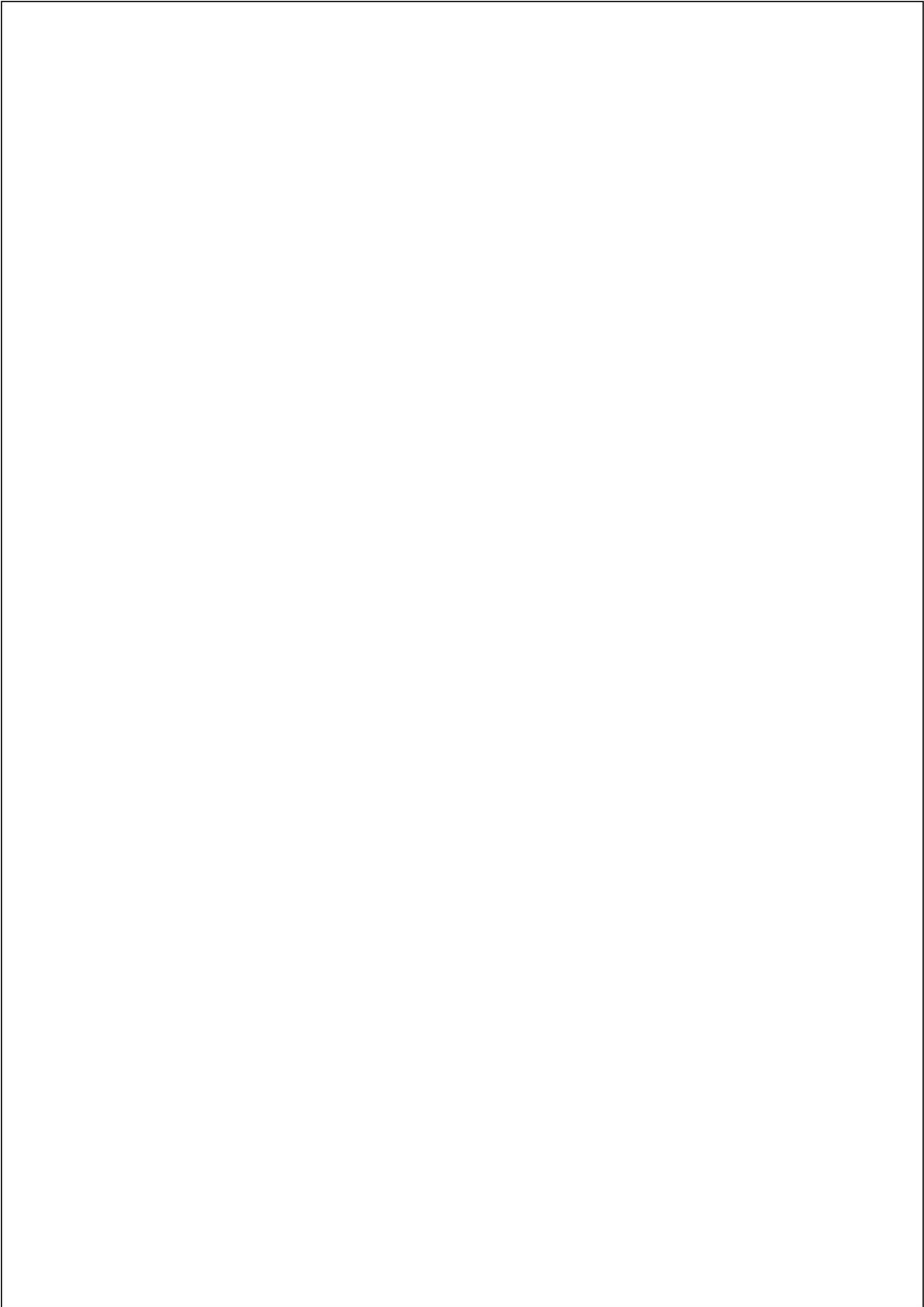


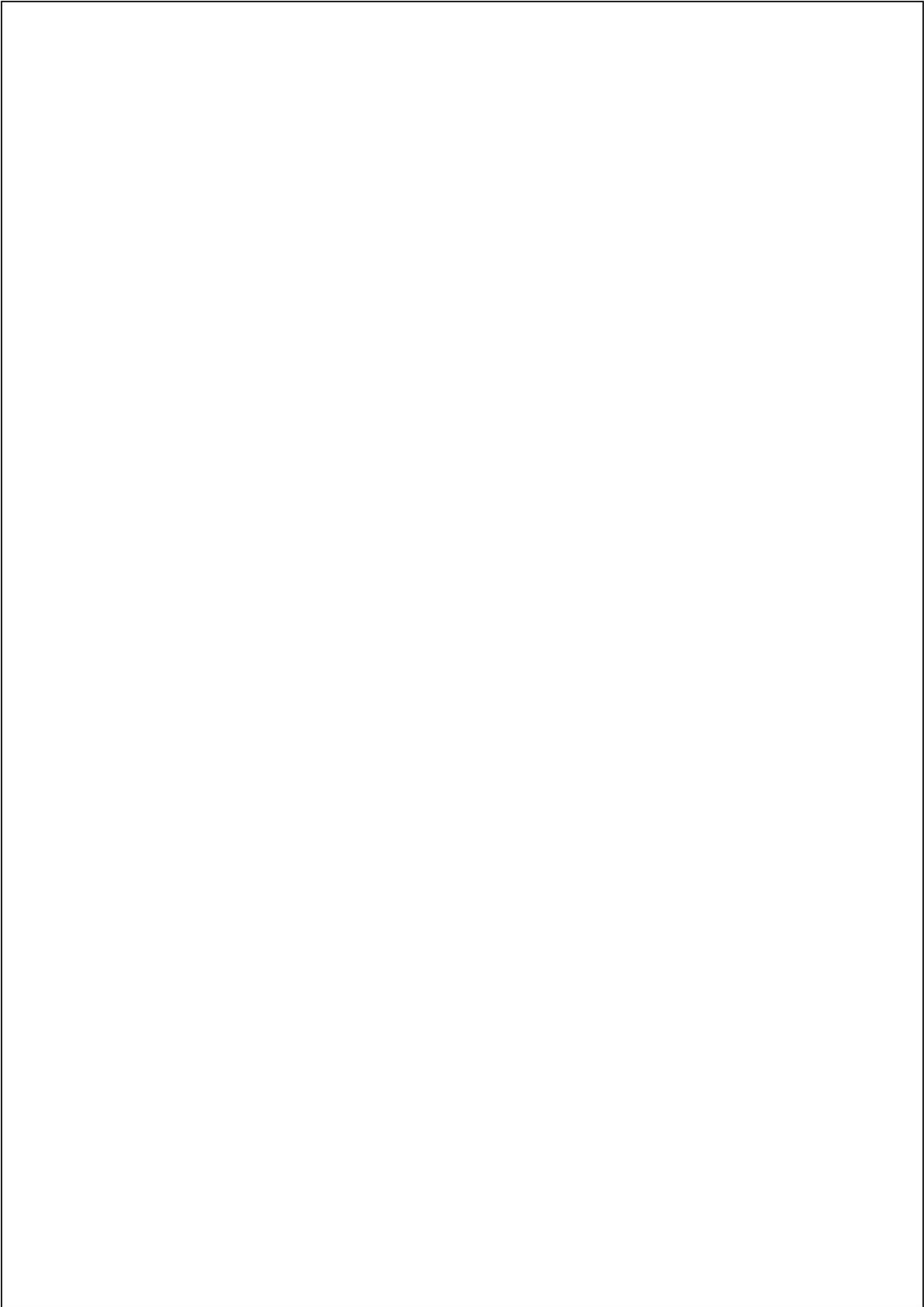
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William Allen LePar



The Awakening

For many decades psychic William Allen LePar has been nationally acclaimed for the array of psychic abilities he exhibits, particularly the Deep Catatonic Trance, a remarkable and rare phenomenon even for the realm of the paranormal.

While in the Deep Catatonic Trance, a gathering of 12 highly evolved spiritual entities known as The Council speak through Mr. LePar, providing our world with an incomparable and abundant supply of spiritual information. More than just a psychic ("a unique and distinct personality in the world of psychic phenomenon," said a professor of psychology from a major university), Mr. LePar has been referred to as a modern mystic by many of those who have encountered him.

Mr. LePar exhibited his psychic abilities quite early in life, but society's traditional reaction to such an unsettling aspect of human potential caused him to repress his gifts until adulthood. A series of unusual events triggered the state of Deep Trance, a dimension Mr. LePar had never before experienced, and he found himself catapulted back into the psychic world. For several years he conducted Deep Trance sessions privately while publicly doing psychometry, inspirational speaking, and psychic counseling.

Convinced that The Council's information held tremendous constructive potential for our troubled world, Mr. LePar in the mid-1970s invited others to share in the experience. SOL, a non-profit organization, was established to handle all aspects of preserving and disseminating the Trance information. The organization developed a complex computer network to facilitate its duties. The Council delivered well over two million words of material. Among its many responsibilities, SOL coordinated Research Group inquiries into new topics of investigation at Trance sessions, currently operates a speakers' bureau for appearances by SOL Associates, has a membership program that provides participants with library files of verbatim Council transcripts and maintains a frequently updated website - www.WilliamLePar.com.

Through the years, Mr. LePar's presentations on aspects of spiritual and psychic development as well as on The Council's profound information have been enthusiastically received across the country. He was in constant demand, and lectured and led workshops at colleges and universities, and for

organizations such as Spiritual Frontiers Fellowship, REST, the Western Reserve Awareness Conference, Star Stream Cosmic Experience, the Human Development Center, and various chapters of Aquarian Age Encounter. The subject of uncounted newspaper and magazine articles, Mr. LePar also appeared on many local and syndicated radio and television shows and permitted television taping of Trance sessions for broadcast.

In addition to his myriad activities, Mr. LePar worked with writers investigating The Council's material and has authored the books *Meditation: A Definitive Study*, *Controlling the Creative Process in You: Androgyny*, *Spiritual Harvest: Discourses on the Path to Fulfillment and Life After Death: A New Revelation*.

An Introduction to The Council

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

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 of themselves (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 for your edification The Council's own personal description of themselves.

William Allen LePar

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 or 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 then 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 an 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 his own personality, yet delicately flows in and out and with the other souls but yet maintains its own personality, its own being. The soul, the entity, becomes more god-like in that it becomes a 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.

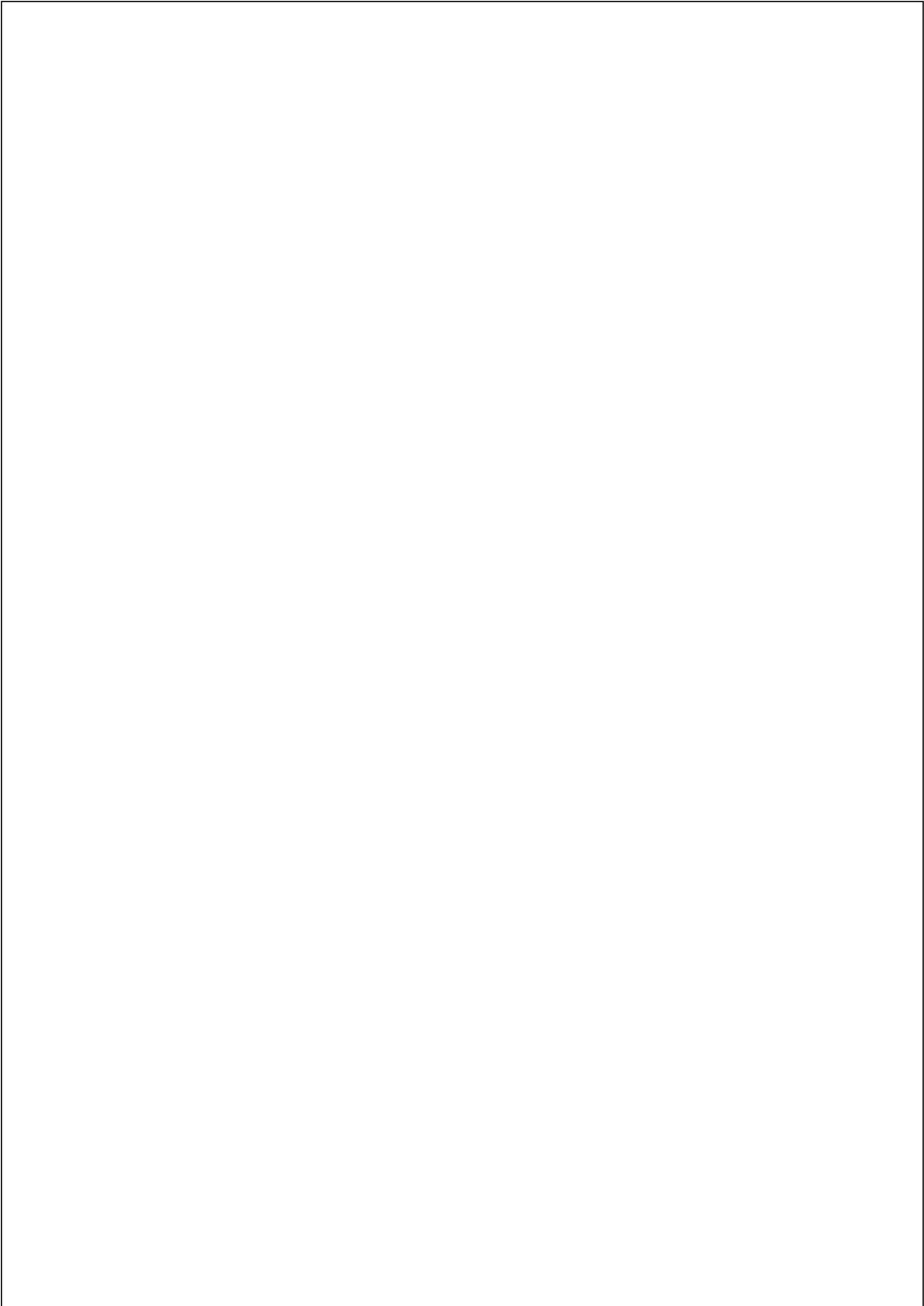
That is the existence we live in, and if you wish to use confining and restricting terminologies as levels, then we would have to say that is the level we exist in. In all of mankind's history this level has never before spoken in the physical plane.

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

Preface

The Council:

"Becoming a mother or becoming a father is probably one of the most important spiritual steps or contracts a soul enters into in that they agree to assist in the fundamentals of spirituality. Those fundamentals being established in the newborn child. One should not take these positions lightly, but should take them with the highest purpose in mind, and also with the greatest joy in the heart, because the mother and father of a newborn child is the foundation from which that soul's spirituality will evolve in that particular lifetime. It is a position not to be taken lightly but should be taken joyfully and with great reverence."



Introduction

The Council:

"There is a great joy in giving if one is wise enough to see it. It brings to one the greatest growth possible, the greatest growth possible. The more we give, the more we grow, the stronger we become. It becomes an endless circle that spirals around and around upwards and upwards into the very feet of the Father. This is the ultimate goal, the ultimate reward of giving, at the feet of the Father..."

The greatest growth is spiritual growth which is accomplished quite easily, on one hand, by simply giving. Easy, because giving seems to be such a simple method of achieving at-one-ment with the Divine. However, this does not mean giving just money or material items but giving of oneself, being selfless. The more we give of ourselves, the stronger we become spiritually and the easier it becomes to give even more. An endless circle or spiral is formed that ultimately leads us to reunion with our Father.

In our world today, where materialism is the ruling factor, giving of oneself is not so easily accomplished. The American way of handling any problem is to throw money at it instead of our most valuable gift - ourselves, service and dedication. Yet, one of the simplest and most difficult paths an adult can follow to accomplish this unlimited giving which leads to ultimate spiritual growth is that of being a parent, of rearing an infant in such a manner that the result is a caring, responsible and spiritually motivated adult.

It is an easy path because it is a path most adults wish to pursue. But it is also a very difficult path because with the joy of having a child comes a wealth of responsibility that many new parents are not aware of when they consider parenthood. How many times has a parent cried in dismay, "Why didn't someone tell me how hard it is to be a mother or father?" Ironically, one of the most important tasks an adult can have, that of child rearing, is the least discussed.

A parent is not only responsible for the physical and emotional well-being of the child but more importantly the spiritual well-being of that child.

Supplying the necessities for the physical well-being is relatively easy compared to supplying the necessities for emotional well-being. And supplying necessities for a child's spiritual well-being is the toughest task of all. A child can flourish in an environment devoid of physical comforts if he

has the basic requirements of food, shelter and the emotional structure he needs. However, in order for a child to really succeed in reaching his goal - which is the same goal as every soul on earth to "return to our rightful place with our Father" - he must be supplied with spiritual guidance from his parents.

Therefore, a parent's responsibility to a child is threefold: supplying his physical well-being, nurturing his emotional stability, and, most importantly, guiding his spiritual growth. In working to accomplish these three goals successfully, the parents must give of themselves unstintingly. In doing so, they are not only giving their child the greatest gift of all, spiritual awareness which leads to spiritual growth, but they are also adding to their own spirituality, that "endless circle that spirals around... and upward into the very feet of the Father."

Since parenting is such an important and rewarding activity The Council has given quite a bit of information on how the family unit should function. The Council has defined the role of male and female in a marriage as a husband and wife and as a father and mother. The Council's information also contains some much needed insight into the relationship that should exist between parent and child and the importance of discipline in this relationship. Some startling information on the child's awareness in the womb is also included, as well as advice on prenatal care, guarding the unborn child's spiritual well-being as well as his physical well-being. All of this information has been given by The Council to aid us in our family roles which, if fulfilled successfully, will result in a giant leap toward at-one-ment with our Creator.

Chapter 1

Made In Heaven

The Marriage Contract

... to love, honor, and obey, in sickness and in health, for richer or poorer, until death do us part...

These familiar words traditionally begin one of the greatest journeys of life. That is the journey of marriage, a spiritual and physical commitment of two people to establish a new family, a new entity, asking for the blessings of heaven and earth.

When we promise to love, honor and obey, The Council explains, we are making a commitment which includes: "... the total giving of yourself for the betterment of the other person. Promise is the verbalization of the commitment. The commitment is the fulfilling of the act."

So when we promise to love, honor, and obey, we are verbalizing a much deeper commitment. A commitment which encompasses the complete, unselfish giving of ourselves to another person. This simply means that in a "me" oriented world the focus shifts from "me" to "you." We consider our partner's needs and desires before we consider our own. Therefore, commitment is action, the daily proof that one intends to fulfill the promise made in the marriage vows.

The commitment of the marriage vows is far more serious and far reaching than most of us realize. The commitment is made even before we enter the physical world. The Council explains:

"Now as far as marriages go, you have made a choice before you were even born as to who you were going to marry. Your life plan is set such by yourself, your own choice, your own, free will choice, through natural means to run into this mate, marry him."

The expression "marrying Mr. Right" is more accurate than we consciously realize. We have chosen "Mr. Right or Mrs. Right" before entering the physical world. Actually, we have made a spiritual contract with another soul to enter into the state of marriage.

How many of us have met our spouse accidentally or through some peculiar circumstances that still cause us to marvel? It was not accidental. It was not fate. But it was the two souls' method of bringing the spiritual contract into physical reality.

Now each soul entered the spiritual contract by his or her free will. A soul's free will is always present. Therefore, just as a soul makes the free will choice to fulfill the contract, the soul also has the free will choice to avoid or break this contract. Avoiding the original spiritual commitment made with another before incarnating in the physical world does not necessarily mean the individual remains unmarried. There is still the free will opportunity to marry another, but that commitment still should be fulfilled.

So, if marriages are "made in Heaven" why are the marriage vows so important? The Council addresses this question:

"Marriage is only an outward announcement of an inner and spiritual commitment. That is all. But you are announcing that you have made a commitment and you are binding yourself to that commitment, regardless of what transpires. Marriage is for the world. The ceremony is for the world."

The marriage vows are a necessary announcement that two people have made a personal and spiritual commitment to one another. The Council compares the marriage ceremony to a cage that is put around the situation to protect it from those who are "less respectful" of such commitments. Another analogy would be the wedding rings a couple exchange. The rings not only represent the love the couple feels for each other but also serve as NO TRESPASSING signs. The marriage vows are also an announcement that the lifelong commitment should be considered more important than one's temporal desires and comforts.

The Council said that ideally the marriage ceremony is not necessary. But as mankind's spiritual awareness has diminished through history the overt announcement to society was called for. The Council explains:

"Who initiates or who initiated such a ceremony? Certainly, this Divine Creator did not come down and say, 'Well, now, let us have a big organ, a great, big fancy dress, a building full of people and feed them till they cannot eat anymore and get sloppy drunk out of their mind, and you go off

to your wedding chamber.' No, no, no. He did not even say it was necessary to have a blood test."

Marriage ceremonies have always been as diverse as the society and the individuals involved. They have been as simple as jumping over a broomstick and as elaborate as the weddings of England's Royal Family. They are all equally valid as long as the society in which they were performed accepts them as being valid. Even as man's spiritual awareness decreased so that a public showing was needed, so have contemporary attitudes deteriorated to the point the wedding ceremony is often just another excuse for overindulgence. Such behavior belittles the sanctity of the spiritual contract. As The Council put it:

"Accept the blessings of whatever your religion is and rejoice with those that you have invited to your ceremony, to the blessing, to the public proclamation, but in the name of all that is holy do not make a drunken 'ass' of yourself because it shows disrespect."

The marriage ceremony should be a joyous occasion, an outward celebration of the love two people share. It should reflect the solemnity of the commitment a couple, two souls, have made to each other.

Since the Divine Creator does not require a marriage ceremony, what fulfills Divine Law? The Council explains: "He [the Divine Creator] said give yourself totally to the other. And the other must give themselves as totally to you, and then you become one. You become one first in His Eyes and then that oneness is revealed to both of you through your demonstration of love."

When a person meets someone, falls in love, and decides he wants to spend the rest of his life with that person, he has made an emotional and spiritual commitment to that person. In the Divine Creator's eyes this spiritual commitment is the actual wedding of two souls. The couple then demonstrates or declares their total commitment to each other through the announcement of their engagement and subsequent marriage. The marriage ceremony is a verbal and social acknowledgement of the couple's spiritual commitment. Even though the couple is wedded in the eyes of the Divine Creator, the commitment is not total until the couple makes the public announcement, the exchanging of the marriage vows. This is simply because our society requires the wedding ceremony as a sign of a couple's commitment.