

SOLAR

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A Heart of Darkness

"To darkness are they doomed who devote themselves only to life in the world, and to a greater darkness they who devote themselves only to meditation."

— Isha Upanishad (a part of the ancient Hindu scriptures circa 700 B.C. Author unknown. Translated from the Sanskrit by Swami Prabhavananda.)

Comments on Spirituality
William Allen LePar



In the American culture we perceive meditation as a path to spirituality, the silver bullet that will bring us closer to our God. Our perception of the Hindu religion is that its sole manifestation is developing the art of meditation. The quote that I will be dealing with in this issue is taken from the Hindu texts over 2500 years old, which places it long before the birth of the Christian religion. Let us begin to look deeper into this teaching. We will take this in segments.

"To darkness are they doomed who devote themselves only to life in the world." How do we look at this in light of modern society today? The first part of this quote that we will look at is "to life in the world." How is this meant "to life in the world"? It is meant in the sense that those individuals are devoid of any perception other than their mundane, day-to-day existence in life. How many of us are aware of an almost ritualistic existence that we daily live our lives? We get up in the morning, possibly eat breakfast, or stop at the local Starbucks for a cup of that wretched brew they call coffee and maybe one of their fat and sugar-laden muffins that gives us the courage to face the hours ahead. We go through the charade of our eight hours at work, worrying more about how we look in the boss's eyes than how much quality there is in the job that we are supposed

to be doing. After this pretense of accomplishment, we move into the realm of acquaintances, friends, and, if we are lucky, family. When we move into the arena of our social life, it becomes a desperate search to satisfy the nameless hunger we find within, something to fill the emptiness that is ever present in our being, something to fill the loneliness that lies across our shoulders like a heavy mantle. As the hours pass through the evening, we become more and more desperate for a sense of fulfillment, something to satisfy the nameless hunger, a hunger that we have learned is inescapable. How many times have we partaken of what we thought was the goodness of life only to find that it leaves a sour taste in our mouth and the emptiness is still there? The nameless hunger is the search for identification, the search for acceptance, the search for recognition. We go through relationships like spots on a leopard. They move to the past quickly and the numbers are forgotten. Count is no longer kept. We try desperately for recognition through the objects that we purchase and possess, through the jobs that we have, through the titles we acquire, and yet none of this fills the emptiness, takes away the loneliness, or eliminates the hunger

continued on next page

Heart of Darkness continued

and desperation that time has brought upon us. Life in the world is a dark place. It is a constant quest to fill an emptiness that is a bottomless pit. The desire to be recognized is only pacified momentarily, for it is only a matter of time before someone else has something newer, shinier, or bigger than what we have, thereby taking away the attention from us.

Life in the world is a state of existence where materialistic possessions identify us, and we have acquired the attitude that our self-worth is based on the things that we possess. We have put ourselves in the proverbial squirrel cage, and we have begun a race that will take us no place. We will have expelled most of the energies of our life, never moving from our original spot. Life in the world today is a state of existence where we indulge ourselves in consumption, to add to this a phrase of a few years ago, conspicuous consumption. We have become so jaded that what was considered conspicuous consumption a few years ago has become the norm for today. We indulge and consume anything and everything that has the slightest potential of attracting the attention of life and others to us. Our

out-of-control ego has blinded us to the point where we are running madly helter-skelter into a deeper and deeper pit of darkness.

What does this signify about ourselves? It indicates fear. What could we be afraid of? What is it that we fear? There is only one thing that causes great fear in our society today and that is getting to know yourself. We are afraid of what we may dis-

We try desperately for recognition through the objects that we purchase and possess, through the jobs that we have, through the titles we acquire, and yet none of this fills the emptiness, takes away the loneliness, or eliminates the hunger and desperation that time has brought upon us.

cover. We are afraid to find out who and what we really are. We are afraid to discover the real purpose of life. In the quote those who have devoted themselves only to life in the world are doomed to darkness because they are running further and further from themselves, therefore deeper and deeper into the darkness.

Let us deal with the second part of this quote "to a greater darkness they who devote themselves only to meditation." Again the common perception and purpose of meditation is to discover enlightenment. For the most part enlightenment is understood as some profound experience that borders on a mystical union with the divine. This can happen if meditation is approached as it was intended to be approached. Those who enter into meditation as a means of enlightenment condemn themselves to an even greater darkness than those who have devoted themselves to life in the world. Those who involve themselves solely in meditation take themselves out of the potential of real enlightenment and real spirituality because they extract themselves from interaction with others. They indulge themselves in a fantasy trip of grandeur, holiness, spirituality, and enlightenment. They

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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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Regardless of how empty you may find yourself or how little you may find inside of you, you will always be worthy enough, you will always have the ability, and you will always have the choice to reach out to someone else in kindness. This is all you need for success: the ability to express kindness.

eliminate the real possibilities, the real potentials of growing spiritually by extracting themselves from relationships and the interactions with others. Those who live their life in the world at least have not closed the door to the possibilities offered by interacting with other individuals. When I say interacting with other individuals, I mean in the sense of reaching out and giving, caring and doing for other individuals. Although most people who live in the world USE others for their own satisfaction and ego, they at least have the opportunities to be touched by compassion, if they have not become too calloused to the needs of others. Where those who confine themselves to meditation in their search for spirituality isolate themselves from others, therefore truncating their opportunity to fulfill the needs of those around them. Consequently, this puts the meditators in a darker place. Neither of these two lifestyles is desirable.

What is the answer? What is the solution to this dilemma? First, meditation is a great tool that can be utilized to extract ourselves from darkness. If we meditate on the question, "What kind of individual am I? Am I caring? Am I loving? Am I compassionate?" If we are willing to accept that possibly we are none of these, then we have opened a large door that can lead us out of our own darkness. We must learn to meditate on "Who am I? What am I? What is my purpose in life?" The most important of these is what is my purpose in life.

Regardless of what the answers may be to the other questions, the ultimate question and the ultimate way out is what is my purpose in life. I can give you the answer to that very quickly. It is very simple. The purpose

in life for you, for me, for everyone, for everyone that will walk or has ever walked the face of the earth, is to reach out and give of ourselves. It is only through the ability to give that we will ever discover our true self-worth. Regardless of how unworthy you may think you are, regardless of how worthless you may think you are, you will always be able to give something of great value to someone, in the sense of being able to show compassion, in the sense of being able to help them, to care for them, to comfort them, and to be there in their time of greatest need. The only way we can reach that mystical union with the divine presence is through our fellow man, through the compassion that we have for him, and through the caring that we have for him. Regardless of how empty you may find yourself or how little you may find inside of you, you will always be worthy enough, you will always have the ability, and you will always have the choice to reach out to someone else in kindness. This is all you need for success: the ability to express kindness. Once you begin this, the rest will come and eventually the discovery of self and self-worth through meditation will lead you to a life of fulfillment, a life where you no longer struggle in that squirrel cage of life. You will walk joyfully through life recognized for your kindness, your goodness, your compassion, and your spirituality.

A life of materialism and a life of nothing more than meditation is a venture into darkness. A walk through life with kindness as your gift to the world leads you on a path of happiness, joy, true friends, true love, and a real union with your divine creator.

The Pendulum Theory of History

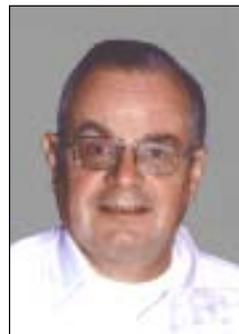
We have all heard the old saying: “Wait till the pendulum swings the other way.” I suspect there is more truth to that concept than we realize. After more than twenty years of listening to William LePar’s teaching, I have become a firm believer in the idea of Karma.

Karma is the life principle which states: “You reap what you sow.” Whatever you do right or wrong comes back around to you in this life or in the next. It is the principle that all debts will be paid in full one way or another. It is a comforting theory and at the same time rather sobering. If someone takes something from you – don’t worry you will get restitution in the fullness of time. Of course, it cuts both ways. Whenever you fool yourself into thinking you got away with something, sorry, the day of reckoning will come sooner or later. And so it goes, the pendulum swings back and forth.

I suspect that in addition to personal Karma there also exists group Karma, racial Karma and perhaps national Karma as well. Consider the Roman Empire. One-time masters and conquerors of the known world only to be conquered in the fullness of time by a hoard of barbarians. Spain in the time of the Conquistadors was rich beyond measure only to become a second rate country when the pendulum swung back. Portugal, England, Germany, France all had their time in the sun only to have their pendulum swing against them.

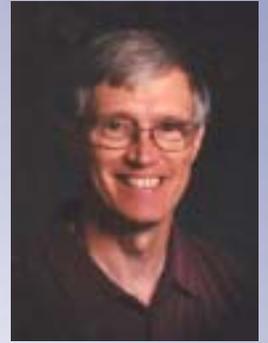
Lately the world has been plagued by Islamic terrorists. People who kill innocent strangers for no apparent reason. Their actions seem incomprehensible. Some even suggest that the Christian nations somehow deserve this punishment – an idea that infuriates me until I consider The Pendulum of History. As I recall from high school history, Christian Europe with the blessing of their religious leaders embarked on Crusade after Crusade with the idea of taking back the Holy Land. Waves of knights and soldiers slaughtered innocent Islamic men, women, and children in the name of God. In the process, the Crusaders were able to loot the rich cities of Islam which doubtless was one of the more appealing aspects of the Crusades. If I want to be honest, Christian Crusaders slaughtering Islamic innocents in the name of God is not too far removed from Islamic attacks on Christian innocents in the name of Allah. Could the Pendulum of History be swinging against us this time?

To complete the analogy I look forward to the western Saladin who will finally put an end to this madness just as the Islamic hero Saladin ended the Crusades. Always remember, “What Goes Around Comes Around!”



Points to Ponder
Dr. James R. Ridzon

Words: The Building Blocks of Attitude



by David Ries

All of us at SOL are working more closely with The Council's information than ever before. We are creating CD's of all of the Trances and also creating a searchable database that will give us unprecedented methods of retrieving topics. This activity provides us the opportunity to reinforce The Council's philosophy within us. The Council has always taught that the path of spirituality is simple. Anyone can succeed.

However, our fast-paced, materialistic world allows us the opportunity to forget, or should I say "not remember" what we have been taught. During a recent meditation period certain loving concepts crossed my mind. These are words that I use to address friends and relatives. They have a tone or quality that readily indicates my love and concern for them. Words, phrases; I thought to myself, "Do you use those same words when addressing your wife of 37 years, especially in a stressful situation?" Unfortunately, 37 years of familiarity breeds, not contempt, but a "taking for granted." The question then came to mind, "Who is more important to you, your relatives and friends or your wife?" The answer when based on my words and attitudes was not very pleasant to contemplate.

Many of you may say, "Oh, it can not be that bad." When it comes to

spirituality, it can! The Council said one time that it is not what goes into our mouths that will kill us but what comes out. So, once I realized that there was a difference, I decided that a change was needed. Where to begin? First, change the attitude. By taking a few moments to mull over events, the good and important times of the last 37 years, a different outlook takes hold.

I emphasize that this is only the very beginning. The test will come when I am busy and a demand is made on my time. Do I view it as an inconvenience or as a request from a dear person who needs my help? At first I can promise you it will not go smoothly, but perhaps it will go better than it would have in the past. A small step. Once that is taken, all that is necessary then is reinforcement. Even if a step backwards occurs, if it is realized in my consciousness, then that in itself is a small success. Truly, it is the habitual and ingrained actions that destroy spirituality. However, having said that, it will be thoughtless, habitual, ingrained actions of love and caring that will recreate my true spiritual being. I believe that realizing and then deciding to make an effort is only the first step.

The execution of the plan day-to-day is where the effort lies. This

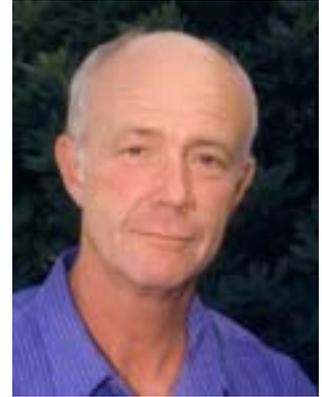
requires a strong will and a constant vigil. To me it is similar to learning a new language. At first even simple words and phrases are difficult to put together, I am constantly translating in my mind. After practicing and using them in actual communication, those words and phrases become a part of my vocabulary. They become, almost naturally, interchangeable with my native language. I could say something in either language, and for me, it would flow with equal ease. The act of making a specific spiritual attitude an integral part of my spiritual vocabulary will function in a similar manner; realize the task, make the decision and execute the plan. All that remains is the diligence to continue until it is a natural action.

The Council:

"Remember, what comes out of the mouth of man can either glorify him or condemn him to an eternal death, for what comes out of his mouth is what is in his heart."

I know that mentally I desire to be the best person. The question is: Am I willing to demonstrate that that is what is in my heart through my words and deeds?

Who Do You Trust, Part Three



by Denny Highben

Why would anyone invest time and effort to persuade others to their way of thinking, and then tell the object of their efforts to think twice before actually jumping on the bandwagon? It seems that such a strategy can only be one of two things. It's either a form of reverse psychology or it's self-defeating — in other words, just plain stupid. Unless...

The remainder of this piece will be explaining the “unless loophole” as we answer the main question: Who do you trust? But first, let's eliminate the second option right away. No one, absolutely no one, will attempt to sell us a product or a perspective and then urge us to use caution in accepting their efforts because they are just plain stupid. Politicians, salesmen, developers who want to put apartments on the vacant land across the street... Whoever it is and whatever they're selling, they are not stupid. In fact, after being exposed to The Council's material for so many years I've come to the conclusion that no one, absolutely no one, is stupid. Unless there has been some unnatural influence on an individual's natural ability, we're all pretty much the same. “Unnatural influence” can range from disease or infirmity to playing too many football games without a helmet. But most of what the average Joe would consider

stupidity in another is mental and spiritual laziness. (Another unnatural influence, prevalent today and accompanied by spiritual repercussions too scary to contemplate here, is the free-will choice to use mind-altering substances.) However, folks who have unnatural influences on their natural ability (or are mentally lazy) rarely achieve the level of activity in which they are trying to sell us something. Unless they don't have physical brains. That is not the “unless loophole,” but it does take us from any further consideration of the physical illusion which, as we learned in Part One (Spring 2005), is an illusion of our own creation. Now we are getting to the heart of the matter! (And, some of you may be thinking, it's about time.)

To answer the question, and to understand the “unless loophole” we need to focus on the spiritual world, which is the reality from which we come, to which we will go and where

an uncountable number of souls already reside. Just as there are both upscale neighborhoods and tough neighborhoods here on Illusion Earth, so, too, do both exist on the spiritual side. And I'm not talking about that permanent receptacle for folks who failed to fulfill their godly potential. (That place — for lack of a better term — is just like the repercussions of choosing to screw up our God-given minds by using drugs — too scary to discuss here.) What I'm talking about are the two major spiritual arenas awaiting us when we first leave this illusion to which we cling so dearly. These are the God-Made Heavenly Realms and the Man-Made Heavenly Realms.

Time out. At this juncture, I see many different paths to reach my goal. Some would extend beyond this third segment. But I'm determined to answer the question within the confines of this edition. That's the nature of The Council's material — vast and yet thoroughly interrelated and consistent. A writer could select one or a hundred different quotes from this source of enlightenment to illustrate a point and never worry that another bit of insight would weaken the foundation upon which his argument rests. That's one of the reasons why, when I ask myself who do I trust, I can include The Council with no hesitation. It may be circumstantial evi-

dence, but throughout the years of trances The Council has never strayed from its mission of enlightening man about spiritual reality, how we came to be in our current state, and what we can do about it.

As one experiences The Council's efforts, there is no evidence of any motive other than a concern for the well-being of others, which means us, still plowing our way through the physical illusion. If there was anything that could possibly be considered a selfish motive on The Council's part, it would be found in this idea: Members of The Council, on occasion, have expressed an anticipation of the joy they will have when we join them. But that is really an unselfish joy, a joy for the success we will have achieved, just as a soul still in the physical illusion experiences joy when a relative or other loved one achieves success.

One might conclude The Council has used a twist of reverse psychology to get us to believe them, considering their advice that we should use caution in accepting what they say. Here's where the "unless loophole" comes in: Unless they are stimulating us to grow. Gee, that's part of their mission to mankind, isn't it? Just hearing or reading their words and getting all tingly about them doesn't promote spiritual growth. But they finished that cautionary quote this way: "Use good common sense with everything, including what we say to you, including what we say to you."

Ahhhh... common sense. As the

old TV commercial says, "Don't leave home without it." The Council is, among other things, stimulating us into using common sense, into thinking, into making responsible and prudent choices in who, or what, we place our trust. The more we strengthen our common sense, the easier it is to avoid being misled, and the easier it is to grow.

Now, if you're thinking I lost my place from a few moments ago, when I introduced the good neighborhood/bad neighborhood idea, you are soooo wrong! What The Council says about caution in dealing with non-physical entities is very much like that old TV commercial which sold a form of financial security (traveler's checks) to those venturing forth into the physical world. When we deal with information from sources that are NOT of the physical world, what protection or security do we have? Caution and common sense, The Council is trying to tell us, is our first line of defense from being fleeced.

Hey, wait a minute. Have we stumbled onto something big here? Could it be that The Council's only (or, at least, principle) motivation for their cautionary comment is to protect us? That would be an act of love, a demonstration of concern for us: Simple worry that we might naively wander into serious trouble. Hmmm... That's extremely consistent with The Council's purpose.

Many people will automatically give a degree of credence to insights

from a supernatural or non-physical source simply because the source is (or seems to be) paranormal. That is not practicing common sense, and it could lead to trouble, because there really is no way of knowing what "neighborhood" you're exploring.

I took a little license by using the idea of a "bad neighborhood" and inferring the bad neighborhood on the other side is the Man-Made Realms. So I need to explain that The Council never described that area of spiritual activity as bad or negative. The deciding factor is what each soul needing that way-station for reincarnation brings to it in the way of attitudes, desires, concepts, ego, and so forth. Since the physical illusion has flimflam men, snake-oil salesmen, cheats and con artists here, controlled by their attitudes, desires, and so on, why wouldn't the Man-Made Realms? Yes, there are souls within the Man-Made Realm who think they gain by misleading souls there and souls still here, on earth.

I said I was determined to answer the question "Who do you trust?" in this third part, so this essay doesn't drag on into a fourth edition of the newsletter. I did. I trust The Council and I trust their advice to be skeptical and cautious in dealing with all non-physical sources of information. But we really could use another segment...

We'll see about that next time.

If there was anything that could possibly be considered a selfish motive on The Council's part, it would be found in this idea: Members of The Council, on occasion, have expressed an anticipation of the joy they will have when we join them.

Calendar

September 3, 2005. Spiritual Dialogues (formerly One on One) at 7:30 at St. Paul's Episcopal Church, 425 Cleveland Ave. SW, Canton, Ohio.

October 1, 2005. Spiritual Dialogues at 7:30.

October 15, 2005. Universal Being Conference 2005: Palettes of the Soul. Speakers William Allen LePar, Nancie Leon, Athmo, and David Ries. Saturday from 9:00 a.m. to 4:00 p.m. at Dogwood Park, North Canton, Ohio. The cost of \$30. includes a catered lunch. See insert for details.

November 5, 2005. Spiritual Dialogues at 7:30.

December 3, 2005. Spiritual Dialogues and Christmas celebration at 7:30.

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.

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