

# Sports and Leisure Activities

Fun at what Expense

Trance Library File No. 91-36

## SUGGESTIONS ON READING THE TRANCE LIBRARY FILES

by

WILLIAM ALLEN LePAR

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

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

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

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

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

Sincerely,

SOL

# AN INTRODUCTION TO THE COUNCIL

by

**William Allen LePar**

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

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

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

## THE COUNCIL SPEAKS OF THEMSELVES

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

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

## THE TRANCE PHENOMENON

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

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

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

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

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

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

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

## FOREWORD

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

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

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

## IMPORTANT

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

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

### DISCLAIMER

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

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

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

## EXPLANATION OF TRANCE LIBRARY FILE FORMAT

### Reincarnation<sup>(1)</sup>

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

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

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

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

386<sup>(8)</sup>

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

390

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

### NOTES

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

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

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

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

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

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

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

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

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

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

## EXPLANATION OF TRANCE LIBRARY FILE FORMAT

79-12-01<sup>(1)</sup>

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

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

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

1<sup>(6)</sup>

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

4

5 \*\*\*:<sup>(9)</sup> Thank you. Are you ready?

6

7 C: Yes, we are ready.

8

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

11

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

### NOTES

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

*Sport was discussed on 80-12-07, the 85<sup>th</sup> Trance.*

*The word "sport" was first found on page 1362, line 261.*

235 \*\*\*: Is it acceptable to hunt or fish for the pleasure of killing?

236

237 C: NO! You have been given charge of all animals in creation, and

238 it is man's responsibility to care for those animals when he has

239 the opportunity or when he is in the position. To kill for the

240 pleasure of killing is an absolute no and indicates a spiritual

241 condition that is sorely lacking. To kill an animal for your own

242 sustenance or for your family's sustenance is quite another thing.

243 Does that answer your question sufficiently?

244

245 \*\*\*: Yes.

246

247 C: Also, we might say that when possible if animals are to be done

248 away with for your nourishment, then we would hope that you would

249 show a kindness to them in the way you end their existence. Now,

250 let us state here that we are not answering these questions

251 personally as far as to the individual questioning. We used, shall

252 we say, a stronger tone with that question, but it does not mean

253 that we are in any way irritated with the person questioning us,

254 but that is to only emphasize the seriousness of the answer so that

255 if we should, shall we say, show undue harshness in answering a

256 question it is not against the questioner but only to emphasize the

257 seriousness of the answer. Does that answer the question

258 sufficiently?

259

260 \*\*\*: There is one other thing that I would like to ask. For

261 example, fishing where for the pleasure of the sport, where you

262 catch the creature, the fish, and then throw it back in and don't

263 use it. Is that wrong?

264

265 C: Again, there is a humane way in doing such things. Now,  
266 suppose you were to remove the fish in such a way so as to do  
267 damage to the fish. Do you understand?

268

269 \*\*\*: Yes.

270

271 C: Then this would not be acceptable. Why should it be necessary  
272 for man to find pleasure in harassing a creature of God simply to  
273 satisfy his own ego? We may throw that in as a statement more than  
274 a question. Now we realize man does do such things, but he does  
275 them because of the corruptness of the world in that those who are  
276 responsible for manufacturing the tools in fishing promote such  
277 activities when they are not necessary, not for your enjoyment or  
278 for your satisfaction, but for their profit. They care little  
279 what satisfaction you may receive only to the extent that you  
280 purchase more. Most of mankind has been duped into thinking he  
281 enjoys this or he enjoys that or he needs this or he needs that.  
282 True man needs very little for complete happiness in the material  
283 sense, and man would find it, shall we say, a greater benefit to  
284 him had he spent that time with his family in sharing with one  
285 another. Because of the condition or the situation that exists in  
286 the world, if one finds it necessary to become active in such  
287 things, then we would have to suggest that those activities be done  
288 with concern for the animal being hunted. Do you understand?

289

290 \*\*\*: Yes.

291

292 C: You may find that you would enjoy, shall we say, a fresh catch.  
293 There is nothing wrong in catching your own food even though it can  
294 be purchased in a store so that such activities would be  
295 acceptable.

296

297 \*\*\*: (\*\*\*) had a question.

298

299 \*\*\*: I would like to ask further on that topic. There's a group

300 of animals that we might classify as pests, insects or rabbits that  
301 eat your garden and gophers that chew up the yard and things like  
302 that.

303

304 C: Gophers that chew up a yard?

305

306 \*\*\*: Or dig holes in it. I'm wondering how you deal with those.

307 Do you have to show similar concern for them?

308

309 C: Well, we have two different situations in your question. Let us

310 approach it fairly. Let us approach it fairly. Classify your

311 problems differently. Instead of one classification, give us two.

312

313 \*\*\*: All right. First of all, let us take insects. It is very

314 common just to spray them with some kind of poison or slap them or

315 things like that. Now I know the Hindus are very cautious about

316 not killing anything.

317

318 C: Are you a Hindu?

319

320 \*\*\*: No.

321

322 C: Then you have no need to worry of what the Hindus think.

323 Insects, if they are a pest, then, naturally, do away with them.

324 You are entitled to your comforts. Now, go further.

325

326 \*\*\*: All right. Then, let us say like mice in the house, or

327 rabbits that are ...

328

329 C: If they are doing damage, those two particular animals, if they

330 are doing damage to the home or to the garden that is used for

331 food, then they may be dealt with. Now, would you care to go

332 further?

333

334 \*\*\*: No, that is far enough.

335

336 C: We would like to cover gophers in your yard.

337

338 \*\*\*: Well, I'll just withdraw the question on gophers in the yard.

339

340 \*\*\*: I could ask, I think there's a number of times there are  
341 pests such as gophers that we may want to have a nice yard. We're  
342 not using it for food, but it's bothering us that we may have spent  
343 money on the lawn and so we don't like that, so we want to get rid  
344 of them. What about that situation?

345

346 C: If it is for a situation where it is the beautification of your  
347 property so that your neighbors can look upon your property with  
348 awe, the answer is "NO." You had the answer to the question  
349 whether there was a question placed or not.

*Sport was discussed on 80-12-07, the 85<sup>th</sup> Trance.*

*The word "sport" was first found on page 1366, line 473.*

448 \*\*\*: Is there anything wrong with participating in or watching  
449 sports that are violent such as boxing, football, wrestling, or  
450 hockey, as examples?

451

452 C: The wrong that may exist in such things is that you by your  
453 watching are indirectly advocating such things. Good sportsmanship  
454 is not wrong. It would be best if man would not participate in the  
455 more destructive or violent type of games or actions. Yet we  
456 cannot fully put our stamp of approval on such things, since in  
457 themselves if approached from the proper attitude as a friendly  
458 encounter, since these activities are not truly approached from  
459 that aspect but are approached from a much more selfish aspect, in  
460 that sense then we cannot put approval on such activities. In  
461 other words, if you and a friend were to joust about, there would  
462 be no harm in a group watching. If you and a friend were to joust  
463 about in an arena for a greater number of friends to view, there  
464 would be no harm or wrong, but if you and a friend were to joust  
465 about in an arena for the purposes of satisfying the purses and,  
466 shall we say, setting up wagering systems and what-have-you, then  
467 you begin to change the color of things. It is no longer a  
468 friendly encounter, but it is a bloody encounter in that money  
469 brings a need that did not exist before. Do you understand?

470

471 \*\*\*: I think so. In reference to, I understood you as referring  
472 to perhaps boxing, maybe two individuals, I mean like in organized  
473 sport, how about football? Is there anything basically wrong with  
474 the type of physical activity against each other in football?

475

476 C: Again, this game is not objectionable when it is done for  
477 sport. Do you understand the difference "for sport"?

478

479 \*\*\*: Not quite. Would you explain?

480

481 C: Why do you have football today? Can you give us an answer to  
482 that?

483

484 \*\*\*: I imagine there are several answers. The people who are  
485 involved in it on certain levels are doing it for a living. Other  
486 people are enjoying it for betting purposes and some are just  
487 enjoying it to see one team win.

488

489 C: Very well. Suppose you were to have a football game among  
490 players who are having the game for their enjoyment. Do you  
491 understand?

492 \*\*\*: Yes.

493

494 C: And a group were to watch. This is acceptable, completely  
495 acceptable. Now, suppose these men derived such pleasure that they  
496 decided to make it a way of life. For them to accept payment for  
497 such activities is acceptable. This then brings in the need for  
498 monies to come in. Are we right?

499

500 \*\*\*: Yes.

501

502 C: This is acceptable. At this level it is totally acceptable,  
503 but when it becomes a monster that draws in like a pool of  
504 quicksand, then we cannot give our stamp of approval on such a  
505 thing because it is no more a friendly game, but it is a business  
506 that is living on the violent aspects of the game. Crowds are  
507 drawn in because of the roughhouse that they see, because of the  
508 harm and the damage that may come to each other, to the players.  
509 When any sport gets to this point, then it is no longer a sport,  
510 but it is a corruptness that is covered in the name of sports. It  
511 is feeding on the weakness of man; it is feeding his most base  
512 aspects. Now, you may say, does that mean then no more football or

513 no more boxing? We cannot say it is wrong to attend such  
514 functions. Because the function has become corrupt and violated  
515 does not mean that you are corrupt if you attend. If you attend  
516 for the sports of the situation, for the sportsmen or the sporting  
517 ability of it, then you are not apt to fall into, shall we say, the  
518 same situation as one who is attending to see another team  
519 annihilated or another boxer mutilated. Do you understand?

520

521 \*\*\*: Yes.

522

523 C: If one attends such functions with a sporting attitude, then  
524 they are not held, shall we say, guilty for the corruptness in  
525 them. Take a look at your sporting life today. It is no longer a  
526 true avenue for men to show their abilities and their gifts in the  
527 area of athletics but what it is is a drawing card for the greedy  
528 of the world to have their whims satisfied.

*Sport was discussed on 80-12-07, the 85<sup>th</sup> Trance.*

*The word "sporting" was first found on page 1369, line 591.*

[Editor's Note: The Council comments on the proper role of sports toward the end of this discussion on non-violent protest.]

530 \*\*\*: Is it wrong to be arrested for some non-violent action such  
531 as trespassing while protesting something we consider wrong?

532

533 C: Too broad of a question. It would have to be narrowed down.  
534 Give us an example or a for instance.

535

536 \*\*\*: An example, what I was thinking of was individuals who feel  
537 that nuclear power does much more harm than good . . .

538

539 C: Which it does.

540

541 \*\*\*: . . . will have a "sit-in" around a plant under  
542 construction and will be arrested for trespassing. Will they be,  
543 is it considered wrong for them to commit that action and then be  
544 arrested?

545

546 C: Providing they are not destroying property, if they are simply,  
547 shall we say, sitting or standing there is no harm in it. There  
548 may be man's judgment as far as trespassing goes, but on a  
549 spiritual level there would be no harm. Do you understand?

550

551 \*\*\*: Yes.

552

553 C: Now, if there would be a destruction of property, then this  
554 would throw a different light onto the situation.

555

556 \*\*\*: Even if the property was part of what we believe would be

557 causing the harm?

558

559 C: You still have no right to destroy. God's ways are not  
560 violent. They are peaceful. If you can protest in a peaceful way,  
561 then it is more attuned to God's way, but such things should be  
562 done in a legal way when it can be, and in most cases it can be.  
563 Now, we are not advocating any kind of protest of any sort. We are  
564 answering the question on the basis that such things do exist in  
565 your world, and regardless of what we say, these things will not  
566 cease to exist; so if they must in man's ways it would be better if  
567 no destruction of property were to occur. Once destruction of  
568 property does occur then those who are destroying it are as guilty  
569 as those they are protesting against.

570

571 \*\*\*: I'd like to return to a comment you made at the beginning of  
572 that question. I think (\*\*\*) said that people protesting nuclear  
573 power, believing that it does more harm than good, and I think you  
574 said that it does. I was wondering if you would elaborate on that.  
575 Is it . . .

576

577 C: You do not know how to handle anything dealing with nuclear  
578 power in a manner that is safe for mankind, and you will not know  
579 until something happens to open the eyes of the greedy. If it were  
580 not the greedy element involved, then nuclear power could be  
581 developed in a very safe way for mankind, but because the almighty  
582 dollar, the god of your world, is involved they care little about  
583 you or your children. To show you the stupidity of it all, they do  
584 not even care about themselves because they feel that THEY will not  
585 undergo the consequences of their actions, but if there is an  
586 accident, they may be as contaminated as others. Money blinds man,  
587 and it is so sad. Greed, whether it be money or any other form, it  
588 blinds man. It causes him to corrupt all the beauty that God has  
589 given him. It is such a sad situation. Your world of sports could  
590 be an uplifting situation or enlightenment to mankind. The  
591 goodness in fair play, the goodness in dedication that the sporting

592 world could present to the world, but what has man done? He has  
593 turned it into a money-making evil. Man no longer jousts with one  
594 another on a friendly basis, but he fights until death. This is  
595 not acceptable. No man should be maimed and battered senselessly  
596 for money or for one's ego, to put it on a more personal basis. To  
597 come back to your question, have we answered it sufficiently?

598

599 \*\*\*: Yes.

600

601 \*\*\*: I had a question, back at the original. You sort of made a  
602 reference that you really did not advocate protesting. Is  
603 protesting wrong as such?

604

605 C: Protesting in a mannerly and respectful way is acceptable.  
606 When it becomes violent or destructive, then it is not acceptable.  
607 If you can protest a situation and do it in a peaceful way, in a  
608 godly way, then it is completely acceptable. Does that answer your  
609 question?

610

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

612

613 C: You know you could have a protest situation where you are  
614 running wild through the streets destroying everything in your  
615 path. What good is this? You are no better than what you are  
616 protesting. In most cases then what you are protesting against  
617 would be above you because of your actions, but if it is done in a  
618 mannerly way, laws are obeyed, there is no harm.

*Gambling was discussed on 80-12-07, the 85<sup>th</sup> Trance.*

*The word “gambling” was first found on page 1381, line 1198.*

1198 \*\*\*: Is gambling immoral?

1199

1200 C: Oh, mercy, mercy. Again, a friendly wager within limits we  
1201 find no harm in, a friendly wager within limits we find no harm in,  
1202 but gambling to the point where you are depriving your family,  
1203 depriving yourself of things that are far more important or if it  
1204 becomes an obsession or disease with you, then it is wrong. Does  
1205 that answer your question?

1206

1207 \*\*\*: Yes.

1208

1209 C: Again, be careful on what you are betting on. Do you  
1210 understand?

1211

1212 \*\*\*: Yes.

1213

1214 \*\*\*: I'm not sure I do. You say be careful what you are betting  
1215 on. Would that mean, involve maybe the, for example what type of  
1216 activity, maybe inciting other people into dishonest acts or  
1217 violent acts or other things?

1218

1219 C: Yes.

1220

1221 \*\*\*: Okay.

1222

1223 C: You certainly would not want to go to, shall we say, a dog  
1224 fight, would you, and bet on that?

1225

1226 \*\*\*: No.

1227

1228 \*\*\*: How about a person playing like, instant bingo. When they  
1229 are gambling all they want is the money.

1230

1231 C: Again, gambling or a wager, what have you, if it is not, if it  
1232 does not control you but you control that, if you have taken care  
1233 of your other responsibilities in life and you should happen to  
1234 have some monies, shall we say, extra and you wish to indulge in  
1235 something like that it is of no harm; again, what you are betting  
1236 on and have you fulfilled your responsibilities. Something such as  
1237 you have mentioned does not really involve destruction of, shall we  
1238 say, animals or the harm to individuals or groups of individuals,  
1239 so if you were going to place wagers on things, something like that  
1240 would probably be more acceptable than whether another individual  
1241 beats another individual to a pulp.

*Leisure was discussed on 85-05-10, the 128<sup>th</sup> Trance.*

*The word "leisure" was first found on page 2081, line 176.*

161 \*\*\*: The democratic principle is that those who are ruled choose  
162 the rulers. This would seem to be a sound principle. A study of  
163 history, however, tends to indicate that democracies are relatively  
164 short-lived in comparison to other forms of government. Does this  
165 indicate a basic flaw in the democratic form of government?  
166

167 C: Only in the sense that the people become too lax in their  
168 choices. As situations are now, it probably, we will put it that  
169 way, it would appear to most people to offer the most productive  
170 atmosphere for individuals and which it does. Unfortunately, it  
171 also offers avenues of illusion. The more pleasure, the more  
172 distraction, the greater the opportunity to lose the control. Now,  
173 does that mean that we are saying that pleasure, relaxation, should  
174 be eliminated? No. It could be increased tenfold, but you must  
175 remember that your sole state of existence is not for the  
176 satisfaction of your pleasures or leisure time. You must take a  
177 portion of that time and dedicate it to the preservation of that  
178 opportunity, and that means keeping an eye on your government.  
179 There is no need for your government to watch you, but there  
180 certainly is a need for you to watch your government. You must,  
181 you must demand higher quality individuals running in your  
182 offices. They must represent your wishes, not the wishes of  
183 outsiders, and your world, and we are talking about your country,  
184 is in the condition it is because too many of you spent too much  
185 time in the pursuit of self-fulfilling pleasures. You allowed  
186 yourselves to be misguided, but that can all be changed. It is  
187 much quicker to get yourself into a puddle of mud, then it is to  
188 get yourself out of it. The whole situation can be reversed. It  
189 will just take a little longer time.

*Sporting was discussed on 86-05-17, the 138<sup>th</sup> Trance.*

*The word “sporting” was first found on page 2232, line 150.*

[Editor’s Note: The Council discusses how the citizens of the earlier civilizations of Mu, Lemuria and Atlantis hunted the dinosaurs. For a further explanation of how the dinosaurs were created and destroyed refer to the Library Files, “Atlantis – Part 1” and “Atlantis – Part 2.”]

140 \*\*\*: Basically, the dinosaurs that we have created through the  
141 bones that we have found and the scientific picture laid out  
142 through the Mesozoic Era. Were dinosaurs part of an evolutionary  
143 process of the animal kingdom or were they ...

144 C: They basically are the monstrosities created by, originally, let  
145 us put it, they had their seeds in Mu. So they are actually the  
146 playtoys or monstrosities of that period, not in the final version  
147 or edition as is seen according to your paleontologists or  
148 archaeologists or historians. Those were the latter day versions.  
149 Through each cycle, through each civilization, they were used as the  
150 sporting animals of that time. When it came into the period of  
151 Atlantis then they were not only used for sporting but also  
152 for honing their destructive tools or they were used as targets  
153 to refine and hone their destructive tools or equipment. Those last  
154 few, now we are not talking in terms of one or two or a dozen or  
155 a hundred, but those last few that were not totally destroyed met  
156 their end in other ways. Very well.

157

158 \*\*\*: We have a theory that a comet helped knock a whole bunch of  
159 dinosaurs off, when a comet struck the earth. Is that one of the ways?

160

161 C: Well, can you tell the difference between a comet and such a  
162 tremendous explosion or eruption that would change the atmosphere?

163

164 \*\*\*: No, I understand that now.

165 \*\*\*: But, Council, what about the changing of the poles that appears

166 to scientists to be a fact many, many times over. Was that a part of  
167 the final disappearance of the monsters?

168 C: There was a parallel or, shall we say, a number of things going on.  
169 Part of the actual end of that particular age or those particular  
170 animals was due to a polar change, but also the final ending came  
171 because of not only a polar change but also massive eruptions. Now  
172 this is not to say that there have not been some very large comets  
173 hit your physical earth in its history, yes this has happened, but  
174 the greatest disaster has come from the violent eruptions and quakes  
175 that occur at a polar change or, shall we say, can occur.

176

177 \*\*\*: Which, of course, flows from the negativity we produced in our  
178 activities in the physical?

179

180 C: Yes. We are not talking about individual acts of negativity.  
181 You have to consider the entire realm of activity. You cannot  
182 even consider just one generation, it is an accumulation. Whenever  
183 you go against nature, there has to be some correction made.

184

185 \*\*\*: We have this fantastic scheme how these dinosaurs developed  
186 from the Jurassic to the Cretaceous and the great dinosaurs were in  
187 the middle and late periods. Did the process get away from the  
188 Mu-ites or whoever it was? All of a sudden they had more dinosaurs  
189 then they could handle?

190

191 C: The actual genetic changes that were made were made, how shall  
192 we put it, caution was not taken in how many test animals were  
193 used, nor was there a proper consideration given to the breeding  
194 habits and the number of the animals' ability to reproduce in one  
195 period of gestation. Do you understand?

196

197 \*\*\*: Yes.

198

199 C: If you make one change in the genetic structure of an animal,  
200 you can assume that at that particular time that will be probably, in

201 most cases, the only change that will occur. But what happens a  
202 hundred years down the road? Will that cause some other changes to  
203 transpire? And if you make these genetic changes with specific  
204 purposes in mind, are you able to see the entire set of ramifications  
205 that may transpire from that or is your sight limited to only that  
206 particular change and possibly one other potential effect it may  
207 have? Do you see? Do you follow what we are saying?

208

209 \*\*\*: Yes, it is similar when we remove a natural predator for one  
210 animal we are overwhelmed by, when we removed the coyote we were  
211 overwhelmed by jackrabbits.

212

213 C: Yes. So what originally intended to be a definite plan by the  
214 greed, the negativity, the lack of foresight, the lack of  
215 consideration, it got out of hand, and it began to run its own path  
216 that could not be controlled. They, in most cases, outgrew the  
217 expectations of those who were doing the genetic changing or who were  
218 involved in it. The purpose of such animals for their strength and  
219 their ability to be used as animals of burden or labor, it did not  
220 take long for that realization to be lost and develop into what  
221 could truly be called monstrosities. Some of the more docile  
222 animals did not prove to be such a problem but those that were  
223 carnivorous proved to present quite a problem and have some very  
224 serious effects on some of the societies at that time.

225

226 \*\*\*: They sort of ate some of the people.

227

228 C: Of course. If you just think in those terms you are limiting  
229 their influence. Can you imagine a tremendous animal, the  
230 waste it produces and the amount of food it eats? Now, you may  
231 laugh but that waste does have a very definite effect on nature.  
232 It can make a ground so fertile that it can create a lot of other  
233 lifeforms that would not have been created. So it turned into  
234 quite a serious problem. Some of the inner waterways were absolutely  
235 off-limits because of aquatic animals that were far too dangerous

236 to even consider encountering.

237

238 \*\*\*: The myth of the sea monster or sea serpent?

239

240 C: Well, you still have those. There are a lot of things that this  
241 planet contains that you are not permitted to know about.

242

243 \*\*\*: Not permitted by governments or not permitted by our own  
244 selves at a higher level?

245

246 C: Well, if it were left entirely up to you, you would know about  
247 it all. Does that answer the question?

248

249 \*\*\*: Yes. When these humans started experimenting with animals for  
250 their own selfish benefits, they did start with something? They  
251 started with a godly creature? They started with something and  
252 began to change it? I am thinking of, like, turning a rabbit into  
253 a tyrannosaurus through time.

254

255 C: No, they started with a single cell or less. What do you think  
256 you just came into a world all made up? You made it. You were  
257 given the elements and you created it, you evolved it. You had  
258 agreed to work within certain limits and create a particular form  
259 to exercise your creative potential, and you, of course, got what  
260 you got now. Far from what it was ever intended to be. It was  
261 truly a one shot deal, if you want to put it in those terms. Drop in  
262 and drop out. But you did not want to let go; you did not want to  
263 drop out. You started with the elements to create life. You evolved.  
264 You determined what animals would develop into what animals, what  
265 cells would develop into what organs, what size brain this animal  
266 would have and what capabilities it would have, what were its  
267 instinctual potentials. You name it. You created it.

268

269 \*\*\*: But, Council, is it not true that there were many animals on  
270 our earth before we came, some 150 million years ago?

271

272 C: Before you decided to get involved enough to take on a physical  
273 body, certainly, you worked in a spirit form during all that  
274 creation.

275

276 \*\*\*: Yes, I understand now. Very good. But then on Mu the ...

277

278 C: The form solidified on Mu.

279

280 \*\*\*: And then we started to create what turned out to be the dinosaur  
281 monsters?

282

283 C: Yes. Your original invasion, if we may use that term, of Mu,  
284 the body that you originally created when, shall we say, you  
285 actually touched down on Earth was what is commonly understood as a  
286 light body. It was not as solid or dense as it is today, far  
287 from it. Do you understand?

288

289 \*\*\*: Yes.

290

291 C: And, of course, as you became more and more involved, then you  
292 became more and more dense. The Garden of Eden was a beautiful  
293 picture painted of the original state of Mu. You certainly were  
294 naked because your bodies were not that solid to wear anything.

295 Very well.

*Karate was discussed on 86-10-31, the 144<sup>th</sup> Trance.*

*The word "karate" was first found on page 2363, line 406*

89 \*\*\*: Is there an overall best exercise for the body? And if not,  
90 what exercises or activities are best for the body or do the least  
91 amount of harm? Is there any spiritual value to such exercises?  
92 C: In what sense are you considering the well-being of the body?  
93 Physically or in the spiritual sense?

94

95 \*\*\*: Initially in the question, I meant physical well-being and  
96 was wondering then if there was any additional value or spiritual  
97 value, both physical and spiritual.

98

99 C: The best possible exercise for the physical body other than  
100 good old-fashioned hard labor would be walking, your average  
101 everyday walking. Now, one does not have to trot as a horse would  
102 nor does one have to mosey along like a sheep grazing, but an  
103 average pace of walking is of great benefit. It causes the least  
104 amount of stress on the overall physical condition. Unfortunately,  
105 for your society it gets carried away with fads in everything from  
106 eating to how you choose to decorate your house. Instead of using  
107 good common sense, most individuals run amok or awry with faddish  
108 concepts. Other than good old-fashioned labor, walking is the best  
109 for the body. As you take an average walk, let us put it this way,  
110 you will at times, by the nature of your interest in what is  
111 surrounding you or where you are walking to, walk slower in some  
112 instances and walk faster in other instances. According to the  
113 terrain you may be walking uphill or downhill. All this is a  
114 variation in the exercise of the body. Do you understand?

115

116 \*\*\*: Yes.

117

118 C: If one looks upon this as an exercise and as a discipline, then

119 what you do is you begin to develop a spiritual quality and that is  
120 the quality of discipline or control. The actual physical  
121 condition of a spirit's or soul's container does not necessarily  
122 reflect the spiritual quality of that soul. There are some very  
123 saintly individuals, if you choose to use that term, or some very  
124 highly evolved individuals whose physical containers are truly in a  
125 wretched condition. Yet there are some who are very spiritual  
126 whose physical containers are in excellent condition. The same can  
127 be said with those who, how shall we put it politely, are in great  
128 need of a spiritual awakening. Some of their containers are in the  
129 best of health and others are in very poor condition. The actual  
130 condition of the physical body that a soul uses or a spirit uses is  
131 geared to many situations or conditions concerning the overall  
132 activity of the life. Does that answer the question?

133

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

135

136 C: If you truly wanted to take the best care of the physical body,  
137 some additional labors other than what you would consider labors  
138 for earnings or maintaining your finances, additional labors would  
139 be helpful, and this does not have to be ditch-digging or something  
140 of that nature. Simple labors, where there is a possibility of  
141 flexibility or a situation that permits flexibility in how long or  
142 how strenuous those labors may be and utilize that need or that  
143 labor according to how the physical body feels. One should not  
144 overtire themselves if they are not accustomed to physical labor  
145 but gradually work up to a point where one feels satisfied with the  
146 amount of work accomplished.

147 The other very important item is what you eat. You have an  
148 increase in many ailments today. You have a great emphasis put on  
149 cholesterol, on cancer, and many, many other things. Why? Well, a  
150 simple answer to the question is the quality of food that you are  
151 presently eating. Fifty years ago, a hundred years ago, when you  
152 fed your body decent food, it was in a much better condition to  
153 fend off many sicknesses, many ailments, but today you are slowly

154 but surely embalming yourselves with all the chemicals and what  
155 have you in your foods, the preservatives.  
156 So, you must make a choice. Do you want to continue to build  
157 the body up by exercising and then tear it down by the food you  
158 eat? Or do you want to take a common sense attitude towards the  
159 whole situation and be more selective in the foods you eat and then  
160 add to that walking.

161 For those who do not particularly care to walk but would like  
162 to be carried along with a little less effort, then we would  
163 suggest pedaling with a powerless bicycle. Again, there seems to  
164 be a fad in everything. A good old-fashioned bicycle of twenty or  
165 thirty years ago is the best vehicle to use for exercising. Your  
166 present day bicycles will eventually prove to be somewhat of a  
167 danger or cause a potential danger to some individuals. So, if you  
168 can acquire a bicycle of the style of thirty years ago, if you  
169 choose not to walk but to move along in some other way, then we  
170 would suggest pedaling or walking. Does that answer the question  
171 sufficiently?

172

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

174

175 \*\*\*: When you questioned about whether it was physical or  
176 spiritual, is there an exercise particularly just for spiritual  
177 benefit?

178

179 C: Something that you would do at a physical level?

180

181 \*\*\*: Either. Something that you would do, like maybe doing good  
182 works to improve spiritually?

183

184 C: Well, certainly.

185

186 \*\*\*: Are there things like breathing exercises, meditation, or  
187 anything else?

188 C: Well, we would have to say out of what you mentioned,

189 meditation because it is a universal exercise for control and  
190 control in the spiritual sense.  
191 Attempting to control breathing was simply a discipline that  
192 evolved not so much in what it would do for you spiritually per se,  
193 but that it is a form of physical discipline that can be  
194 interpreted as some sort of spiritual activity. We hesitate in  
195 shattering too many concepts that some have, but the only  
196 productive exercise for spiritual growth is discipline of whatever  
197 form possible. Every time you discipline yourself, you gain  
198 greater control over yourself, which means you begin to utilize a  
199 greater part of your true being, and in so doing you gain a degree  
200 of spiritual awareness or enlightenment. Breathing out of one  
201 nostril or the other, controlling this, has nothing whatsoever to do  
202 with spirituality. The most that we could say for this would be  
203 that it controls the oxygen which enters the bloodstream. Now, not  
204 to belittle such exercises, in their proper place, they have proven  
205 very productive but not as they appear productive. Productivity  
206 comes in the act of disciplining, but in times gone by in those of  
207 a different belief system, this evolved as a simple exercise of  
208 discipline. Of course, as time goes by then, man has added a  
209 religious and a spiritual tag or connotation to that activity. In  
210 actuality, stripping it of all the illusions, it is just another  
211 form of discipline. Does that answer the question sufficiently?

212

213 \*\*\*: Yes. More than I expected. Thank you.

214

215 C: Actually, meditation is the best overall discipline for  
216 spiritual growth, because there you not only learn to discipline  
217 the body but you learn to discipline the thoughts and once you gain  
218 greater control over your thoughts then you gain greater control  
219 over your exterior being allowing the higher self then to work more  
220 actively and more directly through its temple or its tool.  
221 Everyone should meditate at least once a day. There should be no  
222 exceptions. That is ideal. Now, if you do not, that does not mean  
223 that you are going to fail in life. It simply means that in most

224 cases you will probably not have the ease that you could have, and  
225 when one meditates, one does not necessarily always have to  
226 meditate on spiritual concepts. Simply meditation for meditation's  
227 sake can be helpful in that it is a practiced discipline. It is a  
228 control of one's self. If nothing else, it releases the tension  
229 that all of you live under, and in that sense alone is beneficial  
230 to the physical body. So you cannot lose with meditation. There  
231 is absolutely everything to gain and nothing to lose.

232 If we were to make a suggestion on meditation, we would  
233 suggest that a novice learn to meditate for no less than twenty  
234 minutes to thirty minutes in the beginning. Once they become  
235 proficient or efficient at relaxing the body and entering  
236 meditation and when they have gained enough control over the  
237 exterior portion of meditation, that is the relaxation of the body  
238 and focusing the mind then, that period of time can be reduced.  
239 So, as you become more efficient or proficient in meditation, if it  
240 is for just a general sense, let us put it this way, if there is no  
241 particular goal, it is quite possible to meditate a few minutes in  
242 the morning, a few minutes midday or during your day, and a few  
243 minutes in the evening. That gives the body three periods of  
244 relaxation a day and during those periods of relaxation, the body  
245 can ward off minor possible physical problems.

246 If the people of your society would learn to relax totally,  
247 you would eliminate most of the cancer because one of the main  
248 triggering devices for cancer is stress and tension. Give yourself  
249 a pill three times a day and let that pill be a few minutes of  
250 complete relaxation through meditation and you will reduce your  
251 potential for cancer by possibly 75%. Then those of you who must  
252 drink this awful stuff that you call soda pop and those of you who  
253 must smoke and you can turn yourselves into living chimneys and  
254 fizzling bottles of sweet water all you care to and you will not  
255 have to worry about ailments of cancer, let us put it that way.

256 Now, do not leave here thinking or missing the point we are trying  
257 to make. We used an exaggerated example to show you the potentials of  
258 meditation. We have not suggested that you should meditate five

259 minutes three times a day and then indulge yourselves in all kinds  
260 of things that pleases your whims. So, be forewarned, we have not  
261 said indulge yourself and meditation will be the cure-all. What we  
262 have said that meditating three times a day could reduce potential  
263 dangers by approximately 75% for each of you depending again on  
264 your lifestyle, the karmic situation that you are dealing with. If  
265 you were to combine meditation with the proper diet, again we are  
266 not talking about faddish diets, we are talking about good,  
267 wholesome diets, you would definitely be a much healthier  
268 individual, and as a much healthier individual, you become a much  
269 healthier community. Are there any other questions?

270

271 \*\*\*: Returning to physical exercise, is an exercise bike used  
272 indoors beneficial? And how often should one use it and for how  
273 long each time you use it?

274

275 C: It has its benefits but wouldn't it be much more enjoyable if  
276 you were riding in the open where you could see some of the  
277 beautiful creation of your Maker, where you can see human beings,  
278 where you can observe life, where you can smell air and flowers,  
279 where you are breathing in and exhaling a constantly changing  
280 atmosphere?

281

282 \*\*\*: Not when it is twenty below.

283

284 C: Well, of course, we would not suggest something like that, but  
285 those apparatuses have their benefits. It would be our personal  
286 recommendation to use the best of both worlds. If the weather  
287 conditions permit cycling in the open, then why not? Does that  
288 answer the question?

289 \*\*\*: Yes, but I have another question. What about jogging on a  
290 mini-trampoline?

291

292 C: That depends a lot on each individual. We cannot suggest  
293 something like that for an older individual. A younger child or a

294 younger person this would be all right, but as one becomes older  
295 such jarring of the entire system, unless the system itself is in  
296 good, firm condition, but even at that after a certain point, it is  
297 not advisable.

298

299 \*\*\*: After what certain point? What age?

300

301 C: Well, it depends on the actual body itself. A body can appear  
302 to be in good physical condition, but as one ages, regardless of  
303 the exercise that you are capable of or the exercise that you have  
304 done to keep the body in a good physical condition, it still begins  
305 to deteriorate. The nature of the body itself does not have the  
306 elasticity that it once had nor does it have the flexible or  
307 malleable strength that it once had. As one becomes older then,  
308 such jarring exercises are not safe in the sense that the muscle  
309 tone may not be as good as it would appear to be, so it is  
310 something that each individual would have to judge for themselves.

311 Do you understand?

312

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

314

315 C: If one feels comfortable at doing such things, then by all  
316 means continue, but again the walking is the safest overall and the  
317 best overall. How much of the body is exercised in this type of  
318 exercise? Is it an overall exercise of the body or are you  
319 concentrating on one or two particular areas of the body? You may  
320 be building up, say, for instance, the legs or the thighs but what  
321 about the rest of the body? Is it being strengthened equally or is  
322 that part deteriorating while another part is being built up? If that  
323 be the case then, one must be careful about the parts that are  
324 deteriorating. Do you follow what we are trying to explain?

325

326 \*\*\*: Yes. Yes.

327

328 C: These are situations that you as an individual, each person

329 must look at these things as an individual. What we have said  
330 about the walking and the cycling are general exercises that would  
331 be beneficial for all. There is no exceptional stress or strain  
332 placed on the body through these activities, and those activities  
333 are what we would call an overall building of the physical body,  
334 not only the muscle but the tone of the overall body. Add to that  
335 the breathing, increased lung capacity through such activities  
336 without any dramatic shock to the body. Does that answer the  
337 question sufficiently?

338 \*\*\*: Yes, except that, so if you want to use the exercise bike  
339 indoors, you miss all the beauty of the outdoors, I understand that  
340 ...

341  
342 C: It will be as beneficial in most instances as if you were  
343 cycling on the outside, but you add a greater dimension to the  
344 situation by cycling outside. In exercising or building up the  
345 body or toning up the body, why settle for just part of it, why not  
346 have it all if it does not make much more demands on you? Another  
347 example, something so simple as the change in light. Say, for  
348 instance, you are walking or cycling on a sunny day and you come  
349 across a tree-lined avenue. The eyes change focus or allow for the  
350 different intensity in the light, that is an exercise to the eyes,  
351 the muscles of the eyes, so overall you gain many, how shall we put  
352 it, many benefits that under a sterile environment you are only  
353 getting part of it. Is that sufficient?

354  
355 \*\*\*: Yes, thank you very much.

356  
357 \*\*\*: I was puzzled by your negative references to the modern day  
358 bicycle. Could you expand on that a little bit? I think you said  
359 it might be bad for some people.

360  
361 C: How shall we put it, the modern bicycle where an individual is  
362 hunched over is not truly a natural position for exercising. It  
363 puts unnecessary strain on the back, first of all. If the back

364 muscles of an individual are not as strong as they should be, it  
365 can cause back problems. Now, these problems will only show up as  
366 minor irritations at first, but they can cause serious problems  
367 later on. Too much weight on the upper part of the body in a  
368 forward position adds, again, unnecessary stress or strain in an  
369 unnatural manner. If you were to pick up a hundred pounds of  
370 weight, dead weight, would you bend over at the hips with your legs  
371 or knees straight and attempt to pick it up with your two hands?  
372 Or would you bend your knees down in a stooped position and grab  
373 the weight and raise it with the leg muscles? The proper way would  
374 be to raise it with the leg muscles. In your newer form of  
375 machines you are putting undue stress on the upper part of the body  
376 in an unnatural position. There is a greater effort required by  
377 the lower part of the body to motivate or move the instrument. In  
378 the older style, where the individual sat more erect, there was  
379 less strain to the back, less strain or unnatural strain to the  
380 shoulder and arm and upper part of the body. The distribution of  
381 weight was more even which allowed a more natural use of the lower  
382 part of the body for motion. Actually, again, you have been sold a  
383 bill of goods that just did not come up to par. Does it make any  
384 sense to you what we have said?

385

386 \*\*\*: Thank you. I liked it.

387 C: Well, what we find so hard to comprehend, if we may use that  
388 term, is with the good sense that you have, can't you see by  
389 watching an individual using these new contraptions something  
390 unnatural about their position? Some day, take a good look at a  
391 cyclist, hunched over as if he were a streamlined bullet, a bubble on  
392 his head, his torso, upper torso practically between his knees, and  
393 he is trying to move himself in a safe and comfortable way. We  
394 would strongly suggest that if those who wish to cycle, find  
395 yourself an old cycle of twenty or thirty years ago and use that,  
396 that style, where you sit upright and there is less strain and  
397 stress on the body. If you wish to speed across the country, then  
398 possibly the aerodynamics that were taken into consideration to

399 evolve your newer cycles, well, then fine, ride that style but you  
400 will pay the price later on as you get older. If you wish to cycle for  
401 overall physical fitness, then be wise and go to an older style.

402 Is that sufficient?

403

404 \*\*\*: It is for me.

405

406 \*\*\*: Karate has long been considered a means of physical and  
407 spiritual development. In what ways is karate valuable or  
408 detrimental to personal development?

409

410 C: Well, again, it is concentration, discipline. If you look at  
411 all these forms of, to use your terms, spiritual development, it is  
412 exercises geared to learning discipline. At times in societies,  
413 regardless of what society you wish to choose, at times society  
414 will more readily accept an exterior activity that is a discipline  
415 than they would an interior activity as a discipline for spiritual  
416 growth. Whether it be a sad thing to say or a positive thing to  
417 say, whenever you can get a society to exercise discipline upon  
418 itself as individuals, you are doing that society and that  
419 individual a good deed. So much of this type of activity, in  
420 itself, is not spiritual or beneficial, but the attitude from which  
421 it is approached and that is discipline, the disciplining self, the  
422 concentrating of one's thoughts, that proves then eventually to be  
423 beneficial. Does that answer the question?

424

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

426

427 C: If you truly understand such activities, and again you must  
428 take into consideration the commercial aspects that have been  
429 introduced in such things, if you look at its originating source  
430 or society or time, there was a greater demand of discipline  
431 overall than what the commercial product is today. So what has  
432 happened to make it more appealing and appetizing to the Westerner  
433 which has a natural lack of interest in disciplining itself, you

434 will see that it has been watered down and made more palatable, but  
435 those disciplines were far more severe than what is offered to the  
436 Westerner today. Is that sufficient?

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

438

439 C: Again, there is nothing wrong with it as long as you are not  
440 out to do harm to someone with such things. As a disciplining of  
441 one's thoughts and bodies, yes, it would be acceptable, it would be  
442 beneficial, but know it for what it really is, know it for what it  
443 really is, then you can make a more honest decision as to whether  
444 you wish to become involved in that. Again, if you wish to learn  
445 discipline, why not take the easy road and meditate. The  
446 equivalent of such activities would be meditation and riding a  
447 bicycle or walking, believe it or not. So, you have two ways of  
448 becoming a little healthier physically and growing a little  
449 spiritually. You can either use those martial arts activities or  
450 meditate and ride a bike or walk. They equal each other. If you  
451 begin to adopt the philosophy, then, of course, that is an entirely  
452 different thing. Does that answer the question sufficiently?

453

454 \*\*\*: Yes, except for the last statement you made about accepting  
455 the philosophy would be an entirely different thing?

456

457 C: Well, those activities are all based on a philosophy, a  
458 religion, if you wish to use that term. If you wish to involve or  
459 immerse yourself in that, then to gain what you are supposed to  
460 gain from it, you would have to immerse yourself totally, and again  
461 what is offered to the Westerner is far from what it really is. Do  
462 you understand now?

463

464 \*\*\*: Yes.

465

466 C: Very well.

467

468 \*\*\*: I would like to ask, why is discipline so important? Why

469 should we learn so much?

470

471 C: Why should you learn discipline so much?

472

473 \*\*\*: Yes.

474

475 C: Actually, discipline is needed because it is the response to  
476 the soul, to the real you. The real you, the higher you, knows  
477 what is right and what is wrong. It has great potential to create,  
478 and the more discipline it can exercise over its physical  
479 container, the more it can accomplish, and it accomplishes by  
480 manifesting. It manifests the godliness in a material sense. It  
481 is just like a vehicle at the summit of a great slope. Allow the  
482 vehicle to move down the side of this great, great slope. Without  
483 someone guiding it, it can go in any direction. With someone in it,  
484 guiding it, and applying the proper braking to it, the vehicle will  
485 move in a specific direction; it will move to the end of the slope  
486 or to the end of the runway safely. But allow it to just run wild  
487 over the slope, who is to say what damage it will do or whether it  
488 will be in any condition to reach the finish line? Do you  
489 understand?

490

491 \*\*\*: Yes.

492

493 C: So, with discipline then it is actually giving muscle to the real  
494 you. Now, you as a true entity cannot just say, "Well, I am going  
495 to infuse my full awareness into this physical container." If you  
496 were in creation all by yourself, yes, you could, but since you  
497 have made spiritual agreements and contracts to work within a  
498 specific condition or set of conditions, then you must work with  
499 all others in a communal or mutual benefit. So, you must work then  
500 within those conditions or situations. You must grow or learn to  
501 express the true you in those situations. So, it is a matter of  
502 discipline. Discipline is not a dirty word; it is not a negative  
503 word; it is not a word that indicates holding back or withdrawing

504 from. Discipline is the extension of yourself, the real you. It  
505 is the outward movement of the real you. It is the full possible  
506 manifestation of the real you according to that situation. It is  
507 the utilization of the great power that lies within you. It is  
508 controlled. It is not allowed to fly helter-skelter. Do you  
509 understand?

510

511 \*\*\*: Yes.

512

513 C: Discipline is a beautiful word. It is a very spiritual word.  
514 It is a very productive word. Unfortunately, it rates very low as  
515 far as acceptability in your world today. Discipline is the  
516 expressing of the godly you. Your Creator, your God, your Heavenly  
517 Father, is not lacking in discipline whatsoever. He is in total  
518 control of Himself. He totally, absolutely, disciplines Himself.  
519 Every action is a specific controlled action. That is why He is  
520 capable of creating perfectly. Nothing is done haphazardly.  
521 Nothing is left to chance. Why? Because it is discipline; it is a  
522 willful design. And that is what you must learn to do, willfully  
523 design, willfully create, and not have your attention distracted by  
524 things that are less important than the task at hand. Once you  
525 learn discipline, you begin to experience a joy and pleasure that  
526 is truly inexpressible in human terms. So when your society begins  
527 to look upon discipline as the great joy of expression, of  
528 controlled expression, then the world will definitely improve much  
529 quicker, definitely improve much quicker. You are completely  
530 mindful of your own rights, and you are completely mindful of your  
531 brother's rights. We, where we are at, exercise complete and total  
532 discipline, and we are in a perfect state of joy, of ecstasy. We  
533 have no limitations. We have nothing to hinder us. The control,  
534 the discipline, that we have learned in the material form is  
535 applied to us, or to ourselves now, by ourselves, and you learn the  
536 great joy and beauty and growth that is experienced because you  
537 eliminate all the extraneous activities that are not necessary, that  
538 are counterproductive, so all your efforts are concentrated on those

539 things that bring great growth and great joy. Does that answer the  
540 question?

541

542 \*\*\*: Yes, and I know there are many more, I just can't put it all  
543 together right now. I will have more questions later.

544

545 C: Your world looks upon discipline as a very negative word, as a  
546 word that indicates denial or deprivation of pleasures. It does not. It  
547 does not. True discipline opens the door for greater pleasures and  
548 greater prosperity in all manners and forms. Very well.

*Sport was discussed on 87-11-20, the 151st Trance.*

*The word "sport" was first found on page 2522, line 508.*

[Editor's Note: This discussion about sports came in the middle of a discussion of temper and controlling one's temper. The Council was discussing ways of releasing stress and tension when they stated, "Those who wish to relieve stress or tension by demanding physical exercise could be reaching beyond their grasp, thus causing some physical problems." This prompted the question.]

507 \*\*\*: To clarify in my own mind what you just said. A lot of people  
508 may play some sort of contact sport like football, softball, or  
509 basketball. A lot of times they say it is to get rid of tension.  
510 You said, "reaching beyond their grasp." If I understand it right,  
511 are you saying that the emotional tension that they have with the  
512 anger, they might get carried away with themselves and play harder  
513 or do things that might injure themselves or others that they  
514 wouldn't have done otherwise?

515

516 C: Well, that is a possibility. You must remember that the second  
517 there is an emotional stress in the body, it begins immediately to  
518 cause physical stress in the body. So when an individual  
519 experiences emotional stress, immediately that stress is translated  
520 to the physical body. It puts everything in high gear. Do you  
521 understand?

522

523 \*\*\*: Do you mean with chemicals and hormones?

524

525 C: Yes. Once that happens then the vital organs are under a  
526 stressed condition. Adding to that something like a contact sport  
527 where you are in a prolonged situation of additional physical  
528 stress, then you have a potential for a very dangerous physical  
529 condition to develop. Do you understand?

530

531 \*\*\*: All right. Would you care to give any examples?

532

533 C: You could suffer a heart attack, stroke, what have you. If you  
534 do not experience something like that immediately, you may worsen  
535 conditions or cause conditions to be created in the physical body  
536 that could worsen and develop over time. Do you understand?

537

538 \*\*\*: Yes.

539

540 C: Very well.

541

542 \*\*\*: So then if you enjoy some of those sports, you would be better  
543 off, if you were angry, to go release the anger first and then go  
544 play the sport?

545

546 C: Yes, but make sure that the anger is released because you are just  
547 adding double the stress inside. Now, they may be two different  
548 forms of stress from your understanding, but in actuality stress is  
549 stress, period. It is just a matter of what is causing that  
550 condition. Very well.

551

552 \*\*\*: As a follow-up on sports, would you say that most of the  
553 athletics that go on in grade school and junior high and high school  
554 are beneficial or detrimental to the individuals, to the children?

555

556 C: The attitude that prevails today, we would say is very unhealthy  
557 and not at all beneficial to the child because the attitude is win,  
558 win, win, win, and unnecessary pressure is put on the child instead  
559 of approaching it from winning is acceptable but a game or a contact  
560 sport played properly is just as good. Do you understand?

561

562 \*\*\*: Yes.

563

564 C: So, one game or whatever played in good sportsmanship is of  
565 equal value to winning. Do you understand?

566

567 \*\*\*: Yes. So then a father would be better off playing the sport

568 with his son rather than encouraging his son to become good enough  
569 to make a team and perhaps putting unnecessary stress on that child  
570 from many directions?

571

572 C: Well, parents should allow the child to decide whether they wish  
573 to play on a team. The problem is with sports for the young today,  
574 it is wish fulfillment on the part of the parents and all those  
575 involved and very little real satisfaction or benefit for the  
576 student. It is simply an ego trip or a money-making situation for  
577 the adults involved. Where is the concentration on good  
578 sportsmanship, fair play? There isn't any. It is all win, win,  
579 win. So that is unhealthy. That is a very destructive attitude to  
580 establish in a very young person, because then it is not fairness  
581 but it is win at any cost. Buy a player here, buy a player there.  
582 Do you understand?

583

584 \*\*\*: Yes, I do.

585

586 C: There is no objection with a father and son playing sports  
587 together or what have you. There is no objection to a child or a  
588 young man playing sports. These are all acceptable. It is those  
589 who are not playing that are not acceptable because they are living  
590 vicariously through the players and with no regard to the concepts  
591 that are being established within those who are playing the game.  
592 Do you understand?

593

594 \*\*\*: Yes.

595

596 C: People today wish to win just for winning's sake so that they  
597 can brag about it. When you play a game, regardless of what it is,  
598 to develop good sportsmanship, then these games become of great  
599 value and are moral building blocks for the individual. Do you  
600 understand?

601

602 C: Very well.

*Sport was discussed on 87-11-20, the 151st Trance.*

*The word "sport" was first found on page 2524, line 608.*

610 \*\*\*: We have discussed briefly people participating in sports. I  
611 was wondering, there was a lot of anger and hostility, nasty  
612 feelings expressed by fans, by one side or another or both sides in  
613 these contests, we have football in this country, soccer in other  
614 countries. How does that emotion relate to the total picture of  
615 life here on earth? Is it just letting off steam or does it have a  
616 harmful effect that continues on?

617

618 C: Well, it is another side of the coin as far as the condition  
619 that society or world society, whether it is local society or world  
620 society, the condition you are in. Where is the sportsmanship?  
621 Where is the fair play? When observers of a game become violent  
622 because a team has lost or something like that, it shows that it is  
623 not a game or a condition of building higher standards in an  
624 individual or in the spectators, but it is more of a barbaric  
625 ritualism of destruction. Do you understand?

626

627 \*\*\*: Yes.

628

629 C: Healthy sports, played with the right attitude, is good, but the  
630 minute it becomes a commercial enterprise, then its value diminishes  
631 greatly to the point where it is an absolute reverse. Do you  
632 understand?

633

634 \*\*\*: Absolute reverse?

635

636 C: Absolute reverse.

637

638 \*\*\*: That is not good.

639

640 C: You see, in most experiences of life or most things, for a  
641 general term, most things in life in themselves are not good or bad,  
642 they are neutral. It is what man does with those things that  
643 determines whether they are productive or detrimental. Do you  
644 understand?

*Sport was discussed on 88-10-30, the 159<sup>th</sup> Trance.*

*The word "sport" was first found on page 2613, line 96.*

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

35

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

40

41 \*\*\*: Yes.

42

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

52

53 \*\*\*: Yes, I was thinking, when you were referring, I know out West  
54 they have coyotes. Ranchers have problems with coyotes killing their  
55 sheep, etc., and they have had wholesale slaughter of coyotes. Would  
56 you be saying what would be better is that they try to control a  
57 particular herd of sheep rather than trying to eliminate all the

58 coyotes there? Just try to prevent that particular animal from  
59 getting after their sheep?

60

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

64

65 \*\*\*: Yes.

66

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

70

71 \*\*\*: Yes.

72

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

78

79 \*\*\*: I understand the principle.

80

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

85

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

88

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

92

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

99

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

104

105 \*\*\*: Thank you.

106

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

112

113 C: For a man to hunt to place food on his table for his family is  
114 not something that should be considered wrong, it is not an evil. It  
115 is not an evil to enjoy the pursuit of the hunt or to enjoy the  
116 challenge of a hunt. The wrong comes in taking the animal's life and  
117 leaving it. There is far more of this going on than you might  
118 suspect. Many animals who have been shot for the hunt only and taken  
119 to places for recognition are allowed to waste instead of consumed as  
120 foodstuffs. Do you understand?

121

122 \*\*\*: Yes.

123

124 C: When such a deed is committed, then this is wrong. Then the  
125 individual becomes fully responsible for the abuse of that animal  
126 life. Also, in the sport, if an animal is wounded, it is the  
127 obligation of the hunter then, the pursuer, to see to it that the

128 animal is brought to a quick end and as painlessly as possible.

129 There are many hunters who would wound an animal and are simply  
130 too lazy to finish the job, to track down the animal and complete the  
131 job. In the use of traps, those who would use such devices have a  
132 responsibility to tend to those traps properly, so that if an animal  
133 is caught, its suffering and pain is at an absolute minimum. It is  
134 the least desirable way to place food on your table.

135 You must remember, man has charge of all animal life. It is  
136 their responsibility to tend to it as the occasion calls, to tend to  
137 it properly, to care for it properly and show the proper respect.

138 Does that answer the question?

139

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

141

142 C: You must understand that placing food on your table is placing  
143 food on your table whether you choose to partake of particular  
144 livestock that is more suited for the table or more acceptable in  
145 society as edible food or meat as opposed to that which may be wild.  
146 So you have the domestic variety as opposed to the wild. It is still  
147 ending a life, an animal life, and you are responsible to end that  
148 life as humanely as possible, as humanely as possible.

149 Those individuals who may have in their charge slaughterhouses  
150 that do not insist that the animal's life be ended with mercy and  
151 quickly assume a great debt. To run such a business and not take the  
152 proper precautions or steps to see to it that an animal's life is  
153 ended as quickly as possible, as painlessly as possible, simply to  
154 save cost or because it is more expedient deserves severe punishment,  
155 and so it is, it shows a callousness, a disrespect for life. To  
156 simply stun an animal to the point of near death and not complete it,  
157 simply because it would be more cost efficient, is totally  
158 unacceptable, and you have much of this going on today. Very well.

159

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

163

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

172

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

174

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

181

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

183

184 C: Very well.

185

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

193

194 C: Again, you must look at the overall situation. If such animals  
195 are destructive to food products, are destructive to property, or a  
196 danger to livestock, then depending on the viciousness of the animal  
197 involved or the danger in dealing with an animal in its whole

198 condition or live condition determines whether one is just abusing an  
199 animal or killing wantonly. Do you understand?

200

201 \*\*\*: Yes.

202

203 C: So there are times when it is necessary to dispose of animals,  
204 even though their food value may be less desirable.

205

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

209

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

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

224

225 \*\*\*: Yes.

226

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

233 There are many people who kill simply because they want to kill.  
234 It gives them a distorted sense of power. There is a cruelty in each  
235 of you that in most cases is under control, but there are those who  
236 have no control over that cruelty at all, and in many cases then that  
237 is transferred to animals. Does that answer the question  
238 sufficiently?  
239  
240 \*\*\*: Yes.

*Sport was discussed on 88-10-30, the 159<sup>th</sup> Trance.*

*The word "sport" was first found on page 2621, line 488.*

483 \*\*\*: This question is from (\*\*\*). She is not here. She states, "My  
484 question concerns sky diving. Being a shy and reserved person, I  
485 mustered the spunk to jump. I don't know what the driving force was  
486 but I didn't think it was scary. I feel we face dangers just going  
487 into a public building or walking the sidewalk." Her question is:  
488 "Are potentially dangerous activities for sport permissible?"

489

490 C: This is a very touchy question. If all precautions are taken and  
491 one feels that it is absolutely necessary to have such an experience,  
492 then it could very well be accepted, but one cannot judge everything  
493 on the premise that just because waking up in the morning presents a  
494 day of potential dangers. One should be cautious in adding  
495 unnecessary dangers to one's normal day of dangers. So this cannot  
496 be an excuse to take life lightly, and such experiences should be  
497 considered very seriously as to why one would want to attempt  
498 something such as that.

499 There really is no benefit to it, physically and certainly not  
500 spiritually. It is placing the life in unnecessary jeopardy since  
501 the safety factors are not all that good or are not all that they  
502 should be for such an effort.

503 When there is a real need to experience or a real need to have  
504 such a situation occur, such as the only way to save your life would  
505 be to jump with a parachute, then this would be acceptable, but to do  
506 so simply because you wanted the experience is bordering on a lack of  
507 respect for life.

508 So one should if they are in proper understanding of the value  
509 of life would not choose to have such an experience, simply for the  
510 thrill of it.

511

512 \*\*\*: Thank you.

513

514 \*\*\*: This was not originally my question and you may just have  
515 answered it. "If we choose our time and method of death, it would  
516 seem that we could undertake all kinds of dangerous activities in  
517 perfect safety unless, of course, we choose to die that way. Is it  
518 possible that this statement is generally true but there are  
519 exceptions?"

520

521 C: You absolutely do choose the exact day, year, minute, and second  
522 of your death. Now, that is the time of death that you decide on  
523 that would constitute a full life for yourself, but that does not  
524 mean that it gives you license to stand in front of a locomotive  
525 speeding down the track, because surely you will be dead as that  
526 locomotive passes over you. Even though you have picked the time and  
527 the date and the way that you will pass away, it just does not make  
528 any sense to want to foreshorten that by stupidity. So, taking  
529 chances with your life whether it is through a sport or through  
530 another activity is uncalled for, it is unacceptable. So, you can  
531 shorten your life by your own stupidity. Let us put it very bluntly.  
532 If you do not have care for your life, if you are not a guardian  
533 of your own well-being, you definitely will end your life before the  
534 time you have chosen. It simply shows, in situations like that, that  
535 maybe you are just not dealing with situations in terms of reality.  
536 Do you understand?

537

538 \*\*\*: Yes. What would be the consequences of someone who changed  
539 their plan and stepped in front of a train and died at a time that  
540 was not designated originally?

541

542 C: For you to deliberately challenge life, now here is the thing  
543 that you must look at, to challenge life, to challenge your life, if  
544 it ends in death then it is equal to a suicide, a true out-and-out  
545 suicide. Therefore, the problems that will occur at a spiritual  
546 level you best not be aware of. That is suicide through stupidity's  
547 sake or through stupid actions. Do you understand?

548

549 \*\*\*: Yes.

550

551 C: Now, if you were to die crossing the street at an early age and  
552 you took the precautions necessary to maintain life in crossing that  
553 street, you did not challenge life. Do you understand?

554

555 \*\*\*: Yes.

556

557 C: So therefore that may have been your appointed time, the time  
558 that you chose, but to wantonly flaunt yourself in death's face,  
559 regardless of what the excuse may be, is some entity that just is not  
560 using their full potential as far as thinking and understanding goes.  
561 So, you can shorten your life through your own stupidity and through  
562 your lack of respect for life. Do you understand?

*Gambling was discussed on 88-11-12, the 160<sup>th</sup> Trance.  
The word “games” was first found on page 2635, line 52.*

41   \*\*\*: Is gambling in itself always wrong, or only if by doing so  
42   you deprive others of their rights because they are dependent on  
43   you for the basics of life?

44

45   C: With such an activity, one should definitely practice  
46   moderation. This is an activity that should be practiced only when  
47   other obligations have been met. If your time, your efforts, and  
48   your monetary gains in life, all other obligations have been taken  
49   care of, and you seek pleasure or relaxation in such activities,  
50   then even with a measure of moderation, it would be acceptable,  
51   but first the important obligations must be fulfilled. You cannot  
52   put an additional loaf of bread on your table through games of  
53   chance. First, let your efforts, your daily labors, provide the  
54   loaf of bread, and that which you set aside for recreation, use for  
55   such efforts, again, with moderation. Does that answer the  
56   question?

57

58   \*\*\*: Yes, thank you.

59

60   C: Very well.