

Animals and Pets - Part 1

Trance Library File No. 87-11

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 mержence 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.
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DISCLAIMER

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

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

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

EXPLANATION OF TRANCE LIBRARY FILE FORMAT

Reincarnation⁽¹⁾

page 31⁽²⁾

Selection # 16⁽³⁾

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

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

386⁽⁸⁾

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

390

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

NOTES

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

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

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

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

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

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

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

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

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

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

EXPLANATION OF TRANCE LIBRARY FILE FORMAT

79-12-01⁽¹⁾

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

page 21⁽³⁾

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

1⁽⁶⁾

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

4

5 ***:⁽⁹⁾ Thank you. Are you ready?

6

7 C: Yes, we are ready.

8

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

11

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

NOTES

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

Animals was discussed on 77-09-24, the 32nd Trance.

The word "animal" was first found on page 483, line 743.

675 ***: Why did the spirit choose to exist in the physical?

676

677 C: Spirit did not, shall we say, choose to exist. Its own

678 selfishness encrusted itself, entrapped itself in the physical.

679 Because its source of life, its source of existence, it selfishly or,

680 shall we say, for greedy reasons decided to usurp or overextend

681 itself and thus that source of energy was cut off by its own greed

682 and thus it fell into a need for more gross existence. It then

683 became necessary for it to have a container for itself, so it would

684 no longer be dissipated.

685

686 ***: Well, at the time this happened there must have been many, many

687 spirits that became selfish.

688

689 C: To be sure. There is much to be said in the story of the fall of

690 Lucifer. These stories are not fables, but they are an explanation

691 of a division in the heavenly forces at a time.

692

693 ***: Then I take it that all spirits were created at the same time?

694

695 C: More or less, yes.

696

697 ***: Well, are there ever any new spirits being created?

698

699 C: No. "New spirits" are, shall we say, those entities who have not

700 found it necessary to reincarnate as often as, shall we say, the

701 older ones. The older spirits are the lazier, because you cannot

702 just sit on the, shall we say, the outer realms and wait for a choice

703 opportunity. The time now is somewhat different, but you do not just

704 sit and wait or come and go in the material as you choose. There is

705 a definite, shall we say, form of entering and exiting. There is,
706 shall we say, a panel that help you. Now we are using very loose
707 terms here so that it will give you a better idea that you do not
708 just float in and out as you choose. You have done very little to
709 start with even with guidance. How much would have been accomplished
710 if you were all left to your own resources, to your own desires?

711

712 ***: When was the time that the spirit came into the physical and
713 where? What geographical location did the spirit first descend into
714 man?

715

716 C: Time as to when this occurred cannot be stated because it goes
717 beyond, you see, years that are even recordable, that are even
718 recordable. So we cannot give you a time. If you wanted some
719 relationship, then you could say that it would have been, shall we
720 say, in the area that is generally described as the Garden of Eden,
721 but these are, shall we say, points that is a place that is
722 recognized. You must realize that Adam and Eve or life did not start
723 in a place but there is an entrance of life in many places. And
724 since that time till now, shall we say, there has been a definite
725 change in the shape and surfaces of the land. For us to say that
726 life started here or there is absolutely foolish because much of that
727 land is not there now. But there was not a single life that started
728 and then developed the whole earth. You see?

729

730 ***: Is that why we have the different races?

731

732 C: Yes.

733

734 ***: Did man actually descend as Darwinism claims up through the
735 lower animals through ape into man?

736

737 C: Not as such, no.

738

739 ***: Then there is no missing link that they talk about?

740

741 C: No. But man has developed from a crude individual to a refined
742 individual many times. But as far as there actually being a
743 relationship to an animal, no. And this is where those who search
744 out such things have missed, shall we say, the boat. Because if they
745 were to dig deep enough and in the right places, they would find
746 many, many beings that have been developed more or less than what man
747 is now. And this can be, of course, determined by the structure of
748 the body, you see, and by the cavity of the head, you see. So there
749 has not been just a single progress of man, but there have been many
750 going on at the same time in different parts of the world at the same
751 time, and there has been many times when man has raised up to an
752 even greater place than what he is now, only to have abused that
753 higher position and fall to what one would almost term an animal.
754 And what adds much to the confusion is that there was a time when man
755 did in fact experiment with animals and much of the confusion lies in
756 the bits and pieces that are found of those animals, the bits and
757 pieces that have been found, because man did at one time attempt to
758 create human form from animal.

759

760 ***: Was that in Atlantis?

761

762 C: Yes, but Atlantis was not the only one that did that, you see.

763

764 ***: Is that relating to the myths of, like, centaurs?

765

766 C: Yes, but this is, shall we say, this has been elaborated on so
767 that it is more palatable now, you see, but there were in fact
768 animals developed at that time by the dark side that were used solely
769 for sexual purposes to satisfy their masters who were, of course,
770 fully human. So there is where you have that stemming from.

771

772 ***: What kind of a soul would those beings have?

773

774 C: They have no soul. They have only the soul of an animal. They

775 have no soul that is comparable to yours, and those individuals that
776 have, shall we say, blasphemed against creation in that way are
777 certainly still paying for such trespasses.

778

779 ***: I was questioning whether the cloning that is being discussed
780 in today's world. Is that coming through from these, some of these
781 past experiences?

782 C: Certainly, certainly.

783

784 ***: And there would be no soul involved there, would there?

785

786 C: No. These, such things can be used as, shall we say, zombies for
787 negativity. These are not creations of God, these are creations of
788 man and can at the very best be as man determines them to be.

789

790 ***: Then our moral responsibility if we were to destroy a clone,
791 where would we stand?

792

793 C: You will not have that opportunity.

Animals was discussed on 78-04-07, the 41st Trance.

The word “animal” was first found on page 688, line 226.

[The 41st Trance consisted entirely of a dissertation by The Council on the creation of man. We have named this particular piece of information “The Creation Story.” Man’s original relationship to animals was outlined. This selection is an excerpt from this Trance. For the complete Creation Story, see the Library file – Creation.]

214 C: Now, to explain, shall we say, a more complicated development,
215 that of the material man and material female, or shall we say, the
216 material male and the material female. The male element is the
217 positive, active aspect of the androgynous being. The female, which
218 is the negative aspect, the receptive aspect, would receive from the
219 positive, the active aspect, that influence which would then be
220 formed through the female aspect into a more solidified state. So in
221 other words the male represents the thought that is transferred then
222 to the female which then brings the thought to a lower vibration or,
223 shall we say, a more solid form. This is the cycle of creativity,
224 creation. And so these beings saw in the reproductive processes of
225 the animals this very creative cycle and so those beings that became
226 involved with the manipulation of the animal population into
227 distorted or more gross or monstrous forms of animals. And we see
228 then that these beings that became more involved with the carnal
229 aspects of creation in their dealings with the animal population began
230 to notice, shall we say, a decrease in their vibratory rate so that
231 their influences were somewhat less, and they found themselves then
232 even further away from their proper place with the Divine Creator.
233 They did not keep within the Divine Plan to create those things that
234 would help develop and refine that which was created by the Divine
235 Hand for their, shall we say, stage or their working place to prove
236 their creative ability. And so then the physical earth or material
237 earth became even grosser than what it was. Whereas the animals
238 became more gross, they in turn needed a grosser form of food, and
239 thus necessitated the other entities that were creating in their

240 proper realm and with the proper things, a need to create even a
241 grosser form of vegetation. Now, one must remember that this is,
242 shall we say, somewhat of a simplified form of what actually
243 transpired. There is much more that could be said but, again, much
244 would not be understood, nor is there time to cover all the aspects,
245 nor is it really necessary for such information. As this process
246 proceeded those that were involved with the animal kingdom, those
247 which experienced, shall we say, through the viewing and the
248 manipulation of the animal kingdom, the desire to experience to an
249 even greater degree the carnal pleasures, reached such a state that
250 they became wholly entrapped, shall we say, in the physical.

251

252 Now, as to the second chapter of Genesis which some say is a
253 repeat of the first chapter. In essence one could say yes it is, but
254 this would be in a very, shall we say, superficial way or, shall we
255 say, a very literal way a repeat of the first. Actually, in the second
256 chapter of Genesis we have then the spirit or the entity man actually
257 being given a physical solid form, a more three-dimensional form than
258 he had experienced before in the development of the physical
259 manifestation. Now the point we should make here is that the influx
260 of the original beings or spirits that had accepted the challenges of
261 the angels, some did in fact manage to return to their proper place.
262 Those came from the beings that worked within those areas that were
263 designated for them to work in. Again, not all who worked in those
264 areas managed to achieve or, shall we say, overcome their fall. As
265 the Divine Father overlooked the situation that portion of Him that
266 is realized as the Light or the Creative Word or the Logos, developed
267 then an area for those entities that had not overcome their selfish
268 aspect, their desire to work outside of the Divine Plan. The
269 Creative Force or the Word then instigated from the very grossness
270 that those beings had developed, we are referring now to the earth
271 proper, that Word fashioned a form from the elements and placed
272 within that form those entities that chose to express their own will,
273 that had chose to move away from the Divine Will of God. And so
274 then in the second chapter of Genesis we find material man actually

275 being created. Even in this form then those entities that had fallen
276 were not, shall we say, as solid or as gross as man is today, for in
277 that time then the physical form lived to much greater lengths of
278 time. The physical, although it was gross, still was not as gross as
279 the physical is today. Herein we bring the male and female aspect,
280 the male man and the female woman. First the Divine Father created
281 man in His image. This would be then, shall we say, "image" so far
282 as the spirituality goes, yet the vehicle for this being, for man,
283 would be of such a state that it would allow him the best use or the
284 best tool for his redevelopment for his return. The original beings
285 established a division in their state. Calling to mind that the
286 masculine aspect is the positive, active force or, shall we say, the
287 thought and the feminine aspect is the receptive aspect which imparts
288 then a creative form of denser quality which would impart the need
289 then for a negative element; the negative element originally stemming
290 from the self desire, the selfish aspect. In God's original creation
291 there was no need for negativity of any form for all was positive.
292 Only when there was a need for the physical three-dimensional realm
293 was there a need then for a form of negativity expressed or negativity
294 expressed. One cannot consider the actions of the beings referred to as
295 angels as a negative aspect really since they were not of such a state
296 where, shall we say, they really counted. In other words, they were a
297 form that did the bidding of the creators. Yet they were given the
298 choice to comply with that bidding or not to comply. But the decision
299 one made would be a final decision. So that when those entities chose
300 to express their will, they then established the negative aspect. They
301 then brought the need for a balancing so that the positive would
302 override the negative thus eliminating it. So then in the material
303 man to bring about a path or a way of progression, those beings that
304 dealt with the carnal aspects of the animal progression brought about
305 the opening for this same aspect in the material man. Since the
306 spirit man had become so gross that it was not capable of creating as
307 it did originally in its first dealings with the material world, it
308 was necessary then to provide, shall we say, a means of progression, of
309 development. And so then the avenue for the reproduction of more

310 physical bodies, thus giving these beings an opportunity to progress
311 along their avenue in returning to the Divine Father. And so as those
312 beings that were involved with the carnal aspects had attached
313 themselves to such things, when the Infinite Father through the Light
314 or the Creative Word or the Christ brought about the physical tool or
315 the male body, the man body, for these beings to develop in, in order
316 to find a complement, shall we say, or a facet that would complement
317 this male, this creative being, there was a need to develop a receptive
318 being so that the channel for, shall we say, progression would be
319 complete. Now, the male aspect of a being is that which is the
320 positive, active thought. The female aspect is the receptive which then
321 creates or brings into form. To establish this same action or mode of
322 creation the balance to the male man was necessary. The counterpart,
323 the helpmate, was necessary. The female aspect then was brought out of
324 the male into its own separate container so that man, that being
325 which expresses as man, would learn to control better both aspects so
326 that they would develop and grow within the Will of the Divine
327 Father, so that they would be able to return and know a better
328 balance than they did before. The objecting aspect or the negative
329 aspect of the original divine beings that now manifest as man, that
330 aspect which accepted the accusations or the challenges of the
331 serving force, the angelic host, was that of the receptive. It took
332 the challenge, thus becoming the aspect which was contrary to the
333 Divine Plan. In order to overcome this weakness, shall we say, or to
334 learn the lesson then in the material state, the Divine Father
335 through His Christ developed the male body and the female body, the
336 female receiving to bring into form. Thus today we have then because
337 of the female aspect falling again, thus bringing the male aspect
338 down with it, the creative aspect as we have been given in the fall
339 of Adam and Eve. The female is brought into play by taking that
340 element away from the masculine or reducing, shall we say, that
341 element in the masculine form or the male form and in the female
342 emphasizing the receptive aspect. The male aspect in the male form
343 is creativity or the active, positive aspect that is emphasized in
344 the male form. The receptive or producing, forming aspect is

345 emphasized in the female form. The opposite aspect being subdued
346 then. In the Adam and Eve story, Eve is tempted by the serpent, the
347 serpent representing, shall we say, the knowledge of the carnal
348 pleasures, also representing the challenge of the angelic forces.
349 Eve also representing the receptive force, the bearing force, the
350 forming of another physical body, the material from which that body
351 is formed, while the male being the seed or the creative force, the
352 male delivering, shall we say, the physical life to the female seed.
353 So we find in Eve accepting the fruit or the apple, we have the story
354 then that in the creation of a more dense form of these spiritual
355 beings, man, again those aspects that dealt with the animal
356 reproduction, carnal pleasures, those that were fascinated with that,
357 took on the feminine aspect which again became enticed with the
358 carnal pleasures.

Animals was discussed on 78-04-08, the 42nd Trance.

The word "animal" was first found on page 696, line 128.

105 ***: I'll ask the first one then. In case we are asked for more
106 information regarding your statement about those that became
107 fascinated with creating the physical form, the Sons of Darkness,
108 could you please give us more information in case we are questioned
109 about this?

110

111 C: You have already been given it.

112

113 ***: Then in the next question. You made a statement, "tampering
114 with the creation of God in unnatural and ungodly ways they began to
115 affect nature and nature began to react."

116

117 C: You already have the answer.

118

119 ***: There is nothing, there is no other further information that
120 you could give us?

121

122 C: As to that particular segment where those answers are, we should
123 give, shall we say, a general statement, a statement that would be,
124 shall we say, an overview, and you will find these answers to these
125 questions in the new segment of information. The portion now that
126 we, shall we say, make a commentary footnote on is that portion that
127 deals with the explanation of the fruits for man and the foliage for
128 the animal. It was not for the entity man or those challenged
129 spirits or small gods to be directly involved with the end product of
130 the creation, but was to work, shall we say, at that intermediary
131 level wherein those lower creations could either accept what was
132 provided and then allow the natural development to occur or to choose
133 as they wished. Now, this is in reference to the animal
134 manifestations or creations, so that the entities then were to

135 develop the foods of a higher vibration that would cause or bring
136 about a better developed animal, a more refined animal, shall we say,
137 or we will say and go one step further, an animal that was capable of
138 discernment or thinking, through the process or the steps of
139 evolution. Now, this is specifically in reference to the animal
140 kingdom, the animal kingdom and not the physical man kingdom, or the
141 physical man animal, and those entities that, shall we say, became
142 infatuated in the creative or reproductive cycles of the animals then,
143 of course, went away from their creative ground; in other words, they
144 were to create at a higher level and allow the lower level then to
145 accept that creation that would be given to them for either their
146 growth or their regression and this would have been through the
147 accepting of the refined food or foliage. Of course, as those
148 entities became infatuated with the carnal aspects or the gross
149 creative aspects of the animal, of the animal kingdom, they caused,
150 shall we say, a lowering of those vibrations, thus it was necessary
151 then for those entities that were working within the Plan to create,
152 shall we say, a grosser food for the animals. Thus they were drawn,
153 shall we say, down also. So there was a complete lowering of the
154 entire vibratory setup. Since it was a united effort and united
155 through the negative aspects since all accepted the challenge of the
156 accusers, then they were hopelessly entrapped by the general negative
157 experience itself so that those involved in that experience, as the
158 experience in its totality lowered in vibration, all those that were
159 encompassed or entrapped in that became lower, too. Now, this is as
160 a footnote to the particular segment, and this can be added in there
161 at that place as a footnote. Very well. Now, this example may seem,
162 shall we say, somewhat less than what many would expect; nonetheless,
163 this is what transpired. It was a higher creation creating for a
164 lower creation. If this example would be better accepted than the
165 actual explanation of what transpired, then either one could be used.
166 In other words, the entities were, shall we say, gods then to the
167 animal kingdom and also gods to the vegetable kingdom. Very well.
168

169 ***: Also, we had a question, this is referring to the statement

170 about the tampering of nature, or the tampering of the creation of
171 God in unnatural and ungodly ways. Could this have anything to do
172 with the creation of human form from animals that you referred to at
173 one time, or the attempt at such?

174

175 C: This was part of, shall we say, the process then in a grosser
176 state in, shall we say, the mid-time of Mu and then, of course, it
177 was carried into Lemuria and Atlantis and you see certain
178 manifestations of that effort today. The original experience of,
179 shall we say, viewing the carnal pleasures of the animals as the form
180 or the spirit or the soul or the entity became even more gross, the
181 same infatuations then were carried along with the entities' movement
182 away from the Divine Plan so that in the times of Mu and Lemuria and
183 Atlantis there were efforts to, shall we say, interbreed one animal
184 with one another and also to refine certain animals so that they
185 would be, to put it politely, "playmates." Of course, this dealt
186 with the carnal aspects or the sexual aspects. There was also a
187 segment that was interested in developing an animal existence that
188 would be more apt to be classified as slave labor. When this effort
189 was not completely successful, then those in ruling power began to
190 enslave their own kind as you see that exists today in many of the
191 lands of the world.

192

193 ***: I'm afraid I don't understand all the information that you
194 have, that you have given just now, but ...

195

196 C: It is quite simple. There was an effort to, shall we say, breed
197 into certain animals an instinct for burden for doing certain jobs,
198 not only was it an effort to have it an instinctual factor, but also
199 there was an effort to change the physical structure of the animal
200 through breeding and then later on through other processes.

Animals was discussed on 78-06-10, the 46th Trance.

The word “animal” was first found on page 751, line 103.

[This discussion of animals came in the middle of a discussion of the government and civilization of Atlantis. For more on Atlantis, see the Library File – Spiritual History of Mankind.]

95 C: Also, as the Sons of Darkness came to the new continent they
96 brought with them much of their needs and that was a subservient
97 class that through Mu and Lemuria they had created. As they gained
98 control then of Atlantis, this subservient class was increased, and as
99 they gained control then and they developed the class system, those
100 at the very bottom were intermingled with the subservient class.
101 Now, the subservient class was that which they had created that one
102 might consider semi-developed animals. Those creatures that were
103 neither true human nor true animal, but they were more or less, shall
104 we say, monstrosities. They were animals that had been developed to
105 mimic man. Thus one would not consider them true animal nor true
106 man.

107

108 ***: Could you give us a little example of what some of these
109 animals might have looked like?

110

111 C: In the very earliest times of Mu and Lemuria, many of them were
112 almost half-man and half-animal. In other words, that which you
113 consider the centaur would actually have been an animal created for
114 the satisfaction of the sexual desires of those in Mu and Lemuria,
115 you see. By the time Atlantis came around, such animals then as that
116 had been more or less done away with. Oh yes, there were a few of
117 that type here or there, but basically they were, shall we say, a
118 very rare breed. In Atlantis they created animals that were more
119 human looking than animal and could function almost as adequately
120 as a human being. But, of course, they were animal and were without
121 soul.

122

123 ***: How did they do this?

124

125 C: To give some idea of how such things were accomplished, we would
126 have to go back to the very beginning when there existed the ability
127 with each individual, each being, to manipulate through the soul
128 power, through the processes of the mind. In other words, the gifts
129 of the soul or gifts of the spirit, would work through the
130 process of the mind and in the very beginning then such games as
131 controlling the development of the animals through the mental
132 activities, actually through the soul activity, that would be
133 funneled then through the mental activities of the semi-solid being
134 or man. As these activities increased then the semi-solid being or
135 man began to, shall we say, solidify to a greater degree. Now, this
136 gives you a better understanding of the description we gave you of the
137 beginning time, man's proper function and man's improper function in
138 the physical plane. At that time then man was able to produce things
139 simply through the mind. As he began to become more gross, then it
140 was necessary to function this production or productive facet through
141 grosser extensions of the mind, thus the need for mechanical devices
142 came about. Do you understand this?

143

144 ***: Yes.

145

146 C: We hope you do. Very well. This is basically how, shall we say,
147 the technology of Mu developed. So it was the mental expression that
148 created the gadgetries needed and through all this experimentation,
149 all this time, they actually developed for this purpose very advanced
150 systems for tinkering or playing with nature. When the mental
151 faculties became too gross so that the spiritual faculties could no
152 longer manifest properly, then before that avenue was shut down they
153 began to develop tools of their trade. Consequently, they ended with
154 advanced laboratories for playing with creation.

155

156 ***: Is this in reference to cloning?

157

158 C: Well, cloning is quite crude, but given enough time and you will
159 have your Atlantis recur in its highest corrupt state.

160

161 ***: I really don't understand about the mechanics of that but it
162 seems like a dangerous question to ask to me.

163

164 C: If you think we are going to give you the process by which it was
165 done, do not be so foolish. You will have it soon enough. Very well.
166 When the spiritual faculties could no longer function as readily
167 through the mind power and as the physical body became grosser and
168 grosser, then the last effort of the ego was to develop laboratories
169 and instrumentation by which this could be done similar to your
170 cloning process now, but, as we said, the process that you have at
171 the present time is very crude. You are still in the caveman days.
172 Now, these creations of man became their responsibility under Divine
173 Law and any abuse of these creations then man became charged with so
174 he begins to build up karmas that would normally not have existed had
175 he moved to some other avenue of play and self-glorification. These
176 laboratories of creation then were once again re-established in
177 Atlantis, but by this time they had lost their, shall we say, polish.
178 As the abilities of the soul diminish, so do the abilities of the
179 mind diminish so that by that time there had been enough grossness
180 instilled into the whole situation where the creation of a
181 subservient class was quite crude. Then they began to feel that they
182 could turn these animals in more nearly perfect human beings so that
183 for warring purposes they could be better controlled because these
184 subservient creations could not always be depended on; they had to be
185 watched and watched very carefully since basically they were animal
186 and although they had been bred for habit purposes, they still had
187 not perfected an animal that could be completely trained. Many of
188 the subservient animals were bred to look more human than animal and
189 again these were sold to the highest bidder for the satisfaction of
190 personal desires. Those that were, shall we say, less human looking
191 were sold to the buyers for work purposes. Eventually, the lower

192 class people then became intermingled with these creations so that
193 there was a definite blending or merging, that in time it was hard to
194 tell which was which.

195

196 ***: Did these creations have any kind of feelings or emotions, if
197 they didn't have a soul?

198

199 C: Feelings and emotions as YOU understand them that are given life
200 by the fact that you have a soul or you are a spirit, no, but
201 nevertheless, they did have feelings, they did have emotions but not
202 of the same quality as what you have. They experienced pain; they
203 experienced affection; they could give affection; and they could give
204 pain. These were creatures brought into existence by man, not by
205 God, consequently, they were man's charge, they were man's
206 responsibility, and man eventually had to answer for such abnormal
207 creations. In some do-good efforts there had been established
208 laboratories or temples or whatever you wish to call them, whereby
209 these animals could be more completely turned into human beings by
210 raising the conscious factor of that animal so as to make it more
211 human, more spiritual. In other words, it was man's feeble attempt
212 at delivering a soul to these animals, and there was, shall we say, a
213 very firm effort put forth. The other, shall we say, extreme, was
214 that in the time of Mu and Lemuria as the Sons of Darkness reached
215 their ultimate power, they began to take true creations of God, true
216 beings, and create animals out of them. At first through the mental
217 processes in the very beginning they were able to, shall we say,
218 clone a human being into half-human and half-animal. Now, not clone
219 in the normal sense as you have mentioned it, but they attempted to
220 genetically change that being so that upon its birth it was no longer
221 completely human but was part animal physically and so they developed
222 then a strain of beings such as these, and those were very definitely
223 incorporated in these animal beings and so you had a mass then of
224 beings that were similar in appearance yet half, shall we say, were
225 true animal and half were true human beings, true Children of God.
226 Now, this half real human and half animal became the karmic debt of

227 those who created them and so as they passed on then and returned,
228 they returned into those very creatures that they had created. And so
229 then again in Lemuria and in Atlantis, efforts were set forth to
230 correct such situations. Eventually there was enough correction made
231 so that such karmic situations no longer exist today. Unfortunately,
232 it would appear to all of you that possibly such a situation would
233 develop again. One statement to that. Never will it reach the
234 degree that it did before. By that time.... Well, we have given you
235 enough.

Animals was discussed on 78-07-08, the 47th Trance.

The word "animal" was first found on page 778, line 238.

224 C: The present efforts at cloning are nothing new, where in Mu and
225 Lemuria, part of the Lemurian experience, much of the cloning was
226 done more from a psychic level or a psychokinetic level which, of
227 course, as time passed the need for, shall we say, extensions of
228 these properties necessitated elaborate laboratories, but the
229 present-day cloning is very crude, compared to what the Lemurian and
230 Mu civilizations had.

231

232 ***: Could a particular clone be used as a second body by someone
233 that could transfer his mind to that body?

234

235 C: No, there are limits in nature and in the divine law. The clone,
236 an artificially created being, now that is one that has been created
237 by man, cannot hold a consciousness or a soul or a spirit as you. Now
238 the clone can be trained similar to an animal, an animal does have
239 a conscious level but not near that which you have, so that there is,
240 shall we say, a mimic situation, but not a true conscious level or a
241 spirit or soul. Now, if you were to take into consideration the
242 latter day uses of the pyramid you would begin to see then where this
243 was attempted. Now, although originally the pyramids were used as a
244 source of power for transportation and what have you, later on they
245 were also used then as a source of or, shall we say, an effort to raise
246 the consciousness of true beings and those half-animal and half-man
247 beings. If you recall when we discussed that, you see, the situation
248 had gotten to the point where there was such a confused mess or such
249 a confused group of beings that the "normal" populace could not tell
250 the true man-animal from the true animal-man. Do you understand?

251

252 ***: Yes.

253

254 C: So as in a, shall we say, moment of despair, now that is those
255 who wished to correct the situation, those who were working on the
256 positive side, attempted to use the pyramid structures and other
257 devices to raise the consciousness or try to instigate or try to
258 implant a soul of some sort into the entire mass, this entire
259 subservient or sub-existing mass. Do you understand?

260

261 ***: Yes.

262

263 ***: No, how could you force a soul into a clone?

264

265 C: You cannot, that is the point. But they had gotten themselves
266 into such a situation that they were not sure which was which, so as,
267 shall we say, a godly effort they just worked with all of them,
268 hoping that if anything could be done that at least they were making
269 an effort. Do you see?

Animals was discussed on 78-07-08, the 47th Trance.

The word "animal" was first found on page 783, line 466.

465 ***: I do have a question that was brought to my mind about the
466 animal consciousness. Where does that go when the animal expires?
467

468 C: Well, in most cases if the animal does not have a true love, you
469 know, say a master who is deeply fond of that animal, it goes back to,
470 shall we say, (we must be careful now, in wording this, because it
471 could be made into something that does not exist) but it goes back
472 into, shall we say, a stockpile wherein that energy or that force of
473 life then can come back and replenish the earth and mankind, you see.
474 But those animals that have found a place in man's heart then can be
475 sustained, so to speak. So that as you find fondness with whatever
476 manner of pet, regardless of what it is then your love sustains that
477 and gives it a more permanent and, shall we say, a more personalized
478 consciousness. Do you understand?

479
480 ***: Well, when everything is said and done, what will this group
481 animal consciousness become a part of? Will it go back to the
482 Godhead?

483
484 C: Well, to carry it to a point where you might have, shall we say,
485 a different point of perspective, that consciousness or that energy
486 that manifests as a form of animal was your original creative area to
487 work in, if you will recall what we gave you some time ago as to the
488 very beginning. Now, that is, shall we say, your sustenance for the
489 material manifestation. As you grow and you begin to realize that all
490 living things are a part of God and that man has a direct
491 responsibility to all those things, then you do in your own way create,
492 shall we say, a purpose for that animal to exist. Now, a pet, for
493 example, adds to your avenue of expressing love, also gives you the
494 opportunity to be a proper caretaker of that animal, you see, and in

495 so doing then as the time for that animal to pass on comes, if you
496 have truly been a guardian to that animal, then you, shall we say,
497 individualize that part of that consciousness so that it can remain
498 isolated from the rest of that conscious area. Do you understand
499 this?

500

501 ***: Yes.

502

503 C: Now, all those who choose to do such things, then have that part
504 of their being or part of their sphere of existence as long as they
505 wish it. In other words, suppose you were to go into another state
506 of existence or into another conscious state, which we refer to as
507 death, if you have loved a horse, then when you get there that
508 horse would be as real as in the material and as real as you, because
509 you have given it, shall we say, a form of life through that love
510 that you had had for it. Do you understand that?

511

512 ***: Yes.

513

514 C: Now, for as long as you wish, that will be there. If at some time
515 you choose not to have that exist anymore, then that conscious part
516 goes back into this, shall we say, lump of consciousness. In the
517 final period when the material manifestation is no longer necessary
518 then all those who have loved their animals whether they be the
519 barnyard or the household pet, they will maintain or can maintain
520 that segment of that consciousness for as long as they choose, but
521 that segment that has not had that love expressed then will go back
522 to the Godhead itself. Do you understand?

523

524 ***: Yes, I think.

525

526 C: So in actuality you are sort of, shall we say, giving your breath
527 of life to an animal or to a pet when you truly love it and take care
528 of it. You create a permanency in it that it would not normally
529 have. Although such things as cows and horses and what is normally

530 used as food for man, while there is not a tremendous number of
531 "consciousness" or animals that have maintained that state, there are
532 some. But this is not as, shall we say, predominant as what you
533 would normally call pets, household pets.

534

535 ***: Thank you.

536

537 C: You are most welcome.

538

539 ***: My cat died the other day and yesterday while I was projecting
540 I saw him sitting on the steps in front of the apartment. Now I had
541 been thinking about doing him a favor by telling him to go on to
542 wherever he was going. Do you think it would be better to have him
543 keep his separate awareness?

544

545 C: Did you love the animal?

546

547 ***: Certainly.

548 C: Well, then why not? He can offer as much to you now as he did
549 when he was alive. Really once you have given that love to a pet you
550 just do not put it back into non-existence and their true purpose is
551 not to do anything further, but they are as a comfort. Do you
552 understand?

553

554 ***: Yes.

555

556 C: They are as a symbol of your love. Now, you do not have that
557 awareness now, but as you change your consciousness as, shall we say,
558 you go through the death process then you will be able to truly
559 appreciate your pet, because you will have a complete awareness of
560 actually giving that energy force an existence. Do you understand?

561

562 ***: Yes.

563

564 C: So by telling it to go on its way, you are telling it to go

565 nowhere because it has nowhere to go.

566

567 ***: That's nice. Thank you.

568

569 C: It is presently a form of energy, the same as any other pet that
570 is within your presence now. And as you have need for it, you can
571 actually bring these into a manifestation, whether it would be the
572 "material manifestation" or whether it would be strictly an inner
573 manifestation.

574

575 ***: Thank you.

576

577 C: You are most welcome.

578

579 ***: How could you bring it into a material manifestation?

580

581 C: That would come on the same principle as the spiritualists use
582 with the ectoplasm. Actually again we have made comments on this
583 same situation in that it is an energy field that you are more or less
584 projecting on, and with cooperation from, shall we say, the other
585 side or the other state of consciousness, it is somewhat of a two-way
586 working.

Animals was discussed on 79-09-01, the 67th Trance.

The word "animal" was first found on page 1093, line 615.

609 ***: In the evolution of living creatures there appears to be a
610 gap between the birth of a new species and the one from which it
611 apparently sprang. What is the process; that is, does the new
612 specie, is it born from the strain which produced it or is there
613 some other way that the new species appears?

614

615 C: Now this would be in reference to the animal kingdom?

616

617 ***: Yes.

618

619 C: Each type of animal has a quality of consciousness to it that
620 man does not recognize. The consciousness and the spirituality of
621 each animal is determined by its effects on the total picture of
622 the material manifestation and its purpose and service to mankind.
623 The missing gap comes in the evolutionary process at the time when
624 that conscious factor is established within that form. Do you
625 understand?

626

627 ***: No.

628

629 C: At that time there is a definite breaking-off point of one area
630 of service; the changeover from that level of service to the next
631 level of service. When this changeover point in evolution comes,
632 there also is an increased conscious factor, a spiritual factor
633 added to that process. In that situation then, there is a drastic
634 change in the evolutionary spiral or process which appears to be a
635 gap. In fact, it is not a gap, but it is a natural stepping-up
636 because of the conscious factor involved. The conscious factor is
637 not related to the form itself, but the form is related to the
638 conscious factor. Do you understand that?

639

640 ***: I think so. Could I ask, would this be something like a
641 genius being born in a family of apparent low intelligence? I am
642 just using that as an example; it is not a true one.

643

644 C: You would have to, shall we say, stretch it somewhat but that
645 could be applied to the situation providing you were looking at it
646 from the aspect that there was an evolutionary process involved in
647 that situation, which we might add there is not. So that you
648 understand.

649

650 ***: All right. So that thereafter after the genius was born then
651 the strain from then on would be like that; it would seem as though
652 there was a missing link in such a situation.

653

654 C: Yes, but there is no such thing as a missing link. The missing
655 link is, shall we say, the lack of man's awareness in the conscious
656 factor added to the evolution of the species.

Animals was discussed on 80-12-07, the 85th Trance.

The word "animal" was first found on page 1361, line 241.

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.

Animals was discussed on 80-12-07, the 85th Trance.

The word "animal" was first found on page 1364, line 362.

352 ***: I was wondering in a case of domestic animals like dogs and
353 cats if you feel there is an overpopulation problem, some animals
354 have been put to sleep or should we go about it by, well, "fixing,"
355 I guess is the word for it so they cannot reproduce.

356

357 C: Well, let us go to the seat of the problem really. That is the
358 best way to start. In such a situation if the individuals who have
359 pets, if they were to take proper care of them as they should,
360 assume their responsibilities as they should, you would not have
361 the problem. The problem arises when man wants a pet and then does
362 not take proper care of it. If the animal is left to its natural
363 existence in the wild, it will tend to its own needs and will
364 increase and decrease as nature sees fit, but these animals who
365 are, shall we say, pets of man when they are not properly taken
366 care of, then you have the problem of many running loose in the
367 streets or many that are not wanted after the cuteness of their
368 puppyhood or kittenhood has worn off or when the individual
369 realizes that it is too much of a bother to tend to one of God's
370 creations. When this occurs, then man wants to rid himself of the
371 responsibility without true care. If man becomes involved with a
372 pet the way he should, he would not have the problem. Since the
373 problem exists, then man is responsible for taking care of the
374 situation as humanely as possible. Does that answer the question?

375

376 ***: Yes. I have another part to that question. If you would
377 take say a cat into your home, is it proper to have the cat
378 declawed to save your furniture?

379

380 C: If in a situation like that, if an individual is willing to
381 assume the additional responsibility needed in the protection of

382 that cat, then there would be no objection to it.

383

384 ***: Okay.

385

386 C: But to have such a thing done to the cat and then not assume
387 the responsibility is not good. The only means of defense that a
388 cat would have would be its claws. To remove that defense, natural
389 defense, and set it out in life is cruel.

390

391 ***: What if you have a cat and you take it to the vet, say it is
392 sick, and the vet tells you it has a 50% chance of living if you
393 treat it and it has a 50% chance of dying even if you treat it,
394 what should you do in a situation like that?

395

396 C: You can only go on the word of the physician, and the choice
397 that you make in a situation like that would have no real, shall we
398 say, judgment involved.

399

400 ***: Okay.

401

402 C: We would say that if the physician would say that an animal has
403 a 50% chance of existing, the chances are (of course this would
404 depend on the physician and experience with that physician would
405 tell you), the chances are that the chances for the animal's
406 recovery would be far less than 50%.

407

408 ***: Yes.

409

410 C: Again, according to your experience with the physician. There
411 are some who certainly have the well being of the animal in mind.

412

413 ***: Thank you.

414

415 C: The thing with animals regardless of what kind of animal, each
416 has its proper living condition under man and each has its proper

417 living condition according to nature. As long as man is willing to
418 fulfill those conditions when the animal is living under his care,
419 as long as man is willing to fulfill those conditions to the best
420 of his ability, that is all that is required. The, shall we say,
421 doing away with an animal should not be looked upon as a major
422 decision in your life. We would ask that you not take the death of
423 an animal upon yourself unduly or that you do not take the life of
424 an animal too flippantly or too lightly. It is best not to become
425 involved with animals if you are not willing to assume
426 responsibility for those animals. Naturally, if you were to have,
427 shall we say, an animal that is commonly used for food production
428 you would not treat it as you would an animal that is commonly used
429 for a house pet, but you should provide a living condition for
430 those animals that they have either grown accustomed to or are
431 naturally accustomed to. Very well.

432

433 ***: What if your pet is sick and say he's old and sick and you
434 see him suffering. Is it wrong to put him to sleep at that time?
435 If your physician says there is nothing else he can do?

436

437 C: If it is to prevent the animal from suffering, additional
438 suffering, there is no harm in having the animal put away.

439

440 ***: Thank you.

441

442 C: It would be more cruel to allow the animal to exist.

Animals was discussed on 81-07-10, the 96th Trance.

The word "animal" was first found on page 1504, line 489.

442 ***: Thank you. When someone of the medical profession is present
443 in the spirit world and has a strong affection for healing and for
444 service for those in the material manifestation must he work
445 through only those who have like affections or love to heal those
446 in need? Can he not work directly on the individual? Is it
447 possible for an individual in need to increase his receptivity and,
448 if so, in what ways?

449 The first question again, When someone of the medical
450 profession is present in the spirit world who has a strong
451 affection for healing and for service for those in the material
452 manifestation, must he work through only those who have like
453 affections or love to heal those in need?

454

455 C: Now, clarify who the healer's soul must work through. In other
456 words, put it in some sort of category, either the healing soul is
457 working through, shall we say, another doctor or an individual who
458 just wishes to assist in healing.

459

460 ***: I know she is very interested in spiritual healing by
461 individuals. I feel that she is possibly referring to just the
462 average person who is interested in healing, becoming a healer.

463

464 C: Very well. State the question so that it has a category or it
465 is classified.

466

467 ***: When someone of the medical profession is present in the
468 spirit world who has a strong affection for healing and for service
469 for those in the material manifestation, must he work through only

470 ...

471

472 C: ... other doctors or may he work through individuals who
473 just wish to be used as a healer?

474

475 ***: Thank you, I see that now. Must he work through other
476 doctors or just individuals who wish to be used as a healer?

477

478 C: Once you have achieved the state of consciousness where you are
479 aware that you can truly help influence the material manifestation,
480 you certainly are not limited to who you can work through. You can
481 work through any individual that would be willing to accept your
482 influence for healing, so that a doctor who has crossed over does
483 not necessarily have to heal from the other side through another
484 doctor but can heal through any individual including animals.

485

486 ***: Clarify that please.

487

488 C: Very simply. If you have a friend or a relative who is ailing
489 and lonely and you give him a gift of an animal and it brings him
490 joy and something to look forward to, you are in a sense giving
491 them a healing. This also can be carried to an actual physical
492 healing.

493

494 ***: Thank you.

495

496 C: There is much to be said for those who love pets or animals.
497 There have been many situations where the desire to fulfill the
498 responsibility that one has to a pet has brought that individual
499 the healing necessary to give that individual the additional time to
500 fulfill that responsibility and also beyond that time necessary.
501 Do you understand?

502

503 ***: Yes.

504

505 C: There are instances where there can be, shall we say, a
506 soothing effect by animals themselves that would assist in a

507 healing in a physical sense or what have you, but an animal itself
508 can not actually heal per se. Do you understand?

509

510 ***: Yes.

511

512 C: Just so none of you are, shall we say, hoodwinked into thinking
513 that there are healing cats or dogs that walk around. Continue.

514

515 ***: Then you might be saying that animals themselves help us in
516 our spiritual progression?

517

518 C: Absolutely.

519

520 ***: Is it at all reciprocal? Do they have a spiritual
521 progression and do we help them?

522

523 C: No. They come from a central stockpile of spiritual existence
524 that is for man's development and growth. In other words it is a
525 central stockpile of spiritual energy that continually remanifests
526 in the material for the service of mankind, but mankind must assume
527 the responsibility for that animal or for that amount of spiritual
528 energy as it manifests into an animal in the material form. Man
529 has a responsibility to the well-being of any domesticated animal.
530 Those animals that you use for your food should be dealt with in a
531 like manner, kindness, consideration, they should be fed properly,
532 cared for physically as far as the health goes, properly; at the
533 time when it becomes food for man, then it should be eliminated in
534 the most humane way possible. There are times when the love that
535 you give to an animal can make it, shall we say, permanent. It can
536 give a dimension to that form or that amount of spiritual energy
537 that would be somewhat equivalent to a soul. In other words,
538 instead of that energy returning then to the central stockpile of
539 spiritual energy it is held out so that it has an individual state
540 of existence for your use at a future time or for your comfort at a
541 future time, but in no way should animals be abused. The way an

542 individual treats an animal can sometimes be a very good sign of
543 the state of their soul, and also compare the way some individuals
544 treat an animal as opposed to them treating another individual and
545 this can also be a good determining factor in the state of their
546 soul or this can be a factor that you use in determining the state of
547 their soul. Very well. Does that answer your question?

548

549 ***: Yes, it does.

550

551 C: We have spoken of this situation before. If you would like our
552 other explanation, (***) , if you would.

553

554 ***: Yes. We can go over that at the next working session.

555

556 C: Very well.

557

558 ***: When an individual is sick and they have a pet and their pet
559 stays close to them throughout the whole sickness, is this a sign
560 that maybe the pet is being used by someone to help with the
561 healing?

562

563 C: It could be, but you must remember that a pet does have
564 feelings; it does have emotions; it may not be able to think as,
565 how shall we put it, it may not be able to think as logically or as
566 analytically as the human mind can, but it does know, it can think,
567 it is not just purely an instinctual reaction; animals are quite
568 psychic, and they know when there is a sickness, and they also know
569 that their life form or their soul or their spiritual state is for
570 the betterment of mankind, so those animals who stay near their
571 masters during times of sickness is a sign of their willingness to
572 give of their energies for their master's benefit. So instead of
573 eating the animal the animal is willingly loaning or giving its
574 life forces to its master; wherein an animal such as a cow or what
575 have you, man must eat that animal for his sustenance, for his
576 means of nourishing his body. Do you understand?

577

578 ***: Yes, I do.

579

580 ***: When domesticated animals that we are responsible are uncared
581 for or abused, like some individuals have dog fights and so forth,
582 and these animals die and go back to the central stockpile, does
583 the abuse that they suffered here have an effect that diminishes
584 the quality of the stockpile?

585

586 C: No, but it does diminish the quality of those individuals who
587 participate in such ghastly forms of entertainment. Care should be
588 exercised for in their next lifetime, if they have that
589 opportunity, they may find themselves impaled on a bed of spikes as
590 just punishment for the abuse of a spiritual source that should be
591 uplifting and fulfilling for man.

592

593 ***: This brings to mind creatures that we consider pests like
594 flies and such, are they from the same stockpile?

595

596 C: All animals are from the same stockpile. Now, if you dispose
597 of a fly, you are not guilty of anything. Do you understand?

598

599 ***: As long as it is done in a quick and humane way?

600

601 C: Yes.

602

603 ***: And you still shouldn't get mad because it is buzzing around
604 and irritating you?

605

606 C: You must remember when you are dealing with animals, there are
607 those that serve nature and nature's process of development or
608 evolution or cycle and there are those animals that serve mankind.
609 Those that serve nature, such as a fly, you have less
610 responsibility for, for they are more closely part of nature.
611 Those animals such as dogs or cats or farm animals are more closely

612 related to the service of mankind thus they demand a greater

613 respect. Do you understand?

Animals was discussed on 82-03-28, the 104th Trance.

The word "animal" was first found on page 1629, line 319.

317 ***: I could ask one question from what you are saying in regard
318 to evolution that the human body has no relation or direct or
319 indirect descendants from the animal body?

320

321 C: No, no, no, no. All fleshs are different; and all your scientists
322 would have to do is examine the flesh of man and examine the flesh
323 of a monkey or a bird or a lizard or a snake and they would see
324 there is no basic grounds for that concept. It is man's way of
325 eliminating the price of self-indulgence. When you eliminate a
326 Creator and His influences and His rules, then you eliminate the
327 responsibility of answering to anyone but yourself and in that
328 respect then you can do as you please and as it suits you to serve
329 only yourself. Once you bring in the concept of a higher being, a
330 God, then you must answer to that, thus comes a judgment, thus
331 determines or brings about a need for a form of action or a set of
332 rules which then in your concept inhibits your free will. So you
333 see it gradually unfolds into the same thing, selfishness.

334

335 ***: So the only similarity of form and structure between our
336 bodies and animal bodies would be just because we are operating
337 under the same rules of nature?

338

339 C: Yes, also that some animals do in their activities resemble or
340 function under basically the same activities that you as a man do.
341 Some animals have a highly refined social structure, just as you
342 humans should have; although we dare say, as we look upon the face
343 of your earth now, you could learn a great deal from some of the
344 social structures that animals maintain amongst themselves and their
345 own kind. At least in the animal population you do not see wanton
346 killings amongst their own.

347

348 ***: How exactly and for what purpose did the different races come
349 about?

350

351 C: There is a problem. For now, accept this: The major
352 influences on the physical container that brought about the
353 difference had to do basically with climate, again, and the diet,
354 but these came about for a deeper reason and that is to give a
355 basis of demonstrable awareness as to the true essence of the
356 entity encased in that container. Do you understand?

357

358 ***: I'm fairly sure.

359

360 C: You are fairly sure you understand?

361

362 ***: Yes. You are saying that gives us a greater opportunity to
363 express love in different ways.

364

365 C: It gives you the opportunity to recognize that basically it is
366 not the exterior container but the interior workings that is the
367 uniting factor. Now, we could carry it a little further but very
368 limitedly. Some diets were drastically changed from what would be
369 considered the norm for an area which did bring about an influence
370 on the physical container. This was in relationship then to
371 spiritual concepts, and basically the spiritual concepts and their
372 efforts to be practiced were the influencing factor then in some of
373 the physical differences in the material body. Most of these
374 differences were the extremities or the outer appearances. Such
375 differences as internal structure were basically the same with the
376 exception of that element of the internal structure that would
377 determine such as height, width of different parts of the body,
378 but the basic overall structure was the same, as far as organs.
379 Do you understand that?

380

381 ***: Yes.

382

383 ***: A mystery that some archaeologists run into is that
384 Neanderthal man who was structurally different seemed to exist at
385 the same time that what we feel present day man was structured; now
386 all of sudden Neanderthal disappeared. Just what was the
387 Neanderthal man?

388

389 C: All aberrations of what you understand as man in your present
390 ability as far as documenting history, you will find ultimately are
391 the spin-offs of previous efforts by nations or civilizations to
392 create either animals of burden or servitude or to turn
393 soul-existing entities into animal-type entities.

394

395 ***: You mean all the different names we have for different beasts
396 or creatures, such as Java man, Neanderthal man, Cro-Magnon man,
397 this, that, and the other are ...

398

399 C: Well, first of all, now let us back up a little bit and really
400 look at what you have. You have an awful lot of names but what really
401 do you have to prove there was such an existence?

402

403 ***: Bones.

404

405 C: Bones? Bones? And how many specimens do you have? How many
406 full-fledged carcasses complete, you are speaking only of the
407 bones, do you have? Do you have a sufficient quantity to say,
408 "Here is a quote 'group' of these beings?"

409

410 ***: No. Not that I can think of.

411

412 C: There have been animals, and we do mean animals, that have been
413 on the face of the earth that none of you, none of your scientists
414 are even yet aware of. Could it be possible that some of these
415 "bones" may just have been stretched a little; placed to fit a
416 concept that someone has already preconceived? Now, let us back

417 up. We are not saying that these things that you have mentioned
418 have not existed. What we are saying is do not place quite so
419 much importance on them, especially in relationship to the
420 possibility that these are your forerunners or your ancestors.
421 They are not, absolutely, are not. What some of these bones are
422 are the castoffs, runaways, and murdered creations of not only
423 Atlantis but even Lemuria. These, in some areas of the land, were
424 sent en masse to mine, to do labors of such nature, to even start,
425 shall we say, agricultural communities, especially those dealing
426 with foodstuffs that could not be grown in other lands or in the
427 mother land; so you will find remnants of this and that, here and
428 there. But God forbid, if it has taken you this long to come where
429 you are now without having to start from some monkey form of body.
430 Very well.

Animals was discussed on 82-12-03, the 111th Trance.

The word "unicorns" was first found on page 1803, line 167.

162 ***: We will begin with the Atlantis questions. We just have a
163 few questions to finish up on Atlantis. The first question was,
164 You have confirmed before that such things as centaurs did exist
165 before as creations of man. Did other animals that we think of
166 today as just being mythical such as dragons, unicorns, and
167 Pegasus, the winged horse, also exist?

168

169 C: Well, a winged horse is a bit far-fetched, wouldn't you say?
170 Especially, since the evolvement of the horse can be very easily
171 documented. Dragons, well, dragons really are in the eye of the
172 beholder, if we may use a familiar term. Many animals that man had
173 or still has in his existence could, in the eyes of some, appear to
174 be what is commonly referred to as a dragon. The unicorn is the
175 only animal that we would say did exist as man knows him, but a
176 winged horse, more a figment of the imagination. Dragons, that can
177 be an iffy situation. You have not had an animal that can breathe
178 fire from its nostrils, but there have been some animals that
179 are serpent in nature or appearance that do have a footed ability
180 or that did have feet and had what could be referred to as fins or
181 wings but were not truly able to fly per se. So out of your list
182 the only thing that we would acknowledge as truly real would
183 have been the unicorn.

184

185 ***: Thank you.

186

187 ***: On unicorns, how long has it been since there was one on
188 earth?

189

190 C: In the area of, in your earthly understanding or your earthly
191 time, in the area of approximately 17,000 years.

192 ***: Was the unicorn the result of experiments or playing around
193 by mankind? Or did it evolve on its own?

194

195 C: The unicorn in its original manifestation came from the very
196 early days of Lemuria. It originally was a creation of the Sons of
197 Light or the Sons of the One God or the Law of One. It was
198 considered a cherished pet and is basically a very early form of a
199 horse; now this is at the time when the horses, or what you refer to
200 as horses, were quite small, somewhere in the area of, shall we
201 say, twenty to twenty-four inches in height, that is at the
202 shoulders or front hoof area. The Sons of the Law of One found an
203 unusual fondness for the ancestors of your present day horse. They
204 were a gentle animal, very loving in nature and very peaceful.
205 From appearances, looking upon the small creatures, they had a
206 great deal of affection for man, had a great deal of closeness to
207 man, and were somewhat protective of man. They were very communal in
208 their own group or in their own families. They were a very gentle-
209 natured animal, but they had very little means of protection from
210 the more ravenous creatures of that time. So in an effort by the
211 Children of the Law of One to offer the creature a means of
212 protecting itself through their mental abilities utilizing the
213 genetic structure of the animal itself, they made the necessary
214 changes wherein some of these animals would be born with a horn in
215 its forehead. Although they did not attempt to create this in all
216 of these little creatures, they did attempt to influence the genetic
217 structure of some of them. Those that were born then with the horn
218 in the forehead became the guardians of the rest of the herd. The
219 horn had a brilliance to it, much as gold has a brilliance to it,
220 and it would catch the play of light; and as it moved its head then
221 this light would reflect off of this horn, and it would scare
222 other predators away. At times, it was actually used in
223 protection, but not all of these creatures cared the horn, only some.

224

225 ***: Did the ones who had horns, did they grow larger so they
226 would be bigger than the rest of the herd and similar to what we

227 think of a unicorn today?

228

229 C: Eventually, what you refer to as a unicorn was in existence up
230 until it reached the approximate height of 40 inches according to
231 your understanding of size. When the nature of that animal evolved
232 to approximately that height, then the last of the unicorns came
233 into being. After that they naturally died away. As what you know
234 today, the horse evolved then in its present state. Now, this is
235 not to say that the whole family of animals evolved at the same
236 rate. Some grew or evolved into a larger animal much faster than
237 others. Do you understand?

238

239 ***: Yes. Back at the beginning they would have been generally
240 the same size as all the rest of their type?

241 C: Yes.

242

243 ***: Except they had the horn.

244

245 ***: Fiction often gives the unicorn magical and mystical powers.
246 Is there a basis for that?

247

248 C: Not necessarily magical or mystical. If one would give it
249 qualities it would be of a spiritual nature or a nature of purity
250 or a nature of service in that those of the horse family that did
251 manifest the horn would not take it upon themselves to have a mate but
252 acted as a guardian for the herd. Do you understand?

253

254 ***: Yes.

255

256 C: So that these were, how shall we put it, soldiers of the herd
257 whose life it was just to protect. They did not take it upon
258 themselves to have a mate. Do you understand?

259

260 ***: Yes.

261

262 C: So their whole life then was a service to the others. Now, let us
263 understand clearly, there was not a large number of these
264 animals, and they only were useful as long as the animal
265 remained small in its evolution. As evolution brought the animal
266 into a larger size, then the number of these unicorns were less and
267 less. One must also remember, too, that the evolvement was not
268 uniform, in other words, as far as size goes. So although at the
269 time of the last unicorn, you did have what you would understand as
270 a horse, not all of these animals were the same or not all of those
271 animals of that family would truly have been considered a horse, based
272 solely on its size or general appearance. Is that clear?

273

274 ***: Yes.

275

276 C: So you keep in mind that you have the process of evolution but
277 it was not absolutely uniform. In other words, to make it a little
278 clearer, if you look upon all these animals in general as a horse,
279 then we would say the family of horse evolved, but there were
280 some more evolved than others, all at the same time.

281

282 ***: Thank you.

283

284 ***: You said that they needed the horn to use to protect the herd
285 from predators. I was wondering, were there predators that way
286 naturally or in the beginning was there a conflict between different
287 animals, some were predators and some were not?

288

289 C: In the very beginning?

290 ***: Yes.

291

292 C: In the very beginning no animals were considered predators.
293 All animals lived side by side. It was not until the negativity of
294 man and its influence on the material that brought an
295 aggressiveness to the animals. Do you understand?

296

297 ***: Yes.

298

299 C: Remember, you as souls control all things. Your aggressions
300 towards one another will manifest not only in your relationship with
301 one another but will manifest throughout all of creation that you
302 influence or are a part of.

303

304 ***: It is a pretty heavy responsibility.

305

306 C: It is what you have made for yourselves. It was never intended
307 to be that way. But corrections come much easier than mistakes.

308 Very well.

309

310 ***: I had another question, that you said as the size of the
311 unicorn increased, essentially the numbers decreased. Why would
312 that have been the case?

313

314 C: They were more able to protect themselves.

315

316 ***: The size of the family itself, the unicorn, but the other
317 animals that they were guarding there was less need ...

318

319 C: They were guarding their own kind.

320

321 ***: So there was less need for the horn, then?

322

323 C: The horn was given to the unicorn or the horse, the early
324 stages of the horse, only for the means to protect itself against its
325 predators because it was a very gentle, loving animal. As the
326 animal grew physically, in an evolved sense now we are referring to
327 not in age or life but in an evolved sense, it had its own mass
328 and strength as a means of protection. Do you understand?

329

330 ***: Yes.

331

332 C: Consequently, the horn no longer had a purpose. You see, the
333 early Children of the Law of One knew and understood the evolvement
334 of the material manifestation, so that when they gave this creature
335 its horn, they also built into its structure the loss of that
336 horn. It is very simple. Do you understand?

337

338 ***: Now I do, thank you.

339 C: Well, (***), things do not just happen haphazardly.

340

341 ***: Yes, I can understand that, of course, a lot of times modern
342 scientists would tend to look at it as such.

343

344 C: Well, just say some prayers for the poor souls.

345

346 ***: Speaking of animals, things that we all find creepy-crawly
347 like snakes and spiders and bugs, are they different from other
348 animals? Is there any importance to the way animals are split into
349 families, like mammals and reptiles and birds and fish? Is there any
350 significance to that?

351

352 C: Only in the sense that the material manifestation or the
353 material creation is dependent on a structure of support. Now, try
354 to follow what we are saying. One thing builds upon another thing.
355 Do you understand?

356

357 ***: Yes.

358

359 C: Very well. Each animal, regardless of how large or how small,
360 has its important part in the support system of nature, and as such
361 evolved according to the need of nature overall. Do you understand?

362

363 ***: Yes. This also includes man's influence on nature as time
364 passed?

365

366 C: Well, man's influence on nature actually predetermines the

367 support structure. Do you understand?

368

369 ***: To a degree.

370

371 C: In other words, nature or the material manifestation is what it

372 is because of the influence of man. Its lack of perfection is

373 because of man's influence and not because of God's Will. Do you

374 understand that?

375

376 ***: Yes.

377

378 C: Very well. The evolvement of that support system of nature

379 according to the rules or laws of nature is predetermined or

380 influenced by the disposition of man. Do you understand now?

381

382 ***: Yes.

383

384 C: So, according to man's need in relationship to the material

385 manifestation or nature, his need to live within the evolving

386 process of nature or the rules of nature, the importance of this

387 animal or that animal is determined on man's need. It sounds

388 somewhat confusing, but it will take a moment of reflection on your

389 parts. Keep in mind that what supports your physical ... Do you

390 understand?

391

392 ***: Yes.

393

394 C: ... is a very important part of the overall picture. In other

395 words, there is nothing wasted in nature. Each animal, each plant,

396 has its important part to play. Remove it before it has served its

397 time and you create a serious problem. Do you understand?

398

399 ***: Yes.

400

401 C: So then there is a structure of support. Do you understand that?

402

403 ***: Yes.

404

405 C: Very well. Each animal then is very important in its position
406 of support in this overall structure of man's existence. Do you
407 follow?

408

409 ***: Yes.

410

411 C: Very well, then. Do you understand?

412

413 ***: Yes.

414

415 C: Are there any other questions?

416

417 ***: The conclusion that we can draw then, is the animals that man
418 has caused to become extinct because of his progress is doing
419 considerable damage to his support structure?

420

421 C: Eventually, man will have to meet himself on that basis, which
422 will make it all the more harder. Wanton killing of anything is
423 not acceptable. Do you understand?

424

425 ***: Yes.

426

427 C: And there is a price then that man will have to pay sooner or
428 later. Very well.

429

430 ***: The next question we have then is ...

431

432 C: One moment. To add to your last remark. Given time, if a
433 species of animal is to go by the way or is to be eliminated, it
434 will be eliminated, it will go by the way in its own due time and
435 through the very natural processes of nature. Nature does not need
436 the helping murderous hand of man or the lack of consideration or

437 respect to nature that man so often is responsible for. Very well.

Animals was discussed on 82-12-03, the 111th Trance.

The word "animal" was first found on page 1814, line 720

722 ***: We had a question similar to the one about the centaurs and
723 the half-man-half-animal but a little closer to our time in
724 history, did slave owners throughout history come back as slaves?
725 Or specifically, did they reincarnate as Negro Americans to
726 experience racism from the view of the victim?

727

728 C: Do you think that the Negro is the only race that has
729 experienced the injustices of man?

730

731 ***: No, certainly not, but that is used as just one example.

732

733 C: Just so you keep in mind that they are not the only race. You
734 can rest assured that that has happened, more often than not.

735

736 ***: Our next question is that there have been many scientific
737 discoveries of what is believed to be primitive men in East Africa.
738 These seem to be the oldest skeletons of humans or near-humans that
739 have been found. Do these findings correlate to the laboratories
740 of Atlantis?

741

742 C: Not just Atlantis.

743

744 ***: Lemuria and Mu, also.

745

746 C: Mu, Lemuria, and Atlantis.

747

748 ***: They all picked the same spot?

749

750 C: No, no, no. But you must not forget that the surface of your
751 earth is constantly in motion, and so what areas were used as

752 experimental stations by those in Mu may not necessarily be in the
753 place that they are now. Do you understand?

754

755 ***: Yes.

756

757 C: It does not necessarily mean that all those places have been
758 inundated by water. Do you follow?

759

760 ***: Yes.

761

762 C: Does that answer your question?

763

764 ***: To clarify that, are you saying that if we find a skeleton in
765 one location and another one someplace nearby, you cannot conclude
766 they are related in any way?

767

768 C: We are not saying that you cannot conclude; it is quite
769 possible they are related. What we are saying is that these
770 abnormalities that mankind has found or that your scientists have
771 found are simply the remains of the experimentations made by the
772 earlier races and they may have been, shall we say, the encampments
773 of those creations but are in no way related to man.

774

775 ***: When will man as a whole and scientists in particular find
776 out that this is the case and quit trying to piece all this
777 together as the evolution of man?

778

779 C: Well, as soon as the egos of some of these scientists are brought
780 to bay. It is simply egotism on the part of the intellectuals,
781 trying to make something that does not exist. They want to be
782 their own gods. Do you see? They want to say that they have
783 achieved, that they at one time swung in the trees and through
784 their intellectual prowess were able to climb down out of the trees
785 and stand erect and make them what they are today. Pure egotism.
786 Common sense would indicate other than that, but men of

787 intelligence, men of pride, and we might say women too, are so
788 bloated with their own self-love that they cannot see the trees for
789 the forest. There is a difference in the flesh. Now, hear this,
790 we have said this before: There IS a distinct difference in the
791 flesh of man and in the flesh of animals. That alone, that alone
792 is enough to tell anyone with common sense that man is not related
793 or never has been related to any animal.

794

795 ***: Could you elaborate what ...

796

797 C: No, take it for what we have said. It is very simple. There
798 is a structure to human flesh and there is a structure to animal
799 flesh. Now, if you are interested, (***) , study it on your own.

800 Very well.

801

802 ***: Difference in animal flesh and difference of human flesh, I
803 understand that.

804

805 C: Molecular structure, consider that and there is your answer.

806

807 ***: That argues against the relationship, but then the fact that
808 most mammals have two ears and two eyes and one nose and five
809 digits and two hind legs and two forelegs, would argue that there
810 is a relationship.

811

812 C: Well, don't you all live in the same world?

813

814 ***: Yes, but a cockroach has six legs, so it can be different in
815 the same world.

816

817 C: Yes, but what is the function of a cockroach? What does it
818 support in the overall system of life? We are only using that as a
819 comparison. There are some animals that have a specific function
820 of support in the overall scheme of the material manifestation.

821 Just because there is a similarity in appearance, does not

822 necessarily mean that there is a direct relationship. The only
823 relationship that man has to animals is in its support of the
824 overall system. Just because an ape may resemble a human being
825 very closely is no indication whatsoever that there is any sort of
826 relationship. It is simply more convenient for that animal in its
827 existence, in its functional existence, to be built the way it is.
828 It also must comply with the laws of nature, and in its service to
829 nature or its position on the support system and the laws of nature
830 its physical structure is formed and maintained. It is only
831 changed when there is a need for evolvement. Your scientists
832 already know that there is a difference in the flesh of animals and
833 in the flesh of man, and yet in their egotism they still attempt to
834 entice you with the evolvement of man. They are hypocrites. They
835 know now and they have known that there is no relationship. So it
836 is really just intellectual game-playing, argument for ego's sake.
837 Does that answer the question?

838

839 ***: I will just have to accept that. It is an incredible
840 coincidence that an ape looks so much like a man.

841

842 C: No, it is not a coincidence. The build or the shape of any
843 animal is such that it serves that animal more efficiently and
844 serves its position in the support system most effectively.
845 Animals and nature must work as effectively as they can. Have you
846 ever seen a fat ape? Dare say you have not, but have you ever seen
847 a fat man?

848

849 ***: Occasionally.

850

851 C: You see, it is your free will choice to do with your physical
852 body and your situation what you choose, but with animals, with
853 nature, there is very little choice, if any. Their choice is what
854 is most serviceable for the support of mankind.

855

856 ***: When you speak of support structure, you are talking about

857 support of mankind. Then all other creatures fit into the support
858 of mankind somehow?

859

860 C: Yes. If you did not have the evolvement of animals as you do
861 have, and as you have had in the past, your world would not be the
862 way it is today, so that you as a soul could come into this situation
863 under these conditions and use it for your spiritual growth. If,
864 say, two hundred thousand years ago, someone would have said, "I am
865 going to do away with all primates," and they ceased that evolving
866 species, what would you have today, if you would need that species
867 today to experiment on for health reasons for the benefit of mankind?
868 Do you follow?

869

870 ***: Yes, I follow, that thought occurred to me.

871

872 C: Now, think upon this, what will be the cost tomorrow to mankind
873 for those animals that mankind has caused to become extinct? What
874 will be the cost to mankind tomorrow for those animals that mankind
875 has brought into extinction? Can you imagine what the cost would
876 be to mankind today, if say a thousand years ago someone decided to
877 take all the animals that man uses for his health and well-being, if
878 someone were to have taken all those animals and brought them into
879 extinction?

880

881 ***: If all of them, yes, but some of them, if we didn't have
882 beef, we learn to like lamb, but then I am beginning to think that
883 every animal has its specific purpose and mankind is going to be
884 the loser in ways he will never know.

885

886 C: So true.

887

888 ***: If the situation evolves to the point where you need that
889 specific animal and it is not there any more, the whole human race
890 is poorer for that.

891

892 C: If it is taken away before its natural time to leave, mankind,
893 the whole race, will suffer dearly. Why do you have so many different
894 meats to eat? Because each meat that you are capable of eating
895 services your physical container in one way or another. Why do you
896 have so many fruits and vegetables to eat? Because each fruit and
897 each vegetable offers your physical container certain elements that
898 it needs. Eliminate the avenue of obtaining certain elements and see
899 what will happen to that physical container of yours. It will
900 deteriorate before its time.

901

902 ***: But it is not enough to have just the fruits and meats if you
903 do not have the knowledge of which one does what?

904

905 C: Left to your own natural appetites, you will know what to eat
906 and what not to eat and when to eat it. When you get a craving for
907 something that is wholesome and you know that it is wholesome, it
908 is because your body demands something in that food. Do you
909 understand?

910

911 ***: I understand.

912

913 C: Of course, we are not referring to "junk" food. Do you follow?

914

915 ***: There are some situations where people have been known to eat
916 dirt, wood, things like that. Does that come under the same category
917 where the system needs something or some element? I can see in
918 dirt maybe something like selenium or iron.

919

920 C: We could go so far as to say that there may be certain elements
921 of a trace nature that a physical container may need where it would
922 resort to such activities, but as a general rule, this is simply a
923 faddish attitude or some mental quirk. Take, for instance, in this
924 area here, in the land that you call home, this general area, there
925 is a natural deficiency of zinc in the soil. When your body calls
926 for a greater amount of zinc than what it can obtain from the local

927 produce of this area, you may resort to some foods that you would
928 not normally eat, simply because the foods from that particular
929 area would contain a greater amount of zinc that your physical
930 container would need. Once your physical container has assumed
931 that nutrition then it would lose its appetite for that particular
932 food. Do you follow what we are saying?

933

934 ***: Yes. I say that we need that knowledge, but I think the truth
935 is we have the knowledge, our soul knows it, and it probably just
936 prods us along with these urges.

937

938 C: Yes, very much so. You have a very good, how shall we put it,
939 monitor on your own personal system. It is a matter of your
940 willingness to actually work with that system and listen to it. Do
941 you see?

942

943 ***: Yes.

Animals was discussed on 82-12-03, the 111th Trance.

The word "animal-man" was first found on page 1820, line 1005.

984 ***: Yes, I have one that goes back to that area in East Africa.
985 You used the word "encampment." I envision a bunch of these
986 creatures forced to live out in the boondocks by themselves. Is
987 that right or a proper way to look at that area?
988
989 C: Not necessarily. At the time when such experiments were
990 performed, many times the abnormalities of the experiments were not
991 done away with properly or tended to properly and were simply
992 dumped as excess garbage. Do you understand?
993
994 ***: Yes.
995
996 C: And since you are talking about living creatures, they will
997 have a tendency to band together as a means of protection. Do you
998 see?
999
1000 ***: Yes.
1001
1002 C: But does not necessarily mean anything beyond that other than
1003 their own desire to sustain their own life.
1004
1005 ***: Would these have been man-animal or animal-man?
1006
1007 C: You can consider such things as basically animal-man and the
1008 evolvement from whatever point you are referring to in the present
1009 day. The man-animal, the one with the soul, when those physical
1010 containers ceased to exist, they did not evolve. Do you
1011 understand?
1012
1013 ***: Yes.

1014

1015 C: That physical carcass or that line of creation did not evolve
1016 into any specific or present day animal. You see, nature always
1017 has a way of protecting itself from artificial intrusion, and that
1018 is something created like that cannot reproduce itself sufficiently or
1019 with enough strength so that it continues for any, shall we say,
1020 specific length of time or any effective length of time. Does that
1021 answer your question?

1022

1023 ***: Yes.

1024

1025 ***: That is the case with the man-animals, but did I understand
1026 you to say that animal-man did survive and presently we have some?

1027

1028 C: The animal-man, which is the pure animal, can and did continue
1029 somewhat longer and become somewhat more widespread than the man-
1030 animal because it was by nature an animal, thus it had a stronger
1031 instinct of self-preservation than the man-animal. Since the man-
1032 animal is basically man and its aberration of existing in an animal
1033 form would not give it the stimulus to continue to strengthen that
1034 form as an avenue of expression. Does that answer your question?

1035

1036 ***: Yes, that's clear.

1037

1038 C: So, you see, it is the purpose of activity. If you can keep
1039 that in your mind, it would not be hard to see how the activities
1040 go and the natural actions of those activities. Very well.

1041 ***: Are the methods that man uses, scientists use now, to date
1042 things, to find out their age, like these remains in East Africa.
1043 Are these methods accurate?

1044

1045 C: Yes and no. In some situations they can be fairly accurate.
1046 In other situations there is an intellectual influence that does
1047 not give for a true picture. If they would consider the surrounding
1048 area of anything found and look more at the structure of some of

1049 the stone and the influences of the magnetic fields of certain
1050 elements, they would get a better picture of the date or era
1051 because as the magnetic poles changed, this causes an influence
1052 on the structure of the rock and the magnetic tendencies of that
1053 element or rock. A lot of the accuracy depends on the administration
1054 of these tests and we cannot truly agree with the calibration that
1055 is normally used. They seem to want to judge or determine age
1056 based too strongly on the atomic activity of certain particles and
1057 the deterioration of this activity is not truly as consistent as
1058 they may hope it to be. Now, does that answer your question?

1059

1060 ***: Yes.

1061

1062 C: There are a lot of, when it comes to judging time, there are a
1063 lot of factors that are not always taken into consideration, and
1064 since they are judging time from their own opinion, it is only as
1065 good as their opinion. In other words, their calibrations or their
1066 scale of determination is based on their opinion of time; so
1067 consequently, that scale may not be as accurate as it could be or
1068 their observations are not as accurate as they could be. When
1069 existences are more intense, more violent, time is somewhat
1070 condensed, thus adding to the intensity and then condensing more.
1071 When there are times of peace and gentleness, time is extended, far
1072 less condensed, so time is not consistent. Very well.

Animals was discussed on 84-09-16, the 125th Trance.

The word "animal" was first found on page 2027, line 215.

203 ***: All right. Thank you. I have a question, as we are
204 finalizing this book about Mu, Lemuria, and Atlantis. One question
205 we had was, we are talking about man-animal creations and
206 animal-man creations. At one point you had said that the people
207 who had blasphemed against Creation were certainly still paying for
208 such trespasses. And then later, dealing with this aspect, you
209 said, "Enough correction was made so that such karmic debt
210 situations no longer exist." Could you clarify a little bit?

211

212 C: If you will review the text in which the statement was made, it
213 should be quite obvious what we make reference to.

214

215 ***: It has to do with the difference between messing with animal
216 creations first or messing with man creations or godly creations,
217 humans.

218

219 C: Is that a question or a statement?

220

221 ***: Question.

222

223 C: Repeat your question, then.

224

225 ***: The way I understood it was: Is this the reason why, because
226 those trespassers who had messed with animals couldn't return as
227 the creations that started as animals that they had messed with
228 to make up their karmic debt because they could not come back as an
229 animal first, that that debt lingers, whereas those who messed
230 with men came back as their creations, in reincarnation, and that
231 made up a lot of the debt. Is that a correct way to look at it?

232

233 C: Yes, but you must remember the soul cannot come back in the
234 form of an animal. So those who were involved in the entire
235 picture found it necessary to correct that karmic situation in the
236 form of a man-animal, in other words, the one with the human soul.
237 In those instances where, for whatever reason and this would depend
238 on the individual, they had not had the opportunity to correct the
239 karmic situation by experiencing their own creation, then their
240 karmic debt is carried over until it is canceled out in some other
241 manner. But the first or the primary canceling path or factor would
242 be to experience what they had created, particularly in that
243 situation. Now, that is not an absolute rule. Do you understand?

244

245 ***: Yes.

246

247 C: There are, how shall we put it, it would be inaccurate for us
248 to say there are absolute rules regarding the cancellation of karmic
249 debt, yet it would be just as wrong or just as inaccurate to say
250 that there are not. It depends on the individual, whether by
251 choice they make an effort to avoid a particular pathway or whether
252 due to the circumstances that they find themselves in it is necessary
253 to avoid an experience similar to what they were responsible for.
254 Do you understand that?

255

256 ***: Yes.

257

258 C: So, it depends on the individual soul. Its return date or the
259 period in history which they choose to return, whether that choice
260 is based on a deliberate effort to avoid or whether it is because
261 of the overall condition that they must correct and this is the
262 entire karmic debt, not just one karmic debt that they may be
263 responsible for. Do you understand?

264

265 ***: Yes, thank you.

266

267 C: Those that had tinkered or played with the creation of the

268 man-animal and the animal-man situation or creation, those that
269 could correct their karmic debt through that experience, as a
270 general rule, have done so. Those who did not correct their karmic
271 debt through the same experience must now or in some other way
272 cancel out that karmic debt. There are certain, how shall we put
273 it, atrocities that deem it necessary that you travel the same path
274 that you have created, when at all possible, regardless of other
275 factors. Yet at the same time, if the soul in question is truly
276 working for a proper correction, there are times when certain
277 things are allowed to pass by because of the sincerity of the soul.
278 It may be necessary in that situation where a debt other than the
279 tampering with nature was necessary to be corrected, and if by
280 correcting that debt, it would more properly serve the soul in the
281 cancellation of the debt or the karmic situation of tampering with
282 nature, if that soul would be better armed to withstand that time
283 of correction or cancellation, then the soul would go to the other
284 debt that would build up strength or forearm them. Because of this
285 then, if after that learning process, the soul was then ready to
286 experience the man-animal experience and that opportunity was no
287 longer available because of the evolvment of history, then it
288 would not be necessary for that soul to experience that condition
289 in the same manner. Do you understand?

290

291 ***: Yes.

292 C: It would move to some other experience that would impress upon
293 it its misdeeds. And something in the line of that would be
294 possibly an experience in a concentration camp where a human would
295 be used as a guinea pig.

296

297 ***: Thank you.

298

299 C: You are most welcome.