

**Mastering Life:
The Cooperative Creation**

**By William Allen LePar and
David H. Ries**

**Based on the Deep Catatonic Trances
of
William Allen LePar**

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For more about William LePar and The Council visit
<http://www.WilliamLePar.com>

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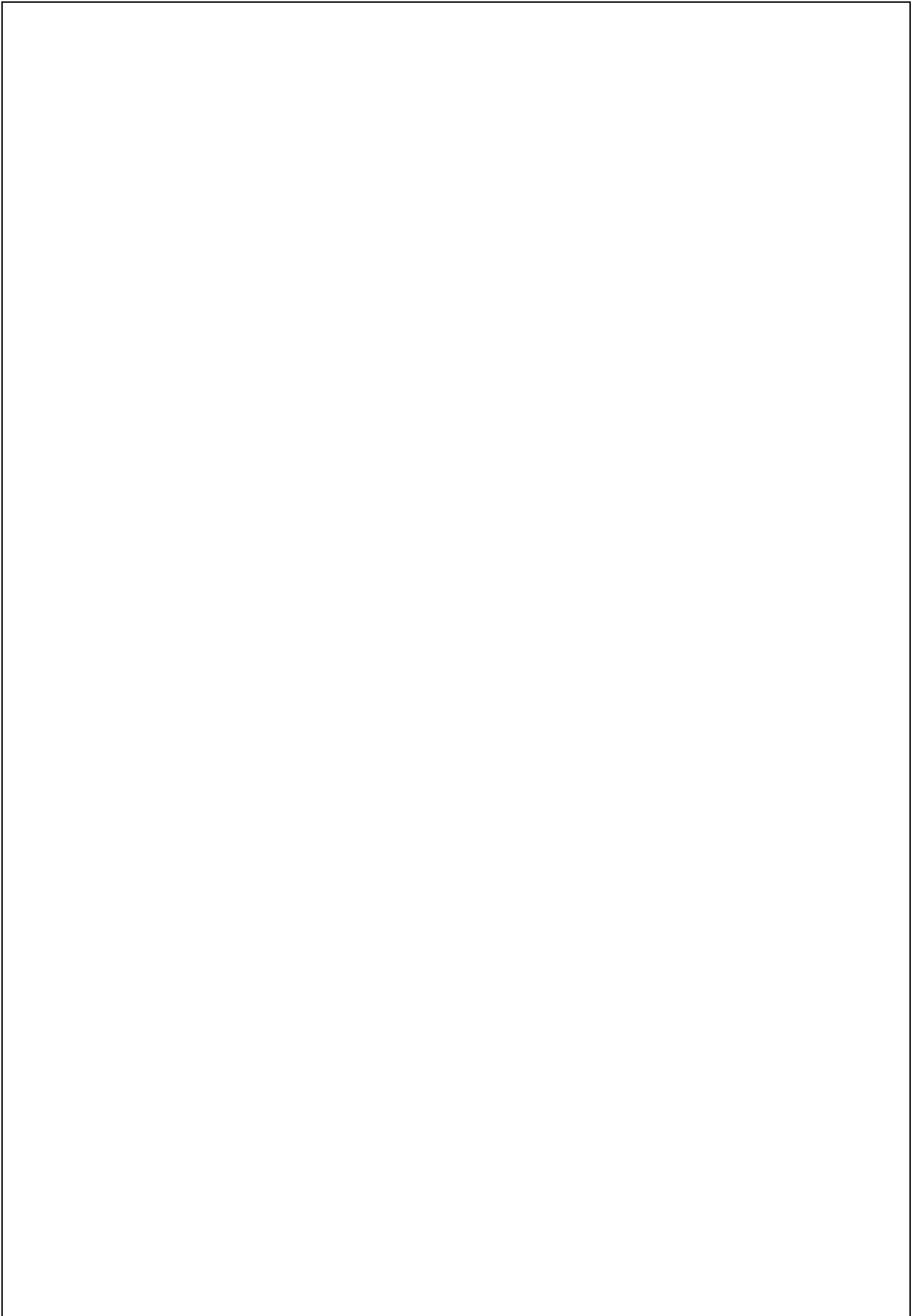
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Epigraph

The Council, "In your conscious concepts, (planning a life) becomes extremely involved and looks as though it is impossible when you take into consideration the thousands and thousands of episodes that you come across in a lifetime. But it is quite simple once you are on this side. There is an all-knowing, and with that it becomes a very simple situation."



William Allen LePar



About the Authors

William LePar

"The experience of the soul into the physical form, into life, is a profound experience for the soul. This depth of profoundness is not found in the shallow intellect of the mind, but in the wisdom of the heart and soul. Thus every experience in life must be profound whether it be the love that one has for a mate or the love that one friend has for the other.

"The sight of a flower or the scent of its fragrance, the tree that is moved by the breeze, the rain that quenches the thirst of the earth, these too are profound experiences of life and soul. The profoundness of nature is as profound and necessary, as is the soul's, for it provides the sustenance for life and demonstrates the beauty of sharing and harmony that brings growth to the soul."

Few men with spiritual gifts for mankind have stood strong against the sweep of history. William Allen LePar will be among them.

For more than 45 years, LePar has set aside his private life to illuminate the path of spiritual awareness and personal growth. By manifesting an extremely rare and deep trance state, he achieves a degree of contact with the spiritual realms unique to and unique for our troubled times. From this level a union of 12 souls known to us as The Council reveals wisdom and warning of unprecedented magnitude. Through the years some two million words of dialogue between humanity and The Council have been recorded and preserved for those who seek, and will seek in a time to come, to ride the wings of total awareness.

To become the conduit for a spiritual lifeline to mankind was not what LePar wanted or expected in his early years. At least, not consciously. Born into a working class Italian family that still held Old World values, LePar exhibited strong paranormal abilities as a child. Those abilities, however, proved troublesome, and young LePar subdued his gifts in order to have a normal childhood.

But that normal life was not to be. In the 1950's fate teamed LePar with a teenage friend who also possessed potent psychic abilities. In time they were stunning their friends, giving readings at a spiritualist church and exploring their powers. This led one night to a vision so shocking that LePar slammed the door on his inexplicable talents. He threw himself into the goal of normalcy, becoming a machinist in a steel mill and, eventually, meeting and marrying Nancy.

Again, that normal life was not to be. Without warning, or so it seemed, his calm and family-oriented world was turned upside down. The deep, catatonic trances had commenced. It took several turbulent years for him and Nancy to accept, adjust, and finally to offer others the opportunity to talk with and learn directly from the realms beyond.

For a more complete biography on William LePar, The Council and SOL, please visit - www.WilliamLePar.com.

David Ries

David Ries, a retired database administrator, has used his skills of analysis and communication to interpret the many philosophies of The Council, William LePar's spiritual source. He attended Kent State University before entering the Air Force. While in the Air Force he completed a Russian language program at Syracuse University's East European Language Program. As a Russian linguist, Ries was assigned to a listening post in Germany which involved monitoring Russian fighter aircraft to identify them, determine the location of their airfields, and assess the pilots' skills. While living in Germany, Ries and his wife visited England, Austria and Italy. After completing his military service, he attended the University of Akron where he received an Associate Degree in data processing. Ries worked for Republic Engineered Steel as a computer operations analyst, programmer and database administrator. Ries resides in the Medina, Ohio, area, and in his leisure time, he enjoys tennis, golf and classical music. He has been a member of SOL, the organization that works with, disseminates and promotes the information from The Council, since 1986. He is vice president of SOL and co-author with William LePar and Sherilyn Highben of *Life After Death: A New Revelation*.

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The Awakening

For many decades psychic William Allen LePar was nationally acclaimed for the array of psychic abilities he exhibited, particularly the Deep Catatonic Trance, a remarkable and rare phenomenon even for the realm of the paranormal.

While in the Deep Catatonic Trance, a gathering of 12 highly evolved spiritual entities known as The Council spoke through Mr. LePar, providing our world with an incomparable and abundant supply of spiritual information. More than just a psychic ("a unique and distinct personality in the world of psychic phenomenon," said a professor of psychology from a major university), Mr. LePar has been referred to as a modern mystic by many of those who have encountered him.

Mr. LePar exhibited his psychic abilities quite early in life, but society's traditional reaction to such an unsettling aspect of human potential caused him to repress his gifts until adulthood. A series of unusual events triggered the state of Deep Trance, a dimension Mr. LePar had never before experienced, and he found himself catapulted back into the world of the psychic. For several years he conducted Deep Trance sessions privately while publicly doing psychometry, inspirational speaking, and psychic counseling.

Convinced that The Council's information held tremendous constructive potential for our troubled world, Mr. LePar in the mid-1970's invited others to share in the experience. SOL, a non-profit organization, was established to handle all aspects of preserving and disseminating the Trance Information. The organization developed a complex computer network to facilitate its duties. The Council delivered well over two million words of material. Among its many responsibilities, SOL coordinated Research Group inquiries into new topics of investigation at Trance sessions and currently operates a speakers' bureau for appearances by SOL Associates, has a membership program that provides participants with library files of verbatim Council transcripts and a frequently updated website - www.WilliamLePar.com.

Through the years, Mr. LePar's presentations on aspects of spiritual and psychic development as well as on The Council's profound information was enthusiastically received across the country. He was in constant demand and lectured and led workshops at colleges and universities, and for organizations such as Spiritual Frontiers Fellowship, REST, the Western Reserve Awareness Conference, Star Stream Cosmic Experience, the Human Development Center, and various chapters of Aquarian Age

Encounter. The subject of uncounted newspaper and magazine articles, Mr. LePar also appeared on many local and syndicated radio and television shows and permitted television taping of Trance sessions for broadcast.

In addition to his myriad activities, Mr. LePar worked with writers investigating The Council's material and authored the books *Meditation: A Definitive Study*, *Genesis 2: A Personal Revelation*, *Controlling the Creative Process in You: Androgyny*, *Spiritual Harvest: Discourses on the Path to Fulfillment*, *Life After Death: A New Revelation*, *More Than Mind Discloses* and *Return to Eden: The Universal Being Lectures of William LePar*.

An Introduction to The Council

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

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

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

William Allen LePar

The Council Speaks of Themselves

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

"Once a soul or an entity has reached this level, then they are in union with others, total union, yet completely individual and yet completely united. This soul, this entity, has his own personality, yet delicately flows in and out and with the other souls but yet maintains its own personality, its own being.

The soul, the entity, becomes more god-like in that it becomes a part of all things, yet maintains its own personality, its own being.

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

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

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

Chapter 1

Who's in Control?

From the time of birth, our character and personality are influenced and altered by the people we live with, those we meet as friends and those with whom we make permanent attachments. Life is a series of events which accumulate into a collection of experiences. These experiences combine to influence our personality. We are formed by what happens to us and what we cause to happen to others. When we leave this existence, we are quite a bit different from when we came in. What we were when we came in was the real us at that time in our lifetime. What we are when we leave is the new and hopefully improved version of the same person.

The growth we bring about in ourselves and in others is the result of a cooperative effort. We grow through our interaction with others who have agreed, at some level of our beings, to cooperate with us in creating situations that foster spiritual growth. There are two aspects to cooperative creation. The first is the individual soul. We will examine the soul's purpose within physical creation, its ability to plan and create, and its efforts to improve its position on the spiritual ladder. The second working unit in creation is the group. This group could consist of any number of souls from two to all the souls in creation, depending upon the situation. A unit could be a social club, a group organized to promote a project or a team of office workers in a sales department. The SOL organization is an example of a group working to increase spiritual awareness for themselves and others. The efforts of a group of souls can be looked upon as an entity in its own right. That entity has a construction. It also has the ability as a unit to plan and improve spiritually.

Who determines how we will change and what experiences are necessary to effect those changes? In other words, who makes the decisions about what goes on in our lives? Is there any rational thinking at all to life beyond the activity of the consciousness? Are we marionettes on a stage, controlled by a being far greater than ourselves? Are the great and small events of our lives all preplanned eons before they occur? Is our life similar to a locomotive, forced to go wherever the track leads? Or, is life a series of random, haphazard occurrences? Did that seemingly chance meeting of the person you married occur purely through good fortune, or was it part of a carefully orchestrated plan? Who directed the orchestra, and did we help write the musical score?

All of us have had situations occur or have met people who have changed the course of our lives. Sometimes the change is obvious, such as a change of job, an illness or a death in the family. Other significant changes may not be realized until long after they happen, but in retrospect it is clear we encountered a crossroads in our existence. An example: in idle conversation we overhear someone say a factory is hiring. We follow it up and are hired. It turns out to be the beginning of a lifelong career. We encounter a whole new group of people. They become our friends and acquaintances. The possibilities are endless. Was that conversation a random occurrence, or was it planned? If it was planned, who did the planning? When was it planned? To what degree and for what purpose?

If we believe everything that occurs in life has been planned by a being far greater and wiser than ourselves, then we believe in predestination. If the concept of man as a being who is in complete control of his destiny is appealing, then the concept of free will should be easy to accept. Some of the greatest minds of recorded history have been fascinated by predestination and free will. They have caused debate among all levels of society from theologians to the common man.

Let's begin our search with some definitions. Predestination, according to the dictionary, is the doctrine that the salvation or damnation of individuals has been foreordained by God, and that all events have been foreordained by Divine decree.

The theory of predestination is strongly represented in the teachings of John Calvin, a 16th century French theologian and reformer. Calvinist doctrine centered on the sovereignty of God and the divine predestination of every human being to either an eternal state of bliss with God or to a state of misery in alienation from Him. If we accept this idea, then heaven or hell has been determined for us before birth, and there is nothing we can do in this existence to change our fate. A similar doctrine is found in the Islamic faith, whose philosophic thought had considerable influence during the Middle Ages. It is one of the six articles of faith. This concept has also been mentioned in the Quran as Allah's "Decree." The Arabic word for destiny and divine foreordainment is Qadar. The Crusades to the Middle East and the subsequent invasion of Europe by the followers of Islam caused a rapid spread of their teachings.

A simplified definition of predestination is that all major and minor events of a person's life are planned out for him before he is born. He is locked into the fates. In other words, God has planned all events throughout history. He has decided the final outcome of everything from the disposition of mankind to the meal we will eat this evening.

If people believe strongly in predestination, they can take that philosophy to the extreme. They could say, "What's the use of trying? Everything has already been decided. Whether we go to heaven or hell is out of our hands." If a tragedy occurs or we encounter some good fortune, it's all the "will of God" and not our doing. A concept such as this permits us to rationalize, "It wasn't our fault" or "It was meant to be." It also allows man to believe in a Divine Being who is vengeful and judgmental. It is difficult to place that philosophy in accordance with the teachings of Christ and the belief in a loving Creator.

What if we prefer the principle of free will? *Random House Dictionary of the English Language* says that free will is the ability to choose between alternative possibilities in such a way that the choice is to some extent determined by the conscious subject. Another definition that would be a bit broader is that the choice may be influenced by previous experiences or may be dependent almost totally on the situation as it occurs. The main point of the free-will side is that the consciousness makes the decisions.

Some people have taken this philosophy to such an extreme that it places all the responsibility directly on the individual. When a terrible situation occurs, people could say, "It was his free-will choice to become involved. Let him get himself out of the problem." This line of thinking doesn't allow for situations that may be beyond a person's control such as being involved in a war or an epidemic. Sometimes events occur that don't offer us as much freedom of choice as we would like. The more global an episode is or the more encompassing a situation, the more we may be influenced to become involved. When something good happens to us, then we may be tempted into an attitude of self-glorification, "I did it all by myself, without the help of anyone." This attitude allows the self-serving ego an opportunity to influence our perspective. Thoughts like this might cause some to believe they can create whatever they wish, without regard to the rights of anyone else. We, as spirit beings, do have complete free will. Our souls could allow us to do whatever we wish, but the soul is far too wise to allow the consciousness that degree of freedom. The soul is working with the consciousness to teach the consciousness how to exercise control and good judgment. The soul isn't going to give the consciousness free reign.

St. Augustine, a fourth century Christian bishop, theologian and philosopher, gave us an interesting perspective on free will when he wrote, "Every man has the will to be happy, but not every man wills those things which are necessary for true happiness in the world to come. Every sin is a turning away from eternal things and an acceptance of something temporal. Within the individual man there are two warring loves, the love of God and

the love of the world." As we will discover when we read further, there is a desire to place decisions before the conscious mind that will give the consciousness an opportunity to demonstrate which love it prefers.

One of the strongest arguments in the controversy between predestination and free will centers on the principle of God being omniscient. If God knows everything there is to know, then how can He allow man free will? St. Augustine maintained that God's foreknowledge constitutes no threat whatever to man's free will. God, according to St. Augustine, foresees all events because they are going to occur; they do not occur just because He has foreseen them. St. Augustine states, "Many of the events God foreknows are things which, as God knows, depend upon our wills for their happening, from which it follows that they are both foreknown and willed, that is voluntarily." Because God is so powerful and all-knowing, then certainly it is not difficult to imagine that God would know our tendencies. Taking it one step further, we could say that God has a good idea of what our decision will be before we make it. In actuality He knows exactly what our decision will be. It may appear we have a choice, and in fact we do, but God knows us so well that from His perspective He's certain of our decision. This line of thinking was carried on by St. Thomas Aquinas who emphasized the eternity of God's vision and argued God's knowledge is not by itself the cause of anything. He just simply knows.

A point that is critical in understanding free will and life planning is the aspect of time. Even though we appear to be living second by second and minute by minute, we have, in fact, already left the material existence and are living in our reward. This is because in actuality we are all living in the now. A further explanation of this concept would only lead to more confusion. We do not have the vocabulary to accurately describe a truly spiritual existence to the finite mind. Since we live in a three-dimensional world, grasping the infinite is simply beyond our capabilities. The ever-present now is one of those concepts. For our comprehension, events must appear to be in a linear progression. The linear aspect of time is necessary for our conscious mind. This allows souls the opportunity to mesh their life patterns, to work in parallel for a brief period, and to get into position for the next event.

To The Council, William Allen LePar's spiritual source, time is simply this:

"Time is nothing more than a signpost on a corner of nothing where you have agreed to meet."

It's an activity of the mind, an agreed upon reference point for us to meet and cooperate for each event in the physical existence. It could be a

conscious meeting such as, "I'll be meeting you at 5:30," or "The game starts at seven." It could also be an event scheduled by two people at a soul level. The scenario could go something like this: Let's say that your consciousness wishes to revive a relationship. On a soul level the one soul communicates its desire to meet the other. "How about meeting me at the local drugstore?" the first soul says. The second replies, "That's not good for me. I don't get along with the druggist." The first says, "Well, how about the grocery store? I'll be in the produce section looking at carrots, and you can be there to pick up some lettuce." "Fine, that's fine," says the second. "I didn't have anything planned for the day." So the souls arrange a "chance" meeting at the grocery store on Saturday morning. While renewing acquaintance, they discover a similar interest in something that renews their friendship, thereby bringing them closer together. An agreed upon time and place was necessary. Any time would do just as long as both agreed. This should help explain how lives may mesh. Of course, souls would not really find it necessary to communicate this plan verbally. Soul activity spans time and space.

There's a third element that The Council introduced us to a few years ago, and that is predetermination. What does predetermination mean? It simply means the ground rules are set for an event or group of events to occur. The basic, general rules are set for something to occur. Let me give you an example. Suppose you are an author, and you decide you are going to write a play. A play has a beginning, middle, and an end. After you write it, you have a read through and you say, "I don't like the middle, so I am going to change it." You keep the beginning and end the same, but you change the middle. You read through that and you say, "I don't even like that, so I am going to change the end." You read that and don't like it, so you decide to change the beginning, keep the middle as it was, and keep the end as it was. You are the author of your own life, your own life plan. You determine what your life is going to be. Predetermination is not the same as predestination. With predetermination you want to experience something, so with those souls you set certain ground rules. But you always have the freedom to modify those rules.

If we have the freedom to make choices within an environment of cooperation with others, how can events be known before they occur and yet not be predestined? Here is an analogy which might help us understand how future events develop and how they become more clearly defined as time moves closer to the actual occurrence of the event. Suppose we are on the top of a snow-covered hill. We make a snowball and start rolling the snowball down the hill. The snowball is very small and therefore has very little force of its own. The direction of travel is easily changed as our will

determines. As the snowball goes down the hill, it gathers more snow and grows larger, therefore it gains momentum. Now it is becoming far more difficult to change the snowball's course. Eventually, if it becomes large enough, the snowball will be impossible to control. As it gains momentum, it becomes much easier to predict the snowball's final destination. Similarly, an event about to occur is much easier to predict than one many years in the future. The impending event has gained momentum, and there is less chance its path will be influenced by variables. Its destiny is probably set. A war situation is an example of an event gaining momentum. We realize wars don't randomly occur. History has taught us they grow from small incidents. Hatred builds, and people do things and say things that cause tension. Momentum increases. After a point it may become impossible for any one person or group of persons to prevent the war. It becomes inevitable that one side must overpower the other. Whether it is a snowball rolling down a hill or the hatred of a few people, once out of control, its course may not be altered. Thus, one could say the future is predictable or predetermined but only predetermined in the sense that the influencing conditions have now created what is the most probable, natural and obvious conclusion.

God's all-knowing is totally independent of time. St. Augustine, placing time in its proper relationship to God, says, "His eternity is not an everlastingness but, rather, an existence that is altogether independent of time. God therefore sees the whole of history in a manner similar to that in which we view the present, and from this point of view, one is not easily tempted to suppose that God's knowledge imposes any determination on things to come." God's perspective on time versus ours can also be demonstrated. From the top of our snow-covered hill, we have a panoramic view of the surrounding area. We can't see everything, but we can get a good look around. God, on the other hand, when viewing the world, is capable of climbing the very highest mountain that exists. From there His view is infinitely better than ours. Similarly, God views all of history as a single, complete thought. Man's awareness by comparison is very, very limited.

If God allows us to plan our lives, how do we accomplish such a feat? Let's study some examples of conscious planning in our daily lives. We all have routines we perform regularly. These have either been consciously planned or planned because of other influences of which we may or may not be aware. One example might be grocery shopping every Saturday morning. What influences us to choose Saturday morning? Perhaps Saturday is the only time in the busy week when we can get to the store, or our favorite grocery may offer double coupons on Saturdays. It may be the best time because the man of the house is busy with yard work. Basically we follow

this type of routine because it serves our needs. We can, however, change the schedule whenever we choose. This type of change will have little influence on other people within our sphere. Another form of conscious planning for which we do not have as much control is sending our children to school. The law says a child will start kindergarten in his fifth year. The rules are in place, and there is very little we can do to change them. Of course, if enough people were interested in changing the law, it could be done, but not as easily as changing our shopping day. This example doesn't allow us as much freedom of choice as grocery shopping. Next is an example of a situation we can't control. Many people enjoy baseball. The major league teams have promotions to entice families to come to the ball parks. Let's assume we have planned a big outing with the family for the next bat give-away day. The tickets are purchased and the whole family is excited about the outing. The weatherman is predicting a beautiful day for the game. When we get up that morning, it's overcast and raining. The game is called off. Everyone's plans are spoiled, not just ours. We just can't fight the weather! Sometimes things go as planned. At other times, circumstances beyond our control force us to modify our desired activities.