



# SOLAR

The SOL Association for Research  
newsletter

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## *Comments On Spirituality*

*William Allen LePar*

# The Path out of Suffering

*“All human suffering is an act of repentance.”—A.J. Cronin*

*Editor's Note: It was uncertain, when this article was written, if it would be the last of a two-part series, or the second of a three-part series. In the next issue there will be a third and final part whose inspiration comes from quotations by William Shakespeare and Paul Gardner. The quotations by A.J. Cronin, by the way, are from The Keys of the Kingdom, a novel well worth seeking out.*

In the last article we looked at the deeper meaning of a very simple quote, “Hell is that state where one has ceased to hope.” In essence, I tried to explain hopelessness.

In this article I will use the quote, “All human suffering is an act of repentance.” What is this simple little statement saying at a deeper level? If one's first thought leaves one with a feeling of hopelessness, particularly if you look at the suffering of the world and possibly the suffering that we may be experiencing, it should be evident that we do not fully understand this simple statement. Spiritual enlightenment should lift us up.

Let's first look at the word “repentance.” The present day understanding of this word is not what it was to be understood as when the great spiritual writings were accomplished. The word

“repentance” was meant to be a turning away from or a turning around to. There are many ways that a human can suffer, again, we generally think in terms of suffering physically which generally means pain or sickness in one way or another. When you talk about the spiritual aspects of man's nature, suffering takes on a new dimension. Many times, an individual can have the fullness of life, in this I mean all the things he may want materialistically, and yet still have an emptiness, a feeling of incompleteness. In the spiritual dimension this can be translated as a form of suffering. Why am I not happy? To be unhappy means to be unfulfilled, a lacking of, and in many cases when we are talking about the spiritual

*continued on next page*

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dimension, that lack of fullness, that lack of being fulfilled, can be described as suffering or pain, again not physical pain. Let's look at suffering from the big picture angle and it would be this. Suffering can be either physical suffering or spiritual suffering which would encompass a spiritual incompleteness or emptiness.

Let's deal with the physical suffering first. Many times if we are suffering physically, it provides the opportunity of introspection. It gives us the opportunity to think, to reevaluate, to rediscover ourselves or our place in life. Now, let's look at the other form of suffering, suffering at the spiritual level, the feeling of being incomplete, something missing, not totally happy. It puts us in a position where we may question ourselves, what is missing? Many times to find the answer to this question we must look deep into ourselves. Ultimately, if we find ourselves in this situation regardless of who you may be or your position in life, you will come to basically the same awareness or answer and that is

the life you are living, the life you are leading, is not satisfying the higher nature of your being. You may have all the possessions your heart desires, but they have not satisfied that deeper hunger, that deeper thirst. The obvious answer then should be the life that we are presently living may satisfy our physical needs but has deprived us of the inner nourishment that the higher self needs. The obvious solution to the problem is to change the lifestyle.

Does this mean that we have to give up all the material things we have in life? No, it simply means rearranging our priorities. Understanding is important at this point. Understanding that all these things that we possess, all these things to some degree or another are not really ours, we are simply using them, we are stewards of these material things, and in many situations by our willingness to share those material things or give them to others, opens the door or the opportunity to acquire more and, in turn, the opportunity to share and give more, therefore

***Many times our suffering is not pain but the type of suffering where we don't seem to be as happy as we should be. We feel a certain amount of emptiness, a certain amount of incompleteness. Those are the signals for repentance or a turning around from our present lifestyle to a lifestyle of a fountain of life***

**SOLAR** is published quarterly by SOL, a non-profit and tax-exempt organization dedicated to research and education on spiritual and metaphysical topics. We encourage you to share your comments and insights with us. All articles are based on the insights and guidance provided by The Council through William Allen LePar.

The Council . . . a gathering of twelve souls who once occupied physical bodies on earth but who have since forever left the physical world. In their final act of love for humanity they teach us to regain control of our lives and reunite with our Divine Source.

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providing nourishment for the higher soul, consequently repentance takes place, turning away from the old and replacing with the new. In essence we become more godlike in that we become the eternal fountain. Life flows from us to nourish others, to sustain others.

In our society we do not look at the abundance that we have as individuals. We always seem to look at what we don't have. The classic example of this is the glass half full or half empty. In reality we have an abundance of everything in life. In many families there are not just two cars but three or four. In your family having three meals a day is the way it should be. In other families having one meal a day is a monumental accomplishment. Being like that eternal fountain, that godlike fountain, if we were to turn around from our old way of life, maybe we would consider purchasing some groceries and giving them to someone who finds it very hard to be able to manage one simple meal a day. For most people repentance is simply a matter of reevaluating our perspective on life.

Many times our suffering is not pain but the type of suffering where we don't seem to be as happy as we should be. We feel a certain amount of emptiness, a certain amount of incompleteness. Those are the signals for repentance or a turning around from our present lifestyle to a lifestyle of a fountain of life, a life of hope and faith, giving to someone who has nothing thereby establishing a hope in them that

times will get better, thus igniting faith which will make it possible. In essence what we have done is taken a life that really offers us everything and yet we feel that there is something missing, taking that life and changing the perspective ever so little, just enough to begin to share some of the things that we have with others, and in so doing go through the process of repenting, turning around, and beginning a new life of true fulfillment, and true happiness.

For some people hopelessness is a

state of hell. For others they may have an abundance of material things and still suffer from the feeling of incompleteness. They are both very closely related. Both have their own very unique solution to the problem, and both solutions to the problems are at our fingertips. It is the little things in life that make life full of hope, happiness, great internal cathedrals, and unending fountains of nourishment.



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# The Stronger Love Part Two

*Article two of a series of three by David Ries Jr.*

In my previous article I explained the difference of the families today from the families of the past. I also explained how these families of the past followed godly principles much more closely than they do today.

What happened to those godly principles? Did they just disappear? No. Over a period of time the family began to substitute for their love of family, the love of materialism, allowing their desire for materialistic things to destroy their desire for family unity. This country was founded on Divine Principles, but just look how these principles have been forgotten. As the years passed, the moral structure of our world began to collapse, and along with it came the decay of the family. This is obvious, especially when those two events (the breakdown of family and the decay of society) are parallel to each other. Families over time moved away from Godly Principles and started to accept more selfish attitudes. The world has moved away from God and His principles and has become more self-centered in attitude. I am only 28, and in that short period of time I can see the changes that have

taken place. In retrospect, I have seen the strong foundation of the family weakened to the point of its inevitable collapse.

The start of this collapse began as mothers started to move away from the home for a life in the workforce. Not that there is anything wrong with a mother who needs to work, but a mother who works for materialistic gains instead of working to help support the family is relinquishing her role as a mother. It is not right for the mother to work in order to add to the family's materialism.

***God set up the family unit for the mother to be the main adjunct to the development and to the raising of the children, and thus the family as a whole.***

It is acceptable for her to go off to work as long as it doesn't interfere with her first responsibility, the family. Those mothers who choose to go out and work must prioritize their

responsibilities. God set up the family unit for the mother to be the main adjunct to the development and to the raising of the children, and thus the family as a whole. The mother is the one who puts into action the principles set up by God and distributes them throughout the family. Therefore, when the mother chooses to go off to work, consideration must be taken as to the level of development of her children. How does one determine if children are mature enough to allow the mother to work? Let us look at a quote from the Council.

“When the child is of such a degree of maturity that it first has learned self-respect, self-esteem, that it has learned what is proper conduct and what is not proper conduct, and when that child has learned that it is a vital part of the family unit and the family depends on that individual, that child, when the child begins to demonstrate its ability to make choices between what is right and what is wrong, when that child demonstrated the ability to hold firm to these (right) choices, then that child has reached a degree of maturity where it can be tested to how strong it is, being left alone, but again this is a gradual situation.”

The Council states that this should be a gradual process. They state that the child or children should be gradually allowed to experience independence and show responsibility. Until they reach the proper attitude or understanding of the mother going to work, that child or those children should never be left alone. As they are being taught discipline and responsibility, they must prove to the parent that they can handle it. The Council indicates that if the mother were to work a couple hours a day a few times a week to see how the child handles the added responsibility, the parent would be able to decide whether to gradually increase or decrease the time. The Council stresses that if the child shows it can handle being left alone, and the parent decides to increase the time, this is to be done on a gradual basis. This way the child is allowed to progress, and is not shoved into something it cannot handle. If the parents were to push the child into too much responsibility and/or freedom, when that child didn't have the proper awareness or level of growth, and something happened where they were physically and spiritually hurt, the parents would incur a serious karma against themselves for allowing harm to come to that child. This happens because the mother thought it was more important to rush off to the work force rather than paying proper attention to the level of growth and maturity of that child. Most parents do not understand the greater implications of parenthood. A parent

cannot be so insensitive as to assume a child is ready to be left alone, particularly if the parent hasn't cared enough to raise him or her to understand order, responsibility, maturity, and being an intricate part of the family.

The parents must learn to retain their priorities throughout their lives, especially not putting their "careers" or personal lives ahead of the family. The Council has stated before that it is absurd to put the child in the care or supervision of another adult unless you trust that person implicitly. Why would a parent want to put the child in a position where it would not be able to get the support in times of spiritual and emotional need? Too often the child is shipped off to daycare under the supervision of some man or woman whose only interest is a paycheck, and has no direct family tie to that child whatsoever. When that child becomes misguided and/or confused by what it has learned in its time away from the family, the parents want to blame the daycare for the child being misdirected. The real reason is that the parents found more importance in their job than personally taking the proper care of their child. The Council states that from birth until early childhood, the child ought to be under constant supervision by at least one of the parents, so that the child gains the proper understanding of life according to the rules of its family.

The godly morals we once held dear in this country were taken for granted and over a

period of time have basically been lost. In my next article I will explain how the parent should instill strength through self-awareness and giving the child from birth an understanding of God. This can only give it a better chance to grow spiritually.

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# the Drive for wealth— Vanitas

*Second Article of Two by David Ries Sr.*

*The following is one of my favorite quotes from The Council. I feel that it more than any other quote sums up the major problem with our world today, the desire for material possessions.*

*The Council: Look about your own existence, your own home. Look at your possessions. What good are they to you? Once you leave the material you cannot take them with you. The only thing one can take with them, when they leave the material manifestation, is the good deeds, the love, and the concern that they have had for others. These are the garlands, these are the jewels. This is the crown that sits upon the head, and this is what you will have to wear when you enter the new world or the new land or the next consciousness, and if you do not have those jewels, those crowns, those garlands, then there are areas which will not be accessible to you, and hopefully, you will have at least one thing that will allow you entrance to that area you truly seek. 78-02-26 38th Trance*

Recently I have become very interested in art, particularly paintings from the Middle Ages, 1400s to the impressionists of the late 1800s. To my surprise, concern about the drive for material wealth was very much on the mind of people from those times as well. I learned about the concept of Vanitas.

Vanitas—Latin for vanity, refers to a type of still life painting consisting of a collection of objects that symbolize the brevity of human life and the transience of earthly pleasures and achievements. Some of those objects include a human skull, a single unlit candle, an hourglass or watch, broken pottery and a mirror. This was a popular 16th and 17th century concept.

Many of the painters of the late Renaissance attempted to tell stories based on the issues of the times. Their paintings capture moments in time. They also offer choices for the people in the painting and therefore for

*We cannot allow material possessions to be the focus of the painting of our lives either. All of us realize that we will not live forever, but that fact is seldom in the forefront of our minds. That is as it should be.*

the person viewing the work of art. Within that story, by adding Vanitas objects, the painter was warning the viewer about the brevity of life. He was also stressing the importance of positive actions. What he was saying to the viewer was that the scene being presented can be viewed as something better if we remember that wealth in the form of possessions, power and status are very transitory. We shouldn't allow those possessions and the desire for more to be the focus of the painting. We should look deeper, interpret what is beyond the surface.

Mr. LePar's source, The Council, uses the art of language to paint pictures for us. By use of language they can explain in whatever detail is necessary. They do, however, like the painter, allow us the opportunity to make our own decisions about what we read. The Council uses this technique as stimulus to facilitate independent thought. That means that as each of us reads The Council's words, we will interpret them based on our personal experiences.

We cannot allow material possessions to be the focus of

the painting of our lives either. All of us realize that we will not live forever, but that fact is seldom in the forefront of our minds. That is as it should be. However, for the purpose of spiritual growth, we do need to be aware of certain keys. One: Does this moment involve interaction with others? The second: Is there a choice involved? With a little observation and practice we really can train the consciousness to alert us. "This is an important moment. This is an opportunity."

Everyone wants to have enough money to pay bills, buy necessities and have a little for extras. Beyond this what more do we need? How about accumulating a few spiritual treasures? We all have opportunities to add wealth to our spiritual bank account with every action during our day. The drive for spiritual possessions should be our goal. According to The Council, gathering spiritual wealth will pay us eternal dividends.

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# Spiritual Rules of Thumb

## *Points to Ponder*

*Dr. James Ridzon*

*For more than twenty years I have attended the LePar Trances learning a wealth of inspiring spiritual information, but I must confess that I particularly relish what I have come to call, “The Spiritual Rules of Thumb.” These are principles that provide us with a candid glimpse into the workings of spirituality. Occasionally Mr. LePar’s source, The Council, will provide us with these gems in clear and unambiguous terms. These are, for me, the principles I have come to cherish as the foundation of a spiritual life. I would like to share seven of my favorites over the next several Newsletter issues. Come with me on a fascinating journey through The Council’s Spiritual Rules of Thumb. I’m sure you’ll share my enthusiasm for these wonderful principles.*

- 1. The Golden Rule**
- 2. The Vineyard Principle**
- 3. The Ignorance is Bliss Principle**
- 4. The Job Principle**
- 5. The Tenfold Principle**
- 6. The Paid in Advance Principle**
- 7. The Loophole of Love**

Today we will consider the first and foremost of all spiritual rules. I speak, of course, of “The Golden Rule.” The principle that exhorts us to: “Do unto others as you would have them do unto

you.” It has often crossed my mind that living a spiritual life is simple in concept yet hard to do. Do we have to climb a mountain in Tibet to learn the purpose of life from the Swami? No. In fact, we have to be careful not to trip over it because it’s right there on top of the stack. All the great religions and philosophies of humanity proclaim it up front. Allow me to use the words of Christ: “You are to love God above all things and love your neighbor as yourself.” Oh, Oh! There it is – The Golden Rule. It is so simple and yet so difficult for our human nature to accept. Sure, I love my family and friends (most of the time). I don’t have much trouble loving those who love me. So far, so good. What about the filthy panhandler who

*Do unto others as you would have them do unto you.” It has often crossed my mind that living a spiritual life is simple in concept yet hard to do.*



makes me feel guilty on my way to a fancy restaurant? He will just buy booze with the money anyway! What am I to do about those dreadful starving children I see on TV as I scan from my easy chair? What about the vandal who scratches my car with a key while I'm at work? The drug addict who robs my house? I have to fight the desire to see them drawn and quartered. I may even want to do it myself. Don't bother me with this talk of love!

How will I ever learn to love such "neighbors"? This calls for heavy duty rationalization. Let me see, I've got this tough job to do – loving my neighbor. It's going to be difficult so I had better prepare carefully. Before I get on with this loving, I'll do a lot of meditating. I'll check my horoscope. If I get in better touch with my higher self, then surely the job will be easier and better accomplished. Now, don't forget past life readings. If I can better understand myself, then I'll be more able to deal with my neighbor. I'll have to get plenty of readings before I can truly love my neighbor. Watch that diet, no preservatives, no artificial stuff. You can't do a good job in life if your system is loaded up with these poisons. Clean out the temple and all that. As soon as I get my act together, I'll be ready to love my neighbor for sure. You see, if I am careful, or should I say not careful, I can spend my

whole life preparing and never have to deal with "those neighbors." Of course, all the while I have been doing very "worthwhile" preparation so who can fault me there? Nevertheless, the rule is clear. It does not say: "Prepare to love your neighbor." It says: "Love your neighbor as yourself." Preparation is important – no doubt about it, but too much preparation is a smokescreen we use to postpone the inevitable. We must get on with the job of loving our neighbor without delay. We must begin our loving right now with the next person we meet. Oh well, the party had to end sometime – bring on the neighbors! I'll close with a short quotation from The Council:

"All of the great philosophies of humanity from the very beginning, from the very beginning, have had at their seed the one truth that is universal, and that is: You must learn to live with one another in brotherly love. If you refuse to accept that and put it into action, you will find it necessary to be confronted with that time and time again."

Not much room for maneuvering there. It looks like we're stuck with one simple fact: We will learn to love our neighbor now or we will learn to love our neighbor later, but we WILL learn to do it — might as well start right now, today.

The Golden Rule is all

anyone really needs to succeed spiritually, but I have identified other "Spiritual Rules of Thumb." Next issue we will consider what I like to call "The Vineyard Principle."

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# The Carbohydrate Controversy

## *Health Hints*

*Marilyn Ridzon*

*For decades we have been told to keep our diets low in fat. Even though fat consumption has decreased, obesity has escalated. Some obesity experts are finally taking a look at Dr. Atkins' high fat, low carbohydrate plan. After a few months on the Atkins' diet, people lose about twice as much as on the standard low-fat, high carb diet. But more importantly, their cholesterol, triglycerides, and glucose levels improve. This diet is especially beneficial for diabetics.*

When we eat carbohydrates (breads, starches, and simple sugars), our bodies convert them into glucose in our blood, raising our blood sugar levels. The glucose builds up day after day in our arteries. However, a diet based on meat and animal fats stabilizes blood sugar levels and turns your body from a sluggish carbohydrate burner into a fat-burning machine. Researchers from Purdue and Penn State have found that fats in red meats, cheeses, poultry, and eggs actually prevent diabetes. They even claim that natural fatty acids found in these foods work as well as a new class of diabetes-fighting drugs.

Did you know that a low-fat diet can actually endanger your heart? A recent study reported in the Journal of the American Medical Association concluded that aggressively restricting your fat intake may do more harm than good.

What about the USDA food pyramid recommendations? Are they all wrong? According to the food pyramid, carbohydrates should be consumed in a much greater quantity than any other food group while fat and protein should be consumed in much smaller amounts. But there is concrete evidence that this pyramid needs to be reversed.

The popular trend of stuffing yourself with bread, pasta, fruit, potatoes, etc. does not promote health and athletic performance as previously indicated. A South African study showed that cyclists on a 7 percent carb diet could pedal twice as long as those on a 74 percent carb diet!

Can you have your steak and eggs and lose weight as well? The truth is, you can eat all the foods you love, lose weight, have more energy, and actually be healthier. Humans need the nourishment and sustaining satisfaction of these high-protein, high-fat meals for good health. Contrary to popular belief, **FAT DOES NOT MAKE YOU FAT!**

The Council commented on this diet during a Research and Study Group Trance: "Your present ideal diet is far from being ideal because you are addicting yourself to foods that are not the best for you. Rarely do we ever approve of anything that is a fad. Rarely. But there are exceptions. That is, watching how much you take in as far as sugar and what kinds of sugar you take in. Now, we are being somewhat evasive in how we word this, but think, think in terms of protein, and you will find yourself a lot healthier. Now, we are not saying don't eat vegetables, don't eat this,

don't eat that. We are simply saying be careful of how much of what you eat." They added: "The body needs a certain amount of reserved energy and that means fat. That means fat. When you are sick, it is the fat on your body that helps you sustain yourself through that sickness." They cautioned: "Now, again, we are not saying eliminate everything else and indulge yourself in protein. That is not what we have said. You want a greater portion of protein because that is slow energy into the body, which is much more healthy than jolting the body with something, some nutrient that the body can only assimilate so much and the rest turns to fat."

It is my personal opinion that women have a more difficult time with this diet for several reasons. One of them is the fact that a woman's serotonin (a brain chemical) levels are lower than a man's. Carbohydrates raise serotonin which is why women crave sweets. Without a certain amount of serotonin, depression occurs.

If you decide to try this high protein, low carbohydrate lifestyle, it is imperative that you increase your water intake and supplement with multivitamins and minerals.

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# Calendar

June 7, 2003. One on One at 7:30 p.m.

July 5, 2003. One on One at 7:30 p.m.

August 2, 2003. One on One at 7:30 p.m.

September 6, 2003. One on One at 7:30 p.m.

September 14, 2003. SOL Picnic

October 4, 2003. One on One at 7:30 p.m.

October 18, 2003. SOL Conference. Speakers and time to be announced.

November 1, 2003. One on One at 7:30 p.m.

December 6, 2003. One on One and Christmas celebration

For additional information on calendar listings, SOL membership, or books for sale, write to SOL, P.O. Box 2276, North Canton, Ohio 44720, or call 330-497-9645. Or you may visit our website at: [www.solarpress.com](http://www.solarpress.com).

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