1080 that sunlight. There will be no sadness. There will be no grays.
1081 There will be no decisions that will be made on faith or hope. All
1082 things will be really and truly in the Light of the Divine. At
1083 that time you will experience the closest thing to your
1084 understanding of heaven on earth where those few who remain will
1085 work together as individual families and as a community family and
1086 as a world family, and these individuals in one lifetime and in the
1087 remainder of those lifetimes that had managed through that dark
1088 period will reach perfection to the very best of their ability, in
1089 that lifetime. And these who have gone through that darkest time
1090 and who have survived will have done so because of their truth, of
1091 their faithfulness, of their fidelity, not only to themselves and
1092 their God but to their mankind, to their relatives, to their
1093 brothers and sisters, to their mates, to their children. And in
1094 that one time they in their glorified bodies will not experience
1095 death as you understand it, but instead when it is time for their
1096 soul to leave even that refined physical body, they will just
1097 dissolve into a wisp, and they will have then transcended into, at
1098 very least, the Angelic Level of the God-Made Heavenly Realms.
1099 Don't wish to experience that because the days of darkness
1100 before will not be an experience you would want to endure. Better
1101 yet: assist mankind and future mankind, assist yourself and any
1102 possible future lives you may have to experience in this sense, of
1103 not having to experience that. Because even though we have said to
1104 you it is the future of mankind, in actuality, for many of you in
1105 this room it is your future and not someone else's because you have
1106 the choice of doing the best you can or rationalizing your
1107 activities and doing less at which point you will have to
1108 reincarnate and what kind of a world are you going to reincarnate
1109 into? If streets in big cities are unsafe and even streets in
1110 smaller towns are unsafe at night with random murders and robberies

1111 and rapes, what is your world going to be like in twenty years, in
1112 thirty years, in a hundred years, in two hundred years? Is it
1113 going to improve? Not unless you as individuals begin to change
1114 the future of mankind. You are gods with creative powers. You can
1115 change what is in process now. You can change what the future has
1116 tomorrow if you are willing to apply your creative potential here
1117 and now. If you begin to change yourself, if you become a
1118 signpost, a way-guider, a direction-pointer, if you begin to take
1119 the responsibility to correct what is wrong in your own lives and
1120 in those that you see around you, if you begin to speak out against
1121 the injustices and the lack of morality, if you all do that on an
1122 individual basis, whenever you can. It is not necessary to strike
1123 up a banner and parade down the street. You can do it in your own
1124 way whenever the opportunity affords you and only you and the
1125 Divine knows how many times a day you have in changing the world,
1126 many, many opportunities a day. You have that godly potential and
1127 we can only ask and beg each of you to allow that to come out.
1128 Allow others around you to see this goodness that exists. Crush
1129 the half-truths that you know exist. Crush the rationalization
1130 that you know exists. Be on the leading edge of spiritual
1131 awareness. Do it for yourself because tomorrow may be the very
1132 time in which you may have to reincarnate because of what you
1133 didn't do this time.

1134 We thank you for your interest in what we have to say, and
1135 know this that our prayers will always be with you and for you.
1136 Know that we are only a helping hand to the truth and also
1137 understand that there are times when the truth is not as palatable
1138 as you may wish but at times when the truth may be somewhat bitter
1139 or have an astringent taste in the mouth, the truth is always sweet
1140 to the soul, the mouth of the soul is always filled with honey, and
1141 the more you begin to accept the truth and work with it and shed

1142 your own rationalizations, you begin to find that the truth becomes
1143 sweeter and sweeter.

1144 In your seasons of time, you are again approaching that period
1145 in the cycle of a year when everything begins to slow up. Man
1146 begins to move to a period of time where nature forces him into a
1147 period of reflection, and during those times as he is in the midst
1148 of his reflection and contemplation, a Light comes into the world
1149 in the form of a small babe who is born in something less than a
1150 beautiful home, something less than a room at the inn, nothing more
1151 than a cave with a pile of hay on which that baby lay, but this
1152 baby would be a beautiful and perfect example of real love, love
1153 without any reservation, love without any strings attached to it,
1154 love given simply because that baby would grow into a man who
1155 realized that His association with others was an association with
1156 God. And so He loved others, He respected others. He respected
1157 them to the point where He praised their good deeds and also
1158 chastised those deeds that were not acceptable, not a chastisement
1159 in the sense of being judgmental, but a chastisement in the sense
1160 of loving, and that Light, that Babe, that Consciousness, was to
1161 grow to the point where it would make a definite change, not in
1162 just a few individuals or an immediate family, but would make a
1163 change in mankind as a whole, starting with a few simple men, a
1164 mere twelve, and from that truth those twelve men became
1165 instruments of spreading that truth to twelve more and those twelve
1166 spread it to twelve more, and in a few short years as far as man's
1167 history goes or is perceived, a Consciousness was established in
1168 the world as a whole, a Consciousness that even in the darkest days
1169 will not cease to exist but will be the only Light for some
1170 individuals that will sustain them and give them encouragement to
1171 continue on. During the coming Holiday, we wish you all the
1172 greatest portion of that Light that you would ever wish. We wish

1173 you the strongest possible inner strength that you can have to
1174 utilize that Light in your own being, and then become a beacon of
1175 Light for others, to share with others that which you have
1176 realized. Use the coming seasons to reflect on what you are and on
1177 what you can be, who you are presently, and who you are in reality.
1178 With our greatest wish we ask you to accept a kindly god that
1179 exists within you and allow it to be shown to others.
1180 In closing, we wish you only the very best. We wish you the
1181 happiest of tomorrows and the most joyful of todays, tomorrows,
1182 and yesterdays. We wish you an eternity of light and happiness.
1183 And again our prayer for each of you is: May that Divine Light
1184 shine down upon you, around you, and within you, and may you be
1185 willing to share that with all those beyond you.
1186 We thank you very much for giving us the privilege and the honor
1187 to be of some assistance to each and every one of you. We thank
1188 you.
1189
1190 All: Thank you.