

Aids – Part 1

The Leveler of Mankind

Trance Library File No. 91-31

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.
2. THIS MATERIAL IS COPYRIGHTED. KEEPING A COPY IS PROHIBITED.
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6. PLEASE REQUEST ADDITIONAL FILES BY EMAIL SO THAT WE CAN REPLY QUICKLY.

DISCLAIMER

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

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

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

EXPLANATION OF TRANCE LIBRARY FILE FORMAT

Reincarnation⁽¹⁾

page 31⁽²⁾

Selection # 16⁽³⁾

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

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

386⁽⁸⁾

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

390

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

NOTES

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

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

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

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

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

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

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

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

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

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

EXPLANATION OF TRANCE LIBRARY FILE FORMAT

79-12-01⁽¹⁾

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

page 21⁽³⁾

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

Aids was discussed on 87-05-01, the 145th Trance.

The word “Aids” was first found on page 2377, line 190.

189 ***: Council, will you please give us some information as to how
190 and why the AIDS virus has developed at this time?

191

192 C: It has not developed at this time. It has been around for
193 many, many years or centuries. You are only hearing about it now.
194 It is more widespread in other nations or countries than it was at
195 one time, but it is nothing new.

196

197 ***: Is there a reason why it is developing more now? Is there a
198 spiritual reason or is it just the carelessness of man?

199

200 C: Well, aren't they truly tied together? Carelessness in any
201 sense. You find it more prevalent today than yesterday because man
202 has less respect for himself. He is becoming more, how shall we
203 put it, more like an animal in search of his own pleasures at any
204 cost, so there definitely is a price to pay.

205 When men and women choose to disregard the fulfillment of
206 spiritual contracts, then there is a price to pay. When man and
207 woman seek to serve only their own carnal pleasures without the
208 responsibilities, then there shall be a price to pay. When man or
209 woman refuses to face life solely by their own wits and spiritual
210 growth and dealing with reality as it is, then there is a price to
211 pay. If man or woman must stick his head or her head in a blue
212 cloud and see life through that haze, then there is a price to pay.
213 When parents do not exercise their responsibilities and teach their
214 children the respect for their own bodies, then there is a price to
215 pay. When parents do not teach their children respect for their
216 own spiritual growth or soul or position, then there is a price to
217 pay.

218 Man cannot cavort like an animal. Man cannot indulge himself

219 in every pleasure or whim he chooses and not have a price to pay.

220 So where man's greatest weaknesses are, there you will find the

221 cost. Does that answer the question?

222

223 ***: Yes. It brings up another. You had mentioned that one of

224 the major reasons for being trapped in the material was the desire

225 for the sexual pleasures. It has even become worse then than what it

226 was when we were originally trapped?

227

228 C: Well, in the original time, in the very beginning, man's

229 interest in the sexual activities were based more on what you would

230 describe as voyeurism and manipulation from a higher level. Of

231 course, as you are aware of man's nature now, so it was then. A

232 little tastes sweet, a great deal more should be a lot sweeter.

233 But as is the case, when a child is placed in a candy shop and not

234 taught that he should not overindulge, he will most assuredly end

235 up with a tummyache. Do you understand?

236

237 ***: Yes.

238

239 C: If you could place a scale on the situation, the activities,

240 the sexual activities of man have become more rampant or under less

241 control. Men and women no longer believe in a commitment to each

242 other, let alone a long-term commitment. Tonight and tomorrow

243 night is sufficient for a commitment. What is man really doing,

244 but he is manipulating and using each other for his own

245 gratification. Now, when we say "man," we are talking about man

246 and woman.

247 Those men and women who choose to live together without an

248 acceptable commitment have no real love for each other, they are

249 simply using each other for their own satisfaction. Oh, we are

250 sure there will be some who will argue with us or disagree with us.

251 All well and good. They may make all the noise they choose, but at

252 the soul level, it is simply a matter of using and abusing.

253 If you truly care for a person, then you are willing to make a

254 commitment to that person. You are willing to accept that person
255 as that person is, unconditionally, and you are willing to make
256 that commitment on a permanent basis, and what is lacking in one
257 and lacking in the other, by the joining of the two, they are made
258 whole because they add to each other and magnify the best qualities
259 of each other. They grow in each other; they bond closer together.
260 They truly become one, and out of this working to make themselves
261 whole and as a unit, they open the door for new life, new
262 opportunities, other souls to enter into the physical world, under
263 a setting or a family situation that should be conducive for
264 spiritual growth, that should be as an example for commitment and
265 control.

266 Your world today has gone helter-skelter. The world today is
267 made up of self-indulgent weaklings. Does that answer the
268 question?

269

270 ***: Yes, thank you.

271

272 ***: I understand what you just said, but I have a problem with
273 those people who are seemingly innocent victims, for example,
274 children who have been ill and have gone to the hospital and had
275 blood transfusions and the blood transfusions have contained the
276 AIDS virus, and therefore the child contracts AIDS. What is the
277 purpose for that? Why is it happening?

278

279 C: Disregarding the possibility that this is a debt from a
280 previous life, do you understand what we are saying?

281

282 ***: Yes.

283

284 C: Disregarding that that may be a possibility, but taking it from
285 a more positive approach. A child or an individual, adult, who
286 acquires such a disease, not through a fault of their own, they come
287 in as examples of innocence paying the price for the guilty. Now,
288 guilty in what way? Guilty of what? Those organizations that

289 would handle blood, for instance. Their questionable practices of
290 obtaining blood, they assume then at a spiritual level the
291 responsibility of that entity acquiring a disease. Do you
292 understand?

293

294 ***: In other words, ...

295

296 C: Do you understand so far?

297

298 ***: Yes.

299

300 C: Very well. Then you must take that one step further. Society
301 then must also assume the responsibility, and so it continues on.
302 And if followed through completely, in some cases, such
303 responsibility can actually go to individuals. Now, do you need a
304 clarification?

305

306 ***: I am not sure about the individuals.

307

308 C: You go from an organization who does not exercise the proper
309 standards necessary to acquire clean blood. Then you go to society
310 as a whole for not exercising enough control so that such a disease
311 does not spread. Then you go to the individual or individuals who
312 become responsible that have not exercised the proper control. Do
313 you understand now?

314

315 ***: Yes.

316

317 C: In some situations, with some problems in the world, you start
318 with an individual and then go to a greater unit. In a situation like
319 this, you start with a greater unit and go to the individual in
320 terms of relative responsibility. Do you follow what we are
321 saying?

322

323 ***: Yes.

324

325 C: It is unfortunate, in all traumatic times, in all times of pain
326 and suffering, in all times of hardship on mankind, there are
327 always innocent individuals that will pay the price. Now, they do
328 not pay the price for the unjust of others or the wrong of others
329 on an individual basis, but they pay the price for society. They
330 help alleviate the overall price. Do you understand?

331

332 ***: Yes.

333

334 C: Very well.

335

336 ***: My questions concern all the health clubs that are very
337 popular now. After we exercise to keep our bodies physically fit,
338 we feel the tension releasing and stress, then everyone goes into
339 the hot tubs or the saunas. Now, with the fear of AIDS, how do you
340 feel about the hot tubs?

341

342 C: Why not take a leisurely walk in the park? Now, that is not
343 much of an answer. We would suggest that until all things are
344 uncovered or discovered, one should be extremely careful in
345 respects to such activities. Does that answer the question?

346

347 ***: Yes.

348

349 C: There are some individuals that could acquire a sickness much
350 more readily than others. It would depend on their overall
351 condition, the overall condition of their physical bodies, and this
352 would be in relationship then to what their soul or spirit may
353 need. Do you understand?

354

355 ***: Yes, I do.

356

357 C: As a rule that could be relied on partially, now listen to what
358 we are saying, as a rule that could be relied on partially,

359 exercising at a gym and then relaxing in your water tub or what have
360 you would not pose too great of a danger. Do you understand?

361

362 ***: Well, it just worries me knowing how AIDS would be
363 transmitted by any liquids of the body and being that it really is
364 a public tub then?

365

366 C: Yes, but as we said, as a rule, one would generally not have to
367 worry too much. In other words, what we are saying is that if you
368 are destined to get such a disease, you are going to get it whether
369 you go into a tub or not. It is just that kind of a disease. The
370 ability to contract or contact such a disease is very easy. Does
371 that answer the question?

372

373 ***: Yes, thank you.

374

375 ***: Could you just tell us how virulent this virus is, the AIDS
376 virus?

377

378 C: It is a very strong virus, and it can find ways into the
379 physical container much more readily or much more easily than is
380 commonly known at this time. Its means of spreading, depending on
381 the strength of the virus itself and the strain, would determine in
382 what manner it can be spread. Do you understand?

383

384 ***: Partially.

385

386 C: It is in a stage right at this time that can best be
387 explained as transition. To make that as clear as possible, its
388 limitations as yet are not defined. It will become a greater
389 problem than what it is at this particular moment in time. Once it
390 has reached the saturation point necessary, then its range of
391 activity, its strength, will be brought into a more defined line of
392 activity. Do you understand so far?

393

394 ***: Not really, no.

395

396 C: It is a new problem for mankind and for the awareness of
397 mankind, in other words, the real cause of the disease, how it is
398 truly transmitted, many more individuals will become infected. The
399 means of infection will vary more greatly now than in the future
400 because of the need for a greater problem. Do you understand now?

401

402 ***: Yes.

403

404 C: If we can put it this way, and yet it cannot be taken
405 literally, today, this day, man can contact or become infected by
406 this virus much more easily than he will be able to come into contact
407 with it tomorrow. Do you understand?

408

409 ***: Yes. Will we get a so-called cure for this?

410

411 C: Well, that will all depend on the monetary value involved. The
412 same with your cancer. Does that answer the question?

413

414 ***: Yes, for now.

415

416 C: Although we will say this, the money-mongers will not have as
417 much to say about the situation as they do about the problems with
418 cancer. Some of those very money-mongers will have a taste of
419 their own medicine. Do you understand what we are saying?

420

421 ***: Yes, I believe I do.

422

423 C: It is true that many innocent people, and we mean truly
424 innocent people, will undergo this disease, but at the same time,
425 those who justly deserve such a situation will have their rewards.

426

427 ***: It occurs to me, Council, that what you are saying could make
428 someone paranoid about going out and being near a person who

429 sneezes. It has been brought up in the last couple of weeks of
430 going out to a restaurant. Where is the line drawn? Can you give
431 us some guidelines?

432

433 C: Well, to become paranoid is foolish. It shows a lack of your
434 own control. At the present time because of what is necessary in
435 the future, an individual will be able to contract the AIDS disease
436 in manners today that they would not be able to contract tomorrow.
437 Do you understand?

438

439 ***: Only in a philosophical way, and I realize you do not mean
440 literally today and tomorrow, it is in the future.

441

442 C: Yes. The purpose of this, because the disease or the virus is
443 not fully outlined. In other words, right at this particular time
444 in man's history, there is, how shall we put it, a trial, if we
445 should use those terms, where man must begin to answer for his
446 responsibilities that he has shunned. So at this time, the manners
447 of infection are less defined, much greater, easier to come by.
448 Once a certain, if we may use this term, percentage is infected,
449 then the virus will be more definitely outlined or more defined and
450 the manner of infection will be reduced to specific avenues or ways
451 of contracting this disease. Do you understand now?

452

453 ***: Yes, thank you.

454

455 C: The purpose is so that society today, not just in your country
456 but worldwide, learns that there is a need for responsibility, a
457 need for responsibility, that one cannot abuse others, one cannot
458 use others for their own personal satisfaction or gratification.
459 Now, does that answer the question a little clearer?

460

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

462

463 C: You are in a very phenomenal time in relationship to man's

464 spiritual growth. You are seeing a leveler being applied, and
465 although it may be confusing and fearful to some, even though some
466 may become paranoid, it still is an eye-opener to see the
467 evolvment taking place. Mankind will, by his choice, again all
468 this is by his choice, you as individuals and you as a cumulative
469 society or world, you will bring about this Leveler and you will
470 return to commitment. It is what you as a soul entity is all
471 about. Very well. Does that shed any greater light on the
472 situation?

473

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

475

476 C: If one becomes too paranoid about such situations or such
477 things, they eventually end up depriving themselves of enjoying
478 life. It is advisable to be concerned, but to let such concerns
479 rule your life to the point where you may become a hermit or a
480 recluse, then that in itself is a fault. Does that answer the
481 question in relationship to those who may become paranoid?

482

483 ***: Yes, thank you.

484

485 C: Very well.

486

487 ***: A multi-part question. Part #1: Realizing that the disease
488 is with us and we should not be paranoid, in a situation where a
489 child through no fault of their own, obviously, contracts the disease
490 and wants to be reintroduced into the school system and this is
491 happening in some places now and is causing debate. Should that be
492 permitted? Or would it be logical caution that the child does not come
493 back to school and be in a classroom with other children?

494

495 C: If you understood what we said earlier about this being the
496 Leveler, you will understand why such dilemmas will come up, and
497 they will come up in more areas than you can imagine at this
498 particular time. Again, going to the individual situation or

499 individual episode, this is a challenge for all concerned, and, let
500 us put it this way, the purpose of such situations are to extract
501 an attitude of what is just in each situation. Each situation will
502 have the proper resolution, and this does not mean that each will
503 have to be resolved in the same way or the same manner. Do you
504 understand?

505

506 ***: I think. You mean each one will reach the proper solution or
507 have the potential to reach the proper solution?

508

509 C: They will have the potential, but after all is said and done,
510 the proper solution will be reached. We may add that in some cases
511 the cost of that proper solution may be extremely demanding on
512 those involved both physically and spiritually. We will say this
513 now in relationship to this so-called "new" disease: It will be
514 one of man's greatest challenges. It will be the Leveler. If you
515 remember nothing else of what we have said, remember those
516 statements.

517

518 ***: Part B. We brought this on ourselves, number one because of
519 a lack of responsibility and lack of control, but I was wondering,
520 if we decided to have this Leveler now, this may be an odd way of
521 saying it, but is that a decision that is showing some growth upon
522 us or could we have delayed it and something even worse would have
523 been down the road?

524

525 C: No, it has come in its proper time.

526

527 ***: And after the Leveler comes, hopefully, a brighter day?

528

529 C: Well, eventually, it will be a brighter day, but that is
530 eventually.

531

532 ***: And finally Part C. Are there individuals now who are
533 intentionally warping information or withholding information about

534 this disease to make more money?

535

536 C: You would have to become more specific in that question.

537

538 ***: I don't know how to become more specific.

539

540 C: State it more objectively.

541

542 ***: Could the total devastation that will be upon us, not total
543 but the degree of the problem, could it be lessened if there was
544 not a desire for monetary profit on the part of a segment of our
545 population?

546

547 C: In the future, that potential will be there. At the present time,
548 nothing will deter the mass infection, let's put it that way. Do you
549 understand?

550 ***: Yes. Thank you.

551

552 C: You are most welcome.

553

554 ***: I was wondering if this could be somehow equated to the Black
555 Plague that went through us?

556

557 C: Well, that is a fair parallel.

558

559 ***: Was that a group karmic situation, both times, this time and
560 that?

561

562 C: Yes. Group in the sense that each individual paid for their
563 debt, and it was more of a unified payment policy. Do you
564 understand?

565

566 ***: Yes.

567

568 C: In things or situations of such magnitude, one can say that it

569 is a group karma, but yet that is too broadly defined. Do you
570 understand? It is easier or, let us say, it is clearer to define it
571 as an approved policy of payment. Do you see the difference?
572

573 ***: Yes.

574

575 C: Each individual fulfills their responsibility or accepts their
576 responsibility, yet it is done in unison. Where a group karma
577 would be a blanket situation, very general, and it would, in a
578 parallel, let us say, group karma would be to correct or adjust a
579 group situation where in such experiences, as you brought up, it
580 would be an individual responsibility, a responsibility being taken
581 care of. It is more defined. Do you understand?

582

583 ***: Being an astrologer, I understand a little bit. You can look
584 at it astrologically and understand it very well.

585

586 C: Very well. It would be as an egg as opposed to a dozen eggs.
587 They are all the same, but yet in these situations, you look at the
588 individual egg in relationship to the dozen, as opposed to the
589 dozen in respects to the one, you see. Everybody is paying the
590 same debt or paying for the same experience or activity. Now that
591 may have added more confusion to the situation. If it has, go with
592 our original explanation.

593 Look at the evolvment of the disease. The true
594 responsibility was never originally brought out. There have been a
595 number of innocent individuals or groups that have been charged
596 with such a disease, charged with the responsibility for the
597 disease. Very well.

598

599 ***: Thank you.

600

601 ***: The Black Plague claimed 25% and in some countries 50% of the
602 people. With the consequent breakdown and all the institutions, panic,
603 and rioting and so forth, can we anticipate that sort of thing?

604

605 C: Let us say, do not anticipate such bedlam, but do anticipate a
606 great deal of fear and confusion. Far more civilized than in those
607 days. Do you understand?

608

609 ***: Yes.

610

611 C: People, individuals, society, will begin to take a very close
612 look at itself and will begin to temper itself.

613

614 ***: It almost puts one in mind of Biblical Judgment where
615 one-third of all living things on earth are going to perish. Am I
616 reading this wrong?

617

618 C: Well, it is a very romantic way of looking at the situation, if
619 you choose, but it is not a Biblical prophecy being fulfilled.

620

621 ***: It is a judgment on man for his immorality?

622

623 C: Yes, but by man himself. The Divine has not exercised the
624 judgment.

625

626 ***: Our government assures us that it just cannot be transmitted
627 casually, sexually only they say. Do they really know better and
628 they are just misleading us to avoid panic?

629

630 C: Basically, they are hoping that what they are saying is so.
631 They do not know yet because it is not defined yet.

632

633 ***: But, generally, when the government guarantees you something
634 it is because they do not know.

635

636 C: Well, that may be the case, and it is in most cases, but then who
637 is to blame but oneself for not voting properly? In this particular
638 situation, as we said, it is a Leveler, and it is in the process of

639 establishing itself, and the virus itself is not limited yet. Once
640 a sufficient number of infections have taken place, then the virus
641 will be limited in its ability to be transmitted.

642

643 ***: Is this because of the development of certain immunities in
644 the population or whenever an epidemic becomes full blown a certain
645 immunity develops in the population? Is that what you mean, it
646 will be self-limiting, "more defined"?

647

648 C: No, no, you are talking about a regular, everyday disease or
649 infection or plague or what have you. We are talking about a
650 Leveler, which is entirely different, entirely different. The
651 disease, the virus, has been in existence with man since the very
652 beginning of time. Its purpose for being created was to be utilized,
653 if necessary, in man's history as a Leveler, as an inducer for
654 control.

655 Now, man has chosen not to exercise control over himself, so
656 he has now triggered this Leveler, this helpmate of control. In
657 order for it to be most effective, it must reach a certain
658 saturation point, so it goes without any limitations at this
659 particular time. In a short period of time, because of the
660 contagious ability of the disease, the proper or sufficient
661 percentage or number will be reached. At that point then the virus
662 will fall into specific limitations. Now, whether you wish to
663 refer to this as a natural control or whatever you wish to call it,
664 for tomorrow any name tag you wish to put on it will be acceptable.
665 At the present time that attitude or understanding is not
666 acceptable because there are no limitations to the virus at this
667 particular time, but because of this unlimited or unrestricted
668 virus and its ability to contaminate or infect, man really does not
669 have anything to define the state it is in or the evolved situation
670 it is in right now.

671 The last time such a situation existed was prehistory, so man
672 has not experienced such a situation. He does not have proper
673 terminology for it. Now, once the proper percentage has been

674 infected, then man will come out with fancy tags or titles or what
675 have you for this or that and that is secondary or immaterial.
676 Then man will evolve in developing some sort of vaccine or some
677 sort of cure or some sort of this or some sort of that, but,
678 first, he will have to learn the art of disciplining himself. Do
679 you understand now?

680

681 ***: Yes, I understand. Finally, what do you mean when you say
682 "Leveler"?

683

684 C: A very strong adjunct to control, disciplining oneself. In
685 other words, it levels out the nature of man. Instead of running
686 out of control, it levels that wildness; it evens it out. Leveler
687 is meant in relationship to evening out or bringing into control.
688 Do you understand?

689

690 ***: Yes, I understand. Thank you very much.

691

692 C: You are most welcome. It is not a situation where one should
693 be fearful. One should really look at this situation as a positive
694 opportunity for mankind as a whole. We are talking world-wide, not
695 a particular city or state or country but world-wide. Man has
696 deemed the time for man to return to a more godly way of existence,
697 where he has greater respect in himself as a creation of God, as a
698 temple of God, as a god himself.

699 So, if you truly see it in its truest sense, it is the
700 beginning of a new day for mankind. Oh, it is yet still just,
701 just, just a tad before dawn, but the sky is definitely brightening
702 up. Now, this may be very hard for some individuals to understand
703 or to see, particularly those who may have family or friends who have
704 become contaminated with the virus, but nonetheless, those sorrows,
705 those tears, shed for such situations are the cleansing balm for
706 society and for the future of society. Very well.

707

708 ***: It is 9:30. What would you like at this time?

709

710 C: We will take one more question.

711

712 ***: At times, you have given us guidelines for maintaining our
713 health. Aside from the obvious precautions, can you give us some
714 ideas on how to protect ourselves from this deadly disease?

715

716 C: As we said, at this particular time, there is no limitations,
717 there is no defined or no definition to the way it can be acquired.
718 Exercise normal hygiene, normal precautions, but this is still not
719 any guarantee. The virus itself can be transmitted in many ways
720 and whether it is successfully transmitted depends on the strength
721 of that particular virus, and that is determined then by the karmic
722 situation. Two individuals could have the same experience at the
723 same time in the same place, one would become infected and the
724 other would not, and it would be based on what part of the
725 situation the individuals are playing, whether it be a karmic debt
726 in respects that it would be actually a debt paid or whether it is
727 simply a karmic situation where one is offering substitute payment
728 for others or assisting in the leveling action. Do you understand?

729

730 ***: Yes.

731

732 C: So, at this particular time, there is nothing totally safe. There
733 is no way that you can guarantee absolute protection for yourself.
734 We would simply say this: Live your life normally as you always
735 have. Does that answer the question?

736

737 ***: Yes, thank you.

738

739 C: Again, let us say this: It is an episode in man's history that
740 has not been experienced since before recorded history. Now, such
741 things have happened before in man's history but since man's modern
742 history or the recording of man's modern history, such a situation
743 has not come up. Does that answer the question?

744

745 ***: Yes.

746

747 C: Very well. Again, do not let this disease create any more fear
748 in you than any other disease would create. Do not force it to
749 turn you into a recluse. Do not allow it to give you great fear,
750 cause you great fear. This disease should not be feared anymore
751 than any other disease. One thing is sure: If you are to contact
752 it, you will contact it. If you are not to contact it, you will
753 not contact it, regardless of your contact with others who may be
754 infected. One should not put the blame for this disease on anyone
755 else. It is a disease of mankind. It is not a disease relegated
756 to any particular kind of sex or man or woman. It is a disease
757 related to man's inability to exercise discipline and exercise
758 commitment. Now, since all things must apply to the laws of
759 nature, then this Leveler will work within the rules or laws of
760 nature.

761 Let such situations give you hope, because at least you know
762 that the end of the decline of man's respect in himself is near at
763 hand. That man has almost reached the bottom of the barrel, and
764 where else is he to go then but up? Because in all of Creation,
765 there are only two motions, forward or reverse, no standstill. So,
766 if you have reached the bottom and there is no place else to go, you
767 will go up. So, it really is a time of opportunity, a time for
768 optimism or being optimistic or looking forward to a much brighter
769 society, a much brighter future.

Aids was discussed on 87-06-27, the 146th Trance.

The word “Aids” was first found on page 2391, line 82.

82 ***: After the last Trance, where we talked about AIDS, there were
83 several questions that people had, so we have a supplemental list
84 to try to finish up the topic of AIDS. So we will be asking from
85 those.

86

87 C: Let us hope that the questions lead into many areas. A disease
88 is a disease. When it brings death, it brings death. Now, there
89 is no hidden mystery in that statement; it is simply a fact. There
90 is so much that can be said about a disease, but what is most
91 important is the surrounding conditions and circumstances
92 concerning such a disease. Very well.

93

94 ***: The first question then. (***)?

95

96 ***: To protect the majority of the people, should mandatory AIDS
97 blood testing by a business or hospital or the government be
98 encouraged? And, if so, wouldn't this be the beginning of a
99 scourge or witchhunt against certain individuals who would be
100 discriminated against?

101

102 C: Yes. Now, as to whether or not mandatory testing should be
103 made the policy, if, and again we use the great word "if," if such
104 testing could be done, done accurately, and one test will not do
105 the job, a series of tests must be done over a period of time, if
106 it can be done and kept in strictest of confidence, this would be
107 of benefit to the individual that is being tested. But your
108 society as it exists today ... Need we finish the answer? (Pause)
109 So we will finish it apparently. Your society as it is today, who
110 can you trust? Who would choose to use such information for their
111 gain, their benefit, or their entrapment or enslavement of

112 individuals? A corrupt society is the cause of such a disease. It
113 would be quite hard to find individuals in the numbers needed or
114 the quantity needed to set up a situation where mandatory testing
115 could be done with true confidentiality. Does that answer the
116 question sufficiently?

117

118 ***: Yes.

119

120 C: It is a situation where an innocent individual could be
121 infected with the disease, with the virus, and because of fear of
122 condemnation or isolation or what have you would not be tested for
123 it, thus the condition can become worse instead of being treated as
124 early as possible. This is an indictment against society today.
125 Not all individuals who have acquired the disease or will acquire
126 it in the future will have justly acquired it. Remember that.

127 Very well.

128

129 ***: During the last communication, you referred to AIDS as a
130 Leveler and you said that levelers had occurred previously and I
131 think had indicated that it was prehistory ...

132

133 C: Yes.

134

135 ***: I was wondering if you could tell us when these levelers
136 occurred. Was it in the civilizations of Mu and Lemuria and
137 Atlantis?

138

139 C: Naturally.

140

141 ***: Then what brought on the previous levelers?

142

143 C: The lack of commitment, the promiscuous attitude, the lack of
144 respect for one's own body, the lack of respect for other
145 individuals' bodies, the lack of commitment. You cannot cavort
146 like dogs in heat and expect to not suffer some consequences. Now,

147 dogs can but that is because they are animals. You are not
148 animals. Consequently, you cannot cavort as an animal would.

149

150 ***: So the previous levelers then were similar to the AIDS
151 Leveler that we are experiencing now?

152

153 C: No, we did not say that they were similar. On one other
154 occasion there was a similarity.

155

156 ***: Were the levelers diseases?

157

158 C: Yes. What you understand as cancer today was, how shall we put
159 it, a form or a variety or a derivative or a version of one of the
160 very earliest of levelers, but in that time the progression of the
161 disease was much quicker and the effects were much more dramatic
162 or gruesome in that the disease started on the outside of the
163 physical body and developed inwardly. So that you would have
164 masses of deformed flesh, raw flesh, what have you, that would eat
165 or rot away inwardly. Is that enough information?

166

167 ***: Yes.

168

169 ***: I was wondering, I don't mean specifics, but generally
170 speaking, we have had these levelers in the past, population
171 world-wide-wise, considering that, would a lot of the individuals
172 here now be the same ones who failed to learn the lesson previously
173 and have experienced another leveler? Or is this a new batch of
174 people, souls, that need this lesson?

175

176 C: It seems as though each time a purification comes, it must be
177 more severe. And it appears as though those who underwent the last
178 challenge or purification did not fare as well as those previously.
179 As time goes by, the hard-heads become harder-headed, thus the
180 consequences are much more severe. At the present time, your
181 greatest population comes from the previous era which would be, of

182 course, Atlantis. Now, there are some stragglers from Mu and
183 Lemuria, but in comparison, they are hardly worth mentioning. Do
184 you understand?

185

186 ***: I think so. So the majority from the time of Atlantis, they
187 had a leveler and didn't learn?

188

189 C: As we said, the heads become harder each time. You see, the
190 difference between you with a soul or a spirit and that of an
191 animal, an animal learns quicker with each disciplinary action
192 brought against it. The human, the soul becomes more belligerent.
193 It refuses to accept the fact that spirituality is disciplining of
194 oneself. So it becomes more belligerent, therefore discipline
195 becomes more radical.

196

197 ***: Is there a general reason why the human soul is like that?

198

199 C: You can answer that question as well as we can. It is the free
200 will; it is your choice. You simply do not want to accept your
201 rightful position. Well, you have that choice and eventually you
202 will end up making a final decision on the matter, but until then
203 all that is created and all that exists is geared to bringing you
204 to a decision, even if it means constant repetition, constant
205 repetition. All paths lead to the Divine Creator. Now, when it
206 comes to that point that you have one step left, then the final
207 decision must be made. You will either co-exist in harmony and in
208 growth or you will create a condition for yourselves that words have
209 not yet been created to describe what lies at that point, beyond
210 that decision.

211

212 ***: Thank you.

213

214 C: You are most welcome.

215

216 ***: Is the AIDS Leveler something that must run its course, the

217 course that it's on, or can the impact be lessened by the
218 application of prayer and proper conduct?

219

220 C: Yes, yes, it will take a definite combination of both. But we
221 would suggest that the proper conduct be established immediately.
222 Prayer does, in the norm, take a little longer, but proper conduct
223 can be established immediately.

224

225 ***: I was trying to remember how you indicated that some people
226 would get AIDS by their choice. The word I came up with was
227 "predestination." Have some predestined themselves to contract
228 AIDS?

229

230 C: Yes.

231

232 ***: Man, in other words, is bringing this on himself?

233

234 C: Certainly. You do not think for one minute that the Divine
235 would bring it on you. The Divine does not do such things. You
236 cannot have a loving God and a punishing God. You create the state
237 of existence, not God. He simply has given you the ability
238 to do such.

239

240 ***: So, in a sense then, we are punishing ourselves?

241

242 C: Yes. It is similar to this: A proposition is set up, control
243 yourself and conduct yourself in a positive, creative way, or
244 conduct yourself as an animal who seeks only to satisfy its urges.
245 Now, with decision A this is the path that will evolve. With
246 decision B this is the path that will evolve. So, you make the
247 choice.

248 All things work together. It is like the threads in a piece
249 of tapestry. You may have thousands and thousands and thousands of
250 individual threads but they all run over and under and in-between
251 each other, twist around each other, and the final picture is just

252 that, a picture. Each of you is one of those threads in the
253 overall tapestry. Now, your thread can lead up to the blue skies
254 and sun of that tapestry, or they can lead down into the murky
255 depths of the dark forest. It is your choice. You live in
256 isolation, you live in your own world, and yet you do not. You
257 live in your own world in the sense that you pick your own path.
258 You make your own associations. You sign your own contracts after
259 you have drawn them up, but they are all within a larger scheme or
260 picture of things. You may write a contract up that says your life
261 will be fulfilling and full of joy. Your mate may write a contract
262 up saying that their life will be full of sadness and heartbreak,
263 yet you are mated or paired together. How can that be? Simple,
264 the way you entwine your lives together and how those lives as
265 individuals and as a pair are entwined with the rest of the world.
266 Does that answer the question?

267

268 ***: Yes. I think that leads into the next question, I suppose.
269 The most common way of contracting AIDS is sexual activity, and I
270 was wondering if you could give us a general rule covering all
271 human sexual activity?

272

273 C: Do you really want that rule?

274

275 ***: Sure.

276

277 C: Well, keep your sexual activity down to your mate, the one that
278 you are committed to lifelong. No outside flings and no flings
279 before you have made a commitment. As time goes on, you will have
280 to investigate the person that you think you might be in love with,
281 and we say you think, because the greatest or first attraction
282 between people is not the inner love or the inner beauty but the
283 outer beauty, the physical desire. You will have to put that in
284 your pocket for safekeeping until you are sure that the one that
285 you think you love is not contaminated. If that individual is not
286 contaminated, then you must still keep your desires in your pocket

287 and become friends. Become acquainted. Know the person, not just
288 the outer painting that one may present to you but the inner
289 person. Let the courtship last for more than six months or eight
290 months or a year. The courtship should last for a minimum of two
291 years, becoming friends, becoming acquainted. Then when you still
292 feel that is your love, after that, when you have seen all the
293 faults and all the good points, after that then love can begin to
294 grow. Up until that point it is just "body heat." Now, how blunt
295 must we get? If necessary, we can become even more blunt.
296 The ideal situation would be returning to the days of old when
297 marriages were contracted between parents. People loved as deeply
298 and even more so than what they do today.
299 Your world, look at it, the condition it is in. It oozes with
300 selfishness and self-centeredness. We have soft-pedaled the
301 condition of the world in the past, but we are being very blunt
302 now. There is very little giving and love in the world compared to
303 the selfishness. Oh true, there are some and always will be, but
304 the majority is self-serving.
305 Return to the old ways and you will find that life will be
306 much sweeter to all of you. What do the young who fight their
307 overabundance of hormones, what do they know of love? They do not.
308 They are allowing themselves to succumb to the overactive hormones.
309 In the past one was taught discipline. One was given enough
310 activities of a healthy nature, such as chores or jobs, where there
311 was not enough time to pay attention to the overactive hormones.
312 Well, today, your children are encouraged to wallow in uselessness,
313 time ill-spent, with no responsibilities whatsoever, and what else
314 do they have then? All entertainment is geared to exciting the
315 desires. And then you wonder why there is such a disease? Does
316 that answer the question?

317

318 ***: Yes. I suppose assuming that the world of formation is
319 involved in this Leveler, can you explain how this has happened?

320

321 C: Well, it is involved in it in the sense that it played an

322 active part prior to, shall we say, the last fifteen years. What
323 is manifesting now is what was created prior to say fifteen years.
324 Now, you cannot take that as a hard figure. Do you understand?

325

326 ***: Yes.

327

328 C: Does that answer the question? The level of formation is
329 spilling out what was created now. Or, shall we say, the physical
330 plane is drawing out from that level. Do you understand?

331

332 ***: Still not too clear. I suppose the origin of what was formed
333 in the world of formation was my question.

334

335 C: Repeat the question and listen to what you are asking.

336

337 ***: I understand.

338

339 C: Repeat the question.

340

341 ***: The last question?

342

343 C: Yes.

344

345 ***: The origin of what is now coming from the world of formation
346 was unclear.

347

348 C: Very well. You are asking for the origin. That is the
349 beginning. The lack of control reached its peak or apex round and
350 about 15 years ago in the past. What now is present, it did not
351 start a year or two or three. Do you understand?

352

353 ***: Yes.

354

355 C: It started approximately 15 years ago. The consequences of
356 previous actions started to manifest, again as we said,

357 approximately 15 years ago. Now, this is not a hard fact or a hard
358 figure. The potential has been there since the very beginning.
359 Let us say it was appropriately released at about that time. Do you
360 understand?

361

362 ***: You introduced "appropriately released." I was going along
363 well until that.

364

365 C: Do not take the terminology so intellectually. We are using
366 dynamic language. Appropriate in the sense that consequences must
367 be taken care of. Do you understand?

368

369 ***: Yes.

370

371 C: Very well. Now, immediate change of attitude and an increase in
372 positive thinking, prayer, what have you, a change of conduct can
373 reverse the situation much quicker. What is done is done but a further
374 contamination of the populace can be drastically curtailed. Do you
375 understand?

376

377 ***: Yes.

378

379 C: If immediate change in conduct were established, let us say,
380 right at this very moment, from this moment on, within a period of
381 six months, any contamination would be purely accidental or
382 through ignorance. Do you understand?

383

384 ***: Yes.

385

386 C: Now, we are not referring to ignorance in the sense that one
387 does not know that one should keep one's hormones in their pockets.
388 Do you understand?

389

390 ***: Yes.

391

392 C: So, accident in the sense of, well, what have you. Does that
393 answer the question sufficiently?

394

395 ***: It is my impression anyway that it was stated that some
396 people who have AIDS are innocent, innocent victims, which to me
397 would mean that they are not doing anything in this lifetime to
398 bring it on themselves nor is it a karmic thing. So, would a
399 person, an innocent victim, who has contacted or made this decision
400 that they are going to be an AIDS victim. Would that be perhaps a
401 selfish or selfless act? Because as far as I understand, when the
402 innocent starts to suffer the general population starts to do
403 something about it. For a long time it was ignored as a disease
404 that they brought on themselves because of their condition, their
405 behavior. Do you understand my question?

406

407 C: Yes, but remember, our term of innocence is not just limited to
408 innocent in the knowledgeable sense or in the facts that may exist
409 in the physical world but innocent in the sense spiritually. Do
410 you understand? They have willingly allowed themselves at a
411 spiritual level to acquire a disease, and this would be generally
412 not of their own, or the means of infection would not be of their
413 own choosing. Do you understand? In other words, they would not
414 choose to have a sexual contact as a means of pleasure. They may
415 in fact have acquired it through a sexual contact, but it would not
416 be in the sense as a self-serving contact as is the state of most
417 individuals today in the world. Do you understand?

418

419 ***: Yes.

420

421 C: In other words, they will and have contacted the disease
422 through normal, natural conditions or rules of the physical world.
423 Do you understand that?

424

425 ***: Yes.

426

427 C: Now, it is possible to be, how can we put this so it is not
428 misunderstood. It is possible to be put into a questionable
429 situation. In such a situation then the responsibility of the lack
430 of control or ungodliness would be limited then to the real
431 purpose. In other words, an example, an innocent soul agrees at a
432 spiritual level to acquire the AIDS disease. In this particular
433 situation it is necessary for them to have an illicit sexual
434 contact. Do you understand?

435

436 ***: Yes.

437

438 C: In this situation then, it would not go as severely or the
439 consequences would not be as severe, at a spiritual level now, for
440 that individual as it would be for another individual who simply
441 indulged in the sexual contact for self-satisfaction. The payment
442 would be instant karma for the innocent soul in that it acquired
443 the disease. The suffering and the untimely death would be the
444 full payment. For the other individual involved would be an
445 entirely different situation. The suffering and what have you
446 would not be full payment or restitution for the lack of
447 self-control so that would carry over as a karmic debt. Does that
448 clarify the situation?

449

450 ***: Yes. But the thing though that I am curious about is a
451 child, an unborn child, that contacts the disease from an infected
452 mother or someone that gets it from a blood transfusion. To me
453 these are innocent victims.

454

455 C: True.

456

457 ***: Could it be that at a soul level they have contracted that
458 they would be AIDS victims?

459

460 C: As an unselfish act?

461

462 ***: Yes.

463

464 C: Yes, that is a possibility, but it is also just as equally
465 possible that they are just payments for previous lifetimes. So
466 you see, one cannot judge even the obvious, let alone what may or
467 may not be. Do you understand?

468

469 ***: Yes.

470

471 C: That is why judgment is always left to the Divine. Cast no
472 stones and then you will not end up with a bump on your head from
473 someone else's rock. Does that make any sense?

474

475 ***: Yes. The only other thing that I am curious about is when we
476 talked about smoking and the effects of smoking on you and a lot
477 has to do with your own mental attitude about smoking and your own
478 mental attitude about smoking or other things that would be harmful
479 to your body. That if you really believe it is going to be harmful
480 to you, you are more apt for it to be harmful. Would this go along
481 also with AIDS? I just have a feeling inside myself that I am
482 never going to have that. I may have contact with patients who
483 have it, but I just feel inside that I am never going to have it.
484 Is this in any way beneficial to me with this strong belief?

485

486 C: A positive or a really truly strong belief is always an
487 additional safeguard in all situations. But a Leveler does not
488 follow the traditional lines of other situations whether it is a
489 disease or universal disasters. A Leveler is just that. It
490 transcends the normal. Does that make any sense to you?

491

492 ***: Yes.

493

494 C: Again, though, one's true belief is what one is creating for
495 themselves. Now, we are talking about true beliefs. And belief
496 and awareness can be interchanged in this situation. So, if it is

497 true and strong then quite possibly you will never experience
498 anything such as that disease. Does that answer the question?

499

500 ***: Yes, thank you.

501

502 C: The attitudes of people simply at times overwhelm us with total
503 confusion. Such a furor is raised over cigarette smoking. Laws are
504 passed. Communities and businesses are divided over cigarette
505 smoking. How asinine, how stupid, when nothing is said about
506 humans cavorting as animals, infecting their bodies with diseases
507 that will scar them for much, much time to come. When
508 babies are permitted to indulge in the act of procreation without
509 the least concept of responsibility. Why don't we see the same
510 furor raised for something like that? In a sense we chuckle with
511 embarrassment. We chuckle with a sense of relief that we no longer
512 find a need to exist in such a state of existence as all of you.
513 We are quite happy to be in a position where the most we can do is
514 to pray for the material manifestation and the condition it is in.
515 We are quite happy and not in the sense of happy, ha ha, but
516 spiritually happy, fulfilled, that our contact with the material
517 world is out of a sense of deep love for our fellow brothers and
518 sisters or our fellow creations. Although we must admit that we
519 have the advantage of seeing it from this side which makes the view
520 much clearer and much more honest. Very well. Does that answer
521 the question?

522

523 ***: You stated that the AIDS virus started about 15 years ago ...

524

525 C: No, no, no. If necessary, forget 15, the number fifteen.

526

527 ***: Does that mean that we hit rockbottom at that time or are
528 there other things coming because we continued to go lower in our
529 spiritual quest?

530

531 C: Oh, the Leveler has just begun. How devastating it will be

532 will be determined now and in the future. If all this bed-hopping
533 continues, it is going to wipe out a great deal of the world. It
534 is that simple. Far worse than what projected figures your society
535 has. Far worse.

536

537 ***: So there is a very good possibility we haven't hit
538 rockbottom?

539

540 C: No, you have not.

541

542 ***: The other thing though, even if individuals were to start
543 changing, individuals in this group, the general trend of most of
544 the world is going to be to continue this route because they do not
545 know or do not have a clear understanding at a conscious form of
546 what they are dealing with.

547

548 C: Well, when enough die off and the graveyards become overrun
549 with bodies stacked upon each other, they will come to an
550 understanding. Either keep your hormones in your pocket or sign
551 your death warrant. It is that simple. It is that simple now.
552 So, it is not a question of whether it is going to get worse or
553 will it get worse. It is a question of are the people of your
554 society willing to pocket up the hormones. It is that simple. If
555 you do that, it eliminates one potential of contact. It eliminates
556 one avenue of contract.

557

558 ***: But from where you are that possibility does not look very
559 good in the near future?

560

561 C: Don't ask us to condemn the future of mankind. We have said
562 what lies in the future, but we have not said that that is
563 predestined. Nothing is predestined. Nothing. What will be in
564 the future is decided by what each of you do or what decisions you
565 make at this particular moment in time. Ten minutes from now we
566 can give you the very same answer. Ten minutes ago we could have

567 given you the very same answer. Only you can contact or contract
568 or contaminate yourself with the AIDS virus. Nobody else in this
569 room can give it to you through osmosis or through mental
570 vibrations or what have you. It takes your activity to acquire it.
571 Therefore, you have complete control of whether you will achieve or
572 get the disease or not, other than the possibility of accidental
573 contamination. Do you understand?

574

575 ***: Yes, thank you.

576

577 C: The fifteen year figure, again, when will we learn not to talk
578 in hard terms. Do not allow the fifteen year figure to play any
579 important part in the situation. We simply said fifteen,
580 approximately, approximately fifteen years ago the floodgates were
581 opened. That does not mean that the virus did not exist before
582 that. We have said that the virus existed from the very beginning,
583 from the very beginning. The fifteen year figure only means that
584 the stage was set and ready to go into action. Does that clarify
585 the fifteen year figure?

586

587 ***: Yes.

588

589 C: Do not, and again we repeat, do not place any serious
590 importance on that figure. First of all, fifteen years to us can
591 be entirely different than fifteen years to you or the person next
592 to you. It is simply some benchmark or some area of time to look
593 back to, but it is not hard nor set. If there were a figure of
594 absolute, we would have given you the exact year, day, time,
595 second, minute, if it were essential. So pay no attention to that
596 figure other than as a reference point and only a very sketchy
597 reference point. Use it only as the point where man noticed a ball
598 rolling. That does not necessarily mean that the ball started to
599 roll at that point. Do you understand?

600

601 ***: Yes.

602

603 C: It is important. Such information made much to do of can
604 overshadow far more important bits of information. And this
605 particular ailment is not something to ponder from an intellectual
606 point of view. Time is of the essence. Attitude is of the
607 essence. Conduct is of the essence. And as you all know,
608 intellectuals simply sit around with their fingers in their ears
609 dreaming dreams that they have no intention of fulfilling. But
610 they love to hear themselves talk, and that is their satisfaction
611 in life, their accomplishment. Let us go on please.

612

613 ***: Was there some event that took place say in the last fifty or
614 one hundred years that brought about this decline in morality that
615 we are experiencing in the last twenty to thirty years?

616

617 C: It is really the breakdown of the family. But the family does
618 not break down just because it breaks down. The answer can be
619 quite involved. Let us say it was a chain of events that really
620 started above the family unit. One could say manipulation, greed,
621 all the experiences that tend to destroy the family unit. To say
622 there is an absolute one episode would not be an accurate picture.
623 From one point of view one would say this is what really started it
624 all or this person was responsible or that activity is what caused
625 it, but that is only from one point of view. The ability to only
626 see one side of the coin instead of being wise enough to hold the
627 coin up to a mirror so that one could see both sides of the coin
628 with a glance. Do you understand?

629

630 ***: Yes.

631

632 C: But the breakdown of the family unit and all the circumstances
633 that were involved that caused that, if it were to be simplified,
634 it was the greed of the powerful. In the years, let us put it this
635 way, in recent years, and when we say "recent" we are not talking
636 about ten, fifteen, or twenty years, but in recent years or recent

637 history, the powerful have realized that the family unit is the
638 foundation of strength. Destroy the foundation and the strength is
639 gone. Manipulate the family unit, the foundation, and you begin to
640 manipulate the world. When parents, a man and a woman, are
641 distracted from their responsibilities through the need of money,
642 the desire for luxuries that they have been enticed into wanting or
643 made to believe that they were essential, when that need then becomes
644 their force or their drive, then it deteriorates and affects the
645 family unit. Proper attention is not paid to the godly rearing of
646 children. So then the children are products of that weakened
647 family unit. They in turn then will have a family unit only as
648 strong, now this is as a general rule, only as strong as the one
649 that they were bred in or raised in, that is at best, the norm is
650 that it will be less than that, so consequently, you have a
651 progression of deterioration. Do you understand that?

652

653 ***: Yes.

654

655 C: Now, when history realized that men could be divided in their
656 beliefs in God, then they also began to realize that men's morals
657 could be manipulated, their moral attitudes, their moral concepts,
658 and they could be enticed into greater greed or selfishness and
659 eventually you have the condition that you have today. That is a very
660 sketchy picture, but you cannot actually pinpoint specific
661 occurrences because the picture is far too big or broad to say any
662 one experience or episode or individual is directly responsible.
663 Does that answer the question?

664

665 ***: Yes, thank you.

666

667 C: The whole history of man, the common man, and his being
668 manipulated is well-known. With a little observation one can see
669 the common man has been manipulated from being less than a parent
670 or a father, less than a mother, less than a husband, less than a
671 wife, to a self-centered animal who goes strictly on fulfilling

672 their own desires regardless of the consequences. Now, we have
673 channeled that answer or, shall we say, we have geared that answer
674 in very general terms and more in line with just one's own
675 individual actions in the family unit but that could be broadened
676 to all the wars that you have had in the last thousand years.
677 How many common or average or individual or normal men or
678 families would want to go out and fight a war? The people of your
679 country certainly have no real hate or animosity for the people of
680 another country. You cannot have that true hate or animosity
681 because you do not know them, you have not had the contact. Yet,
682 whole nations war against each other, kill each other. Why? Because
683 you are told that is what you are to do, and you go and do it. History
684 is riddled with man killing a man that he has no hate for, but he
685 does so because he was told to. It makes no sense when you really
686 think about it. But that is getting away from the topic. Does
687 that answer the question?

688

689 ***: Yes, thank you.

690

691 ***: It seems that there has been a noticeable change in people's
692 behavior because of the AIDS epidemic. Is this true?

693

694 C: Not really. Most of it is all talk. There are certain areas
695 of the population that have made great strides to change their
696 activities but the biggest percentage, no. Let us say there has
697 been a greater effort made by minority groups than the major group
698 of individuals, and it is the major group of individuals who are
699 directly responsible for the contamination, not the minority
700 groups.

701

702 ***: In Newsweek magazine, they told of, it starts with the
703 initials, VHT, and it started in Japan and the Eskimos, so I believe
704 that it has been here for a long, long time.

705

706 C: That is not really a question, it is a statement.

707

708 ***: Is that a true statement that somebody had written in the
709 Newsweek magazine about this, coming from the Eskimos?

710

711 C: Well, as we have said before, this virus is not something that
712 has just dropped out of the sky. It has been with man from the
713 very beginning. Its manifestation has been, shall we say, a very
714 mild nature, almost, how shall we put it, almost inconspicuous or
715 inconceivable, no, that is not the right word. Inconspicuous, yes,
716 we will use that word, inconspicuous in the sense that those who
717 have had this virus have been extremely, the active devastation has
718 been extremely limited. Do you understand?

719

720 ***: Yes.

721

722 C: So, it is only at its proper time will the virus then take its
723 more aggressive form and more uncontrolled form. So, let us put it
724 this way then. All through the history of man there have been
725 little signs of potential danger. Now, has man read the signs?
726 That is a question that really does not need answered as you can
727 see. Very well.

728

729 ***: Going back to the breakup of the family unit. I understand
730 that this was a goal that was set and activities were directed
731 toward that goal by the powerful, generally speaking, using that
732 general term, would the advent in the past century of mass
733 communications and television, specifically, where there would be a
734 lot of advertising and enticing people for both parents to go out
735 and work and make more money and buy more luxuries, did that
736 accelerate this breakup of the family unit?

737

738 C: Well, certainly. It should be quite obvious. But, now, let us
739 also clarify this point. Television, radio, were not deliberately
740 discovered to deliberately destroy the family unit. They were
741 simply items of use or, let us say, items of convenience and

742 comfort that were abused. Again, we go to something that we said
743 many, many years ago. A gun is not evil. A gun will do no harm.
744 A gun is extremely safe. It is the nut behind the trigger that you
745 have to worry about. That is the danger. That is the thing that
746 should be outlawed, not the gun. Your radio, your television,
747 could be great tools of enjoyment, contentment, fulfillment, but
748 they can also be great tools of destruction. Does that answer the
749 question?

750

751 ***: Yes, thank you.

752

753 ***: I just wanted to clarify a point also on the same thing, the
754 breakup of the family. I do not know why but I just always had the
755 idea that the breakup of the family was the accidental by-product
756 of greed. I can understand that people got very greedy and all
757 those things can happen. But the way you speak now it is as if
758 that was a definite plan, it was deliberately destroyed. Is that
759 true?

760

761 C: That is too harshly said. Now, let us kind of fill in the picture
762 a little bit if we can. There is not someone who one day said, "We are
763 going to destroy the family unit so that we can control the world."
764 But it is a process of evolvment, of gaining knowledge and using
765 it, and then gaining more knowledge from the use of that knowledge.
766 It is important that you understand that it is an evolved condition
767 that transpired. Do you understand?

768

769 ***: Yes.

770

771 C: Once the knowledge of manipulation was gained, then there were
772 individuals or organizations or companies or businesses who
773 deliberately targeted either the family unit as a whole or
774 individuals in the family unit as a means of manipulation, thus as
775 a means of profit. Do you understand?

776

777 ***: Yes.

778

779 C: Does that answer the question?

780

781 ***: Yes, thank you.

782

783 C: You are most welcome.

784

785 ***: Should certain health-care workers such as lab technicians
786 and those handling blood products and other bodily fluids be
787 required to wear gloves, masks, etc.? Required to not only for
788 their own protection but for others?

789

790 C: Well, to add a little light-heartedness to the whole situation.
791 You bet your rubber gloves that if we were in the material
792 manifestation we would wear anything and everything we could. It
793 would only be, shall we use the word, prudent to use such means of
794 protection. As we said, the virus has not reached its limitations
795 yet, or it has not, how shall we put it, it is too free at this
796 particular time. Because of this then it would be advisable, it
797 would be wise to use any means and all means that you can to
798 protect yourself from any type of contamination. Does that answer
799 the question?

800

801 ***: Yes, but what if the person's work is hindered by such things
802 as rubber gloves?

803

804 C: Well, then you have a problem. It is a decision that each
805 individual will have to make. Does that answer the question?

806

807 ***: Yes.

808

809 C: Of course, you could always throw it up to the wind and say,
810 "Well, if I am going to get it, I am going to get it," and just do as
811 is most convenient. But then again, one may be opening the door for

812 unnecessary contamination. Do you understand?

813

814 ***: Yes.

815

816 C: Very well.

817

818 ***: Did you say the AIDS virus at this point is free, is not free?

819 I do not understand what you mean by that. Could you clarify whatever

820 it was that you said?

821

822 C: Most diseases, viruses or what have you, follow a certain

823 pattern of contamination. In other words, there are certain

824 conditions that must exist before a person can become infected with

825 the disease. Do you understand that?

826

827 ***: Yes.

828

829 C: Very well. With this particular virus, it is still in a

830 process of becoming the Leveler. It is the Leveler but greater

831 numbers must be contaminated. So, its restrictions or its

832 limitations or its avenue of activity is not yet defined. We have

833 discussed this before. Do you understand?

834

835 ***: No, we discussed it before, but I did not understand it

836 before either.

837

838 C: It is erratic. Does that clarify it?

839

840 ***: Yes. Is it like, could you use the word "mutation" to

841 describe it in any way? Does the virus mutate so that it is

842 effective in many different ways?

843

844 C: Mutation would be more appropriate in the future. There will

845 be a period of mutation, but right now it is free form. It is not

846 contained.

847

848 ***: It doesn't have to follow certain rules to infect you.

849

850 C: Yes. It is radical. Do you understand?

851

852 ***: Yes, I do now, thank you.

853

854 C: Now, as time goes on and the contamination reaches its proper
855 saturation point, then the virus will be contained. Its

856 radicalness will be restricted and it will then develop a pattern

857 of contamination. There will be mutations of it, but then again

858 this will be contained. This differs from other diseases. Other

859 diseases have a well-defined pattern of activity or pattern of

860 contamination, and it is simply a matter of finding that definition

861 for the cure. Do you understand?

862

863 ***: Yes.

864

865 C: Once that is discovered, then it is no problem. At this point,
866 it is not the situation that exists.

867

868 ***: And it would not even be possible to discover such a thing

869 because the fact that this particular virus now does not have to

870 follow any given pattern?

871

872 C: Oh, quite to the contrary, information can be acquired at this

873 particular time that would be beneficial in the future in that it

874 will first eliminate certain approaches to the virus and will also

875 show more positive directions in dealing with the virus. So, much

876 can be learned at this time.

877

878 ***: I didn't really mean that nothing can be learned from it, but

879 that at this point a cure or a vaccination would not be possible?

880

881 C: Not for a while yet. But it is better to search now, so that

882 when the maximum saturation point is reached, you have that much of
883 a jump on it. Do you understand?

884

885 ***: Yes.

886

887 C: Your researchers are thinking in their normal train or concept
888 in dealing with the disease. Eventually, the disease will evolve
889 into a more defined avenue of activity and that concept or those
890 attitudes then can be utilized in approaching the disease. Does
891 that answer the question?

892

893 ***: Yes.

894

895 C: Very well.

896

897 ***: You indicated that the AIDS virus can be transmitted other
898 than the ways that are obvious to us now. Could you tell us what
899 some of these other ways are?

900

901 C: No. The reason why is, first, there is very little chance of
902 this, to be very honest with all of you, but still in this eternal
903 struggle there is always the possibility of ricocheting events that
904 could transpire. Knowledge along that particular area may or could
905 prevent the full progression of what all have planned for. Do you
906 understand that?

907

908 ***: Yes.

909

910 C: No, you do not, but we appreciate your willingness to accept
911 it. All things dealing with this particular situation are in a
912 great state of transition, and we might add transition and flux.
913 So that there is the potential there that if we were to say too
914 much there is always that possibility that the situation could
915 become far worse than what it should have been or not as intense as
916 it should have been, thus would create even more devastating

917 conditions down the road. Does that give you a little better
918 understanding of why we said no to the answer?

919

920 ***: Yes.

921

922 C: We are here to help, not to create more obstacles in your paths
923 or the paths of future souls. Very well, next question.