

~13th July 1998~

Good evening. (*General welcomes*)

Before we continue this time, let me say this to you my dear friends: All of you have different lives, as the individual peoples that you are, but can I say this to you: That once you have gathered together within this room, you become as *one*. So I would ask you my dear friends, that if there is any discord, disharmony within your daily lives, can you please leave it behind you, before you enter this room?

Les: Everybody clear on that? (*General agreement*) Good.

I understand it is not always easy, but for the sake of our work together, it is imperative that you come with open and glad hearts.

Les: Thank you for telling us.

I would wish to welcome one of our wanderers, but of course as many do, they always return.

Jackie: Thank you.

Now for this time, I will take your questions.

Les: Right, it may be more of a debate than a question, but it all revolves around your teaching. A couple of days ago there was a terrible incident in the country we know as Ireland, where sectarian hatred has caused the death of three young boys. I began thinking about what you've said about the effect of our actions returning to us and the need that we shall have to compensate for our actions, when we come over to you. When that person comes over and is shown his life pattern, it is surely not going to be sufficient for him to say, *I'm remorseful*. I imagine he'll in some way have to atone for that terrible deed. Is it possible for him or her to atone in the next world, or will he be compelled to come back to the physical world, in order to do that?

I understand your question.

Les: It has a lot of answers no doubt, but I'm sure you'll be able to help us on this.

I wish to return to words spoken to you previously: There is no compelling, there is no compulsion to return, unless that soul so chooses. That must always be the way, but of course there come into force other factors. The soul is made aware when he returns to our world, of all good, and I will not use the word *'evil,'* but *'wrong-doing'* that he has done, whilst upon this Earth. The soul will make the judgement, the soul will decide when awareness comes to it, what that judgement and that

atonement must be; the soul is never compelled. After all, have I not told you that we cannot interfere?

Les: Yes you have, this is one of the things, which puzzled me.

Yes, this applies in our world also. He will be guided, he will be shown what is best, but always he is a free spirit in his thinking. Do you all understand these words, because they are important?

Les: So he would be able to choose his method of atonement?

He can make atonement within the spirit world.

Les: He can? (*Of course.*) I thought he might be able to, but I wanted to clarify that, because during rescue work, I've told many people who have suffered for what they did here, that they can continue to evolve, after they have made atonement in your world.

It always depends on the damage done to another soul. (*Yes.*) After all, you are prejudging the damage done to another soul, when in fact you do not know what reaction that soul has.

Les: No, this is where I got all bogged down in my thinking. I was going round and round in my mind, on all these aspects.

You are making the physical assumption that the wrong-doer has damaged seriously the soul of the other person.

Les: Yes I must admit I was thinking that.

Always look at these questions with spiritual eyes — they will become much clearer if you do so. (*Yes.*) We know and we understand that the atrocities of your world lean hard upon your physical beings and thinking. But after all, are you not spirit here and now? Can you not make your spiritual judgements, rather than fearful ones?

Les: Yes it comes back to what you have so many times said, we must think of ourselves as spiritual beings.

We know it is not easy, but I will always return to the power of your thought, to not making judgement upon another and always to be open to give love to *ALL*, even those whom you would term *'evil'* people.

Les: Yes you're right, that is difficult for us.

But you must attempt to give love to all people, after all the only way you will grow spiritually whilst in these bodies, is to be of service to another and my dear friends, that does not only mean giving love and good thoughts to people

whom you like, but indeed the greatest joy comes from extending and giving of love to these souls who are in much more need. Can you see?

Les: Yes we do understand what you say, but of course as you've also said, it's extremely difficult for us **(Yes.)** to bridge that gap between the physical and the spiritual.

Yes, but you must never stop trying to make sense of it, otherwise your thinking would stagnate and then where can you go? After all, whilst you remain upon this Earth, truth can never reach, it cannot make lodgement in closed minds, remember this please. Have I answered your question?

Les: Yes, thank you. I said it might be a debate more than a question, because it did lead me to think about the many wars that have happened and undoubtedly will happen and how people have to atone for the killing they do. I think we can safely assume that in the conflict, some people abhor what they have to do — what they've been ordered to do and must do. Others are comparatively indifferent and others as I understand from what I have read almost enjoy the killing. Surely the reaction upon those three different aspects of killing, must be different in each case?

Of course, you cannot make one sweeping statement about these things, there are many factors involved, as I have said. You must remember that the actions of each individual, is dependent on their own thinking; this must take priority in their actions towards another.

Les: How about a man who has been ordered into the army, ordered to kill and does so, knowing that if he didn't, he would probably be shot for disobedience?

It must be taken into account that that individual is governed by overriding authority, and of course that is different from the man who wishes to kill for pure pleasure and for his own upliftment — of course there is the difference. When each soul looks upon its life, it will instantaneously know whether those actions were for good or evil.

Les: So the degree of atonement they would have to be responsible for, would vary in the differing cases then?

You have to remember all souls are at different stages of their spiritual development, and their actions so follow. You have to look individually

at all cases — you *cannot* say that all people who have killed or maimed another, have done so for all wrong reasons. How would you deal with the mother, who helps the child to die, from pure love? Is that not the same as the soldier in a position, when authority is bearing down upon him?

Les: Yes, so they would come within the same bracket **(Yes.)** and be given the same understanding of the reasons for which they did it?

Yes, you cannot put all actions under one heading.

Les: No, I didn't imagine it was possible to do that, but it's nice to have the confirmation. So atonement for apparent crimes here, is not necessarily obligatory in all cases?

No, you have to understand my dear friend, that the soul views the *whole* life, the whole life and not individual instances as such.

Les: No, there's a balance sheet, isn't there?

There has to be some balancing, to make sense of that life. We speak about difficult subjects because there is no one straight answer.

Les: No, I imagined you wouldn't be able to, there are so many answers aren't there? But you have clarified it a lot for me. I hope it's been clarified for others, has it here? *(General agreement)*

If you have questions about this, then let us sort them now.

Les: Anybody have a question?

Sallie: Only in so much that when you were talking about the atrocities in Ireland, it's possible I believe from what Salumet has told us, that those who were actually killed, it could have been part of their own pathway and plan — in so many ways it's not necessarily as things appear. Am I on the right sort of track there?

That is right, that is why I say to you: You cannot judge the reaction of the soul, who you think has been wronged. How are you to know? That is why you should not pass judgement on any other human being. You are quite correct in what you say. This I have taught you and I hope it is beginning to make some sense within your thinking. *(Thank you.)*

Les: Any other questions?

Jack: Yes, so basically you're saying that we are responsible for our own actions and that only basically — we only answer to ourselves? **(Yes.)** Yes, right — that would seem extremely logical, thank you.

You cannot when you return to our world, say I was *made* to do this, unless it is in the case of the soldier who has authority bearing down upon him. I do not take that case, but when you return to us, you cannot place blame upon another soul for your action. You are the *(take?)* sole responsibility for all that you do.

Jack: So would that be right to say then, that basically there isn't a right or wrong to anything, except the right and wrong you put on it? Your actions are judged by your conscience basically — whether they are right or wrong that can't be judged, can it? You can't say if something you do is right or wrong, you can only say whether the intention of what you want to achieve is right or wrong?

You can only evaluate right or wrong by your own judgement.

Jack: Correct, that's what I thought.

I understand what you say, but that is physical thinking again. The spirit that you are, knows what is truly right and what is truly wrong. It is only when the awareness, the consciousness is raised, when the soul comes to our world, that the soul then recognises what it has done, you understand?

Jack: Right, I do yes.

Les: Any other question? *(Pause)* You said at the beginning Salumet that you asked us to leave behind any physical disturbances for the sake of the meeting. So I think I would be right in presuming then from what you have told us about the soul, that though we are apparently individuals, we are all in fact part of the soul, not only in this room, but effectively in the whole of Creation?

My dear friends, you are the blending together of the bigger blending of Creation. As individuals, you are individual souls. But your light of spirit when you meet in places such as these, become heightened and are attuned and joined to that very creative force to which we all belong. We need your lights to be harmonious, if the blending is to be successful. Of course each one of you are part of each other. I think you would find this difficult to accept at this time, but imagine yourselves as individual *beams of Light*, who are joining together to make one huge *beam of Light*.

Les: We could come back to your description of the diamond and the facets; the Creator is the

diamond and we are just one, each individual of an infinite number of facets.

Yes, and I have told you that within each facet, lies many more — yes. Of course, we are all part of each other.

Les: And of course each facet is joined, isn't it? **Of course, but at the same time, can be individualised. My friends, this is a really deep matter to discuss, but I know that your thinking touches upon the very heart of Creation. And therefore I wish you to know, that each individual facet that you are can exist without another, but together you have the strength of all Creation. Do you understand?**

Les: Yes, I think we understand that, don't we? *(General agreement)*

That is why I have said to you, that you must if you can, enter this room in the purest state that your minds can provide, in order that the blending here, is as pure as it possibly can be, in order that we on this side of life, can utilise you to the best of our abilities, in order that the work we hope to bring is enabled to be strengthened, and that we can go forward in our endeavours to teach you and to bring more from our side of life. It is no little task I assure you, but I know and I am sure that much can be achieved, but it is an important part of our work that each one of you begins to learn that *purification*, which is within you all and which can be brought to you.

Les: I'm beginning to have a vision if I can put it that way, of each of us being primarily an individual facet, but when we come together like this, each individual is merged into one complete facet, which mustn't be sullied by any impurity. And that facet — the amalgam of all individual facets here, that one facet in turn, becomes an amalgam of many other meetings like this, all ascribing to the same degree of development. Does that make sense to you? Everybody understand that? *(General agreement)* So if we think of this room as one comprehensive combined facet, which in turn is linking with others, in a way which we are quite unable to understand but which is happening, I think we might get a clearer idea of what Salumet is trying to tell us. Anybody have any questions on that, or any disagreement with it? *(Pause — no questions)* Thank you Salumet.

I hope it has given you more to think about my dear friends. Always as I have told you, there is

never one clear answer, but as we move forward in our learning, each step should become clearer to you. That is why it is important that perhaps we retrace our steps in what has been spoken, in order that each time we speak, it becomes a little more clearer to you.

Les: It has to me. *(General agreement)* Any more questions on it? *(Pause)* No? Good.

How well informed you are becoming *(Chuckles)*

My heart goes to you all. *(General thanks)* Now let us speak a little more about *Truth*, and this we have spoken of on many occasions. And too often still, your thoughts reach me as to *why* you cannot reach out and touch another and tell them of what you know. I have said earlier this evening, that *Truth* cannot reach closed minds and that really is the basis of it all, that your understanding of another's development is such that you would not understand what that closed mind can accept. So I would say to you only this, my dear friends: Do not waste your time upon those with closed ears, because if they reject then they are not ready. Leave them with the *thought* and allow that *thought* to be digested slowly. I say again, if the seed is left, then the thinking of the soul is there to ripen — that is as much as you can do. So I say open your heart, give love to all those you come into contact with, but never try to force what you know as *truth* upon another person, because again I will say to you, if you do then you are on the boundary of interference. *(General agreement)* Now my dear friends, for this time I will leave you all with much love, with light for your lives, until we come together once again, I will leave you with much love.

Les: Thank you very much for all your explanations again and for all your understanding you give us. God be with you.