

Personal Morality – Part 1

Drugs: The Family Killer

Trance Library File No. 91-34

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 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 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 (***) (***), (***) (***), (***) (***), (***) (***), (***) (***), (***) (***), (***) (***), (***) (***), (***) (***), (***) (***), (***) (***), 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.

27 because we feel basically we made the necessary points. It is an area
28 that will always prove to be, how shall we put it, a touchy subject.
29 There are two areas that will cause the most controversy and that
30 is politics and religion. We would hope that if the other subject
31 should come up that all people would be open-minded enough to
32 listen to what is being said, yet it is not necessary that they
33 accept what is being said. It would have been advisable to have
34 the questions lean more towards the actual government activities and
35 policies than in the direction it went, but that area can always be
36 gone over again, approaching it with specific segments in mind.
37 The area of big business should be dealt with basically by itself
38 covering the responsibilities that large businesses or corporations
39 have and the influence that they have on the world conditions that
40 exist.

41 Again, with this new topic we must emphasize that it is not
42 necessary to accept everything that we have to say, but let us
43 advise you not to throw it away, but set it aside for further
44 contemplation. What you believe and what you think today is here
45 today, but tomorrow you may have an entirely new concept of what
46 exists, and what was not acceptable to you today may be completely
47 or partially acceptable to you tomorrow. So it would be our advice
48 that you make mental notes of those things that you do not agree
49 with and hold them for later reflection. We hope that as we
50 respect your right to believe as you believe, you will extend that
51 courtesy to us, and allow us the right to believe what we know is.
52 We have one distinct advantage over each of you, and that is we
53 have gone through the processes of life that you are presently
54 experiencing, and in those activities we have learned that one must
55 never narrow their vision down to what they prefer to see, but it
56 is great wisdom when one is willing to look at the total picture,
57 even those segments that one wishes were not there. So with that,

58 we are ready to begin the questioning.

59

60 ***: You said previously that we should practice moderation in all
61 things. I was wondering if that meant ALL things, for example,
62 does that mean moderation in, say, drugs for recreation?

63

64 C: Well, now, when we said moderation in all things, we expect you
65 to exercise your good common sense and wisdom, natural wisdom. If
66 you take that approach, then it would be moderation in murder,
67 wouldn't it?

68

69 ***: True.

70

71 C: So when we advise moderation in all things, we mean what is
72 morally acceptable in the eyes of the Divine not what may be
73 acceptable in the eyes of man. Now, the question of drugs, if you
74 become more specific, then we will make a direct statement to that.

75

76 ***: All right. It seems that all the drugs that you hear about
77 in the news and so forth have been pretty much bad-rapped and rightly
78 so, except marijuana. That seems to be more and more acceptable,
79 and states are changing their laws so that it is not a crime to use
80 it in small quantities. Specifically, let us refer to marijuana.

81

82 C: As we have said before, it is totally unacceptable. Any drug
83 used for anything other than medical purposes is out of the
84 question, and to change your laws to accept such a activity is
85 causing a karmic situation that will backfire in all of your faces
86 in the future, as it is beginning to do so now. So, although some
87 of you may approve of such activities, at a spiritual level they
88 are completely out of the question. If the truth were known about

89 many of your problems or drugs today, none of you would take them
90 in any way shape or form.

91 Marijuana definitely leaves a residue in the brain tissue. It
92 can accumulate and can retard the chemical activities of the organ
93 of the brain which will reduce the reception from the soul. Now,
94 if you deliberately take such drugs, then you are deliberately
95 saying to yourself, "I do not want to accept my own inner guidance
96 or guidance from above that will come through my inner thoughts."
97 You must be in control of your thoughts; you must be in control of
98 your body, and by taking such drugs, regardless of how you may
99 ingest them or what have you, you are directly slapping
100 spirituality in the face.

101 Now, let us take that one step further. If a physician were
102 to prescribe a questionable drug, and in the case of marijuana for
103 certain eye conditions can be prescribed to a patient, then this
104 takes on an entirely different condition. Now, you may say, "How
105 can this be?" When such a drug is used according to a
106 prescription, according to the directions of a physician, a
107 spiritual reverse takes place. If there should be a karmic
108 situation involving such a drug and which there is in a universal
109 standard or on a universal basis, that karmic condition is reversed
110 when a person takes it according to a physician's direction for the
111 purpose of improving a physical condition. Now, you cannot
112 rationalize this point. You cannot do it on your own. What
113 happens then is the responsibility for any negative response from
114 the physical container to such a drug does not come or does not
115 fall then on the individual taking it. Now, this does not mean
116 that you can go out and commit mayhem and not be held responsible
117 for it. If following the instructions of the physician and it is a
118 legitimate physician, we are not referring to quacks or excessive
119 use, then nothing will happen as an effect of taking such a drug.

120 Have we cleared up the question?

121

122 ***: Yes.

123

124 C: Now, do not rationalize anything we have said in regard to such

125 drugs. There are very clear-cut lines. There are very clear-cut

126 lines. You cannot assume the responsibility of taking drugs for

127 your own satisfaction or for recreational purposes or for pleasure.

128 If it is prescribed by a physician for a medical problem and the

129 prescription is a sensible one or not in excess, then the effects

130 of taking that drug or using that drug and in particular marijuana,

131 there will be no adverse effects.

132 Now, since the effects of marijuana on the individual can vary

133 from individual, even though the same grade of such a drug were to

134 be used, then one must use their own common sense in taking it

135 according to a doctor's instructions. One should work very closely

136 with a physician noting any excess highs or instabilities or

137 inability to control one's physical activities and mental

138 activities. So, if a physician were to prescribe six or seven

139 marijuana cigarettes a day and they are affecting you, then it is

140 your responsibility to notify the physician and suggest that it be

141 cut back. Do you understand?

142 ***: Yes.

143

144 C: So, in those special cases where it could be prescribed in the

145 future, you must work very closely with the physician. You must

146 not take advantage of that situation. If you do, then it becomes a

147 detriment to you physically and spiritually. We can use the same

148 example with many of the medications that are prescribed because of

149 nervous conditions. Your physicians today write prescriptions far

150 too readily. It is your responsibility to work with your

151 physician. If you are given a drug to calm you down somewhat, then
152 you should take note of the effect that that prescription has on
153 you as you take it. Calming you down and knocking you out are two
154 different things. So, you can have an abuse of legitimate drugs,
155 and the same responsibility lies in your lap then. Now, these are
156 drugs that deal basically with moods, attitudes, what have you, those
157 that deal primarily with the physical body itself as opposed to the
158 activities of thinking or the brain itself. Does that answer the
159 question?

160

161 ***: It brings up one other quick one. Do you mean like attitudes
162 as opposed to physical pain, like taking a drug to deaden pain, if
163 it is prescribed?

164

165 C: How severe is the pain?

166

167 ***: Well, severe enough that you cannot tolerate it without --
168 you go to the doctor and say, "Boy, I have a broken arm or severe
169 headaches," and they give you something for the pain. Is that the
170 difference you are referring to?

171

172 C: In a situation like that, would such a medication dull your
173 reasoning or your common sense?

174

175 ***: No, just the pain. Slow you down a little bit maybe but I
176 don't think it would dull you. I don't know.

177

178 C: What we are making reference to are drugs that will dull the
179 senses. Now, physical senses are different. If you have an
180 exceeding amount of pain and you are given something that reduces
181 that pain or kills that pain altogether, most people are not in a

182 position to be able to tell when they are taking too much of a
183 particular drug, which would cause a physical problem. What we are
184 making reference to are drugs that deal with the dulling of the
185 senses, the emotional senses or the common senses. Do you
186 understand?

187

188 ***: Yes.

189 C: If you take common drugs such as Valium or Librium and Nardil,
190 some of those, if you notice that it affects you in the area of
191 relaxing your moral standards or your moral attitudes, then this
192 should be discussed with your physician. Most physicians only
193 prescribe what the pharmaceutical houses tell them to prescribe,
194 but they do not take into consideration that each physical body
195 will respond differently to the same amount of drug or can, so you
196 must learn to work a little closer with your physician when taking
197 such drugs. The drug that merely reduces the sense of pain, then,
198 of course, if it makes your life more comfortable or bearable or
199 the condition more comfortable or bearable, take it, but if you see
200 there are other effects from it, then discuss it with your
201 physician. Does that answer the question?

202

203 ***: Yes.

204

205 C: By no means are you to suffer. All facilities have been
206 brought into the world to be used. Nothing such as the medical
207 profession or medication comes in to harm. Man determines whether
208 it will be used for good or for bad or in a positive way or in a
209 negative way. Very well.

210

211 ***: Would taking drugs for recreational purposes open the
212 individual to negative influences or possession?

213

214 C: Certainly, certainly. Whenever your senses are dulled,
215 whenever your ability to discern properly according to moral
216 standards and we are not referring to man's moral standards, but we
217 are referring to Divine moral standards, then you jeopardize
218 yourself, and in particular when you are taking what you refer to
219 as recreational drugs, you are deliberately putting yourself in a
220 very dangerous spiritual and physical situation. So, such
221 activities are totally out of the question. If society continues
222 along this avenue, they will have created a karmic backlash that
223 will resonate for quite some time into the future. If you have
224 never taken any of our advice before, heed this. Wash your hands
225 of all such activities because the price that will be extracted for
226 such activities will be unbelievable. Does that answer the
227 question?

228

229 ***: Yes.

230

231 C: Very well.

232

233 ***: You mentioned that marijuana leaves residue in the brain
234 tissue. Is this an irreversible situation?

235

236 C: It depends. If marijuana has been mixed with other chemicals,
237 it can be a permanent condition. If it is straight marijuana
238 residue, in time, the body can rid itself of it in some cases. It
239 depends more on the karmic situation that you have established by
240 taking such a drug. Does that answer the question?

241

242 ***: Yes.

243

244 C: Be safe and play not with fire.

245

246 ***: I had read a description on the users of marijuana stating
247 that it makes them dumb and lazy. Would this be an accurate
248 description of marijuana users?

249

250 C: It retards the senses. Such experiences are really a personal
251 interpretation because the sense itself or the experience itself
252 comes from a chemical reaction set up within the system and in the
253 brain itself and individuals will experience different illusions.
254 So, it is not an answer that can be black or white, yes or no, but
255 in most cases you will notice that the exterior of such individuals
256 becomes very placid or they slow down. They do not seem or do not
257 appear to become enthusiastic about life. That is exactly what
258 most of these drugs do, they take your enthusiasm for life away
259 and turn you inwardly for experiences. Of course, there are no
260 real experiences, they are all pure illusion. Some people claim
261 that they receive great enlightenment and illumination.
262 Poppy-cock. It is purely a chemical reaction. It is true that
263 they may be able to experience a degree of awareness, but they
264 simply are able to experience that awareness or enlightenment
265 because it was there before; they refuse to acknowledge it; and
266 such chemical reactions then can bring such awarenesses to the
267 conscious mind and make them more palatable at that particular
268 time; but how closely do they adhere to such enlightenment once
269 they are no longer on the drug. Also, the problem exists that such
270 enlightenment can be tainted or rationalized to suit their present
271 lifestyle. So, true illumination or enlightenment will not come
272 from such activities. Very well.

273

274 ***: You say that there is less chance of your body actually

275 overcoming this if mixed with other chemicals. Would you consider
276 alcohol mixed with marijuana a chemical that would make it more
277 dangerous?

278

279 C: Alcohol we find almost as obnoxious as marijuana. The
280 difference with the alcohol is that you can take a certain amount
281 of alcohol into your system before it begins to affect your
282 judgment. Now, mixing alcohol with marijuana, as a general rule,
283 does not affect the permanent condition or the more serious
284 condition that marijuana can have by its residue in the brain
285 tissue itself. If there is a karmic situation established, then it
286 can be as disastrous as marijuana laced with other chemicals. We
287 basically were referring to the plant itself being sprayed or mixed
288 with other chemicals, in our first remark, but mixing such drugs
289 and alcohol is always extremely dangerous because in most cases one
290 will not settle for a simple glass of wine but will overindulge so
291 then you begin to set up another condition in the physical body and
292 deterioration of the liver. Does that answer the question?

293

294 ***: Yes, it answers my question, but I have another. When
295 children, very young, experiment with marijuana, does their
296 intention have anything to do with it, if it is just a curiosity
297 and they do it once or twice? Is it less harmful to them, then if
298 they are doing it for some other reason?

299

300 C: That is a very broad ...

301

302 ***: I was just wondering if the intention had anything to do with
303 it?

304

305 C: Intention, yes, but there are other factors involved besides

306 personal intention. A child who has discovered experimenting with
307 such activities should be promptly turned over the knee and see to
308 it that the bottom side is scarlet red before the paddling stops.
309 Then the child should be stood in the corner without meals for a
310 day. Sounds harsh? But it is your responsibility as parents to
311 establish discipline and respect for that soul's container. It is
312 better that the butt is blistered and the tummy is left empty, then
313 to have that soul lost because then you become as much responsible
314 for it. Now, a child playing in the hands of curiosity. There are
315 always repercussions of such activities. It is better that the
316 repercussions from, shall we say, innocent experimenting, it is
317 better that the repercussions of such activities be a scarlet red
318 bottom which would be instant karma, then the inability to utilize
319 the potentials of the soul later on. Does that answer the
320 question?

321

322 ***: Yes, thank you.

323

324 C: So, basically, what we are saying is there should be no
325 opportunity for a child to experience or to investigate such
326 activities. Now, there are conditions where the naive child can be
327 induced to become involved with such activities. For the
328 simplicity of the situation, let us say that there would be a true
329 naive child becoming involved in such a situation. Chances are,
330 and this is the only way we can state it because each situation
331 would have to be looked at individually, but chances are the
332 effects would not be of a negative or a strong negative
333 repercussion. That is why we suggest to see to it that if there
334 are to be effects later on, the instant version of karma is much
335 more palatable to that entity than what the future may extract. Do
336 you understand?

337

338 ***: Yes, thank you.

339 C: Now, it may seem excessively cruel to treat a child that way,
340 but in the way your society is today, it is necessary to be
341 extremely severe in your discipline. You must realize that
342 whenever you become responsible for an evolving soul, we are
343 talking about children now moving into adulthood, you must teach
344 them what discipline, moderation is. You must teach them that
345 there are limits, that there are rules within which they must
346 exist, that creation and their life situation is not there for them
347 to indulge in or to become active in frivolous experiences. They
348 must learn to respect themselves as a creation of the Divine, and
349 they must learn that there are moral standards by which they must
350 learn to live by. So, obedience, they must be willing to accept
351 because if they cannot be obedient to something that is visible
352 as a parent, then they certainly cannot be obedient to the Divine
353 which is not visible. So, the responsibility of parents is to
354 teach children moderation through discipline and to teach them
355 obedience of the law. They are to establish moral principles and
356 foundations within that child at the earliest possible age and that
357 is starting before birth, so that when that child reaches the age
358 of maturity they are capable of making decisions that are based on
359 godly principles or moral standards. Does that answer the
360 question?

361

362 ***: It answers it and creates some. When you say before birth,
363 is that something the mother does mentally? Do you physically
364 speak to the child in the womb?

365

366 C: It is more, how shall we put it, it is more productive if the
367 mother and the father talk to the child in the womb verbally. In

368 fact, we would advise strongly that the mother and the father talk
369 to the child as if there were a three way conversation going on.
370 That child is quite capable of understanding what you are saying,
371 believe it or not. When someone uses language which is
372 disrespectful around a pregnant woman, that child, that unborn
373 child, hears that as well as the mother. If there is an argument
374 within the family, that child is fully aware of what is being said,
375 and if the mother or the father does not wish the child to be born
376 and such remarks are made, that child will know it. Now we are not
377 speaking from a spiritual level, we are speaking from a material or
378 conscious level. That information will go into the subconscious
379 area of that baby and will adversely affect it sooner or later in
380 life. How bad will be determined by how much love that child is
381 given in the future to correct that activity of one or the other
382 parent.

383 That is why we have said in the past that as soon as the
384 mother conceives, she must turn her entire life around. We were
385 not asked at that time how much of a part the father will play, but
386 now we will put the responsibility on their shoulders. They also
387 must turn their lifestyle completely around. They must think of
388 that child. Everything they say, everything they do, that will
389 affect the mother or that child must be taken into consideration.
390 A father who cannot carry on a conversation without having every
391 other word laced with, how shall we put it, unnecessary adjectives
392 will assume the responsibility for the immoral decline in that
393 child's consciousness because of such words. And that goes along
394 with the mother, too. In your day and age, women's mouths can be
395 as vulgar as men's used to be, in fact, it seems to be reversing
396 and this is very, very sad. At one time in your history men were
397 considered the animals on the prowl; today, it is quite the
398 reverse.

399 So, from the moment of conception, one must take note of what
400 one does, both the mother and the father. The father then should
401 begin to share in the activities of home life far more than what he
402 did before, unless he is, of course, an exceptional husband; so that
403 this interreaction and relationship between the mother and the
404 father and their conversation will be heard and sensed by the
405 child, thus making that child more inclined to accept the joys of a
406 family situation, a healthy family situation, where there is an
407 exchange of love, respect, and cooperation.

408 A child should also be read to while it is in the womb. It
409 can be instructed in many areas. Many items can be used, such as
410 music. Of course, we would be extremely careful in what type of
411 music the child would be allowed to hear, preferably good classical
412 music, none of this noise that you presently call music, this
413 obscenity to the senses that you call music. Reading from books
414 that would be inspirational, books of learning such as an
415 arithmetic primer or reading primer. All these things are
416 beneficial in the future. Describing a beautiful picture to the
417 unborn child that you may see in a magazine such as a beautiful lake,
418 trees, or as you are walking, in the woods, describing the scene
419 that you see to the child. Touching the child while it is still in
420 the womb, that is touching the tummy or belly or stomach of the
421 mother to be, this child senses all this and hears all this.

422 The inner joy in the body of the mother is directly
423 transmitted to the baby as is nervous tension, stress and strain,
424 fear, anger, all these the baby feels immediately and will respond
425 to them. The father should constantly want his presence be made
426 known to his child by touching the stomach, by touching the child,
427 by talking to the child, telling the child how much he loves him
428 or her, how much he is anxiously awaiting his day of birth, as
429 should the mother. Does that answer the question?

430

431 ***: Yes, it does.

432

433 ***: My question refers back to the drug that you mentioned before

434 that we should have some reservations in using which was Nardil.

435 It is to my recollection that Nardil is used in the treatment of

436 depression, and I would like to know your feelings on that?

437 C: On that particular drug?

438

439 ***: Correct, which we use in the treatment of depression.

440

441 C: Well, we really do not like to be pin-pointed down on specific

442 drugs, but we would have to advise extreme caution with that

443 particular drug.

444

445 ***: Even in the treatment of depression?

446

447 C: Even in the treatment of depression where it is most generally

448 used. It can cause extreme damage to the activity of the brain.

449 It artificially induces chemical responses between the electrical

450 connections in the brain itself. Once the drug is withdrawn then

451 it is quite possible and in most cases those connections are

452 damaged.

453

454 ***: You don't think the person would go back to depression?

455 Wouldn't that be more harmful to them?

456

457 C: It depends on the individual. As certain electrical

458 connections or synapses are destroyed, others will compensate. Do

459 you understand?

460

461 ***: Right.

462

463 C: Therein lies the problem. Sooner or later those could burn out
464 from the overload. For a short period of time and only the amount
465 absolutely necessary this would be acceptable, if necessary, but as
466 we said only the minimum dosage and for the shortest amount of
467 time. Such a drug should only be taken where the depression is
468 extremely severe and is bordering suicidal situations.

469

470 ***: Returning to marijuana. In dealing with older children how
471 should parents discipline their adolescents if they find them using
472 marijuana?

473

474 C: As long as a child is under the roof of your home, as long as
475 you are providing for that child, you have the right to make
476 demands on that child, and it is necessary then since they are
477 still your responsibility to take whatever means necessary to
478 correct the condition. If the child is beyond correction and in
479 some cases this can be the situation, one must still pursue the
480 correction, even if it means extremely drastic measures must be
481 taken.

482

483 ***: Can you give an example of extreme drastic measures?

484

485 C: We would prefer to be questioned on particular drastic
486 measures. If not, we will come off sounding far too cruel. The
487 old adage, spare the rod and spoil the child, how true, how true,
488 how true. Once before we made the remark or we gave an example
489 that went along with this attitude and we were accused of being
490 extremely cruel, but here is the question, here is the point, here
491 is the essential aspect of a situation like that: it is far better

492 that the soul or the spiritual aspects of that child be considered
493 first and foremost as opposed to a tenderized rearend. So, if you
494 continually say no to your child and they disobey, it is because
495 you have not said no to them in the right sort of a way.
496 One thing about children, they will always test you to see how
497 far you will go. They will test the boundaries that you place around
498 them, and if you say no and they go ahead and do it and all you do
499 is say no again, then that means they have not reached your limit of
500 acceptance. They will test to see how far they can go, and their
501 judge or their yardstick or determination as to the actual limit is
502 when you act in a physical way. Not react out of anger but act out of
503 a sincere desire to protect them from jeopardizing their
504 spirituality. With some children it is necessary to paddle their
505 backsides. Others a simple stern no is sufficient. So, it is
506 according to the needs. Now, most generally the child who is
507 disobedient to the extreme has learned over a period of time in his
508 or her relationship with that entity that is its parent that there
509 are really no boundaries or limits in that particular area that
510 they have discovered as yet, so they continually go further and
511 further.
512 The problem lies in parents not wanting to individualize their
513 children. They want them to become part of the herd. Far too many
514 parents will let their children do what they want to do simply
515 because all their friends are doing it. That does not speak highly
516 of a parent. Individualize your child. Teach them that they are
517 unique, that they are to think for themselves and not to follow.
518 It is a tough job, but you chose it, and we might add it is an
519 honor. Does that answer the question?

520

521 ***: Yes, thank you.

522

523 ***: A question about drug use. If you know of someone or some
524 couple who have young children and they are excessive drug abusers
525 around those children and to the point where the children may even
526 be getting the effects of the drug from the smoke, specifically
527 talking about marijuana or whatever else you might smoke ...

528

529 C: Now, in what way would they be getting the effects of the
530 smoke?

531

532 ***: Being in the same room with the parents while the parents are
533 using the drug, smoking marijuana, or whatever else they smoke. I
534 have even heard of cases where the parents blew it directly into
535 their faces.

536 C: Well, there that would be a problem, but just the inhaling of
537 what may be in the room would not cause problems.

538

539 ***: At any rate, this is an unsavory environment for a child to
540 be brought up in. If you know about the situation, what should you
541 do about it?

542

543 C: Act according to the law. If it is permitted according to your
544 laws, then there is nothing you can do about it except try to
545 advise those individuals that what they are doing is not good. It
546 really is a question of how much do you want to become involved in
547 the situation. It takes a considerable amount of fortitude to turn
548 someone in to the proper authorities if it is illegal to do such a
549 thing. Doesn't it?

550

551 ***: Yes. There are two responses. One, would be to go to them
552 directly and say you are wrong, but you know that it is not going
553 to do any good because they will just continue anyhow, and the

554 other response would be to go to the authorities.

555

556 C: Well, as we have said before, a little activity is better than
557 no activity at all, and if the best that you can do is talk to
558 them, then that is the best that you are able to do. If you want
559 to be put on the line, we will continue with the answer.

560

561 ***: Go ahead. The truth may hurt but that's what we are here
562 for.

563

564 C: If in a situation like that after attempting to talk to the
565 individuals they do not respond, then you are obliged to take steps
566 further. If that means bringing in the law, then that is what is
567 necessary.

568

569 ***: What I am looking for here is a loophole?

570

571 C: That is right. We gave it to you, and you passed it by, you
572 wanted more information. Now, you become responsible for that.

573

574 ***: So the proper thing to do is talk to them first and put
575 yourself at risk if they want to seek revenge on you. If you go to
576 them first, they don't do anything about it, then you go to the
577 police and they are busted, they know who turned them in, and you
578 and your family are in jeopardy.

579

580 C: We gave you the loophole. Whenever we hedge a little on an
581 answer, it is for overall benefit not individuals, and if we ask
582 you point-blank if you want us to continue, you continue at your
583 own assumption of the responsibility. We are not here to make your
584 life hard. We are here to help you enjoy your life, and at the

585 same time we will give you enough so that you will not have too
586 many loopholes because we also are aware of the condition of the
587 world and we do realize that at times it is wiser to allow you to
588 eliminate loopholes then for us to eliminate them for you. There
589 is one thing that we have learned in all our experiences and that is
590 consideration. Consideration for each entity and consideration for
591 the condition and situation in which they find themselves. So, when we
592 do not eliminate all the loopholes it is because it is a way of us
593 practicing consideration and love and understanding for the
594 situation that you all are in. Very well.

595

596 ***: Going back to raising the children from the womb. If a
597 parent feels they have not done a proper job of raising their
598 children from the womb, the children are now older. Is there
599 anything they can do to change this situation without drastic
600 measures?

601

602 C: It depends on how weak the parents have been because it is a
603 sign of weakness in the parent or parents. Attempting to talk to a
604 child, if they are of the proper age of understanding the
605 situation, sometimes there are natural qualities in that child
606 where a serious talk can eliminate the need for drastic measures.
607 Where that does not seem to be the case then it is your
608 responsibility to see to it that as long as that child is under
609 your care it lives a proper life. The irony of it all is that
610 children who are not good children are usually the last to be in a
611 position of responsibility; it is most generally the parents who
612 fall responsible or where the responsibility falls. You can say
613 don't, don't, don't, but if the child does not listen with the
614 words, then you must take appropriate action. After you have done
615 that and you have been constant in your demonstration of what they

616 can and cannot do and they still reject that then the
617 responsibility begins to shift according to the individual
618 conditions and situations that exist within that family, but here
619 is the catch. You cannot tell your child not to do something and
620 then allow that child to see you do it. Your life must be an
621 example for that child. Now, true there are certain things that
622 mature responsible adults are permitted that those who are not
623 mature and not responsible are not permitted to experience. This
624 must be explained properly to a child so there is an understanding.
625 As an example, a thirty or a thirty-five year old man or woman is
626 quite capable of becoming or getting married, but a ten-year old child
627 is not. So, there are things that adults are permitted and children
628 are not. Does that answer the question?

629

630 ***: Yes, but I have another question with that. You had said
631 before that a child's attitudes are somewhat set by the time they
632 are four or five years old by what they see from the parents. What
633 I am wondering, is it possible to change those attitudes after that
634 age?

635 C: Oh yes, yes. It just means that it is much harder. You have
636 to be far more observant and you have to be ready then to exercise
637 something other than just no's and don'ts. Give a child two
638 chances: say no once, say no the second time, and the third time
639 act, and let the child know that this is exactly what is going to
640 happen. No the first time, no the second time, and the third time
641 they can experience the repercussions. Does that answer the
642 question?

643

644 ***: Referring back to the unborn child. What is happening to the
645 unborn child's consciousness during abortion?

646

647 C: What would you experience if someone came along grabbed your
648 arm and twisted it until it became disjointed from the body? How
649 would you react? Now, we use that example to state the situation
650 of abortion. If there is a soul present in that unborn fetus, it
651 will experience death. It is that simple. Anyone in the medical
652 profession will tell you that the first thing to really develop in
653 the fetus is the brain. Some say it is primitive and will recoil
654 only in a manner that animals recoil. We say nonsense. There is
655 nothing about the human being that is pure animal, and from the
656 moment of conception to the moment of death even though you may
657 react in such a way to protect yourself that some observers could
658 say is animalistic or animal in nature, it is still basically the
659 soul's desire to continue to experience life. So, if the soul is
660 present or the entity, the spirit, is present in the fetus, then
661 whenever that fetus is destroyed that soul will experience a death
662 or experience the process. Does that answer the question?

663

664 ***: Yes.

665

666 C: As we have said before, abortion should never be considered
667 because one does not know when the entity is present. It can be
668 present previous to conception or it can be present at any time
669 from the moment of conception to the moment of birth. No one will
670 know. There is not a psychic on the face of the earth that could
671 tell you when a soul is actually occupying that vibratory range
672 that the body manifests in. So, therein lies the problem with
673 abortion.

674

675 ***: Are you saying then that there is no set time for the soul to
676 enter?

677

678 C: No, there is no set time, in fact a soul can claim that
679 vibratory rate, now we are referring to the unborn fetus, can claim
680 that vibratory rate and be with it from the moment of conception to
681 anytime previous to the actual birth and during that time another
682 entity or soul may be given that vibratory rate out of kindness or
683 love that the previous occupant would have for the other entity.

684 Do you understand that?

685

686 ***: Not exactly.

687

688 C: In other words. Do you understand our term "vibratory rate" in
689 reference to the fetus?

690

691 ***: Can you explain it?

692

693 C: Vibratory rate, we use this in reference to the fetus to
694 designate a condition for the physical container, its ability to
695 transmit the awareness of the occupying soul in a manifesting form.

696 Now, if a soul has chosen this particular vibratory range or rate
697 or fetus as its body and another soul comes along and needs that
698 particular condition for growth, it is quite possible for the
699 originating soul to give it over to the new soul that may want it.

700 They will not occupy the body or the fetus or the born child
701 together, but only one will occupy that physical container. Another
702 example, an entity or a soul says, "I will be born in this fetus to
703 experience the life conditions that these parents will set up," and
704 then after three months with that vibratory rate or range it
705 decides that it wants a different lifestyle, it can move out and
706 another soul can come in. Do you understand that now?

707

708 ***: Yes.

709

710 C: All right. Also, one soul can, as we tried to explain earlier,
711 can give that range over to another soul. So it does not
712 necessarily mean that one will change its mind. It simply will
713 give up its rights to an expression or to a life. You see, when
714 you talk about karmic conditions, avenues of growth and experience,
715 there is a certain amount of, how shall we put it, genetic play
716 involved in the overall plan of things, and that is as parents come
717 together they create a physical condition or a physical ground for
718 a container that will hold life or a tool that will hold life and
719 the whole situation, the background of the mother the background of
720 the father both physically, emotionally, and spiritually mesh
721 together in an overall condition that when those two join together
722 to create a new physical container, the incoming soul looks over
723 the entire situation to see what the potentials are for that
724 particular lifestyle. Does that ...

725

726 ***: Yes, I understand. I have another question. When a baby is
727 stillborn, is it because the soul elects to leave at the time of
728 birth?

729

730 C: That could be a possibility. The other possibility is that the
731 parents needed the experience for their own growth so a soul would
732 come into that fetus for a specific length of time and then leave.
733 The experience may not necessarily be needed by the parents but may
734 be needed by some other member of the family, grandparents,
735 brothers and sisters, such things as that. Or again it could be
736 that the original soul at the last minute decided not to accept
737 that lifestyle. Does that answer the question?

738

739 ***: Yes, thank you.

740

741 C: You are most welcome.

742

743 ***: What effect would there be on a soul that has chosen a

744 particular couple for its parents and then at the moment of birth

745 it is given away in adoption?

746

747 C: There are many problems that could exist there or conditions

748 that could exist there. It may have been intended that that soul

749 or that entity were to stay with those parents but the parents made

750 a choice to give it away. It may be that that soul needed an

751 experience in the life or in the world or in a physical container

752 and those parents were the most convenient for the condition that

753 was needed by that soul to experience an unwanted childhood or a

754 child that was unwanted or a child that had for some other reason had

755 to be given away, so it is very hard to say this is why that

756 happened. It is based on each individual situation. Now, we can

757 give you a number of reasons why something like that would happen,

758 but each condition would have to be looked at individually. You

759 must remember that in such conditions or such situations it is not

760 just the mother and the father and the child involved. There are

761 many other people involved, such as the immediate family. Then,

762 too, in a situation where the child is given out to adoption, the

763 adopting parents may need such a situation. So, it is quite a

764 cooperation on all your parts at a spiritual level that most of you

765 never become consciously aware of, rarely, rarely do you.

766 That is why you are admonished not to judge because you are

767 not capable of seeing the whole picture. When spiritual

768 scriptures, whether they be the Bible or what have you, says that

769 you are not to judge, the reason is because you are not capable of

770 seeing the situation from the spiritual eye or from the spiritual

771 level so you cannot make any determination as to what is right and
772 what is wrong in a particular situation that you are not personally
773 involved in. You are always permitted to judge the activity, or as
774 they put it, you can judge the sin, but you are not to judge the
775 sinner, although in most cases when someone becomes judgmental they
776 usually are judging the individual and not the actions. Very well.

777 Does that answer the question?

778

779 ***: Yes, thank you.

780

781 ***: Along those lines, would the soul of the child being given up
782 for adoption know who its adopted parents were going to be ahead of
783 time before it was born?

784

785 C: Yes, just as you at a soul level know what is going to happen.
786 One of the reasons why there is not a complete communication within
787 your own self, that is, the soul and your Conscious Mind, is so
788 that this allows free will choice in, how can we put it so it will
789 be understandable. You always have free will choice at a spiritual
790 level, but you do not always have a free will choice at a physical
791 level. Do you understand that?

792

793 ***: Yes.

794

795 C: Without knowing the whole plan of your future that you have
796 constructed for yourself from the soul aspects of your being or the
797 spirit aspects of your being, then you are allowed to exercise your
798 spirituality and consciousness by making choices based on what you
799 have learned in this particular lifetime. Also, in situations
800 where conscious free will choice is prohibited, you do not have the
801 inner conflict then that you would have, such as would exist in

802 certain countries where freedoms are curtailed. Do you understand?

803

804 ***: Yes.

805

806 C: Now, what we have just said is a very important point that all
807 of you should take note of. So, the reason why you do not have
808 recall or a great deal of recall from the past and the reason why
809 you do not have a complete communication with your spiritual self
810 or your highest self is so that you are able to exercise what you
811 have learned in this present lifetime based on your experiences and
812 how you have handled those experiences. Now, we hope that no one
813 will twist that around and dilute it so that it is rationalized
814 because what we have said allows no element of rationalization.
815 You are totally responsible for your actions. Any good that you
816 wish to exercise in your daily life that comes from your higher
817 self, from your godly self, you are completely able to exercise either
818 in complete activity or in such situations where activities are
819 prevented for REAL reasons then you can exercise it mentally or
820 spiritually. Very well. Does that answer the question?

821

822 ***: When you stated that the soul can enter a fetus at any time
823 before conception up to birth, does that mean that the soul is
824 always present at birth?

825

826 C: As a general rule, let us put it this way, for all intents and
827 purposes and as a general rule, yes. There are rare, rare, rare,
828 rare, rare occasions when a soul is not present at the moment of
829 birth. Now, that does not mean that the physical body is dead. It
830 will exist through a very complicated process that really would do
831 no good to explain, but it is possible for the physical body to
832 exist in a situation like that for a short period of time until the

833 soul is to occupy it or until the soul makes a definite choice in

834 occupying that body. Does that answer the question?

835 ***: Yes, but I have another question about this vibratory range.

836 Does the vibratory range in itself, I don't understand it very

837 well, ...

838

839 C: It simply is another term used for the fetus. We could refer

840 to you as a vibratory range that your soul has chosen. We are

841 using that term only to introduce it so that possibly we can give

842 you other information as time goes on. So, go on with your question.

843

844 ***: I just wondered if the vibratory range is almost a thing ...

845 The way I understand it now it almost is like a potential in the

846 case of the fetus, it is a potential for the fetus. Then when you

847 referred to me as an entity having a vibratory range, is there

848 information in this vibratory range that a soul could use in

849 choosing a body?

850

851 C: No, it is a condition. The vibratory range and you explained

852 it very well, it is a set of potentials that a soul may choose to

853 work within. Do you understand?

854

855 ***: Yes, thank you.

856

857 C: So, we simply used the word "vibratory range" for the fetus as

858 a potential or a condition, and that would then account for not

859 only the physical capabilities of the body but also the potential

860 of the lifestyle. Do you understand that?

861

862 ***: Yes.

863

864 C: Very well. A simple example would be a soul being born into a
865 very poor family as opposed to one into a very wealthy family, a
866 soul being born into a red family as opposed to a black family,
867 those such conditions along with others. Very well. Does that
868 answer the question?

869

870 ***: Yes, thank you.

871

872 C: You are most welcome.

873

874 ***: It is now 10:00. What would you like at this time?

875

876 C: One more question.

877

878 ***: When you said that in the trimester it is possible for a new
879 soul to enter, my idea of conception is that it is an agreement
880 between the two parents and the soul entering. If a new soul comes
881 in other than the one that was first agreed upon, I assume that
882 those parents agree to that switch?

883 C: Yes. You see, there are things that go on beyond your
884 consciousness that you are not aware of. That is with everyone.
885 You are constantly making decisions about tomorrow and the next day
886 and the day after that and ten years from now, depending on what
887 you are constructing at this particular moment. So, when you are
888 given a free will choice that means straight across the board of
889 experience. So, if you have agreed with a specific soul to provide
890 a physical body for them and they should change their mind, before
891 they do so, they must deal with you and the father. Do you
892 understand?

893

894 ***: Yes, thank you.

895

896 C: Of course, consciously you will never be aware of that. Once
897 you leave the material form, then you will be fully aware of what
898 negotiations took place, and we might say that it is a form of
899 negotiation. You have to agree to give and take depending on what
900 was agreed on before. We used the term once before as spiritual
901 contracts and that is exactly what they are, spiritual contracts,
902 spiritual agreements. Very well. Does that answer the question?

903

904 ***: Yes, thank you.

905

906 C: Any follow-ups?

907

908 ***: The person that is going to come into this body at first, you
909 say that they look over the potentials that are being offered by
910 the situation with those particular parents. If the parents on a
911 material level have one type of lifestyle and the soul chooses on
912 that basis, does a change in lifestyle have any effect on how that
913 child grows?

914

915 C: The full experience will be known before it accepts the
916 condition. You already know what is going to be the sum total of
917 your life, even though you may change in midstream, you change only
918 because you have previously planned to change, and we are talking
919 at a spiritual level. If you at one level of your spirituality
920 decide that, "Well, I came into a situation where I am only average
921 income and I don't have some of the luxuries so I am going to bring
922 something into play where I become much more wealthy and affluent
923 and what have you." You have only done that change at one level of
924 your consciousness or spirituality. The real you, the higher you,
925 has already known that a lower segment of its expression will

926 change. It gets a little confusing, doesn't it.

927 Well, let it suffice to say that to evolve totally to the

928 position where you merge with the Godhead and become uniquely your own

929 yet in total cooperation with the Godhead, you must rediscover many,

930 many facets of your existence. There are levels of consciousness

931 and levels of working activities that would stagger your mind if

932 you could even conceive one tenth of what you really are. The soul

933 or the entity, the real you, to become truly what you once were

934 when you were first created must progress upward through a maze of

935 exchanges of understandings within itself, yet none of these

936 experiences or none of these levels of awareness or spirituality

937 are separated from each other. It is one simple constructed unit

938 of energy that is unique, that has its own personality, that has

939 its own awareness, and the only thing that can happen to you as you

940 continue in the process of growth, if that is your choice, is that

941 you become much more unique and much more aware of your own

942 potentialities. You never diminish as long as you are growing

943 spiritually. You can only come to a standstill which is

944 devastating at your highest level. The awareness that you have

945 come to a standstill is the most devastating experience that a soul

946 can have.

947 So, with that we thank you very much for your questions. We

948 hope that you will accept them in the manner in which they have

949 been given to you and that is out of love. As we have said before,

950 it is not necessary for any of you to accept what we have said. We

951 do ask that you only set it aside until you have time to

952 contemplate. What you are today may not be what you will evolve

953 into tomorrow. What you cannot accept today may be the very thing

954 you will need tomorrow.

955 With all the love that we receive from above, we offer that to

956 each and every one of you. With all the love that we receive from

957 one another here, we offer and share with each of you in hopes that
958 you too will share that love with your families and your friends
959 and your enemies. The only way that an enemy can be eliminated is
960 by fighting him with all the love that you have. You can turn that
961 enemy into a dear and fond friend. Make your world a little bit
962 better by changing one of your enemies into a friend. With the
963 Blessings that we receive from on High, we give them to you. Thank
964 you.
965
966 All: Thank you.