

~1<sup>st</sup> August 1994~

**I thank you for your welcome.**

Les: We're delighted to have you back with us once more—We look forward to having your answers again to our questions, some of which have been prepared for you. But do you wish to open with prayer first?

**We can begin and we will finish with a blessing.**

Les: Thank you. The questions I would like to ask tonight, if I may, all have relevance, because of the constant controversy in our physical world. Some, I appreciate, you may not be able to answer fully. Others you may prefer not to answer. This I do understand, but I just have to accept what you give us with gratitude. The first question is, and it is frequently discussed in this world, that Jesus was not in fact crucified. That he somehow escaped to the near east of Middle East and lived out his life there, though there are various other theories. And it is thought that the crucifixion death was fabricated, as many others were, because it was the most heinous form of punishment given at that time. If you can give us information, I would appreciate it.

**You have asked more than one question.**

Les: Yes I have unfortunately.

**Yes, I understand. Let me try to elaborate for you. We are aware of the many stories that have circulated your Earth—Jesus the Christ was in fact crucified, as was the punishment at that time. It was not an unusual form of death, it happened to many. But we understand the stories of escaping to other lands. We understand the stories which have circulated. Let me say, Jesus the Christ travelled to many lands not mentioned in your Bible.**

Les: Is that so?

**The full story of his life, has not been fully written. He indeed travelled east. In fact he travelled as far as India, came back and travelled through many lands to give his teachings. (Yes.) But he *was* in fact crucified, at the time you are speaking of.**

Les: So in that sense, the Bible is correct.

**In that sense, you are correct.**

Les: Another question which is often mooted here, and it's usually followed by the statement 'there cannot be a God—otherwise he wouldn't allow these things to happen.' And I refer to natural calamities, such as earthquakes, disastrous floods, tornadoes and other violent

aspects of nature. You did say at our last meeting, that there are 'guardians' for all natural things on this Earth.

**Yes I did.**

Les: And thinking over your answers, this is what prompts my question tonight. Is it possible for the 'guardians' to make mistakes, which creates these havocs, or is it a method of reducing the population, for various reasons?

**Firstly, let me say, why does 'God' and I use the term loosely—Why does God take the blame for all these natural disasters?**

Les: I can't understand that, so I'm hoping to get some clarification, which will disabuse peoples' minds of this.

**Let me explain simply. You are placed on this Earth as a learning place. As I mentioned previously, the Earth too, is in a very, very minor part of the '*Cosmic teaching house*,' if you like. Therefore as you humans can make mistakes, so too occurs disasters within the vibrational forces of the Earth. You are *not* correct to say the guardians of these natural things, make 'mistakes.'**

Les: Well I couldn't understand them doing so, but I had to ask.

**That cannot happen. The natural laws cannot be broken by you, by us, or by anyone else. (Yes.)**

**Let me put it this way to you. Your Earth is naturally evolving. As you too make mistakes so can the formation of the Earth crust. It all comes down to the vibrational forces of the Earth. That is why you have your earthquakes, you have your floods. They are natural disasters, *nothing more*. No blame to anyone, or to God.**

Les: Just a natural part of the development of the physical Earth—

**It is the natural part of your earthly evolution.**

Les: Yes—So it is incidental then, that humanity should be allowed to develop upon an imperfect Earth?

**That is the scheme, that is the plan. You cannot be upon a *perfect* Earth.**

Les: I see—

**Does that make sense?**

Les: Yes—um—

**The imperfections of humanity and the Earth as a whole, is the *scheme*. That is the scheme, that is God's plan, if you wish to say that. It cannot be changed, it cannot be altered.**

Les: So in that case then, when people say 'God is to blame for these things,' they are correct. They

are not correct in saying, 'there cannot be a God, otherwise it would not happen.' Am I right?—If one is going to attribute blame anywhere—If the plan is God's—I'm not being sacrilegious, I'm just trying to discover the answer to these things.

**You cannot be sacrilegious. Let me answer this for you. I will try to simplify it. (Thank you.) You can only apportion blame, when the blame lies in a particular area. (Yes.) You are looking upon a God—you are trying to personalise God—There is no such God. All laws are natural—They cannot be broken, they cannot be changed, they are and always will be. That is not to say they are perfect. By using the word 'perfect,' I don't mean it in your earthly term—Am I being clear? (Yes—) What is 'perfect?' Your definition of 'perfect,' means, am I correct, that nothing can go wrong?**

Les: Yes, that would be a correct definition. And of course, I have often said that perfection lies only in a person's thought.

**That is true—again we get to explanations, which are difficult to put to you, because of your understanding. All these natural things happen. There is no 'blame.' You cannot apportion blame to God, to anyone else.**

Les: Yes, because there's no existence to attribute them to—

**Yes, you have said the words correctly. That is exactly so. You cannot apportion blame. There will always be natural disasters. You cannot have otherwise. (No.) The Earth is not a perfect place, as you would wish to see it.**

Les: But it is a melting pot. I have thought in the past and tried to explain, it is a melting pot for the development of the spiritual self, of the people inhabiting the Earth, at the time of those disasters. Like any disaster, and wars too, often, to use our expression, 'bring out the best in people.'

**Let us talk of disasters. The soul 'comes into it's own,' in troubled times. Thank not God, when all things are well, but when you have troubles, when you have woe, because spiritually, that is when the soul grows. We know you find it difficult to accept all these disasters; the earthquakes, the floods, the loss of life in wars—I can only say it is the Plan, it is the scheme of things. I cannot explain to you in earthly terms, that would make you understand.**

Les: No, I accept that.

**But, it has to happen. It is something that will make all those people, ALL those people who are involved in these so-called 'disasters,' come into their own.**

Les: Yes, so, one can assume that they might well have to be born for the sake of acknowledging of one's own spiritual being, because of the kindness that can be shown in such disasters to other people?

**Yes, I have said the Earth is a learning point. Not only the people who are involved in disasters, but all of you left, you *all* learn from it. I know it is difficult to understand. We are questioned very often on these matters, yes—**

Les: In your world?

**On your Earth.**

Les: On our Earth?—In other places, other times. Yes, I follow.

**Yes. I can only say to you, with more awareness will come more knowledge.**

Les: Quite—This I do accept and this is partly behind my questioning now, so my colleagues here, can know the answers to things, to questions, which I'm sure they have put in their lives at various times. Your answers will be interesting to them, I know.

**But you cannot apportion 'blame' to God.**

Les: Of course not—I have tried to explain that, much as you have said, it is a necessary part of the 'scheme of things.' Not only when people have talked about the suffering of a particular person, I have said forget that particular person, child, or whatever it may be. Think of the reaction upon the parents when a child dies. They have to find other depths within themselves, to cope with it.

**You will only find the answer, when you have a wider view of what is going on. I cannot answer more clearly than that for you. I only wish I could, but the limitation of your understanding, make that impossible.**

Les: Yes I do accept that. We are so limited in our understanding.

**But we understand the feelings and the distress that these things cause you.**

Les: Yes—On a question entirely different, on a different track altogether. Our scientists, as you probably know, consider that the universe started as a Big Bang, as they call it, but we won't go into that—They've comparatively recently come to the conclusion, that it is an expanding universe. Now that I can accept quite easily, in view of

what you have told us before, about the galaxies of which we have no knowledge. So, can one assume from the scientific evidence that they now have, or say they have, that it is going to be a constant expansion of the universe?

**How can they know? How can they know the whole of the universe? They cannot. They are correct in part. What they are talking about, is a very small part of the whole. Let us take a few grains of sand within a circle. Let us take another group of circles with grains of sand. What happens when the wind blows? In the one section of the grain of sands, do they not blow and make the circle expand? Yes they do, and that is what the scientists are seeing now, within your own galaxy. But they cannot possibly know what is happening in the whole of the universe. Their knowledge, too, is very, very limited.**

Les: I'm sure it is.

**That analogy must explain it simply to you.**

Les: Yes, it does explain it. So we can have no conception of the magnitude of the universe as a whole?

**Of course not, no.**

Les: But the only explanation that could be accepted, perhaps, is that it is constantly expanding, even beyond what our scientists can visualise.

**Yes. Yes, movement, vibration, energy, yes, you have it my friend. It is always moving, it is never static.**

Les: As you emphasised last time, energy and thought are the two dominating factors, if I can use that expression.

**Yes, yes. That is the true expansion.**

Les: Which of course, is unlimited. **(Yes.)** There can be no confines on it.

**There can be none at all.**

Les: Difficult to assimilate, but nevertheless true and it must be accepted.

**Yes, I ask you only to accept within your own boundaries of understanding. Has that satisfied your question?**

Les: Yes, thank you very much. I'd better let somebody else ask one, I think. I have others, but I mustn't be greedy of your time. Would anybody else like to ask a question?

George: Could I ask a question, which follows from your crucifixion question. There have been a number of visions recorded, concerning Mary, the mother of Jesus. And there would appear to be visionary and other evidence, that she

travelled after the crucifixion, to a place called Ephesus, and spent her last days there, where she lived on the top of a pine-clad mountain. Can you confirm that? Ephesus in Turkey, the country that is now Turkey.

*(long breath)* **Let me say, as I have said, Jesus the Christ travelled far and wide, Turkey being one of those countries that was widely travelled, not only in his adult years, but in his younger years. Mary, his mother, would also have known of these places. And yes, I can tell you she did travel there, but she did not end her days there.**

Les: Does that answer your question George?

(Yes thank you) Anybody else? Do you have another question George?

George: Perhaps continuing the question regarding the expanding universe—Yes I see that we can only have knowledge of a very tiny part. It would appear from our examination of the light that travels to us from the distant galaxies, that our part of the universe, the part that we may observe, is expanding. And a limiting factor in our knowledge would be the speed of light itself.

Perhaps—Well yes, is that a clear picture, that the speed of light is bound to limit our conception of the universe? Can you say any more on that?

**Yes. Let me say you are indeed limited by what you know and understand. There are other galaxies. Let me say this to you, how do you suppose there were space travellers, or are space travellers, if they do not travel quicker than the speed of light, as you know it? That must answer your question simply and straightforwardly.**

Les: I have had that opinion for many years, that there are unknown 'vibrations,' if we can call them that, far beyond our conception and the speed of light is not the ultimate speed.

**The speed of light is only the Earth's conception of speed. There are many things, which the Earth is not aware of, as such, but you will become more and more knowledgeable in these matters, as time progresses.**

George: And beings who are able to travel faster than the speed of light, would be concerned with a more 'rarefied' state of matter than atoms and molecules, with which we on Earth would be more familiar.

**They indeed operate on a much higher vibration than you at present understand. Yes that is true.**

Les: Thank you. Any others? Nothing from you Brent?

Brent: I have a certain amount of training, I suppose, in philosophy, but I'm not asking the questions to be 'tricky.' Everyone uses the term 'spiritual,' and you use it quite a lot. And surely if you know what is spiritual, then you must be able to contrast it, with things which are not spiritual. I just wonder if you could clarify the term 'spiritual.' We equate it, in a simple-minded way, with doing something that is 'good,' or perhaps doing something that is 'unselfish.' Could you say a few words about the meaning of spiritual?

**Let us take one step backwards. Let us not say 'spiritual' but 'spirit.' What is Spirit? It is the very essence of life. It is all that you can conceive. Spirit is the very breath of your being. Therefore spiritual, I would say to you, is indeed the ultimate goal that you search for in goodness. And, yes, you must always have the opposite. Spiritual is what each individual conceives to be good. Good, the very highest degree of goodness, for them. And here we get to difficulties, because each individual is different. Their idea of goodness varies. Am I making sense?**

Brent: Yes, that's why you have the problem of ethical relativism. There are those who say, basically, that anything goes. But I don't believe that myself. So the question is, if it's not true that anything goes, how do people find what is the right path, what is the right thing to do?

**The right path, the right thing to do, can be found in your very quiet meditative moods, when you will be 'inspired,' if you like, as to what is good and what is right and what, as you term, is 'spiritual'.**

**You all have an innate knowledge of what is good, and what is wrong. It is all within each of you, that knowledge. How you use that knowledge depends upon each one of you and your own judgement.**

Les: Thank you. That confirms what I have frequently said—it is within us, for us to be aware of.

Brent: I have another question, of course. During 'rescues,' it's quite often said, the soul will probably be 'counselled' and helped to overcome the problems to do with the transition from physical death, and will then go on to learn in various ways. But you've also said that we're here to learn. So I'd be interested to know, what is the distinction between the things that we learn here

and why do we have to come here to learn them, versus the things that we presumably will learn as the soul progresses later?

**Yes—Let me place it back to you. Why would you place a five year old in a junior school? And why would you place a teenager in a higher grade? Because simply of (for?) their understanding, you must start somewhere. When the soul is here on the Earth plane, as we have said before, it comes for a particular purpose, to learn particular lessons, if you like. Only that soul knows what it needs to learn. But you are all endowed with free will. Let me take you back to the class of the five year olds—You have a group of children; you have a teacher. Some of those children will be eager to learn the lessons they are being taught. You may have another group, who are slow, whose understanding fails them. Therefore, already you have the differences. And then you may just have the naughty child, who refuses to accept any discipline at all. So, too, when you leave the Earth plane, there are these varying differences amongst the people. Some come to us with awareness, as you all will, (*here in this room*) when your time comes. You have 'knocked' on the door, if you like. There are others who, perhaps, want to believe, but won't allow themselves. And there again, you have the others who plainly refuse to believe in anything at all. Therefore, the last group are the ones who need to be 'rescued.' Are you following me? (*Yes.*) They are the ones who have learned very little. They are the ones who need to be helped, who need to be shown the correct pathways. So, it is much more difficult for them to begin again, as it would be your teenager, being placed in a *higher* stream of education and expected to start from the very beginning. Do you see the difficulties there? (*Yes.*) So, in the rescue work, it is sometimes necessary to return that soul through a physical being, to have an explanation, as you are all aware, as you already have done *this* work. The explanation needs to be done in physical terms. It may take a long, long time for them to be *encouraged* or 'counselled,' to use your words. As I have said, no one suddenly changes when they come to our world. They still retain their free will, they still retain *all* of their feelings, *all* of their prejudices; *all* remains the same. So, in our**

**world, as in yours, some move on more quickly than others. It *all* depends on the soul.**

Brent: So, are we correct in assuming in a simplified way, that this is the starting point for most of us, remembering you said that occasionally Souls will come back again. But, for most of us, this is the first step?

***This is the beginning of your learning process, yes.***

Brent: Thank you.

Les: May I ask a question? I know of your concern for your instrument's (*Eileen's*) voice.

**Yes—We are concerned for her this time.**

Les: Right, then I'll defer the question until next time.

**You can ask one more before we close.**

Les: There are beliefs, as you well know, held by people who will not knowingly kill an ant or other insect, lest they should have to return to this Earth in the guise of that insect. I can't believe for one minute, that it would be necessary for anybody to return in what we call a lower form of life, once they have begun here as a human.

**I am sorry for a smile. Yes—no, that does not happen.**

Les: I couldn't imagine it.

**What would be the point of evolving if you would take a step backwards? No, no, *that* is not the case.**

Les: I have always denied it emphatically, that it would be necessary, or even possible.

**It is a belief of many, we know, but we are trying to put these things in their proper perspective. It is difficult to break the thoughts and ideas of many lifetimes.**

Les: Quite. And again, it is mis-teaching by those responsible.

**I would have to say, that if that was the case, you would be over-run by insects. (*much laughter*)**

Les: Well, we do appreciate your being with us, and the information you have given. Now I'll leave you if you'll be kind enough to finish up with prayer.

**I have one more thing. I wish to speak to the young gentleman.**

Les: Yes. Which one? Andy? Are you with us Andy?

**It matters not. You can tell him. Here we have a great potential. I want you, if you will, and if he is willing, to help him to develop. There is much we can give through this one. But of course, as**

**we have spoken earlier, *free will* comes into this, but we don't intend to let him go. But, can I leave that with you?**

Les: Thank you for telling me.

**And now I want to close:**

*'Eternal Spirit, we thank you once more  
For this gathering, for this meeting of like  
Souls.*

*I thank you for using me as your vessel  
To speak amongst them.*

*I ask that a blessing be placed on each and  
every one, that they safely be returned to  
their homes this evening.*

*That your light and your love look over  
them*

*Until we meet again.*

*God bless you all.'*

*Amen*