

37. Judgement day – we judge ourselves

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What happens to the wrongdoers?

Brent asks about what happens to people who do wrong in their lives. The idea of standing before a someone in a high chair as some religions would say, is not correct. We see a 'replay' of our lives and the opportunities wasted and the negative effect we may have had on others. We also see all the good that we have done. We see our true selves, our true spirit being, as there cannot be any hiding! We all have to stand and be counted. Depending on our lives, this can be one of the hardest things we have to face, and is our 'punishment', although Salumet does not like the word 'punishment' as it is a judgement on oneself. (19/9/94)

Brent: I'd like to ask what your advice is, to someone who would say, I'm a spirit being, I'm never going to die. I realise there's a law of cause and effect that applies, but suppose I decide I'll be the adulterer, the thief, the ne'er-do-well in this life, and that things will simply work themselves out over time. What would be your message to someone who chose to do that sort of thing? What would happen to them in general? Does that make sense?

Of course, we come again to free will, do we not? If they wish to continue throughout their lifetime here, doing as they wish, neglecting that spiritual side, that aspect of themselves, then of course, cause and effect come into play. They can, of course, when they leave the physical body, continue with that train of thought. I believe I have said, you will not instantly change. You are still spirit, you do retain your memories and thought patterns. If the spirit being wishes to continue in that manner, then what we would do is try to influence him for the better—but, of course, with the free will, that still remains with him. When he passes to our side of life, there is not so much we can do. Only time, only *time*, will change his way of *thinking*. He can remain what he is now, do you see? You do not suddenly become spiritual beings, as such, and in that sense, I mean you do not become 'goody goodies,' I believe you say. (*Chuckles*) So do you see, we can help, we can try to influence, but ultimately, the decision remains with that being. We have groups who still, still, after many, many years of your time, retain the same thought patterns, that they had whilst they were in an earthly body. Does that answer your question?

Brent: Yes. The reason I'm asking that question, is that most traditional religions that we're aware of in the West, have sought to induce good behaviour through the threat of punishment, through the threat of eternal damnation. Now, as I understand your teachings, there is a form of punishment in a sense, even if it is in the form of an individual awareness of the consequences of those acts. It is still, really—in a sense, there is an element of doing good to avoid punishment. But there is also presumably, something positive, doing good for a positive reason, as well.

Yes, I understand. Of course, you can do good. But what is important, is the reason behind the doing good. You can do a good act, but *(if)* the reason behind it is self-aggrandisement—that cannot be good. When you come to our side of life, of course the self-awareness is much magnified. You are your own punishment. You have to face the *true self*. You have to look into that eternal mirror and see the soul as it really is. You cannot escape it; no one can. The punishment you speak of, is something that comes from within. You see your whole lifespan before you. *You see the true Spirit being*. Not the one that you have shown to the earthly people, the one that says, 'I am a good person, because I give this, I do that.' If the reasoning behind that goodness is not for the good of the other people, then it is not good. Do you see?

Brent: Yes.

Les: Again, we come back to motives, don't we?

It is always the reason, yes. It is *why you* do something, *not* the act itself. Can you not put a smile on your face, can it not be a trick? The smile is not always genuine. So, too, are your acts and your deeds. That is what I am trying to say to you. But when you leave your earthly body, then of course there is no way you can hide from your true natures. Each and every one of you has to stand and be counted, not by any body of men, not by someone in a high chair, but by your own selves. It is the hardest, *hardest* thing you will ever have to face. We see many, many who weep—many who weep at what they have done and what they have failed to achieve on this Earth; the opportunities that have been wasted. They see it *all* and for that, they can weep. That is the punishment that is the punishment that is spoken of in most religions.

Les: So there is no external application of punishment to say soul. The punishment, in effect, is self-inflicted?

You create your own punishment, yes. I don't particularly like the word 'punishment.' It is a judgement upon yourself. I would like to refrain from the word punishment.

Les: Yes, I quite agree. It isn't such—it is a judgement, a self-inflicted judgement.

But, of course, we must use the words that you are familiar with. Is that useful to you?

Brent: Yes, that's very, very useful. Thank you.