

Return to Eden  
The Universal Being Lectures  
of William LePar

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## **An Introduction to The Council**

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

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

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

William Allen LePar

## **The Council Speaks of Themselves**

After a soul or an entity has accomplished a certain level or degree of perfection, through whatever system that is the ruling belief system of that time, then the individual or the soul or the entity is elevated to a level wherein it is not necessary for reincarnation. Once entering the spiritual realms without the need to reincarnate, a growth period is undergone. Many steps of awareness or many levels of awareness are accomplished, many degrees of elevation, many degrees of perfection, until finally the soul or the entity has evolved into a state where there are no levels, no degrees, but begins to expand in love and awareness to the point where there is a total mergence or merging with other beings, where all ideas of limitations, all awarenesses of false limitations, have been done away with. Where the person or the soul or the entity then begins to realize its true unlimitedness and in that begins to expand greater and greater and greater, interweaving more delicately and more closely with all others and all other things, and in so doing grows closer to the Divine Himself.

Once a soul or an entity has reached this level, then they are in union with others, total union, yet completely individual, and yet completely united. This soul, this entity, has his own personality, yet delicately flows in and out and with the other souls but yet maintains its own personality, its own being. The soul, the entity, becomes more god-like in that it becomes a part of all things yet maintains its own personality, its own being.

Once a soul has reached this level, then there is no name, there is no body as you would recognize or understand, but a more complete and unlimited Child of God; one who is so developed that no name could ever describe him.

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

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

Universal Being conferences began in the early 1980s and continue today, sadly, without William LePar's physical presence. But the physical illusion is a creation of our spiritual desires, and it was LePar's spiritual desire to help mankind, even though he did not realize it consciously until after the trance communications began. The source of the insights given through the LePar trances identified itself as "The Council." This union of souls – always 12 at any given instance in the trances – told our physical world early on that they were "called forth by the spirit whose vehicle we are now using," meaning LePar.

In the following lectures, LePar shares an extraordinary array of revelations and perspectives about our spiritual reality and how to gain the most from our temporary, physical existence. (Whether one chooses to see the truth or not, this Age of Man is nearing its conclusion.) He did not care to invest his time and energy discussing the more "glittery" subjects that were addressed through the years by The Council. Lectures on such things as Atlantis and other lost Ages of Man, on the Bermuda Triangle and other amazing phenomena, were left for the members of SOL to explore and present at the Universal Being events. His one goal was simple – to give all he could to help us realize we are eternal, unlimited, individual creative beings whose very identity boggles the conscious mind. We are gods.

Towards that end, LePar prepared rigorously and exhaustively for every lecture. And yet, in the midst of his time at the podium, he would often abandon his notes. He jokingly referred to those moments as "listening to the radio in my head." When questioned about it, The Council said that, at those moments, he was drawing on the deepest, purest, essence of his being. Such was his desire to be of service. And when a lecture was done and another Universal Being conference was in the books, LePar was almost as physically and emotionally drained as he was at the end of a trance communication. Those individuals who were fortunate enough to attend a trance session and question The Council saw first-hand how weak and disoriented LePar was when a communication with the spiritual side of reality was concluded.

It was not an easy life. But it is the life that William LePar, at a spiritual level and at the physical level, chose to live.

## Lecture 1 - The Nature of Reality

**Is this a dream or reality? In this lecture Mr. LePar introduces some new concepts, some new ideas in respect to what is reality, what this material life of ours really is. The Council says that life is only a shadow on a wall, an illusion. Life is basically a play where we, the actors, go through our parts – shades of Shakespeare – "All the world's a stage, and all the men and women merely players: they have their exits and their entrances." Life is a scenario that we are creating, through which we practice, from which we learn. We have all chosen, in a time before, to reestablish our perfection in this way. We are beings that have powers far greater than what is represented by our physical bodies. We are a tremendous composite of indescribable energy. It is important to look upon ourselves as a living spiritual being that only utilizes the physical body as a means of expression and growth.**

The purpose of this lecture is to impress upon you more strongly that we are truly spiritual beings first and foremost, regardless of how we look upon ourselves in the physical form. We only utilize the physical form as a means of returning to our Divine Source through the reestablishment of our awareness of the Divine Source and His ever-presence within us in a form that we call the Divine in-flow. First, I will explain the state of our spiritual being and its relationship to our Divine Source, and also, how this material world of ours relates to the Divine Source. Second, I will cover the illusion of time in the physical form or the earth plane. Third, we will discuss the death process. I will start with a direct quote from The Council:

"The material manifestation does not truly exist, but it is a matter of reflections of light on the spiritual source or spiritual energy that is the basis of what you know as creation."

So, the material manifestation is actually shadows played on a source of light. It is necessary to understand creation first. All things are created or made up of vibrations and energy forms. We know that all matter is made up of atoms. Since the time of Albert Einstein, we have known that atoms are nothing but energy. That means that this material world of ours is, in reality, a large mass of energy. Since we are made up of atoms, we, too, are a form of energy. The one element that makes us different from what we recognize as the world is that we have a personality. We ourselves have the option to choose. The one element that distinguishes us is the element of free will.

The Council introduces a new element that they refer to as spiritual electricity which is the force that moves activities. Spiritual electricity is a carrier of all creation. It sustains all activities both in the spiritual sense and the material sense. The primary cause of all that exists is what we consciously recognize as God or the Divine Source or the Superior Being. From God comes an activity of unconditional love, pure creating love. This is the way that He makes Himself known to us, this is His state of existence, and this is the way that we recognize Him. This activity becomes what The Council refers to as sound. This is a spiritual sound, something that we cannot hear with our physical ears. As that sound exists, it meets a resistance. That sound changes and becomes spiritual light. As that form exists, the spiritual light meets restrictions and changes further into what we understand as the earth plane or the life form as we know it. A further statement from The Council:

take on a physical form, then we become restricted by those laws of nature to provide a consistency of activity, so that we can be sure of an orderly outcome and also to provide a constant and dependable basis from which we create. We begin to use the laws of nature then for our own growth and at-one-ment with our Divine Source. Now I am sure you can see the confusion we would have if we didn't have these laws of nature. I could create myself to be fifty feet tall while everybody else was only five, six, or seven feet tall. These laws of nature then provide that consistency for us, so we have a good idea what our outcome will be. At this point then we must create within those boundaries or laws of nature. Through all this change process we have maintained our true being as spiritual beings or conscious state beings. We are a very controlled field of energy. We are a thinking field of energy. This is what we are then in a spiritual form. We move and conduct ourselves according to our own desires and choices. We have absolute free will.

At this point we have to clear up one point and that is the use of the word separation or resistance. What we are actually talking about when we use the term separation or resistance to, is the lack of awareness of the Divine Source and the Divine inflow and our responsibility for our own divinity. Here is an example of this "resistance to" – you have two individuals who are deeply in love. They are married. There is great warmth between them. There is a great sharing. They have the perfect marriage. They are deeply concerned with each other. All of a sudden one of them withdraws into self-interest and shuts down that flow while the other one continues to give. Over a period of time then what happens is that there is a silence that develops. There is a coldness that develops between the two of them and, in essence, what has happened is that there has been an emotional and spiritual separation between those two in that marriage. Essentially then this is what we have done with ourselves, with this relationship between us and our Divine Source. Separation and resistance – that explanation eliminates the concept that a lot of us may have that God is sitting out there someplace while we are here, that we are separated by a distance. This God of ours is ever-present in all things, waiting for us to allow Him to come in or become active in us through our activities in our life in the form of spiritual love and respect for one another and for all things.

In proper understanding then of God's presence in creation, all things are as an inflow of the spiritual electricity. The spiritual electricity being the carrier of God's presence or God's influence in us. As we allow the Divine inflow then to move more readily through our being via the avenue of loving deeds or loving expressions, we then lessen this resistance to it and begin to approach a truer self. During this process we raise ourselves to a higher state of awareness or a higher state of existence. The action of the Divine inflow brings us to a more godly state of consciousness and a step closer then to our true godly state. This inflow never ceases. It is always ongoing and it is ever-present.

We may have a better understanding of this resistance when we realize that we must reverse this process of resistance. Here is an example of a how to do it – the deeper one goes into one's self the higher into heaven or into those heavenly realms he reaches, thus he will exist in this higher realm. This is not to be misunderstood as a withdrawal from our material world or our life in the community, but is to be understood as a means of prayer and meditation, a way in which we may contact this Divine Source as a guidance for a greater demonstration of love to all that we come into contact with. Deep within us then is a god that is a reflection of THE God. The more our conscious mind attunes itself to that inner god that is the reflection of THE God, the more we become what we once

Again, what is transpiring here? The growth of awareness. And where is this taking place? Nowhere.

The fourth:

“Time does not exist: It is a matter of observation then activity.”

The Council is saying that activity is not the primary action but observation is.

What The Council is pointing out here is that time as we see it is not truly a second-by-second occurrence but it is a matter of observation.

The most revealing quote and the one we got out of the research group during one of the trances goes this way. It is something that I can really relate to.

“The entire death process is the refocusing of your attention. What death actually is is simply a refocusing of your consciousness. That is all. Once the consciousness has been refocused, then it does not need a physical body. There is no real sense of change other than being able to view what is going on from the surrounding area.”

What The Council is saying here is that our whole activity in this life is a matter of concentration of our attention as spiritual beings. The way that we change that, the process of changing from a material being in a physical form into a spiritual being is nothing more than changing our attention or the focusing of our attention. For example – say you are listening to what I have to say, and the person sitting beside you taps you on the shoulder and says, “Let me tell you about the card party I went to yesterday.” See how quickly your attention is pulled away? According to The Council, death is nothing more than that.

If we all agree that we are spiritual beings or conscious state beings, if we all firmly believe in that, then the real activity must be in the spiritual state. Our bodies cannot live without a soul or a spirit, but we as souls or spirits or conscious state beings can and do live without a body. If we can truly live without a body, all real life must be of the spiritual state or spiritual consciousness. As such then, we can ask ourselves what good is this three dimensional form or this physical element once we refocus our attention and are again a spiritual being? Consequently, the material cannot truly be real since all things are in the spiritual state.

Now from what I said in the beginning of the lecture coupled with what I have just said, I hope that you can make some point of contact regarding this illusionary process that we call life in relationship to our physical being and those activities. It is important that you have some grasp or at least a portion of understanding concerning this. Remember, this is the way the soul relates to the material life or those activities once it leaves the earth plane or the activities we call life. The soul, once it reaches its natural state, which is a spiritual state or conscious form, is fully aware that this life has been an illusion and has been of its own creation. For the time being, though, let’s just set those thoughts aside and let them seep in and see if they can’t begin to register with you a little bit. We will go to the actual process of dying.

The first thing we can ask or we should ask is why do we die? We die because of two reasons. The first reason is that we cannot create a continuous body. The second reason is that we need the time for reevaluation. Why can’t we create a continuous body? Basically because a continuous body would indicate perfection, and the material manifestation cannot contain perfection because it is a creation that stems from the lack of perfection or the lack of awareness. The duration of the body's life is determined by the spiritual awareness or how we use this Divine inflow in our lives. The less we utilize the Divine

spiritual awareness of God so all religions that have come into being have played a very important part in this rediscovery of our relationship.

The second reason why we die is because we need this time to reevaluate our actions. We leave the material manifestation and go into the Man-made Heavenly realms (the realms of reincarnation) to reevaluate our experiences and to seek out new ways and new experiences in which to bring ourselves closer to our true state of existence or recapture our lost divinity. We must say that we die because it is our choice. We can say that the date of our death and the manner in which we die is also of our choosing. Death is part of a lesson in life. We cannot say, then, that we die because it is God's will. That is a good cop-out but it is not a fact. If it were up to God, we would never die. We die because it is our choice. The date of our death and the manner in which we die is also our choice.

What actually happens when we die or when we make this change of consciousness? First of all, death does not come to us as a surprise. Regardless of whether it is through an accident or through the natural processes of old age, when that time approaches, we are truly aware that we are going to leave the material manifestation. If, at that time of death, we find that we are in the hospital, regardless of medications we may have been given, regardless of machines that our body may be on, our awareness of that ongoing process is not diminished in the least. We are truly aware consciously and spiritually that we are going to leave the material manifestation. One second the soul is using the physical body. The next second the soul has freed itself from the use of that physical container. In other words, death is actually instantaneous.

The question that always arises concerning death is whether there is pain at the moment of death. The Council says no, there is no pain at the moment of death. Now the circumstances that may bring on that death process such as an accident or an illness may have some pain involved, but the actual death process itself does not. When it comes time to leave this body of ours, there is no purpose for pain, because pain does one thing essential for us and that is to inform us that there is some danger to the body, there is something physically wrong with that body that should be looked into. That is the purpose of pain. When we are through with this physical body then, there is no need for us to suffer pain. If we as soul beings know that we are going to die in the next day and we are strapped up to machinery, why would we undergo pain? It just is not very logical. Remember we are conscious state beings. We are souls. We know far more than we presently think we know, because we are now presently living fully in life. But suppose ten minutes from now your life plan says that you were going to leave. All of a sudden you will become aware of much more.

There are some things that would give us an indication of pain at the time of death. If any of you have seen a person die, you know at times there are convulsions and spasms in the body, and this leads us to believe that there may be some pain involved there. According to The Council, this is based more on the fact that the body is made up of chemical compounds and all the anatomy involved and its connection with the brain. When the soul begins to leave, evidently something short circuits, and this causes the convulsions that we see at times, but there is another purpose for that. That is for us who are watching this death process. It gives us the opportunity then to demonstrate more love to that individual who is leaving by showing our concern and seeing to any possible



Bill: The only explanation I can give you is that that is a form of love. If you have a great experience and you are enjoying it and you had the opportunity to bring another individual into that situation to experience it, you would invite that individual. Whether they willingly stayed with that experience to enjoy it with you would be their choice.

Questioner: So, are you saying that some people elected to stay? Do you think that some never had to enter the physical state of being?

Bill: Yes. Some did continue on in that original state of creation. Some of us got involved with the material creation.

Questioner: Did the joy come from learning and growing and knowing and becoming more aware? If that is the joy that is the whole initial purpose then, why wouldn't each of those spirits choose to stay? Why wouldn't the Divine Being initially let each of those spirits go through that learning?

Bill: The Divine did. We decided ...

Questioner: If some elected not to, does that mean that some did not grow and learn anything?

Bill: The whole answer to your question is free will. I cannot say why you choose to do something as opposed to why I would choose to do something else. It is your own individual personality and what you feel is most important. We are all given a certain degree of good common sense, but if we choose not to use that common sense that is of our making and that is just an example. What we see here is a dimmed reflection of what exists above. I cannot answer why souls chose to go their way, other than it is a matter of free will choice. If we look at our examples today, most of us choose to do things because it is pleasing to us. We do not really care too much what it may cost someone else, as long as we are happy.

Questioner: You said we choose for ourselves when we die. Do we do that before we come into the earthly plane?

Bill: Yes, we choose that while we are making preparations for a new life. That can be changed, though. We do not make plans so set that they cannot be changed, since we are working with so many other souls. Suppose I preplanned a certain experience and I have your agreement. We are going to do something together when we get into the material form. All of a sudden something comes up in your life or in your plan where you decide that you would rather not go through that experience. You still have the free will choice to change. You can go on about what you have decided to do, and I will have to continue on and make some other arrangements or maybe delay the experience until another time. If we do not have that element of free will through this entire process of our existence then we are not divine beings. We are just simply animals. It is God's will that we share in His perfect state of being, but He does not impose His will upon us. We have the free will choice.

Questioner: I do not understand The Council.

Bill: If you want a real simple explanation: I lay down on the floor and I take a catnap. Everybody goes to work and they ask questions and we get information and then I wake up and I listen to the tape. Now when this first started someone had smarts enough to say "Who are we talking to. Is it Bill or what?" and the voice said "No, you are talking to twelve evolved souls" and they prefer to be called The Council because of their activities. They counsel us in information and advice. They counsel whoever is seeking guidance. They counsel whoever is asking the question.