

Spiritual Harvest:
Discourses on the Path to Fulfillment

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

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Development Center and various chapters of Aquarian Age Encounter. The subject of many newspaper and magazine articles, 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, LePar worked with writers investigating The Council's material and has authored the books *Genesis 2: A Personal Revelation*; *Meditation: A Definitive Study*; *Controlling the Creative Process in You: Androgyny*; *Spiritual Harvest: Discourses on the Path to Fulfillment*; *Life After Death: A New Revelation and More than Mind Discloses*.

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 mergence or merging with other beings, where all ideas of limitations, all awarenesses of false limitations, have been done away with. Where the person or the soul or the entity then begins to realize its true unlimitedness and in that begins to expand greater and greater and greater, interweaving more delicately and more closely with all others and all other things, and in so doing grows closer to the Divine Himself.

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

disbelief." If you do not believe in a spiritual influence in these chapters, you may have to temporarily suspend your disbelief about what the author can know.

A consistency of theme runs throughout this book. The road to spiritual growth is not a soft one nor a winding one. Though there may be more than one path to the ultimate goal, the paths do not meander at the traveler's pleasure. Spiritual growth is tough and demanding, and often it does not feel good. It takes self-discipline and sometimes self-denial, concepts that are not too popular in our society. The author has little sympathy for the seeker who wants to be told what a great job he is doing. More often the reader will find out about himself what he needs to know—where he is failing. And yet the very fact that one is reading a book on spirituality, has invested personal time taken out of a busy life, is an indication that the right road has been chosen. One does not read spiritual books to avoid spirituality, as one might read a book on bankruptcy to avoid financial failure. It is not an accident that you have chosen this book—it is an indication that at a higher level of your being you quite possibly are anticipating the next level of growth, and are willing to risk looking at yourself more closely, with a clearer sight. But where along the spiritual path is the reader? This book provides guideposts.

It would be only fair to explain, to the extent possible, in what manner the author has been influenced by the spiritual world. You don't have to search very far into literature to see that he is in good company. Contact with the spiritual world is not an unusual occurrence, even among literary giants: William Wordsworth, who spent much of his literary career lamenting a loss of contact with the spiritual world as he grew older; William Blake, the English author, painter, and mystic; Walt Whitman, who not only wrote about the spiritual world, but wrote of himself as being the spiritual embodiment of America; and there are other figures such as Thoreau, C.S. Lewis, and De La Mare. At one time I thought these mystical writers were drawing from their imaginations for the impression it would leave on their readers. That was before I realized just how very close the spiritual world is to some people. It is right there to them, and their only difficulty is how to communicate that existence to others—not just to tell them about it, but to let them feel its presence.

The main difference, as I see it, between the many authors who have written about the mystical or spiritual experience and LePar is this: He writes at the time of, and because of, the contact with the world beyond the physical. For him it is not a euphoric feeling of Oneness that he attempts to recapture, but it is a direct contact, a direct link to the spiritual realm from which he receives his insight. Ounce he is in the proper state of mind the ideas and words flow to him and through him. It is as if a radio comes on within him and the information he receives is passed on to be written down. Who knows how such an event can happen? We in the material world have enough trouble explaining physical laws (of nature), and are out of our league in trying to decipher the workings of the spiritual world. And who's to say for certain if the information so obtained is from LePar's higher self or from an even higher spiritual source? The soul of each individual exists beyond our conscious level. We shortchange ourselves in thinking we can't tap into our higher self, the self that was made in the image of God. For most of us that communication is called conscience. For LePar it may go beyond that to a more direct channel, a pipeline direct from the higher self to the conscious mind. Or, for reasons to be explained, it may be from a source at the very feet of God.

And here is where the ability to willingly suspend your disbelief is rigorously

his latent psychic powers.

But it was not to last. A higher calling awaited him, and it was not to be denied. He was fortunate to meet a mentor, Ruth, who was able to show him how his psychic abilities could be controlled. More importantly, she helped him to see that it was not necessary to avoid them if the decision was made that they would be used only for good. Her tutoring enabled him to become comfortable with his gift, to reconcile it with his traditionally strict Catholic beliefs. It also helped to prepare him to accept the most important step in his life—contact with The Council.

It has been Bill's great fortune to know exactly what his purpose is on earth. (Bill would be quick to point out that it is a great burden as well, for all personal interests must be subdued to the higher purpose.) His whole life had been a preparation for the transmission of spiritual insights and moral direction from a higher spiritual plane, a plane whose inhabitants care deeply about us, who love us with a love that we cannot even imagine. What greater calling could a human have than to be the conduit for communication from heaven to earth? And so we have this book. One could say that it is no great accomplishment to write a book from psychic impressions, that there is no "writing" involved at all. On the other hand one could say that he has spent his whole life in the writing.

One final note. Throughout the book you will find quotes from The Council interspersed among the essays. They have been set in the form of poetry, though they were not actually given to us as poems. Yet they have the "feel" of poetry—succinctness of thought and beauty of line, and so they were given that form. Also, the epigraphs were written by Mr. LePar but not in conjunction with the essays themselves. So if they do not match perfectly with the thoughts within the essays, it is not the author's fault, but the editor's who selected them. The combination of essays, poems, and epigraphs accords in keeping with the title *Spiritual Harvest*. We hope you find it spiritually bountiful.

THE EDITOR

Chapter One The Moth to the Flame

*Just as we are drawn to the light of God,
as moths to a flame, so is God drawn
to where love is, as a moth to a flame.*

Since the beginning of mankind, we have always been drawn naturally to a light, whether it be a physical light or the light of some lost remembrance of a greater state. See how the butterfly is drawn to the light of a beautiful flower. Once landing on its petals, bathed in the reflective glow of its brilliant host, it is served the sweet nectar that is the sustenance of its life. We who are more like the moth, traveling in a land of darkness, instantaneously are attracted by the distant glow. We seek that brilliant light so that it may illuminate the darkness through which we must travel. We seek that warmth so that it may comfort us in our flight.

Is it not so that the light is provided as an act of love to guide us to a safer place? Is it

*The only way or effort
To spiritual growth,
And at-one-ment with
The Divine Father
Is love.
A simple word,
Yet a word
That encompasses so much,
And so completely,
That even a breath from your lungs
Can be an act of love.
And if this be the case,
Then even your unconscious
Breathing
Can be a minister
Of love and healing.*