

# Prayer – Part 2

Soul Power

Trance Library File No. 00-74

# 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.
3. TAKE NOTES IF YOU WISH, BUT FOR ACHIEVING THE GREATEST POTENTIAL TAKE CARE THAT THE NOTES ACCURATELY REFLECT THE INFORMATION IN ITS ORIGINAL CONTEXT.
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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<sup>(1)</sup>

page 31<sup>(2)</sup>

Selection # 16<sup>(3)</sup>

Reincarnation<sup>(4)</sup> was discussed on 80-06-28<sup>(5)</sup>, the 78th Trance<sup>(6)</sup>.

The word "reincarnation was first found on page 1235, in line 387<sup>(7)</sup>.

386<sup>(8)</sup>

387 \*\*\*:<sup>(9)</sup> 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:<sup>(10)</sup> 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<sup>(1)</sup>

Life After Death - Part 1<sup>(2)</sup>  
Trance #2<sup>(4)</sup>

page 21<sup>(3)</sup>

This trance was the second trance in the Research and Study Group series. The Trance was attended by William LePar and (\*\*\*) (\*\*\*), (\*\*\*) (\*\*\*), (\*\*\*) (\*\*\*), (\*\*\*) (\*\*\*), (\*\*\*) (\*\*\*), (\*\*\*) (\*\*\*), (\*\*\*) (\*\*\*), (\*\*\*) (\*\*\*), (\*\*\*) (\*\*\*), (\*\*\*) (\*\*\*), and (\*\*\*) (\*\*\*).<sup>(5)</sup>

1<sup>(6)</sup>

2 C:<sup>(7)</sup> 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.<sup>(8)</sup>

4

5 \*\*\*:<sup>(9)</sup> 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?<sup>(10)</sup>

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.

*Prayer was discussed on 82-10-08, the 108<sup>th</sup> Trance.*

*The word "prayer" was first found on page 1743, line 1320.*

1273 \*\*\*: The next one is, is there any karmic debt relating to birth  
1274 control, abstinence or celibacy, since it is commonly believed that  
1275 celibacy and/or abstinence are virtuous endeavors? How is this so  
1276 since it closes channels for reincarnation?  
1277  
1278 C: Well, you are comparing oranges with bananas and apples. You  
1279 cannot.  
1280  
1281 \*\*\*: All right. There are three different things here. Birth  
1282 control, is there any karmic debt related to using birth control  
1283 methods?  
1284  
1285 C: Under most conditions, yes, there is. Now, hear what we say:  
1286 under most conditions, yes.  
1287  
1288 \*\*\*: Could you give an example of a condition where it would not  
1289 be a karmic debt or would not make a karmic debt?  
1290  
1291 C: It would be unwise, really, because it would be used as a scale  
1292 of judgment. It would be wiser to pursue that avenue under a  
1293 different topic where we could go into more detail. It is not so  
1294 simple as the answer yes or no or just a simple explanation or  
1295 condition.  
1296  
1297 \*\*\*: Yes, we will do that, thank you.  
1298  
1299 \*\*\*: That takes care of the apples now. We have abstinence and  
1300 celibacy. Is there a difference?  
1301  
1302 C: Abstinence would usually indicate abstinence for a period of

1303 time. Celibacy is a commitment or a consecration which would be a  
1304 permanent condition. Now, these can be very beneficial.

1305

1306 \*\*\*: Both of them?

1307

1308 C: Yes. It would do mankind good to abstain periodically from  
1309 whatever. It gives an opportunity to use energies of the body for  
1310 insight, particularly if abstinence is taken upon a male or a  
1311 female, meditating and praying during that time will bring a great  
1312 deal of insight to that soul, because those reproductive urges or  
1313 powers or energies can be channeled into a spiritual force. You  
1314 see, no energy in the body goes to waste. The creation of an  
1315 avenue or a vehicle for another soul is definitely a spiritual  
1316 experience, and it is definitely a spiritual act, and when one  
1317 abstains from those activities that spiritual force then can be  
1318 utilized for other things, such as heightening the spiritual  
1319 awareness of an individual. Those are energies that can be turned  
1320 into very strong powers of prayer, not only for the soul involved  
1321 for themselves but for others. Celibacy is a situation that one  
1322 should not take lightly, and once one has committed themselves to  
1323 celibacy, it would be extremely unwise, unwise, to break that  
1324 commitment. A soul cannot make a commitment and then fluff it off  
1325 so lightly. Commitments are conditions one chooses to accept at a  
1326 very serious level or at a very spiritual level. So, it is not for any  
1327 of you to make a commitment or take it lightly. Now, when it comes  
1328 to making commitments along this avenue, one should consider very  
1329 seriously what one is doing. Does that answer your question?

1330

1331 \*\*\*: Yes, I think so.

1332 C: Are you sure?

1333

1334 \*\*\*: No. If you really wanted to do some serious praying for a  
1335 condition, you said no energy goes to waste, which brings to mind  
1336 that phrase an idle mind, idle hands are the devil's workshop; if  
1337 they are not used properly, they will be used improperly. If you

1338 wanted to pray seriously, have the best effect possible, would it  
1339 be good to commit to abstinence for a certain period?

1340

1341 C: In other words, what you are basically saying is can we bargain  
1342 with our sexual drives? Isn't that what you are asking? "Well, I  
1343 will give up this for so long a time if my prayer is answered."  
1344 Isn't that basically what you are indicating?

1345

1346 \*\*\*: No -- maybe so.

1347

1348 C: Yes, you are. It does no good; it does no good. You nullify  
1349 the whole situation because the attitude is not proper. You cannot  
1350 bargain with anyone, including yourself. Prayers are answered  
1351 because they are a state of mind.

1352

1353 \*\*\*: So, getting yourself physically ready for prayer through  
1354 physical exercise or abstinence or anything, really does not make  
1355 the prayer any stronger?

1356

1357 C: We did not say that. We said you cannot bargain. "I'll do  
1358 this, if you do that." But you can strengthen yourself spiritually  
1359 through abstinence. Do you see? What are you really doing in  
1360 abstinence? You are learning to control a very weak element in  
1361 your nature and allowing it to be converted to a higher element in  
1362 your nature. That is what you are really doing, and in so doing  
1363 you are learning control; and it is in that learning process then  
1364 that the strength or the greatest productivity or evolvment comes.  
1365 Do you see?

1366

1367 \*\*\*: Yes. Let me rephrase that bargaining thing. This is more of  
1368 what I was meaning, but you probably know what I meant anyhow, if  
1369 there is a serious situation and maybe it doesn't directly affect  
1370 you, not in your own life, where you wanted to offer prayers and  
1371 you wanted to make them the best prayers possible, would some type  
1372 of abstinence or whatever, some physical thing you could do to

1373 control, to strengthen the prayers, is that possible or good?

1374

1375 C: Providing it is for a far greater picture than one's own

1376 particular sphere of existence, then, yes, that can be done, but it

1377 cannot be done on the basis, "I'll give up this, if you will do

1378 that."

1379

1380 \*\*\*: The superpowers of the world look like they are teetering on

1381 the brink of war.

1382

1383 C: Okay. To abstain for a certain length of time in order

1384 to offer that up as a power source for your prayers, shall we say,

1385 now we are using loose terms so do not take it literally, a power

1386 source for your prayers, then, yes, this would go out and help and

1387 would be possibly, if you wish to use such terms, a stronger prayer

1388 than someone just mumbling to themselves. Do you see?

1389

1390 \*\*\*: But it is all in the attitude.

1391

1392 C: But it goes into a far greater source of activity. Do you

1393 understand?

1394

1395 \*\*\*: The prayer itself.

1396

1397 C: Yes, yes, and then, too, you must also take into consideration

1398 what we have said about prayer before and what is created during

1399 that process. So there is a quality that one must take into

1400 consideration in certain conditions.

1401

1402 \*\*\*: If you wanted to offer the best prayers possible for

1403 something, are there other things we could do in our lives besides

1404 abstinence or including abstinence that would help make prayer

1405 stronger?

1406

1407 C: Sincerity. Sincerity, and knowing that the prayer will be

1408 answered, but if you mean going to your church and lighting  
1409 candles, well, that does not make the prayer very strong; although,  
1410 again, it is not something that takes away from a prayer, but  
1411 depending on how much strength an activity like that gives you and  
1412 your thoughts then we begin to take on something entirely different.  
1413 Do you see?

1414

1415 \*\*\*: Yes, if you have a certain place in your house where you have  
1416 a cross or something that you use only for prayer, just by that  
1417 being there and you going into that area, like into a church and  
1418 lighting candles ...

1419

1420 C: Well, let us not compare churches. Yes, as you put it, that would  
1421 be a far, shall we say, stronger activity because of the concepts you  
1422 receive or the stimulation that you receive from that or the faith,  
1423 greater faith, that you would receive from an area like that. Do you  
1424 understand?

1425

1426 \*\*\*: Yes.

1427

1428 C: An example, this one here. On every holy day, he goes through  
1429 the activities of lighting a candle. What does this candle do with  
1430 his prayers? Nothing in actuality; he is burning a candle; but  
1431 because this represents to him an activity or a symbol of a light,  
1432 then it becomes effective, you see. The actual lighting of a candle  
1433 does nothing, but because he knows that that is a light that he places  
1434 before his God in a physical sense, to him it adds strength to his  
1435 prayer and in that sense then the prayer becomes more active, more  
1436 powerful. Do you understand?

1437

1438 \*\*\*: Yes.

1439

1440 C: So for him, it works, as it would for anyone who had the same  
1441 belief; but he is symbolizing his inner knowing with an outer  
1442 activity. Do you see?

1443

1444 \*\*\*: Yes.

1445

1446 C: So these activities can be very good in helping your own

1447 strength and your own belief.

1448

1449 \*\*\*: Would fasting help your prayers? Give more power to your

1450 prayer?

1451

1452 C: It can, yes, and it will if it is not harming the physical body

1453 in doing so. Do you understand?

1454

1455 \*\*\*: Yes, thank you.

1456

1457 C: If one chooses to heighten their spiritual intensity through

1458 fasting or abstinence, this is good. It will do two things, as far

1459 as fasting. It adds strength to the prayer, and it also gives the

1460 body an opportunity to rest and cleanse itself. So you have a

1461 double-edged sword in that one.

1462

1463 \*\*\*: Thank you.

1464

1465 C: You are most welcome.

1466

1467 \*\*\*: When you were speaking of celibacy and you mentioned the

1468 importance of making a commitment, perhaps not necessarily celibacy

1469 but any commitment that we are making to our God, if for any reason

1470 you break that commitment and yet others would feel that we are

1471 living a truly godly life but we have still broken this particular

1472 commitment, whether it be celibacy or any other, is it possible

1473 that when we cross over we would feel such a tremendous sense of

1474 guilt and grief that we would then condemn ourselves to an

1475 everlasting separation from our God?

1476

1477 C: Anything is possible. Commitments are very strong activities

1478 and should never be taken lightly, and they can have repercussions  
1479 way beyond your awareness. Whenever you place yourself into a  
1480 position where you are considering making a commitment to  
1481 something, you must think very seriously and pray on it. If you go  
1482 beyond that to a consecration, then you are talking about things of  
1483 a very high and serious nature that do not, do not take correction  
1484 easily, if they are not fulfilled. So man must be extremely  
1485 careful in what he takes on lightly and what he takes on seriously.

1486

1487 \*\*\*: Thank you.

1488

1489 \*\*\*: I guess this might be bargaining, but I was wondering if  
1490 birth control in the form of abstinence would have karmic debt  
1491 related to it?

1492

1493 C: No, because you are using natural situations that can only hold  
1494 so long as you are willing to have them hold. Do you understand?

1495

1496 \*\*\*: I think so.

1497

1498 C: If you are not doing anything, you cannot really be considered  
1499 preventing anything, in a situation such as that; now that would  
1500 not apply to all things. This whole area really should be  
1501 questioned under another subject altogether, especially into those  
1502 situations.

1503

1504 \*\*\*: I had a question about commitment. Can I ask it at this  
1505 time?

1506

1507 C: Yes.

1508

1509 \*\*\*: What is the difference between a commitment and a  
1510 consecration?

1511

1512 C: Commitment is of a less intense nature. A consecration, you

1513 are taking on very serious, holy concepts or in other words a  
1514 higher degree of spirituality is involved.

1515

1516 \*\*\*: At a soul level and a conscious level?

1517

1518 C: What you say with your mouth, you are saying with your soul;  
1519 and what you do with your mouth, you are doing with your soul. So,  
1520 if you verbalize a commitment or a consecration, it is already  
1521 there. Once those conditions are made in the material, then you do  
1522 not get out of them until they are completed.

1523

1524 \*\*\*: Would you give an example of a consecrated act?

1525

1526 C: Well, there are some people who consecrate themselves to doing  
1527 good, to a spiritual way of life.

1528

1529 \*\*\*: How is that different from someone who commits themselves to  
1530 a spiritual way of life?

1531 C: A commitment is not as involved, and a commitment usually would  
1532 indicate for a duration of time. You can play with the two words.  
1533 You can say, "I commit myself to this cause or to that thing," and  
1534 mean in actuality consecrated. If you do not specify a time  
1535 element or a condition then it becomes a consecration.

1536

1537 \*\*\*: Thank you.

1538

1539 \*\*\*: If you say the words out loud, "I consecrate something," does  
1540 that mean that on a soul level you really understand what you are  
1541 doing? Could you say that without really understanding what  
1542 consecrate means?

1543

1544 C: You cannot get involved into things by ignorance, especially,  
1545 when you are talking about consecrating and committing yourself to  
1546 something or another. You may rationalize as a means of excuse,  
1547 that you did not know, but for those concepts to come into your

1548 mind, you would have to have proper foundation somewhere or another  
1549 from the conscious area.

1550

1551 \*\*\*: I am thinking of something personal, but can you consecrate a  
1552 child to God?

1553

1554 C: Well, you are tied in there with the whole situation. The  
1555 child would not have been there had it not intended to be  
1556 consecrated. Do you see?

1557

1558 \*\*\*: Yes.

1559

1560 C: So you can get into some touchy little situations. There are  
1561 degrees or situations whereby that could be and still not be. When  
1562 you are dealing with a child and you are making reference now to  
1563 baptism, the child comes into that situation knowing full well that  
1564 it will be baptized at that particular time, and as the child  
1565 matures then, a break away from that consecrated symbol or activity  
1566 and go their own way. It is again a degree of shades of gray.  
1567 What brought the break? And is the break permanent? So, you see,  
1568 you have a number of varying factors in there.

1569

1570 \*\*\*: But the parent who says that they consecrate the child to God  
1571 has taken on the responsibility of making sure that that child is  
1572 raised in a godly way?

1573

1574 C: Yes, and if they fail, then the responsibility is theirs, but  
1575 if they have not failed and the child has been raised and the child  
1576 still breaks away, then the responsibility becomes that of the  
1577 child.

1578

1579 \*\*\*: No one has any other questions. That ends the questions we  
1580 had on the sixth communication. Should we end this now?

1581

1582 C: Yes. To return for a moment to the last question. The child

1583 is responsible finally or, shall we say, in the end, but again to  
1584 what degree. What were the circumstances, what were the conditions  
1585 that caused the breaking of that consecration? Do you understand?

1586

1587 \*\*\*: Yes.

1588

1589 C: So in those conditions, those situations, you have another  
1590 avenue. Do you understand? There are another set of governing  
1591 rules, if you wish to look at it in that sense. The child or a  
1592 baby that would come under one set of situations; an adult then is  
1593 an entirely different thing. Do you follow?

1594

1595 \*\*\*: Yes.

1596

1597 C: Very well.

*Prayer was discussed on 83-11-19, the 119th Trance.*

*The word "prayer" was first found on page 1942, line 486.*

481 \*\*\*: You said that when a soul passes over. Is it wrong to pray  
482 for a soul to pass over?

483 C: It would depend on the intention or the purpose. If someone is  
484 in great pain and there appears to be no hope for that release,  
485 then it is not wrong to pray that they cross over, providing that  
486 the thought behind the prayer is for their benefit. There are  
487 those who pray that others cross over simply because they are tired  
488 of the situation and are thinking more of their own comfort. There  
489 are those who continue to be in a state of suffering, not because  
490 it is a lesson for them but because it is a lesson for those around  
491 them. Probably one of the most difficult lessons for man to learn  
492 is when is the time to let go of those who are ready to leave, and  
493 each of you then must come to that point of realization that it is  
494 their will that must be fulfilled and not your will. In a  
495 situation like that then it is perfectly proper to pray that their  
496 transition comes about, but use this as a safeguard, pray that  
497 their transition comes about as they need that transition or that  
498 time of departure. Does that answer your question?

499

500 \*\*\*: Thank you, yes.

501

502 C: You are most welcome.

503

504 \*\*\*: Does anyone else have a question?

505

506 C: We might add to that particular answer. One should give some  
507 proper thought to praying for a situation like that. Be sure in  
508 your mind that your prayer is for the benefit of that one that is  
509 on the verge of leaving. If in your mind and in your heart your

510 thoughts are for their best, then there is no harm, but one should  
511 always double-check in a situation like that. Re-examine yourself  
512 a second time. Very well.

*Prayer was discussed on 83-11-19, the 119th Trance.*

*The word "prayer" was first found on page 1942, line 523.*

514 \*\*\*: Sometimes prayers seem to become routine. Do these prayers  
515 still do some good?

516

517 C: Yes, but they are not quite as effective as if they were  
518 changed.

519

520 \*\*\*: If you wanted to pray for the same thing, how do you change  
521 it?

522

523 C: Reword the prayer. Change the time of day in which it is said.  
524 If it is, shall we say, an informal prayer or personal prayer, then  
525 combine possibly some formal prayers with the situation and  
526 eliminate the informal portion, only the request or the intention  
527 of the prayer.

528

529 \*\*\*: Do we have an exact definition of formal or informal prayer?

530

531 C: A formal prayer is something that has been constructed and  
532 acknowledged on a wide basis as a prayer. That is a formal prayer.  
533 Informal prayer is when you yourself talk to your creator in your  
534 own words.

535 \*\*\*: One is not necessarily more effective than the other. It  
536 depends on how you do it?

537

538 C: It is the intention of the individual, the state of mind of the  
539 individual, what lies in the heart. That is what does it. Words  
540 are only words. Words release the energies that are within the  
541 heart.

542

543 \*\*\*: Are prayers more effective if they are verbalized?

544

545 C: Again, that is a yes or no answer. Yes, if you need that and  
546 no, if you do not need that. It is the individual. If it gives  
547 you more confidence in your prayer to verbalize them, then fine  
548 verbalize them. If you are just as confident and believe as strongly  
549 in your prayer when it is in silence, then you do not need to  
550 verbalize it. Although in most situations, if not in all, at one  
551 time or another or let us say with individuals, at times it does  
552 wonders to verbalize it, and at times it can do miracles when it is  
553 screamed out. You see, this is part of the emotion system that we  
554 spoke of. Do you understand?

555

556 \*\*\*: Yes. Would the same idea then apply to other things that we  
557 think of as normal praying like keeping your eyes closed, things  
558 like that? It is a yes or no answer on that, too?

559

560 C: Keeping your eyes closed is probably best for most individuals.  
561 It keeps your mind on what you are doing. With your eyes open you  
562 are apt to be distracted by the visual stimulus, unless of course  
563 you are sitting in front of a blank wall, then it would really not  
564 make much difference. In prayer one must concentrate on what is  
565 going on, either willfully or deliberately or by the state of the  
566 emotion that one is in. In some situations the emotions can run at  
567 such a fever pitch that nothing could distract the individual from  
568 their prayer. Consequently, they could be in the middle of a three  
569 ring circus and it would not bother them. Does that answer the  
570 question?

571

572 \*\*\*: Yes, it does. Thank you.

573

574 C: You are welcome.

575

576 \*\*\*: If I understand this, it seems to me when you pray that it is  
577 the emotions provide the energy, the intentions release it; that  
578 energy goes to the world of formation where along with everybody

579 else's energy it brings about the future. Is that what we are  
580 saying here?

581 C: It brings about an activity. "Future" is a questionable word.  
582 What your future may be could be someone's past. Just a little  
583 joking around, but it is entirely possible. Basically, you have  
584 the, shall we say, pattern of exchange there.

585

586 \*\*\*: Thank you.

587

588 C: The critical factor and the factor that is movable is the  
589 intention. That dominates the entire picture of prayer so you  
590 must keep that in mind though. In a normal situation your outline  
591 could be very dependable or could be considered the normal activity  
592 of prayer, but there are situations where that chain of events  
593 could be moved about somewhat. One may think of a revolver with a  
594 number of bullets in it. The chamber can be spun around. It is  
595 not necessary to have a particular chamber in line with the barrel  
596 to begin to fire the gun. Do you understand?

597

598 \*\*\*: Yes.

599

600 C: So there are situations where the barrel can be spun around.  
601 The intention is the gunpowder, is the hammer, and is the barrel  
602 that directs the projectile. Do you follow what we are saying?

603

604 \*\*\*: Yes, but I would have thought the emotions would have been  
605 the gunpowder, that is where the energy is.

606

607 C: But the intentions are the original creator of the emotion in  
608 or at that point before the emotion was there. Do you understand?

609

610 \*\*\*: Okay.

611

612 C: The expression of the emotion is derived from the intention.  
613 Do you understand that?

614

615 \*\*\*: Yes, I understand that.

616

617 C: You have an emotion, as we described it, those are emotions  
618 that are from previous activities, that is a stockpile, but if you  
619 go to the point of origination of that emotion, it originally stemmed  
620 from an intention according to the situation that brought the  
621 emotion into play. Once the emotion was brought into play then and  
622 became a part of existence or part of your experiences, then you  
623 could go back and draw on that experience. Do you understand?

624

625 \*\*\*: I think so. It almost sounds like you could sort of store  
626 the energy.

627

628 C: Energy in the sense of being a force is a dangerous concept.  
629 That is why we did not say energy as the gunpowder. The intention  
630 is actually the energy. The emotion is a stimulus to create a new  
631 energy for the next projectile. Do you understand?

632 \*\*\*: Yes, I think I get that.

633

634 C: It is like building a better projectile. Do you follow that?

635

636 \*\*\*: That is the emotion?

637

638 C: The emotion can be considered as the element that builds a  
639 better projectile, not the energy.

640

641 \*\*\*: That would be the payload or the quality of what you are  
642 delivering.

643

644 C: An example that you might be able to relate to. You cannot  
645 understand the pain of someone with a broken arm unless you have  
646 had that experience yourself. Although it is not necessary to have  
647 that same experience, you are more in tune with that individual's  
648 suffering if you have also suffered in that line. Now, that is

649 as a general rule. There are those souls who are extremely  
650 sensitive who do not need that experience and yet can be just as in  
651 tune with that individual as if they have experienced that pain  
652 themselves. Do you understand?

653

654 \*\*\*: Yes.

655

656 C: So they are deriving their material for the projectile from  
657 their own experiences, and their desire then creates a higher  
658 quality or a more in tune piece of material. Do you  
659 understand?

660

661 \*\*\*: Yes.

662

663 C: Very well. Does that answer the question?

664

665 \*\*\*: It answers a lot of questions, but then this revolver bit, I  
666 don't think I was clear on what the different chambers were?

667

668 C: You set up a chain of events. We used the example of the  
669 revolver with its barrel with the ability to be spun around to show  
670 you that the chain of events do not necessarily have to follow a  
671 certain sequence or pattern. In other words the desire, the  
672 intention, can be there and from that thought process then an  
673 emotion can be resurrected or created. Do you see? Do you follow  
674 what we are saying?

675

676 \*\*\*: I see.

677

678 C: There are some situations where we are first hit then with the  
679 emotion and from that emotion then it brings to our mind the  
680 potential of a prayer. So you see the interchangeability of the  
681 situation. Very well, if that answers the question?

682 \*\*\*: Thank you.

683

684 C: You are most welcome.

685

686 \*\*\*: I have something about the analogy of the revolver. I am  
687 trying to look at the difference at what is a mental activity or  
688 your thinking process, the concentration that you were talking  
689 about, that mental activity that takes place at the time of prayer,  
690 and the emotion or the intention that instigated it. Would the  
691 mental activity that you undergo, would that be the aiming of the  
692 revolver to where you want the particular activity to take place?

693

694 C: Mental in that sense as explained as the intellect or judgment?

695

696 \*\*\*: I guess. I am trying to think where you are talking about  
697 concentration.

698

699 C: That is part of the intellect or the judgment.

700

701 \*\*\*: Yes. Would that be like an aiming process or focusing?

702

703 C: Well, naturally. If you are not capable of discerning what you  
704 want to pray for, then you cannot aim at anything, can you?

705

706 \*\*\*: That would go along with the next question we had about how  
707 specific would you have to be to really be effective? If you just  
708 had a loving intention or an intensely warm feeling towards an  
709 individual and their well-being, could that still have a positive  
710 effect or should that be stated for some specific aspect, some  
711 particular good happen to them?

712

713 C: Well, a good intention is a good intention. There are many  
714 times that you may want to pray for an individual and have no  
715 possible way of knowing what they may need. The same purpose is  
716 served as if you did know exactly what was needed. Why take a  
717 chance in a situation? Pray for the well-being, and if you know  
718 any details then pray for the specific details. Cover yourself

719 from both ends. Does that answer the question?

720

721 \*\*\*: Yes. I still have a question as far as ...

722

723 C: The same good will be served. You do not have to become  
724 specific, but as we have said, be specific when you can, but it  
725 never hurts, even though you can be specific about a particular  
726 prayer, it never hurts to send out an overall blanket prayer.

727

728 \*\*\*: I think a lot of times we have questions about, you say it is  
729 the intention that is the real driving force of the prayer. We  
730 wonder if just our words or the way that it takes expression, at  
731 least in our minds or in the words that we say, whether that could  
732 help that prayer or hinder that prayer?

733

734 C: It is good practice to be extremely specific in your prayer.  
735 This we have told you before. Be as specific as you possibly can.  
736 This is good practice. This gives you inner fortification when a  
737 visual effect of that prayer comes into your awareness or the  
738 reality of that prayer comes into your awareness. Do you  
739 understand?

740

741 \*\*\*: Yes.

742

743 C: We are also saying, along with being specific, it does not hurt  
744 to send out a blanket prayer. In any case, the reason for us  
745 suggesting this is for your good more so than the individual that  
746 you are praying for. "Your good" in this respect: that you become  
747 aware of the fact that you are limited and you are then opening the  
748 door to a greater power than yourself. When you realize your  
749 proper place in any situation, then you open the door of  
750 opportunity to yourself and to that situation. By realizing that  
751 you have a limitation, then you must, if your intentions are good,  
752 allow what you are lacking to be made up for by something greater  
753 than yourself, which, of course, we are referring to the Divine

754 Creator Himself. Do you understand?

755

756 \*\*\*: Yes.

757

758 C: So by praying for those things that you know are specific and  
759 then praying a blanket prayer, you are admitting to your situation  
760 which is limited in knowledge and experience and opening the door  
761 for those powers that you are capable of controlling and generating  
762 to be directed according to the Divine Will whether it is the  
763 Infinite Father's Divine Will directly or that portion of the  
764 individual you are praying for that is part of the Divine Will for  
765 those things that are beyond your knowledge or awareness. Does  
766 that answer the question?

767

768 \*\*\*: Yes, thank you.

769

770 \*\*\*: Yes, I believe that you have answered much of this question,  
771 but particularly in dealing with prayers for others, when we  
772 believe that we consciously believe that a particular prayer will  
773 be answered that we have done what we have felt with the conscious  
774 knowledge that we had at the time, that we had gone through those  
775 steps, and we really consciously believe that the prayer would be  
776 answered with almost a kind of a sense of joy, maybe a bouncing  
777 step, and then the prayer is not answered in the way it was asked.  
778 What is really taking place there?

779 C: Again, you must remember there are things that exist that are  
780 beyond your ability to know about, and even though you are  
781 absolutely sure that the prayer will be answered and in time it  
782 appears as though it hasn't been, does not indicate that the prayer  
783 was not answered. The prayer could very easily have been answered  
784 but in an area that you are not aware of or are not capable of  
785 seeing. In praying, one must keep in mind that you are praying for  
786 the wellness, the wholeness, of a situation and not just a segment  
787 that you are aware of. You are praying for a wholeness. So,  
788 therefore, when a prayer is sent out and it appears as though it

789 has not been answered, if the intentions were sincere, the prayer  
790 is answered; it is just your inability to see it. Does that answer  
791 the question?

792

793 \*\*\*: Yes, I can follow what you are saying, but in what areas  
794 would the prayer be answered? Do you want me to be specific, in  
795 an instance?

796

797 C: There are many levels or conditions that exist in any situation  
798 that may need prayer. Some of them are surface areas that can be  
799 easily recognized; they relate to the material manifestation itself  
800 or the material situation. There are those areas that will stem  
801 off into the future from that condition as it is now, but there are  
802 also conditions that have brought that situation about.

803 An example, an individual is very sick. The individual just  
804 did not get sick. There were conditions that brought this sickness  
805 about, either emotions or lessons or what have you, that cannot  
806 really be classified as something solid or physical. Because of  
807 that condition of ailment or sickness, there are things in the  
808 future that are directly related to that sickness that will exist  
809 because of that state of sickness or will not exist if that state  
810 of sickness is removed. Now, since none of you are isolated  
811 individuals where you exist in your own universe but are part of a  
812 far greater state of existence the common denominator from which  
813 you all perceive your state of existence must be served in order to  
814 provide a consistency of creation. In this situation then it is  
815 necessary to consider this, that when a prayer is not answered,  
816 regardless of how firm you felt it would be, it is answered but it  
817 may have been answered to heal a condition that would be affected  
818 by that illness in the future that you were not aware of or it may  
819 go back to a time previous to that illness in order to effect a  
820 condition to prevent that illness from becoming serious or more  
821 serious in the future. Remember, you do not exist in a sixty  
822 second per minute state or a sixty minute per hour state. You  
823 actually exist in a state of no time but in a state of observation.

824 In that true state then healings take place from point A to point

825 B.

826 In the physical manifestation you cannot see either point A or

827 point B but only see the point or the position between those points

828 that you are presently at now. Does that explain?

829 \*\*\*: Yes, thank you, I am appreciative, but something keeps

830 whirling in my mind. The woman that had the issue of blood for so

831 many years and had such a strong belief that if she touched Jesus's

832 robe she would be healed, and according to what we are told when

833 she touched His robe, He felt the energy flow forth from Him and

834 she was healed. I have a few problems because she believed so

835 strongly and was healed, and yet I do understand and follow

836 what you are telling us?

837

838 C: Well, when individuals bring their consciousness up to the

839 quality that Jesus Christ had such things will be very commonplace.

840 Now, that does not mean that instantaneous healings cannot take

841 place now or that they do not take place. There you are talking

842 about a dynamic situation that is brought about for a purpose far

843 beyond the healing of just one individual. Now, it is true that

844 each of you can muster such power, but what will you really learn

845 from such activities? At first, you will be astounded, amazed, and

846 possibly you will go beyond that point and become more aware of

847 what is really in process. In most cases, one will go from being

848 astounded and amazed to boredom at such commonplace activities or

849 else become so involved in the dynamics of the situation or the

850 phenomena itself that they will go on a very dangerous ego trip.

851 They may even go to the point of becoming involved with spiritual

852 egotism which is an extremely dangerous trap. It is far better for

853 the average individual to undergo a healing gradually than to be a

854 part of a miraculous healing; one has time to digest the activities

855 involved with a slower healing or a more normal healing. Again,

856 this is not to say that you should not expect a miraculous healing

857 or a dynamic event. That is part of your right and that is part of

858 your obligation, but because it does not come you should not

859 lose faith. Does that answer the question?

860

861 \*\*\*: Yes, thank you.

862

863 C: Remember, instantaneous healings are signs to open eyes that  
864 have been closed. Once the eyes are opened then the real work must  
865 begin. Far too often though the eyes are simply reclosed, never to  
866 have the opportunity to open again. Very well.

867

868 \*\*\*: What happens when you are praying for someone and you pray  
869 what you think is best for them, but it is not really best for  
870 them? Is there any harm done in that?

871

872 C: No, as long as your intentions are that it is for their  
873 well-being.

874

875 \*\*\*: If a group prays for an individual soul and the soul does not  
876 really want the healing, what happens to those prayers?

877 C: They simply go to those individuals that may need prayer that  
878 have no one to pray for them.

879

880 \*\*\*: Would it be a good idea for an individual once in a while to  
881 say a prayer for nobody in particular but for anybody that maybe  
882 doesn't have anyone praying for them?

883

884 C: Certainly, that is a very wise idea. There are many souls, many  
885 individuals, who are suffering and need prayer and there is no one to  
886 pray for them, except those who on occasion think of those who have no  
887 one. Adding to what we have said before about those individuals who do  
888 not accept the prayer that has been sent to them. It is possible that  
889 they will hold that prayer or that power in reserve for a future  
890 time when they may need it more or at a time when it would be more  
891 appropriate to accept that power or that prayer. It is up to the  
892 individual who is involved or who is the center of the prayer  
893 intentions.

894

895 \*\*\*: So if you are praying for someone and that individual does  
896 not want that prayer at that particular time, it is not sent to  
897 someone that needs it, that individual can hold it and use it  
898 another time?

899

900 C: The individual will not hold it on a selfish basis but will  
901 only hold it if it would be useful at a more appropriate time. Do  
902 you understand?

903

904 \*\*\*: Yes.

905

906 C: Then at such time that prayer will be used. It actually is  
907 in effect at that very moment that it is sent. It is then being  
908 processed or utilized for that future date. No soul will just hang  
909 onto a bundle of prayers. Even, shall we say, the worst individual  
910 now on the face of the earth, if that individual were prayed for  
911 and they wanted no prayer help at all, even though that may be the  
912 most despicable person on the face of the earth, at a soul level  
913 they would not hang onto those prayers. They would, by their  
914 nature of creation, allow those prayers to go to those who need  
915 them. Does that answer the question?

916

917 \*\*\*: Yes, thank you.

918

919 C: Very well. You are most welcome.

920

921 \*\*\*: Also, what if our prayer is just a fleeting thought of good  
922 intention instead of maybe a formal prayer or a half-hour of  
923 informal prayer, is it still effective or not as good as if we take  
924 more time?

925 C: It is still effective and still the same quality as hours of  
926 prayer. It is the intention, not the length of time nor the place,  
927 it is the intention. A prayer or let us say a form of prayer that  
928 is too often overlooked is a prayer of activity. If there is

929 someone who needs prayer whether it is for a physical healing or  
930 what have you, you can offer a prayer of activity for that  
931 individual. You can go out and do some good for another soul or  
932 another individual and simply say that that good activity that you  
933 are doing, the purpose or the intention of doing that is to benefit  
934 that individual who may need a healing. So you are offering up  
935 your activities for the benefit of someone else. So that you can  
936 tend to an invalid who cannot feed themselves, you can do a good  
937 deed by volunteering your services to help feed that individual and  
938 then do that with the intention of that goodness being offered up  
939 for another individual who is ailing, so you are killing two birds  
940 with one stone. Both of them, we may say, very good ammunition,  
941 very good activity. So you are actually getting two for the price  
942 of one.

943

944 \*\*\*: So it wouldn't be bad to do something like that all the time  
945 knowing that you are trying to get two goods out of one?

946

947 C: Well, every once in a while there are bargain days.

948

949 \*\*\*: I can help someone at the hospital every day with other  
950 intentions. Would that be wrong?

951

952 C: If you are volunteering your effort, no. If it is part of  
953 your duty, then that becomes an "iffy" situation. Then it would be  
954 determined on the quality of actual physical labor involved and  
955 also possibly the quantity. Now, one can offer up their entire day  
956 of activity as a form of prayer, providing your intentions for that  
957 day is to accomplish some good, but if you are just offering your  
958 everyday day up for a form of prayer, it hardly would be suitable.  
959 You must have a specific goal of achievement in the area of good  
960 for that day. Now, you notice we said goal of achievement, we did  
961 not say that you had to achieve, but you have to have the  
962 intentions of achieving. That is why at this time it is the  
963 heart's desire. If the desire is strong enough, you will overcome

964 or accomplish whatever your goal is. Given enough time you will  
965 accomplish it, if the desire is there. That is why at this time  
966 under this New Dispensation, under this new segment of this  
967 spiritual cycle, it is the intention of the heart. You may try for  
968 days , weeks, months, or years to accomplish something and never  
969 succeed, but a true heart's desire with continuation, the effort  
970 constantly put forth, you will eventually achieve that goal. Given  
971 enough time you will achieve it. But suppose an individual comes  
972 to a realization of such a goal too late in life and they do not  
973 have the time, should they be denied their rights of accomplishment  
974 simply because the realization came too late when they were able,  
975 even at a late date, to instigate a sincere desire? No, they are  
976 not deprived of the accomplishments; it is automatically accredited  
977 to them. This is very clearly stated in Scripture dealing with the  
978 laborers of the vineyard who were hired in the first part of the  
979 day and the last part of the day. They were all paid equally.  
980 Certainly, good sense would tell you that one hired in the first  
981 part of the day would put forth much more production and effort  
982 than the one hired in the last part of the day, yet they all  
983 received equal pay. What is Scripture telling you? It is the  
984 desire not the final product. Your world limits you beyond your  
985 ability to control at times, so because of consequences or  
986 circumstances beyond your control should you be denied an  
987 accomplishment? No. When you are speaking of spiritual  
988 achievements and gains, you are never denied their accomplishments,  
989 if you have sincerely tried.

990 Now, as to the time of lengthy prayer. There are cases where  
991 many, many hours must be spent in prayer to achieve even the  
992 slightest effect. Why is this? Is it because the individual being  
993 prayed for refuses to accept the prayer or only accepts part of  
994 it? No, in most cases of vigilant prayer it is because the  
995 individuals who are praying need the discipline. Now, we said in  
996 most cases. There are some cases that need great amounts of prayer.  
997 There are some situations for a healing to come about need  
998 tremendous amounts of prayer because there are many, how shall we

999 put it, many barriers placed in line of those prayers that prevent  
1000 the power from moving as fast or in its full potential as it was  
1001 originally directed. Very well.

1002

1003 \*\*\*: If you get stagnant in your prayer and say the same thing  
1004 over and over, does that have any effect on the outcome of it if  
1005 your intentions are still good?

1006

1007 C: If the intentions and the emotions can be kept fresh, then one  
1008 will not become stagnant. If one finds themselves simply mimicking  
1009 words, then it is time to change the words, time to begin to look  
1010 at yourself to see whether your intentions are still there and not  
1011 just developing a habit, although prayer is a good habit, it can  
1012 become weakened in its strength if it is not kept fresh and new.

1013

1014 \*\*\*: You mentioned that some situations need a great deal of  
1015 prayer because of barriers placed in the way of that prayer. Are  
1016 these barriers from the individual that is the object of the prayer  
1017 or are they objects from other sources?

1018

1019 C: When an extremely large amount of prayer is needed, now we are  
1020 talking about over an extended period of time, when a condition  
1021 like that exists it is generally because outside forces are  
1022 attempting to undermine the prayer, that power that is being  
1023 exerted. So what is necessary then is a constant revitalization  
1024 of that power. In some cases, it can be to such a severe  
1025 extent that to keep the status quo, just to keep the status quo or  
1026 the situation as it is from deteriorating to a worse condition, much  
1027 or great amounts of prayer are needed. But there are outside  
1028 forces that can undermine prayer. Does that answer the question?

1029

1030 \*\*\*: Yes.

1031

1032 C: Does it also answer a situation?

1033

1034 \*\*\*: Yes.

1035

1036 C: Very well.

1037

1038 \*\*\*: Is there any kind of prayer that can be said that can break  
1039 down these barriers that are formed?

1040

1041 C: Sometimes conditions exist where only a situation can be slowed  
1042 in its deterioration. Do you understand what we said? "Can only  
1043 be slowed in its deterioration."

1044

1045 \*\*\*: I don't understand. What can be slowed?

1046

1047 C: In the example we used before where a level, the status quo, is  
1048 maintained, the situation is only maintained. There are situations  
1049 where the condition can only be slowed down from becoming worse  
1050 even though greater amounts of prayer are being put out. Does that  
1051 answer the question?

1052

1053 \*\*\*: Yes.

1054

1055 C: In situations like that you usually find an unusual condition,  
1056 and when such conditions do exist there are many facets that are  
1057 involved that most generally go beyond the conscious awareness of  
1058 those involved or the situation as it can be observed, but one  
1059 should always maintain heart and continue in prayer.

1060

1061 \*\*\*: Thank you.

1062

1063 \*\*\*: When you said "prayer of activity," I get the idea that that  
1064 should be charitable activity. What about offering pain or  
1065 discomfort or maybe just even a boring task that you have to do,  
1066 can you offer those things up in the same way?

1067

1068 C: Well, pain, a painful situation, suffering that one must endure

1069 can be offered up as an activity of prayer providing one is  
1070 assuming that pain or accepting that pain in a humble manner. Do  
1071 you understand?

1072

1073 \*\*\*: Well, not really because if I am in pain, I don't feel that I  
1074 have any choice at that moment but to accept it.

1075 C: Well, that is true, you accept it, but it is the attitude in  
1076 which you accept it. Do you accept it begrudgingly saying, "This  
1077 is all God's fault," or do you say, "I have this pain and it is  
1078 here for a reason, and I am learning from it and thank God that I  
1079 am; it could be worse"? You see, offering pain up with that  
1080 attitude is very beneficial. Do you understand?

1081

1082 \*\*\*: Yes.

1083

1084 C: Also, a boring activity. If you are doing something,  
1085 fulfilling your responsibility, say a responsibility of tending to  
1086 a member of your family, an elderly member of your family, if you  
1087 are tending to them completely or properly, even though you are  
1088 bored to death with it and would rather do something else, but your  
1089 persistence in it and your accepting that responsibility, if those  
1090 activities with that attitude then are offered up as a form of prayer,  
1091 then they are very acceptable. Does that answer your question?

1092

1093 \*\*\*: Yes, thank you.

1094

1095 C: There are so many ways to offer up good, powerful prayers that  
1096 it would amaze you if you would just simply stop to think. There  
1097 are so many ways of praying, but it is the attitude that you  
1098 maintain during that process of prayer. Now, commonly people think  
1099 of prayer as words or thoughts but activities are just as strong a  
1100 prayer form as words are. Get up in the morning, each of you, and  
1101 sit on the edge of your bed and say to yourselves, "I am going to  
1102 do something good today." Give yourself a wide open pathway. Just  
1103 say you are going to do something good today, and then see to

1104 it by the end of that day before you return to bed that you have  
1105 done just one thing good, even a little thing good, then offer that  
1106 day up as a form of prayer, a form of active prayer, for whomever  
1107 may need it, whether it is someone you know or someone you do not  
1108 know, it is every bit as strong and useful as someone saying  
1109 prayers, verbal prayer. A good prayer, regardless of what form it  
1110 takes, is not judged by the form that brings it into being. Very  
1111 well.

1112

1113 \*\*\*: It is now about two minutes after ten. What would you like  
1114 at this time?

1115

1116 C: Let us try for one more question.

1117

1118 \*\*\*: When people pray as a group, does that group create a  
1119 stronger entity?

1120

1121 C: Let us put it in these terms, generally, generally, it is only  
1122 as strong as its weakest participant. Yet, again, that weakest  
1123 participant may be there in that group as a vehicle for the others  
1124 to learn. Does that answer the question?

1125 \*\*\*: Yes, thank you.

1126

1127 C: One should never exclude a weak prayer person from a group.  
1128 That group may be losing its greatest opportunity.

1129

1130 \*\*\*: Yes, thank you.

1131

1132 C: You are most welcome.

1133

1134 \*\*\*: How can the group learn from the individual? I can see how  
1135 the individual can learn from the group. I don't see the reverse.

1136

1137 C: In just one aspect it may be a great lesson in discipline for  
1138 that group. Discipline in the aspect of exercising more prayer or

1139 a continuation of prayer. It also may be a learning vehicle for  
1140 that group to realize that just because that individual is not  
1141 capable of the same quality they should not be excluded. This  
1142 would tend to give the others an opportunity to become involved  
1143 with their own personal egotism or self-worth or value. Do you  
1144 understand?

1145

1146 \*\*\*: Yes.

1147

1148 C: And possibly it might do the group good to pray for that  
1149 individual to be able to gain greater strength in their prayer  
1150 habits and prayer abilities. Does that answer the question?

1151

1152 \*\*\*: Yes, thank you.

1153

1154 C: Very well.

1155

1156 \*\*\*: If there is a group of people that is praying for a specific  
1157 thing and it is like a chain and someone honestly forgets, would  
1158 that break the chain at all? If it wasn't their intention to  
1159 forget?

1160

1161 C: Well, there could be many factors that come into play, but if  
1162 it were truly simply a matter of forgetting, and such situations can  
1163 come into existence, then it does not really break the chain, but the  
1164 one who forgets then must answer to themselves very honestly whether  
1165 it was simply an accident.

1166

1167 \*\*\*: Is there such a thing as making up for forgetting a prayer?

1168

1169 C: Oh well, the human form and the human consciousness is all too  
1170 often guilty of rationalization. Does that answer your question?

1171

1172 \*\*\*: No, not really.

1173 C: Think about it. It does.

1174

1175 \*\*\*: Talking about group prayer, in the Scriptures there is that  
1176 part that says that if two or more are joined together and agree on  
1177 touching something, then it will be done. Something to that  
1178 effect. This leads one to believe that perhaps group prayer  
1179 somehow is stronger than if all the individuals were praying for  
1180 the same thing separately. Is there any particular power to group  
1181 prayer that adds something more than what each individual adds?

1182

1183 C: As we said, group prayer is only as strong as its weakest  
1184 prayer person. What it does do that individual prayer does not is  
1185 that it helps to fortify all the individuals involved on a  
1186 conscious level, thus it has a bearing on the inner awareness or  
1187 the inner levels of that individual giving themselves, shall we  
1188 say, more confidence as a part of the whole or as them being part  
1189 of the whole. The burden of responsibility does not fall solely on  
1190 one individual, but all will then share equally in the success or  
1191 failure. Now, that is speaking from the aspect of the individuals  
1192 in a group prayer situation. Do you understand?

1193

1194 \*\*\*: Yes.

1195

1196 C: When one is no longer worried about the failure or their  
1197 inability, then the full potential of that individual's soul then  
1198 can be released. It is based on their strength of faith in what  
1199 they are doing. So as part of a whole group then they have less  
1200 fear of personal failure. If the prayer does not come about, they  
1201 can always say in their minds, "Well, I did my share. It must have  
1202 been somebody else." So when the responsibility of failure then  
1203 is removed, they can more freely open themselves up. Do you  
1204 understand?

1205

1206 \*\*\*: Yes, I see.

1207

1208 C: So in a sense for some individuals group prayer is very good.

1209

1210 \*\*\*: Thank you.

1211

1212 C: None of you should avoid becoming part of any prayer group. It

1213 is always beneficial to all those concerned. It also shows that

1214 you realize that it is not your abilities alone that are

1215 responsible for the answering of prayer. So you acknowledge your

1216 proper place in a prayer situation. So such things are good for

1217 all concerned. Very well. Does that complete that particular

1218 question?

1219

1220 \*\*\*: Yes, thank you.

1221

1222 C: You are most welcome.

1223 \*\*\*: No one has any more questions.

1224

1225 C: We hope this day we have provided you with some information

1226 that will give you a broader view of your own personal abilities

1227 and the activity of prayer. We hope with this insight that you

1228 will think on it and use it to release more power than you have

1229 ever dreamed possible. Each of you are capable of miraculous

1230 healings, whether they are physical healings, spiritual healings,

1231 emotional healings, prayer for growth in any manner, regardless of

1232 what you pray for, you are capable of having those prayers answered

1233 miraculously. We hope by what we have shared with you this

1234 evening, this day, you will begin to think about this and begin to

1235 realize that when you look into your mirrors, what you see there is

1236 not the real you but only a small segment of the real true you,

1237 that deep within your eyes as you look into that mirror you can

1238 sense that you are far greater than that small existing fragment of

1239 creation that you see reflected back. Look at yourselves, all of

1240 you, as great healers, great creators, and look at yourselves as

1241 the sons and daughters of the Almighty God, that as His children

1242 you are heir to all of what He is and all that He has. We thank

1243 you all, and we pray that your days be filled with peace and an

1244 inner joy that you have never experienced before. May the rest of  
1245 your life be filled with a silence of happiness and a silent joy  
1246 that causes you always to look upward. We thank you.

*Prayer was discussed on 84-04-14, the 121st Trance.*

*The word "prayers" was first found on page 1970, line 53.*

51 \*\*\*: All right, thank you. We are working from the last set of  
52 questions that we have. (\*\*\*) had the first question. Does  
53 structured prayer, such as a Novena, have more power than personal  
54 prayer?

55

56 C: It is very hard to answer that in rigid terms such as yes or  
57 no. Using the example of a Novena, let us say that that can be  
58 likened to a custom-built vehicle for traveling. In other words,  
59 it is not something that you can order in mass quantities. It is a  
60 particular vehicle designed for a particular way of praying. These  
61 can be extremely beneficial to those who wish to apply that type of  
62 prayer. As to whether it is better than one form of prayer or  
63 another or better than personal prayer, it all depends on the  
64 individual. If it gives that individual a greater sense of  
65 security, a greater vehicle for belief, then it will be more  
66 productive. One of the factors that may be on the plus side of  
67 such forms of prayers as Novenas is the fact that one can consider  
68 it as a custom-made vehicle, a custom-made vehicle that can hold  
69 many entities or many souls. So you have, how shall we put it, a  
70 proven path or a reliable vehicle for achieving a goal. In this  
71 sense then it is truly an acceptable way of praying. As to whether we  
72 would say it is a better way of praying, we would hesitate or  
73 refrain from making such a remark because there are those religions  
74 that do not have that form of prayer. So if one participates or is  
75 a member of a religion that acknowledges such forms of prayer, then  
76 it can be quite productive. If it involves a Novena or a prayer  
77 wherein one is asking for intercessory prayer or help, then you  
78 have the added benefits of, shall we say, more power. The term  
79 "more power" is used somewhat loosely in this sense: one should  
80 not take it to mean that by using a Novena that implores the help

81 of another entity would give greater power to the prayer just  
82 because of that entity. Is that understood?

83

84 \*\*\*: Yes.

85

86 C: There is a union there that can exist. Now, mind you we say  
87 that can exist, and in that union then you have a joint effort or a  
88 meeting of two minds or a meeting of two souls. Of course, it can  
89 be more than just two minds or two souls. In using such forms of  
90 prayer, there are some Novenas that are particularly beneficial for  
91 certain forms or certain types of requests so one must take that into  
92 consideration. There are those souls that have notable powers in  
93 certain areas. These things then must be considered. Does that  
94 answer the question?

95

96 \*\*\*: Yes, it does, thank you.

97

98 C: Remember, do not take the term "more powerful" too rigidly,  
99 because it would depend solely on the individual involved in the  
100 Novena.

101

102 \*\*\*: Then that would go along with other things that you have said  
103 that a lot would depend on your own sincerity and belief?

104

105 C: Yes. The other benefit or, let us say, the other potential of  
106 a Novena is that they usually require a certain amount of  
107 discipline in the performance of the Novena. This would indicate  
108 then a dedication, a sincerity. So you see you have a pyramiding  
109 effect in such a form of prayer. Again, it can be considered to  
110 some degree as a form of commitment, and once one places themselves  
111 in a position or takes upon themselves a commitment and keeps to  
112 that commitment, it usually indicates a greater belief or a greater  
113 sincerity or a willingness to go beyond their own selfish  
114 intentions. Again now, we are not saying that those prayers are  
115 more effective or more powerful than personal prayers or any other

116 form of prayer. Very well.

117

118 \*\*\*: Is it wrong to put a time limit on a prayer? That is to  
119 expect an answer to a prayer within a certain amount of time?

120

121 C: We cannot say it is wrong; it is part of human nature to want  
122 everything yesterday. Sometimes, by putting too much emphasis on a  
123 time limit you are asking for more than what the situation calls  
124 for or you may subconsciously or even at a conscious level be  
125 placing a test before your Divine Maker. Once a test is placed  
126 before the Divine Maker, it is basically then a challenge which is  
127 not advisable. It would be better not to place a time limit on  
128 prayer. Although as we said before, it is part of the human  
129 nature, and there are allowances made for that, as long as you are  
130 willing to accept the idea that it may not be fulfilled within that  
131 time limit or it may be fulfilled within that time limit in another  
132 way that would be far better for the situation in a way that you  
133 are not able to conceive within your mind or to see. Does that  
134 answer the question sufficiently?

*Prayer was discussed on 84-04-14, the 121st Trance.*

*The word "prayer" was first found on page 1971, line 137.*

136 \*\*\*: Yes. The next question is, How can one increase their faith  
137 by the power of prayer? Just telling yourself that you believe  
138 doesn't mean that you will.

139 C: Yes, that basically is nothing more than positive thinking, and  
140 look at what positive thinking has gotten people. Persistence  
141 probably is the only answer to that particular question. If you  
142 keep pitching, then it means you have not given up the ball  
143 game. You would be surprised at the true nature of each of  
144 yourselves. Now, we are not talking about the human nature but  
145 your spiritual nature. There are many times intellectually  
146 you will say, "Well, I wash my hands of the situation," and yet  
147 from time to time those fleeting thoughts come back to you, and  
148 again you say you wash your hands of the situation or you give up,  
149 or you do not think it will work, and yet those thoughts  
150 constantly come back to you not because of the disbelief but  
151 because of a higher belief that the conscious mind is not aware of.

152 Constant pursuit in prayer or constant pursuit through prayer  
153 should indicate to each of you that your belief may go beyond what  
154 you are consciously aware of. How many times have each of you  
155 given up and said, "Oh my prayers will not be answered," or "They  
156 have not been answered"? And yet, the next time you reach a  
157 crossroad in your life, you turn again to prayer. Who is fooling  
158 whom or what is fooling what? As long as you continue to return  
159 to prayer as an answer or as a way of achieving that which you  
160 cannot on your own. You recognize the Divine Source, you recognize  
161 your relationship to the Divine Source, and you recognize the  
162 reliability of that Divine Source, regardless of how you may think  
163 on a conscious level. There is far greater hope for all of you  
164 than you may think. Many times you sell yourselves short. Very  
165 well.

*Prayer was discussed on 84-04-14, the 121st Trance.*

*The word "prayer" was first found on page 1977, line 388.*

383 \*\*\*: Suppose you have two groups praying at cross-purposes, for  
384 instance, farmers who are all praying for rain whereas contractors  
385 are all praying for dry weather. It sounds like they are both  
386 going to lose. One is going to cancel the other? Do you have any  
387 comments on that?

388 C: The only time you will find a cancellation in prayer is  
389 when the light forces come up against the dark forces, then  
390 ultimately the dark forces will be cancelled out, but in a  
391 situation like that a happy medium is always met, either at that  
392 particular point in time or in history or at some other point in  
393 time one will have its day while the other must wait, and in the  
394 end both will be served.

395

396 \*\*\*: Thank you.

397

398 C: You are most welcome. Also, it may be that they may not have  
399 to wait to have their day because other benefits may come to that  
400 which appears not to have had their prayers answered, they may benefit  
401 in some other avenue that they were not conscious of at the time or  
402 did not have the foresight to see, such as a farmer praying for  
403 rain when someone in construction would pray for good weather. It  
404 is quite possible that the good weather would come and the rain  
405 would not, but yet later in the growing season when rain may be  
406 needed to bring in the crops or fill them out or bring them to peak  
407 harvest condition, then the farmer would receive his rain, either  
408 directly as rain or possibly heavier dew which can be considered a  
409 form of rain. Does that answer the question?

410

411 \*\*\*: Yes, it does.

412

413 \*\*\*: In praying, when a loved one passes over we sometimes pray  
414 for them, is it beneficial to all that if we are praying for one  
415 specific thing to ask that loved one to help us with our prayers to  
416 get an answer?

417

418 C: It would do no harm, yet you must remember that those who have  
419 crossed over that are considered loved ones, they may have tasks or  
420 they may have a condition that they must work through that at that  
421 time they will have to concentrate more on their own personal  
422 situation or condition than dealing with extending help to you. Do  
423 you understand?

424

425 \*\*\*: Yes.

426

427 C: Now, the answer we have given is a very vague answer in  
428 actuality, even though it may sound very precise or clear or  
429 definite, it truly is a very vague answer because it is possible  
430 when you cross over to accomplish two things at one time. It may  
431 take, how shall we put it, more time as you experience time for the  
432 help to come from one who is crossed over or it may come in a  
433 manner that you would not recognize as help from them. Do you  
434 understand?

435

436 \*\*\*: Yes.

437 C: It is quite an accepted fact to pray to those who have crossed  
438 over for help, and it is beneficial, and it is dealt with more  
439 likely than not. Does that answer the question?

440

441 \*\*\*: Yes, thank you.

*Prayer was discussed on 86-07-25, the 140th Trance.*

*The word "prayer" was first found on page 2274, line 495.*

489 \*\*\*: The conversation the way it has been going this evening, it  
490 sounds like it really does not matter what they tell you you can  
491 eat or can't eat or what you do, but you do have to learn to know  
492 yourself, which takes us back to the point where you have to not  
493 only know yourself but you have to be able to communicate with your  
494 soul in the all-knowing. Are there any steps, either through  
495 prayer or meditation, along with meeting other people and having  
496 the exchange of communication, that we could practice to get us  
497 closer to that knowledge?

498

499 C: The simplest way is meditation. The other effort that must go  
500 hand in hand is the prayer factor. If you pray to realize your  
501 full self or to know yourself or to experience more godly  
502 qualities, and then meditate, what you are doing in the prayer is  
503 setting a stage and the meditation then allows that stage to be  
504 filled with activities. Once the activities have happened or, in  
505 another words, once something has been given to you in meditation,  
506 you must then act upon it. Unfortunately, very few people, if they  
507 do pray and meditate will act upon the guidance given.

508 You will never know yourself completely, because it would  
509 hinder you in your development or dealing with the material world,  
510 so there will always be a certain amount of your self that will be  
511 veiled. If one would exercise prayer and meditation as an effort  
512 to discover yourself a little better or become aware of yourself a  
513 little better, and at the same time practice at developing a more  
514 appreciative attitude towards those around an individual, then  
515 sufficient growth can be made with a minimum amount of effort. If  
516 one then puts out a great deal of effort, much growth can be  
517 gained. Simply knowing yourself will give you no real growth, at  
518 least not in the areas that an individual would need. It is the

519 relationship and the interaction with other individuals that truly  
520 brings about the necessary growth. Does that answer the question?

521

522 \*\*\*: Yes, it does. I know there will be more down the line when I  
523 recoup my thoughts.

524

525 C: Here is the thing: All knowledge must be applied or at least,  
526 at the very least, an effort must be made to apply it.

527 Consequently, if one just has knowledge and does nothing with it,  
528 one gains nothing, one adds nothing to one's self. The discovery  
529 of knowledge is not that hard to come by, but the practice of it  
530 is. It is necessary for insights, wisdom, what have you, that one  
531 gains either about themselves or about situations, it is necessary  
532 then to apply that in your relationship with others. In fact, it  
533 becomes an obligation to do so. The abandonment of that obligation  
534 or the lack of fulfilling that obligation can in most cases create  
535 additional karmic debt. Once you know something then you are  
536 responsible for it. Once you know something consciously, then you  
537 are responsible for it.

538 That is why, at times, we somewhat trip lightly around an  
539 answer because we realize that a more direct answer would not be  
540 beneficial to some individuals. By stepping around the answer or  
541 giving it to you indirectly, then some individuals who need the  
542 information can understand it. Those who are not able to deal with  
543 the responsibility of a more direct answer are not burdened  
544 unnecessarily or too soon or prematurely. Do you understand?

*Prayer was discussed on 88-10-30, the 159th Trance.*

*The word "prayer" was first found on page 2619, line 404.*

377 \*\*\*: You made a comment about having been fed a fantasy concerning  
378 our diet that we could not eat our way to spirituality. Is that  
379 correct?

380

381 C: Yes.

382

383 \*\*\*: What about fasting our way to spirituality?

384

385 C: Fasting is a very good method of learning control. It is a good  
386 method of allowing the body to cleanse itself, but to fast simply for  
387 fasting's sake is not as valuable as fasting for control and  
388 cleansing. Do you understand?

389

390 \*\*\*: Yes. I do not understand the part of fasting for fasting's  
391 sake.

392

393 C: As a pure exercise. Do you understand?

394

395 \*\*\*: Yes. I just can't imagine being motivated to fast for  
396 exercise.

397

398 C: In your society today, some people move on what is fashionable.  
399 Do you understand now?

400

401 \*\*\*: Yes, thank you.

402

403 C: Now, fasting as a means of self-discipline, self-control, coupled  
404 with prayer is extremely beneficial for the soul, for the entity, and  
405 for the physical body. To abstain from whatever, whether it be solid  
406 food, meats, what have you, as a help mate with prayer or in

407 conjunction or connection with prayer is a discipline that is  
408 rewarded in the answer of the prayer. Do you understand?

409

410 \*\*\*: Yes.

411

412 C: What you are willing to bring upon yourself as a means of control  
413 or discipline or learning is returned to you in a blessing. What you  
414 do without as a means of control or self-discipline is returned to  
415 you with prosperity of one form or another. Does that make it  
416 clearer to you?

417

418 \*\*\*: Yes, I do have another question from that though. If fasting  
419 and prayer is so beneficial for one person, what about a group that  
420 would pick a particular time to fast, a particular day, and then  
421 maybe together as the group prays for a particular thing such as  
422 world peace or something like that, then what you are saying is that  
423 should be very effective?

424

425 C: Yes, it is, very effective. Unfortunately, it is not done more  
426 often because too many people expect to see the effects immediately.  
427 You cannot change a thousand years of wrong in one or two days'  
428 efforts. Now, it is possible, it is entirely possible if God chooses  
429 to do it that way, but this Divine God prefers to give you the  
430 privilege of changing it, showing you yourself your godly abilities,  
431 so in most cases He allows the change to come through natural means.  
432 In such efforts as a day of fasting or a day of prayer or the  
433 combination of the two is very beneficial, very beneficial. Does  
434 that answer the question?

435

436 \*\*\*: Yes, thank you very much.

437

438 C: It would not hurt anyone who is in average health or even, let us  
439 put it this way, somewhat poorly as far as health goes, now we are  
440 not talking of anyone in critical condition or with a serious  
441 ailment, it would not hurt anyone to fast at least one day a week, to

442 fast from solid foods. But when we say fast from solid foods, we do  
443 not mean to gorge yourself with the next thing to liquefied solid  
444 food. If you are going to eliminate solid food from your diet for a  
445 day as a means of fast, then we would suggest that you stick to  
446 possibly a fruit juice or water, something of that nature. Give your  
447 bodies a rest, once a week, and by all means do not drink soda pop if  
448 you are eliminating a solid food as a fast. Drink a fruit juice or  
449 water. Does that sufficiently answer the question?

450

451 \*\*\*: I would like you to comment on one more thing. I just hate to  
452 even ask this because I know what the answer is going to be. What  
453 about fasting with just coffee?

454

455 C: Just coffee will not really harm the system on a one day or even  
456 a two day fast. The problem is that it may upset the stomach. In  
457 other words, the nature of coffee and the acids that are in the  
458 stomach, digestive acids, may cause problems. Again, not necessarily  
459 serious problems, but if an individual has stomach problems to start  
460 with and then fasts and consumes large quantities of coffee as part  
461 of that fast for a substitute for solid food it is not going to be  
462 the best thing for that stomach. Do you understand?

463

464 \*\*\*: Yes, I do.

465

466 C: In a case where someone finds a need for coffee during a fast, it  
467 might be more advisable to drink some sort of herb tea or possibly  
468 warm juice, such as an apple juice that has been warmed a little with  
469 some spices that would increase the flavor or make it more palatable.  
470 Do you understand?

471

472 \*\*\*: Yes.

473

474 C: Coffee, as a general beverage and of itself, can be really  
475 classified as a foodstuff. The problem with coffee is when one  
476 begins to doctor it up with sugars and milks and what have you, then

477 it becomes more of an irritant to the stomach and eventually the  
478 system. So if you must drink coffee, drink it just as it is and not  
479 with all sort of trimmings with it. Very well.

480

481 \*\*\*: Thank you.