

Karma

Part 3

Trance Library File No. 20-153

[Although William LePar has passed away, he gave these suggestions on how to gain the most insights from these Library Files.]

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,

William Allen LePar

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 mержence 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 were the rarest paranormal experiences known to modern man. The only example of a similar phenomenon ended with the death of [Edgar Cayce](#) in 1944. The Council's unparalleled revelations, through Mr. LePar's trances, have been made available to the public through the SOL Association for Research. His time and efforts were 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 who did not have the opportunity to participate have a better understanding of the phenomenon. On the day of a Trance, Mr. LePar remained in a peaceful environment. He consumed little food and The Council recommended his diet include red shellfish. He engaged in considerable prayer and meditation throughout the day.

Those who participated in a Trance, to question The Council, gathered about a half hour before the session for socializing. Nancy LePar, his wife, was always the last to leave her husband before a Trance began. She sat with him in a separate room as he quieted himself with prayer and meditation. When she entered the room in which the trance was to be conducted, all talking and noise ceased. Soon he entered, silent and already in an altered state. With everyone seated and quiet, he entered, removed his slippers and positioned himself on the floor.

He wore, as instructed by The Council, loose clothing of all natural fabric. Also, Mr. LePar wore no metal other than a wedding ring and cross. As he rested his head and bare feet on pillows, he maneuvered his body into alignment with magnetic north. Those participating, following instructions from The Council, were to place themselves in a quiet, prayerful state until this remarkable source began to speak. There were two distinct time periods in the linking of LePar's spiritual vibrations with those of The Council. The first period concluded with LePar's extremely deep and rapid breathing, a form of [hyperventilation](#). His hands, folded across the abdomen, quivered; his left leg stiffened and his left foot extended. Then, suddenly, silence. It seemed almost as if he had stopped breathing. Finally, The Council would begin to speak -- slowly at first, repeating the name of the Trance moderator, until the link with the physical world was ready. It usually took about thirty minutes from the time Mr. LePar laid down until The Council spoke. But on some occasions, for a variety of reasons, it could be as long as 45 minutes.

Once The Council began to communicate, a Trance usually lasted between ninety minutes and two hours. The Council was offered the opportunity to give the gathering an opening statement, which was always a segment of information useful for universal spiritual growth. Then, the trances followed 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 were so many follow-up questions that only the first question asked will be from the list of written questions.

Afterwards, when Mr. LePar awakened, he remembered nothing. His memory was blank from the time his wife left him before each session until he awakened at the conclusion of the Trance. He was always physically drained, cold and disoriented. He would be 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 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

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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⁽¹⁾

page 31⁽²⁾

Selection # 16⁽³⁾

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

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

386⁽⁸⁾

387 ***:⁽⁹⁾ 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:⁽¹⁰⁾ 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.

Selection # 1

karma was discussed on 88-06-25, the 157th Trance.
The word "karma" was first found on page 2584, line 136.

[Editor's note: This selection deals with our treatment of animals for food or other uses. While this selection does not deal with Karma as we traditionally think of it, then it does address our treatment of our world and the intent behind that treatment that can inform us of our potential karmic debt that we can incur in a much broader range of circumstances.]

63 ***: We had a few questions regarding the treatment of animals.
64 The first question is: In nature, all species exist on other
65 species, yet there are many people who claim at least on a moral,
66 not necessarily a nutritional basis, that it is wrong to eat meat.
67 Are morals involved in raising cattle, sheep, etc., for meat or is
68 it in keeping with the natural order to do so?

69

70 C: Well, such attitudes come from those who are ill-informed or
71 simply want to be part of some nonsensical crusade. Everything has
72 its purpose in creation and certain animals or animals appropriate
73 were given as a means of food for man. Now, if this is doubted, a
74 little common sense to those who are of eccentric thought and
75 exceedingly stupid, to be very blunt, look at the construction of
76 your own physical body, and you will see that meat is an essential
77 part of your diet to maintain the physical body in proper order.
78 Now, to kill for the pure purpose of killing is not acceptable
79 whether it is of a lower grade animal or a higher grade animal. To
80 inhumanly or without humane caution or procedure to take a life of
81 an animal is not acceptable. It should be done as quickly as
82 possible and with the least amount of pain that is necessary.

83 To live solely as a vegetarian is not appropriate. The body
84 cannot maintain its full vitality or virility. The knowledge, the
85 nutritional knowledge, is not there, even those in the most informed
86 circles, to construct an appropriate diet simply from what have you,
87 fruits, nuts, vegetables, that form of foodstuff. Does that answer
88 the question sufficiently?

89

90 ***: Yes. I had some other thoughts about that. Also, we use
91 animals for clothing, also, leather for belts and shoes. Would the
92 same principles or guidelines be involved in that, as long as the
93 animals were killed humanely and it wasn't for a frivolous use it
94 would be acceptable?

95

96 C: If one kills an animal simply for adornment of one's physical
97 body, this is not acceptable at all. But to be efficient, to use
98 nature, to use life, efficiently, to use creation efficiently, if an
99 animal's life is taken and part of that animal is used for foodstuff
100 or for the nutritional care of the body and other parts of it can be
101 used for the clothing or for the protection of the body, then this
102 would be acceptable. But simply to kill an animal for the body's
103 adornment, physical adornment, is not acceptable.

104

105 ***: Okay, thank you. One other question in regards to using
106 animals that are used quite frequently for product research. I have
107 heard of one example where rabbits were used for hair spray, where

108 hair spray was sprayed into the eyes of rabbits to see if it would
109 be harmful to the eyes if it was accidentally sprayed into the eyes
110 of people?

111

112 C: A simple guideline: Hair spray, is that essential to the
113 physical body?

114

115 ***: I don't think so.

116

117 C: Then such research would be inappropriate. Those inhumane
118 actions against animals for the adornment of the body, for the
119 beauty, the physical beauty of the body are totally unacceptable.
120 If necessary to experiment on animals for medical purposes for the
121 well-being of a physical body, then this would be acceptable, but
122 experimentation and harm and pain inflicted on an animal simply for
123 the self-adornment is totally unacceptable, and the extraction,
124 karmic debt, will be quite appropriate for such vanity.

125

126 ***: Thank you.

127

128 C: The Divine Essence has given each of you, whether male or
129 female, a beauty that does not need to be enhanced by vanity. The
130 problem with your world today is that it no longer sees the natural
131 beauty, so it must enhance, as it thinks, this portion or that
132 portion of the body or an individual's natural beauty. This
133 actually trespasses against the physical body and the natural beauty,
134 so those of you who feel it is necessary to use such products will
135 find that you become part of that karmic situation. Not only that,
136 if not in a direct way in an indirect way, although such karma in
137 many cases is answered for under the term immediate karma or instant
138 karma, in the sense that all these products for man's vanity does
139 have a serious side effect eventually on the physical body. So
140 those of you who must use such things for your vanity will find that
141 the side effect in the future or that you may gradually begin to
142 become incorporated into your physical body will not be worth the
143 moments of vanity that have been enjoyed. Does that answer the
144 question sufficiently?

145

146 ***: Yes, it does, very well. Thank you.

147

148 C: It seems quite natural to man's way of thinking. They object to
149 the humane killing of an animal to provide nutrition for the
150 physical body, yet there is no outcry when a poor animal is
151 inhumanely abused, subject to unnecessary pain for man's adornment
152 or vanity. But isn't that quite consistent with the thinking of the
153 natural world or the physical world? Very well.

Selection # 2

karma was discussed on 88-06-25, the 157th Trance.
The word "karma" was first found on page 2596, line 725.

[Editor's note: This Selection starts with a seemingly innocuous question about the benefits or harm of drinking soda pop. However, The Council expands their answer to this question to include man's choices and how that can impact their karma and the karmic condition of mankind.]

689 ***: I had a thought, going back to soda pop. It seems that so
690 many people are drinking so much of this now then perhaps what they
691 drank five or ten years ago because of advertising and so on. What
692 can we expect to see from all of this in the future? These people
693 who have been drinking it for ten, fifteen, and twenty years and
694 drinking so much of it?

695

696 C: Eventually, over the evolvement of time you will end up with
697 weaker and weaker bodies. Or if that will not be the general
698 overall condition that will have been set, you will come up with
699 more and more adverse diseases.

700

701 ***: New kinds of diseases?

702

703 C: Well, if you want to call them new kinds of diseases, you may,
704 but all diseases are here now. It is a matter of how weak do you
705 make the physical body. If you weaken it overall, now we are not
706 talking about one individual or two individuals, but in a nation, in
707 a world, weaken it enough, the human body, so that a already
708 present disease can begin to attack that physical body, that disease
709 then, that virus, that bacteria, whatever you wish to call it,
710 whatever it may be, will gain strength from that weakened body and
711 create a strain then that will be able to attack even a healthier
712 body and bring it asunder. Do you understand?

713

714 ***: Yes, I am afraid so.

715

716 C: Certainly, with all that the world offers you, all of creation
717 offers you, you can find fluids that are much more healthier than
718 your soda pops.

719

720 ***: So, looking at the big picture, this looks like some kind of a
721 major karmic situation because it really goes across the whole
722 world. They are all involving themselves in this fad.

723

724 C: Well, as it stands, one cannot make a statement like that, but
725 karma must be answered for, and it will be answered for in the most
726 appropriate way, but stages are set for karmic conditions to occur,
727 and you are all setting them. How do you think this whole situation
728 with the immune system developed? It is nothing new. It has been
729 with man since the beginning of time, since the creation of the
730 physical body, but the karmic situation set the stage. The
731 activities and conduct of man set the stage. Oh, he could have
732 stopped it whenever he wanted to by correcting his activities, but
733 he chose not to, so the stage was set even firmer and firmer and
734 firmer, until finally the time was right. The stage was perfectly
735 set and the guest was invited for dinner. And you all are being
736 served at that meal. So be careful, be very careful. Does that
737 answer the question?

738

739 ***: Yes, but since you brought AIDS into it, that problem and the
740 answer to that karmic situation seems quite appropriate. The
741 drinking of soda pop, that is a lack of discipline, but the
742 consequences there seem to be pretty severe too versus the other,
743 the consequences of the sexual promiscuity.

744

745 C: It has to start someplace, doesn't it?

746

747 ***: Yes.

748

749 C: The body has to be made susceptible to a disease, and it does so
750 through many avenues, through the lack of physical cleanliness,
751 externally and internally, through the lack of mental cleanliness
752 and spiritual cleanliness. Anything that befalls man does not drop
753 out of the sky. Man very creatively sets the stage for all
754 happenings, yet with the great potential for creation that man has,
755 he can eliminate that framework or that stage at any point in time
756 before the full manifestation, if he chooses. You all create
757 tomorrow's world for yourselves and for your heirs, for your
758 offsprings. Sometimes to bring a disaster to the human race may
759 take centuries; sometimes it may take one generation to do it. Does
760 that answer the question?

761

762 ***: It certainly does, thank you.

763

764 C: Well, since we have given what we feel is a considerable amount
765 of information to think on and since we added a little humor to the
766 heaviness, we feel that it is time to end this communication.

767 We ask all of you to consider what we have said this night and
768 what we have said over the past. Regardless of what man's future
769 may hold for him, regardless of how dire it may look at this point,
770 before you reach that future or before the future comes to you, you
771 can change it, sometimes completely, sometimes only part of it.

772 Build a beautiful tomorrow for yourselves and for your heirs by
773 working on it now, by approaching life with respect, for yourself
774 and for others. When you find that you do things that are what you
775 know you should not do, change those ways. Do not show disrespect
776 for yourself. Do not show self-contempt by continually allowing
777 yourself to do things that are inappropriate. Regardless of what
778 you have done in the past, every moment that you meet is a point for
779 you to change. Regardless of what your past may be, from whatever
780 moment in time you choose, you can make yourself over into an
781 entirely new being. You can start to recreate yourself at any
782 moment in time.

783

784 Some of you say, "I am god; god is within me. The Divine
785 Essence lives within me." And yet you do nothing to change your
786 exterior. Remember, your exterior actions are a direct reflection
787 of what is inside. If you profess to be gods in the small, if you
788 profess to have that Divine Essence in you, then allow it to
789 manifest to others. Allow that power to recreate you, to give you
790 new life, to be reborn as some would say. Begin by loving yourself,
791 showing respect to yourself, and then having that same love for
791 others and that same respect for others. We thank you.

Selection # 3

karma was discussed on 89-05-13, the 166th Trance.
The word "karma" was first found on page 2696, line 423.

[Editor's Note: This is an especially long segment and although it does not specifically address karma it does indirectly address karma and karmic situations especially within marriage and similar situations. Thus, we found it necessary to include it in this File.]

51 ***: You stated, "Sexual activity should be kept within marriage,
52 within commitment." Please define commitment for us in terms of
53 its relationship to sexuality?

54

55 C: Commitment is a conscious promise, a conscious commitment to
56 another individual to give freely of yourself and to accept the
57 other individual as they are, not with the intention of changing
58 the other individual to suit your desires or your preconceived
59 concepts but to accept the other just as they are, and in turn be
60 accepted in the same manner. An outward acknowledgement of that
61 promise to one another, an outward acknowledgement of that
62 commitment to one another, the concept, the idea, of joining two
63 souls into one unit for the purpose of each benefiting spiritually,
64 growing spiritually, to honor each other and not to abuse each
65 other, to protect each other and not to endanger each other, to
66 give love to each other and not only just to take love. Does that
67 clarify or does that answer the question?

68

69 ***: Yes, thank you. What situations could there be where
70 commitment between two people would justify sexual activity without
71 legal commitment?

72

73 C: That is a very large question. Can it be defined or cut into
74 segments because there are areas where there are not official ways
75 of professing a commitment? Do you understand?

76

77 ***: Well, before the legal or religious ceremonies have occurred,
78 then how does an individual know that he or she has made a commitment
79 to another person?

80

81 C: As far as knowing or recognizing this from a spiritual
82 fact or level or factor, rarely does one fully become aware of this
83 although there are some who find an inner feeling where a spiritual
84 commitment to another individual is part of their awareness. Now,
85 the full realization of this only comes after a commitment is made
86 at the verbal level. It is a question of faith and trust in your
87 own judgment based on your knowledge of the other individual.
88 The problem with society today is that they do not get to know
89 each other. They have the drive and the urge to copulate as
90 animals and base a future on that drive only. Of course, you know
91 what happens in situations like that, it falls apart. So, once one

92 has spent a proper courtship time in becoming aware of the other
93 individual, knowing the other individual, then if there is a strong
94 interest, a strong liking, a common ground there, one could assume
95 that there has been a spiritual commitment made or a commitment to
96 each other at a spiritual level. Then again, the final physical
97 action must be based on faith, the pronouncement of the commitment
98 and the willingness to give up of self for the whole. Does that
99 answer the question?

100

101 ***: Well, as I understand then a couple would have to discuss
102 that with each other and see that each one wanted to make that
103 commitment?

104

105 C: Yes. The problem, again, another problem with today's society
106 is that individuals who meet do not become aware of each other.
107 They do not discuss things. They do not look at their attitudes
108 and opinions on different subjects. It would be much easier if
109 mankind were to return to the old ways, not that we approve of the
110 old ways, but they did prove to be much more productive and
111 beneficial to individuals who made commitments, and that is where
112 marriages or commitments were prearranged by the family. One
113 assumed the responsibility that was expected of them. Do you
114 understand?

115

116 ***: Yes.

117

118 C: Now, again, let us clarify our statement on this. This is not
119 the most ideal situation, by any means. Two people who are in love
120 and wish to commit themselves in a union of one should be able to
121 do so freely, in other words, not as a prearranged or a business
122 agreement. That would be the ideal situation, but the problem with
123 that is particularly in dealing with the youth, they have not been
124 given the necessary responsibilities to mature at an early age, so
125 consequently they do not have the insight that is necessary to make
126 such decisions. Does that answer the question sufficiently?

127

128 ***: Yes.

129

130 ***: You talked about proper courtship time. Is this an
131 individual basis? It would depend on the individual, how long this
132 courtship time would be?

133

134 C: In actuality, yes, but one could say that a safe overall
135 average would be in a period of eighteen months to twenty-four
136 months. Now, that is only an average, only an average. There are
137 some who could take twice that long in learning or realizing
138 whether they are compatible with another person and still not be
139 able to make a mature decision on it because they lack initially
140 the maturity, but we would say, safely speaking, that would be an
141 average.

142

143 ***: This commitment that you defined earlier. Is this first made
144 on the soul level and then in the physical?

145

146 C: Of course. Whenever you come into a life, you have made
147 arrangements prior to your actual birth. Now, that does not mean
148 that you are in a situation where it is completely unchangeable, as
149 we have said before. There are situations where you can make
150 conscious decisions against what you as a soul being or spirit
151 being has chosen to do.

152

153 ***: If you have made this commitment to another individual and
154 then in the physical you follow it through and the couple is
155 married and then for some reason the marriage is dissolved, how
156 does that affect those individuals?

157

158 C: It would depend on the reason for it being dissolved. Boy,
159 does the minds click at that!

160

161 ***: What if it were infidelity?

162

163 C: A one-time situation?

164

165 ***: Yes.

166

167 C: No, that would not be sufficient grounds to dissolve the
168 physical marriage.

169

170 ***: All right. What if it were physical abuse?

171

172 C: If it rendered the other individual in a situation of danger,
173 that would be grounds for a separation, yes.

174

175 ***: What if it were a difference in beliefs?

176

177 C: Hardly. Just because one believes in one idea and another
178 believes in another idea, there should be a respect for each
179 other's belief. With proper courtship, opinions and ideas on
180 important subjects should have been covered prior to the marriage
181 or to the commitment.

182 You must accept the other individual as they are. It is not
183 proper for you to expect to be able to change your mate to suit
184 your whims. You must love enough to accept that individual as they
185 are, with the exception of brutality.

186 Now, if a person, by nature, is brutal, and they have managed
187 to cover this element up and you become committed to that
188 individual, once they begin to practice their abuse against you
189 where you are physically in danger, then that nullifies the
190 commitment, not on your part, but on the part of the abuser. So,
191 they must then assume the full responsibility for the destruction
192 of the commitment or the spiritual contract. Again, did the other
193 individual who was being abused instigate the situation? Did that

194 individual know of this element in the personality? If so, did
195 that individual do anything to excite that negative aspect or
196 activate that negative aspect? Do you understand?

197

198 ***: Yes. If the individual did do something, if the individual
199 did know about the aspect of that person's personality and did do
200 something to incite that brutality, then would that individual
201 share an equal blame?

202

203 C: Yes. You see, when it comes to situations like that, you have
204 the ego involved and once the egos become involved there is the
205 clash of the titans, let us put it that way. "I dare you. You
206 dare me," and the stronger will win. The weaker will be crushed.
207 This is a situation that would not, say, an individual has the
208 right to end a commitment. What is necessary there in that
209 situation is that both egos must be subdued and the situation must
210 be reevaluated and take means necessary to eliminate that type of
211 action. Does that answer the question?

212

213 ***: Yes, it does.

214

215 C: It becomes complicated, doesn't it?

216

217 ***: Yes. I have one other question. Before I asked about
218 infidelity and you said just once absolutely not. What if it is
219 repeated infidelity?

220

221 C: If it shows that this is a constant practice, now again, good
222 judgment must be used in the situation. If it is a repeated
223 practice, then it certainly is an indication of either lack of
224 control, immaturity, or self-centeredness. If it is one occasion
225 or possibly two occasions and maybe in an extreme case a third
226 occasion, that should be looked upon as a test of acceptance on the
227 part of the other individual. If it goes beyond that, then a
228 serious look must be taken and a serious discussion must be had
229 between the two. Does that explain it a little further?

230

231 ***: Yes, it does. What if there are children involved in this,
232 there was a commitment made and there are children? Would that
233 change anything?

234

235 C: Then more extreme tolerances must be allowed. Do you
236 understand?

237

238 ***: In other words, the individual should, I guess, be more
239 patient? That is not quite the word I want, but be more tolerant?

240

241 C: That would suffice. Being more patient, being more acceptant.
242 But that puts then the full responsibility of holding the marriage
243 together on that individual. That should not be the case. The
244 offending individual must be made aware of their offending acts.

245 If they pursue in being unfaithful, even though the situation has
246 been discussed, then one must take a different approach towards the
247 situation. In your society today, there are avenues of help for
248 such an individual, and those avenues should be utilized.

249

250 ***: But lots of times those individuals refuse to go and seek
251 such help.

252

253 C: Then it shows that there is a lack of true commitment on that
254 individual's part, a lack of strength, a lack of sincerity, a lack
255 of moral fiber. Consequently, after the avenues have been
256 exhausted, the individual still pursues such an undesirable
257 lifestyle, they have then broken the spiritual contract, and they
258 then must assume the full responsibility of the aftermath.

259

260 ***: This lack of commitment, is it a lack of commitment on a
261 physical level rather than a spiritual level?

262

263 C: If a proper courtship time has been observed and we are
264 speaking of a courtship time without the marital rites being
265 practiced. Do you understand?

266

267 ***: Yes.

268

269 C: Then it is a situation where the spiritual contract was broken.
270 Does that answer the question?

271

272 ***: Yes, it does, thank you.

273

274 C: If two individuals have indulged in marital rites before a
275 proper courtship, before a commitment, then they must both assume
276 the responsibilities of what the outcome is. There is nothing more
277 devastating to a commitment or to a marriage than premarital
278 activities, if you understand what we are talking about?

279

280 ***: Yes. But can't the commitment be made before premarital
281 activities and then the legal commitment be made afterward?

282

283 C: The commitment, the spiritual commitment, is made well in
284 advance. It is a growing commitment that is established or started
285 at the beginning of the courtship period. Do you understand that?

286

287 ***: Yes.

288

289 C: During that courtship period, as each individual becomes more
290 aware of the other individual, has a deeper awareness, this
291 commitment then begins to grow, to flourish, to flower, to bloom,
292 to gain strength. The culmination of that commitment is the public
293 announcement of that commitment. Do you understand?

294

295 ***: Yes.

296

297 C: Now, does that clarify the point?

298

299 ***: I think what you are saying is there absolutely should be no
300 premarital sex.

301

302 C: Why, of course, that is exactly what we have said. Once you
303 have experienced the sexual activity or the sexual act before the
304 commitment is acknowledged, you have done that union great damage.
305 You have started out on a sickened or weakened union. You have
306 allowed the physical thirst to be satisfied before the spiritual
307 thirst is, and it just may be that that physical thirst, that which
308 you drank of may be tainted with the poisons of greed and
309 self-indulgence.

310

311 ***: I am not sure I understand the last part of your statement.

312

313 C: Think upon it. And it is particularly so in your society
314 today. Our use of terminology in the last statement was purely
315 symbolic and for drama's sake, but there is a literal potential in
316 your society for that.

317

318 ***: Do you mean that the physical act becomes so important that
319 other things fall by the wayside, so to speak?

320

321 C: Well, the physical act, in a situation like that, becomes the
322 goal and not the spiritual union or not the union of two souls into
323 one. Do you understand?

324

325 ***: Yes.

326

327 C: Now, do not take the statement "two souls into one" as a
328 literal statement. There is no way that you can take two separate
329 souls and make them into one soul, but it is the total combination
330 or the total communion of the two souls that makes them act as one.
331 They have one purpose and that is to serve the other and when you
332 have a union based on that you have a strong commitment that can
333 withstand many, many, many storms. Very well.

334

335 ***: Thank you.

336

337 ***: Back for a moment, back to these individuals at a soul level
338 having made their plans before they arrive in this world or before
339 coming into the physical, are all these people who give into their
340 physical desires and don't seek any commitments, they just seek
341 their physical pleasures and the result is a child and they don't
342 get married, we have all these unwanted children floating around
343 now, well not floating but we have a lot of unwanted children, did
344 they make a commitment at a soul level to come into that kind of a
345 union? Or why is it happening like that?

346

347 C: Clarify who came into what kind of union.

348

349 ***: All right. You have the mother and father, boy and girl,
350 teenager, whatever, not married. They take part in these marital
351 rites, just for the physical pleasure of it. They make that kind
352 of a contract at a soul level and then if a child is conceived, did
353 that child, that soul, was that child part of that contract also?

354

355 C: No, no. You see, there is where mankind fails to realize the
356 true meaning of heaven on earth.

357 Heaven on earth indicates the perfect state of existence which
358 is only a decision away, now listen, very important, very
359 important. Heaven on earth is only a decision away from
360 experience, from existence.

361 No soul would choose to come in as a bastard child as a means
362 of learning what life has to teach them. It is the outcome of a
363 lack of self-respect on the parents or on the souls of the quote
364 "parent or parents" of a bastard child that sets up a stage or
365 situation where they demand to learn a lesson in a negative way, in
366 an unproductive way. Part of the lesson necessitates the birth of
367 a child out of wedlock or out of a commitment. A soul volunteers
368 to fill that position only for the purpose of allowing those two
369 individuals to indulge themselves in animal acts.

370 So, two individuals who do this and have a child bear the full
371 responsibility of that child's life and that soul's development or
372 regression because of the unsavory family situation that may
373 transpire. Is that heavy enough?

374

375 ***: Yes, and can I add one more question to that?

376

377 C: Yes.

378

379 ***: We obviously have a lot of problem people in the world.

380

381 C: Yes, you do.

382

383 ***: Are souls in the Man-Made Heavenly Realms waiting to come
384 down here, when they see a situation like that, so they take the
385 part of that child which we have many of these days, are those
386 souls coming down to try to do their best to grow or do they say,
387 "That's the kind of situation I need to wreak more havoc in the
388 world"?

389

390 C: You are not coming into the world to wreak more havoc on the
391 world. You are coming into the world either to grow or to wreak
392 more havoc on yourself, but in that process you can either add to
393 the betterment of life or the world or bring about a heaven on
394 earth or you can retard that situation that will inevitably come.
395 Unfortunately, because of your society's desire for blood, it has
396 eliminated millions of avenues of children or souls coming into the
397 material manifestation.

398 As we said sometime ago, quite sometime ago, it is becoming
399 harder and harder and harder for souls to come into the material
400 manifestation. There is a great tension on the other side. There
401 are those forces who wish to eliminate the avenues of incoming
402 souls, and there are those souls who are trying desperately to make
403 an entrance in order to eliminate their position or standing in the
404 Man-Made Heavenly Realms, hopefully, in one lifetime they will be
405 able to have enough control wherein they can go into the God-Made
406 Heavenly Realms. They are willing then to accept these less than
407 desirable life situations hoping, that by accepting that position
408 of a bastard child they may add to their inner or spiritual
409 strength by taking advantage of this less than best situation,
410 knowing that it is the intention that is the demanding factor or
411 the controlling factor, hoping that their intentions are such under
412 those conditions where their karmic situation or debt can be
413 eliminated or lessened. Do you understand?

414

415 ***: Yes. It gives me a pretty good idea, yes.

416

417 C: It is very clear.

418

419 ***: When you say, "they are hoping that their intentions will
420 be," it is not a guaranteed thing?

421

422 C: No, no. They do not get a guarantee that in one lifetime or in
423 that particular lifetime their karma will be taken care of. It
424 provides a situation where they, we will use the term,
425 automatically incur a credit for coming into a situation like that.
426 You realize that the determining factor or the determining
427 situation or the controlling situation are the parents who indulge
428 in their own selfish, self-centered lust, they demand a learning
429 lesson and so a soul then accepts that position. This can be
430 considered in a manner, again listen to the words, in a manner as,
431 if the entity accepts that body of a bastard child, there is a
432 credit factor that might be assumed or may be gained. Do you
433 understand?

434

435 ***: Yes.

436

437 C: Very well.

438

439 ***: It used to be that there was a great stigma attached to
440 anyone who had a child out of wedlock, not only to the mother who
441 had the child but the child also. In today's society, especially
442 among some teenagers, it has become a status symbol. I am not
443 really sure what question I have.

444

445 C: Let us answer the statement so far. That is a sure sign of
446 your society being totally corrupt and sick. Does that take
447 care of what you had in your mind?

448

449 ***: Well, part of it. Part of it I was wondering, you explained
450 about the soul coming in as that child and has kind of a credit to
451 him, I guess I am asking, is it less of a credit now because there
452 is not as much stigma attached to it as there was before? Before
453 those children used to be actually ostracized but now they are not
454 at all.

455

456 C: Again, we said be careful how you understand what we said.
457 Credit not in the sense that it indicates something for nothing or
458 gives any guarantee. Do you understand?

459

460 ***: I think.

461

462 C: It is not so much what society says as what the entity who
463 would come into a bastard situation such as that. What would they
464 do under those conditions, what would they be able to make of those
465 conditions or situations. Do you understand?

466

467 ***: Yes, I understand that.

468

469 C: Your society today is about as low as any society has ever been
470 in all of the history of mankind, that which you are aware of and
471 that which you are not aware of. You act more as animals than
472 humans or gods in physical bodies, and it is because you have lost
473 sight of what is of value in life. Until you realize that life is
474 not a situation of fun and games, but it is a learning process that
475 can be filled with joy and happiness. It is a learning situation
476 where you can express yourself fully, but it must be done in the
477 proper way and at the proper time. All things in its season or in
478 its time. And society, your society, has broken down. You look at
479 some individuals in your society, and you cast stones at them, you
480 point fingers. And yet, and yet, how dare anyone throw the first
481 stone? Very well.

Selection # 4

karma was discussed on 89-07-21, the 169th Trance.
The word "karma" was first found on page 2751, line 234.

[Editor's Note: This selection explores a number of areas of karma related to marriage situations. This selection has suggested a future Library File devoted to Marriage. It is included here to give a preview of some of the issues involved with karma in marriage situations. We will preparing a future Library File on Marriage.]

101 ***: The next question is regarding remarriage. In a situation
102 where one partner has been faithful to the spiritual contract but
103 the other has been repeatedly been unfaithful or has been severely
104 abusive, if the faithful partner gets a divorce, would that
105 faithful partner then be entitled to remarry another person?
106

107 C: If the unfaithfulness has been part of the first marriage from
108 its very inception, then technically, and we say "technically" in a
109 spiritual sense, there was no marriage. The spiritual contract,
110 although it may have been binding, had not been completed by both
111 partners. Do you understand that?
112

113 ***: I think so, although how do they know that?
114

115 C: It is not a situation that you can easily determine at a
116 conscious level, but what one would have to do is evaluate the
117 situation or over look the situation in as pure a light as possible
118 or in as true a light as possible in this sense: Did the unfaithful
119 partner begin years after the marriage or was this unfaithfulness
120 from day one? If the unfaithfulness was from day one, then one
121 could safely assume that there was a breach of spiritual contract
122 before it was physically manifested or before the actual physical
123 marriage ceremony took place, consequently, the second partner,
124 the faithful partner, then and only then would be free to remarry.
125 Does that answer the question?
126

127 ***: Yes, I think so. Let us say it was not a case where it was
128 from day one, but let us say they had five good years and the one
129 partner started being unfaithful or abusive. In that situation are
130 you saying that if there is a divorce, then there shouldn't be a
131 remarriage?
132

133 C: That again is something that would have to be looked at very
134 closely and very honestly. Was there a commitment? Even though
135 there may have been the commitment of fidelity, was there a full
136 commitment from the very beginning? Now, you allow a certain
137 amount of time for the honeymoon period. Even the worst scoundrel
138 can live within certain bounds for a short period of time. So the
139 honeymoon period or what we refer to as the honeymoon period and
140 that is not necessarily a short period of time immediately
141 following the wedding ceremony, but let us say the first year, if
142 there has been an unfaithfulness or a danger, spiritually or
143 physically or emotionally, to the faithful party, then one could
144 assume that there is strong indication that this is the case that
145 the unfaithful party, the offending party, did not complete the
146 contract. The blame then falls on the unfaithful party or the
147 offending party. In a case like that, the innocent party would be
148 free to remarry.

149

150 ***: All right.

151

152 C: It is a very touchy situation and it takes extreme honesty with
153 oneself and it takes a vast amount of information, factual
154 information.

155

156 ***: Oftentimes, I think, in a divorce it would be difficult to be
157 totally honest in the situation to truly evaluate?

158

159 C: Well, in a situation where there is grounds for real divorce
160 and divorce is only the affirmation of a lack of spiritual
161 contract, not the dissolution of it or the dissolving of a
162 spiritual contract. You cannot dissolve a spiritual contract, yet
163 those who do not fully comply are the offenders or the party
164 responsible for the disillusionment or the lack of fulfillment.
165 The innocent party is free. That does not free the guilty party. So
166 that even though there may not have been a full commitment or a full
167 spiritual contract or the fulfillment of the contract, even though
168 the innocent party is free, the guilty party or the offending party
169 becomes fully responsible for the destruction of a spiritual
170 contract, even though it may not have existed, since the
171 unfaithfulness or the lack of commitment was there at the very
172 beginning. In other words, it is doing a job half way. Does that
173 make it clear?

174

175 ***: Yes. The question I was really trying to find out and I
176 think you have answered for the faithful person, there is a
177 possibility for them to remarry?

178

179 C: Yes. Since they complied with the spiritual contract, the
180 problem lies in the guilty party. They did not come into the
181 spiritual contract with the intention of seeing to its completion
182 or its fulfillment. The innocent party who did is then free to
183 remarry only because there was no spiritual contract. The
184 offending individual becomes responsible for the lack of the
185 spiritual contract and the aggressive acts. In other words, if two
186 souls agreed on a marriage as a spiritual contract and one became
187 the offender by not making a full commitment, that person has
188 problems.

189

190 ***: Yes, obviously then the offending party would not be free to
191 remarry?

192

193 C: No.

194

195 ***: Is that in a moral sense? Are you referring to a moral sense
196 in the idea of remarriage?

197

198 C: Define what you mean as "moral"?

199

200 ***: The spiritual aspect, because naturally if a couple is
201 divorced then they are physically free to remarry, regardless.

202

203 C: According to man's law, but not according to Divine Law. The
204 offender has put himself or herself into a position where they have
205 not completed a spiritual contract or agreement, therefore they are
206 held in a standby or standstill situation. The only alternative
207 for the offender is to make amends to the individual that they

208 divorced or trespassed against and reaffirm the marriage with a
209 full commitment. Does that answer the question?

210

211 ***: What do you mean "to reaffirm the marriage with a full
212 commitment"?

213

214 C: That means that they would have to go back into a marriage and
215 re-establish a true marriage with a complete and full commitment.
216 In other words, they have to pick up and clean their dirty laundry.
217 Do you understand?

218

219 ***: Yes.

220

221 C: Now, how can you judge who is right and who is wrong and when
222 an individual can or cannot remarry? The only thing that we can
223 say to that is complete honesty with yourself and with the
224 situation. Taking on a commitment of marriage is something that
225 should be considered very, very, very seriously. It is not
226 something to be taken lightly as you do in your society today. If
227 man were to go back to the family arranged marriages, you would
228 have a lot less spiritual problems as individuals. This may not
229 appeal to all individuals but it is the best of what you have.
230 Very well. Does that answer the question?

231

232 ***: I was wondering, if the guilty party who is not able to
233 remarry, in that situation where he is not able to remarry, is that
234 considered a part of his karma being enacted, put into effect, as
235 of then?

236

237 C: Yes, one could classify that as instant karma, but our question
238 would be in a situation like that, why endure the instant karma,
239 why take on that karma, why not make amends for the misdeed or the
240 unfaithfulness and re-establish the marriage because the individual
241 must then assume also responsibility for the problems that may
242 occur to any offspring or children that may have been in the family
243 situation? What problems would that cause these children being
244 minus a parent and the family structure? What negative example
245 would the divorce present to the offspring? So you begin to
246 multiply the problems and the karma. Does that answer the
247 question?

248

249 ***: I believe so.

250

251 C: Very well.

252

253 ***: I know that we are talking about primarily infidelity, but
254 what about divorces that have nothing to do with infidelity but
255 perhaps chemical addiction or gambling addiction where the home
256 life becomes impossible when one of the partners is addicted in
257 that way and refuses to get help. Would the rules be the same?

258

259 C: We cannot give a blanket acceptance for such things as chemical
260 addictions or drug addictions, alcoholic addictions, we cannot give
261 a blanket acceptance as grounds for divorce or the breaking of a
262 spiritual contract. It would depend on the degree, the severity of
263 it. It would depend on how much was done to overcome the
264 situation. Was there counseling involved? There are many avenues
265 that one can take to overcome these problems. If they are of
266 sufficient or severe enough degree that they make family situations

267 intolerable, that they present an emotional harm to the family, to
268 the spouse, then yes they would be grounds for divorce, but
269 dependency or an addiction to alcohol or drugs in itself cannot
270 constitute a solid or a valid reason for divorce unless avenues
271 have been exhausted. Do you understand?

272

273 ***: Yes.

274

275 C: There are some situations, particularly now, with the diseases
276 that run rampant in the world and in your country, where certain
277 types of drug addictions and drug habits may present a physical
278 problem to a marriage because of AIDS and what have you. This
279 would constitute a reason for divorce with less correction or less
280 effort than just some other form of addiction that may not present
281 the AIDS problem to the family. Do you understand?

282

283 ***: Not exactly. No, I do not understand.

284

285 C: Certain forms of drug addiction leads to the potential of
286 getting AIDS. Do you understand?

287

288 ***: Yes.

289

290 C: Where an alcoholic addiction would not have the same danger.
291 In a situation where AIDS would be part of the problem and it would
292 prove to be detrimental to the entire family, then the avenues
293 necessary to take to correct the situation would not have to be
294 necessarily as extensive as if that particular habit or means of
295 drug addiction were not involved. Do you understand?

296

297 ***: Yes, I do, thank you.

298

299 C: There are many elements that come into a situation, into the
300 dissolving of a marriage. Twenty-five years ago, thirty years ago,
301 infidelity would not be as acceptable as a means of divorce or a
302 reason for divorce as it would be today in the spiritual sense.
303 Not that the spiritual laws have changed, but that the situation
304 that man is in has changed to bring in a more severe potential when
305 infidelity is practiced, such as the disease of AIDS. Do you
306 understand?

307

308 ***: Yes.

309

310 C: If you have a husband who frequents prostitutes as opposed to a
311 husband who has a mistress, do you have a greater right or do you
312 have a better reason for divorce as opposed to the one who has just
313 a mistress? These gray areas also must be taken into consideration
314 because the overall determination is: Is it detrimental to your
315 spiritual growth, your emotional growth, and your physical growth
316 or your physical well-being? Do you understand?

317

318 ***: Yes.

319

320 C: That is the criteria then. Does it do you spiritual damage,
321 emotional damage, and physical damage? Very well.

322

323 ***: Thank you.

324

325 ***: You stated that the offending partner should try to make

326 amends and recommit to the marriage, what if the innocent party
327 says, "No way. I don't want you back. You have put me through
328 enough." What happens then?

329

330 C: The innocent party must really look at the situation, not from
331 the ego which is the first reaction or what would be the first
332 reaction, but must look at the situation as it really is. Is the
333 offending partner truly repentant or sorry for what they did? Are
334 they sincere in wanting to make a go of the marriage? Is that
335 offending partner really willing to change? Does the innocent
336 party have enough love and forgiveness to give the offender a
337 chance? That is why we said that in a divorce situation one must
338 be completely honest and truthful with themselves. They must look
339 at the facts as they are. There are some offenders in a marriage
340 who can learn their lesson and change, but then of course there are
341 those who cannot. Is it fair to the offender who can change not to
342 be given the chance to change? Does that answer the question?

343

344 ***: Somewhat. How many chances do you give to the offender?
345 Once, twice, three times? How about the woman who takes back a
346 husband who beat her repeatedly and says, "I'll change. I'll never
347 do it again."

348

349 C: In the sense of physical abuse, emotional abuse, and spiritual
350 abuse, if a woman is willing to forgive her husband once and then
351 he returns to the same situation, she would be extremely foolish to
352 give him then again another chance, so that if he were to continue
353 to beat her then, she would have the right to say that the marriage
354 is over with. At least, as a safeguard for yourself, give the
355 offending party at least one chance to make amends. Then you are
356 in the clear. The problem becomes that of the offender. You have
357 demonstrated your forgiveness and your love, but if you go back
358 into the situation, you must be extremely careful to make sure that
359 you are able to wipe the slate clean and forget about the past. If
360 you have a husband who has been unfaithful and you give him a
361 second chance, you cannot throw it up to him constantly. If he
362 goes to the grocery store and is five minutes late, you cannot jump
363 him about his carryings-on with the store clerk. So, it takes a
364 lot of effort on the part of both the offender and the forgiver,
365 but if they are willing to put the effort forth the marriage will
366 be that much stronger and that much better, and they will have
367 gained much more out of it. Plus, do you give a person a second
368 chance and for what reason? What of the children? So there are
369 many situations, many items that must be evaluated in the whole
370 situation. Do you understand?

371

372 ***: Yes.

373

374 C: Is that sufficient?

375

376 ***: Yes.

377

378 C: Very well.

379

380 ***: In the situation we are discussing, there has been a divorce
381 and the offending party has taken some time and finally changes his
382 mind and reconsiders but the faithful one had since remarried, then
383 the offending party is really out of luck?

384

385 C: Well, let us hope that the innocent party would not remarry so
386 quickly. One would have to question a situation like that. If the
387 offender took years to re-evaluate his situation, that is his
388 problem, he is just out of luck. Why should the innocent party be
389 deprived of life, while some lazy person or soul or entity takes
390 their time to decide whether they want to put forth the effort? Do
391 you understand?

392

393 ***: Yes.

394

395 C: One must act with caution but a degree of expediency, also.
396 You cannot expect the other person to wait around years while you
397 decide to grow up and mature. Very well.

398

399 ***: If someone were to marry a divorced person, how would they
400 know that this is an acceptable spiritual situation and what
401 guidelines can be used to guide them into a good situation?

402

403 C: It is a serious decision to make, and it can be an extremely
404 dangerous decision. The only thing that you can do is investigate
405 the other individual and try to determine as honestly and as fairly
406 as you can who was at fault. You should keep a rule of thumb in
407 mind. If the offender cannot make a go of one marriage, generally
408 the offender cannot make a go of any other marriage. So in dealing
409 with a divorced individual, you must be as objective as you can in
410 determining which partner was at fault. If you find deep in your
411 heart that the individual you are interested in was not at fault
412 but that the other partner was truly the offender, in other words,
413 the one you are interested in was the victim, then you take the
414 chance. But that does not make you responsible for holding the
415 other marriage apart. In other words, you as the third person in
416 that triangle would not be held responsible for holding the other
417 two apart. Do you understand?

418

419 ***: Yes.

420

421 C: Does that answer the question?

422

423 ***: Yes, it does.

424

425 C: There is one item in a situation like that that one must also
426 take into consideration. The individual that you plan on
427 marrying who is divorced, are there children involved? If there
428 are, are you willing to accept those children as your own and to be a
429 loving parent? So that is another factor that must be taken into
430 consideration. You must be as loving as if those children were
431 your own flesh and blood. If you cannot, then do not add karma to
432 yourself and marry into a situation like that. Very well.

433

434 ***: Council, you were saying that the most severe form of
435 destruction would be spiritual destruction. In the case of
436 infidelity, if it has not been discovered at a conscious level, has
437 it been realized at a spiritual level by all involved and would
438 there be some form of destruction even in that case?

439

440 C: Your primary lesson or growth process is in the Conscious Mind
441 or in the conscious experience. If in a marriage one individual
442 was being unfaithful and you were not aware of it, the damage is
443 not done to you until it becomes part of your knowledge and it begins

444 to affect you that way. You are affected from your Conscious Mind up.
445 Do you understand?
446
447 ***: Yes.
448
449 C: So, it would be the Conscious Mind, the emotional, and the
450 spiritual. You cannot be harmed spiritually, from a spiritual
451 sense you cannot be harmed spiritually by another individual. In
452 other words, harm comes through the conscious aspect of creation.
453 If at a spiritual level you knew that the other individual were
454 unfaithful, it would not affect you until it were part of the
455 conscious awareness. Then it would only affect you to the degree
456 you allowed it. In other words, normally, consciously it would
457 upset you, emotionally it would upset you, but would it drive you
458 from your God and that is where the spiritual problem comes in.
459 Would it separate you from your God? The biggest problem that
460 comes, the biggest damage that comes, is not so much at the
461 spiritual in an unfaithful partner dividing the faithful partner
462 from its Creator but more in the emotional trauma and in some cases
463 physical abuse and what have you. Do you understand?
464
465 ***: Yes, now I do.
466
467 C: One would say an individual would have to be extremely, or let
468 us put it this way, a situation where a divorce would cause you
469 spiritual damage from the conscious up would have to be extremely
470 extreme for that to happen. If you have a strong enough faith in
471 your God, it is fairly hard for another person to destroy that for
472 you. Do you understand?
473
474 ***: Yes.
475
476 C: That is not to say it is impossible, but it is rare.
477
478 ***: Then in a situation where there is a divorce in that life,
479 obviously it is in varying degrees but what does the faithful one,
480 how are they damaged where it really counts is what I am groping
481 for?
482
483 C: It depends on the reasons for the divorce. If it was physical
484 abuse then, that adds a physical danger to your life, it can also scar
485 you emotionally, and in, like we said, in extreme cases it could
486 dissolve your relationship or destroy your relationship at a
487 spiritual level between you and your Creator.
488
489 ***: It also will make your life less than productive or what your
490 soul may have wished?
491
492 C: Well, if you have had a full life planned and the trauma was so
493 great to you that it made you inoperative, yes. If you were
494 supposed to have been the President of the country and a divorce
495 came along in your life and it destroyed you to such a point where
496 you could no longer function and were not able to become President
497 of that country, then, you see, there are degrees. But as a
498 general rule, most people are born, they grow up, get married, have
499 a few children, and then quietly pass on in the next state of
500 existence. Maybe a ballgame or two or something along that line,
501 but that is really the extent of their life.
502

503 ***: But even as mundane as it is, it does pull them closer to
504 their Creator?

505

506 C: Well, you do not need trauma and trials in your life to grow
507 closer to your God, that is something that you choose. What you
508 need and what you should have is a very quiet, calm, peaceful life
509 where you can grow joyfully to your God. That is the ideal
510 situation. All the trials and tribulations of life certainly are
511 not God-made. They are your choices. As you evolve and once you
512 make it over to the God-Made Heavenly Realms, you will soon realize
513 that all the suffering that you undergo was really your choice and
514 there was no need for it. We are constantly amazed at the great
515 suffering that all of you deem necessary to learn by, but we
516 understand because we have too walked that path.

517

518 ***: What is the motivating force, the ego? Is that the reason we
519 do that to ourselves?

520

521 C: Yes. It is the destructive ego.

522

523 ***: Not very intelligent.

524

525 C: It is part of the overall mess that the earth experience has
526 gotten itself into. You are fighting a battle twice as hard as
527 what you had to a million years ago, and that is why time is
528 getting to the point where the earth, the life as you know it, is
529 going to be totally useless as far as spiritual growth, and so it
530 must pass its way.

531

532 ***: Thank you, Council.

533

534 C: Very well. Part of our task is to help you out of this life
535 situation in your lifetime now, each of you. Part of our task is
536 to give you enough to think about, rip away the stupidity and the
537 intellectualism that man has placed on the Divine Truths, make them
538 simple to you as they once were in the beginning, so that you know
539 totally what you can do and what you cannot do. Do not worry so
540 much about what you cannot do. Concentrate on what you can do. Do
541 it well, and the rest will take care of itself.

542 Our task is to see to it that this is your last incarnation so
543 that you can go on and grow in an entirely different state of
544 existence you cannot even begin to imagine, so that you can be part
545 of what is referred to as the Heavenly Host, so that you can grow
546 in a state where there is nothing but total love, total communion
547 with one another; where you are not hindered by the ego, but you are
548 bolstered up, you are built up, you are glorified by the self-love and
549 self-respect that you have; where you can glimpse at the Creator of
550 all things whenever you choose; where you can communicate, commune,
551 with others and have absolutely no fear whatsoever; where you can be
552 totally open and honest and be completely accepted; where you know all
553 about yourself. Relatively simple task if we can get an ear or two
554 to listen. Very well.

555

556 ***: I am referring now to the couple who are stubborn enough not
557 to get divorced, there may even be stepchildren there, and the
558 stepparent would be a loving stepparent and although you stayed
559 together and worked for each other, you keep house for each other,
560 you raised the children, but there is not that loving love when you
561 first promised your vows for each other. Where does that leave you

562 spiritually then?

563

564 C: Well, the very fact that you would hold the marriage together
565 makes a great deal of spiritual growth for both individuals, if
566 they are caring for each other. The tender, sensitive love of
567 youth does not last, does not last in a marriage. It wanes away
568 and becomes a situation of comfort, a situation of doing for each
569 other, a commitment of responsibility. All the blush of youth, the
570 excitement of youth, leaves and a warm, doing love remains. It
571 does not sound as exciting as the love in spring, but the love of
572 winter can be much deeper than the love of spring. Does that answer
573 the question?

574

575 ***: Yes, but then also, for the stepchildren, if you would be a
576 loving stepparent but the children would not accept the parent,
577 then that would be the responsibility of the children, right?

578

579 C: Certainly. If the stepparent is loving and considerate and
580 respectful and the children do not accept it, that is their tough
581 luck, that is their karma, but there is much to be said in "just
582 staying together." In fact, the growth periods, the spiritual
583 growth period is not in its springtime, is not in its summertime,
584 but really begins to bring the spiritual bounty to two individuals
585 in the fall of the marriage and in the winter of that marriage.
586 You have learned to live together and you live together because
587 there is a need for each other. You are not bothered by all the
588 hot flashes and passions of youth. Too dangerous of a time. Too
589 many trials and tribulations to really enjoy the peace that
590 security brings and older people must learn to accept that as part
591 of the marriage and relish it and enjoy it and feel safe in it.
592 Does that answer the question?

593

594 ***: Yes, thank you.

595

596 C: As we said, there would be a lot less problems in your world
597 today, there would be a better family structure, if the marriage of
598 children were arranged by the parents as they were in the olden days.
599 You got married, you fulfilled your obligation, and then you fell
600 in love, and you cared for each other, and you took care of each other
601 in your old age. Many more people acquired spiritual growth in that
602 situation than in what you have today. It does not sound as
603 attractive, but it is much more fulfilling and rewarding. When you
604 are walking around with the heat in your loins, you do not think
605 too clearly, consequently you do not pick a good partner. But if
606 someone picks your partner for you from experience, then you can
607 suffer with the heat in your loins all you want to and you are not
608 going to make a stupid choice. Someone will make a logical and
609 reasonable choice for you. Rub up against a tree to rid yourself
610 of the heat. Very well.

Selection # 5

karma was discussed on 89-09-02, the 172nd Trance.
The word "karma" was first found on page 2823, line 406.

344 ***: Council, I had one question. Earlier you had said that after
345 the one wrong decision and the rippling and there was a next
346 decision. You said if the mind or "conscious" or "conscience," I
347 wasn't sure what you said, is wise enough to make the right choice.
348 I was curious, do you mean "conscience" there or "consciousness"?
349

350 C: Well, conscience and consciousness. Let us say the
351 consciousness is what you are outwardly thinking with, the
352 conscience is that little voice inside. Many times decisions are
353 made from both levels. Your conscious mind may think this is the
354 proper decision but the conscience may say it is not a proper
355 decision. Does that answer the question?
356

357 ***: Then when you said "mind or conscience," then you are saying
358 "the conscious mind or conscience" is wise enough?
359

360 C: Both work together.
361

362 ***: Thank you.
363

364 ***: Since we all make dozens of decisions everyday, and if not
365 looking for some specific achievement like developing artistic
366 ability or music ability, but just want to try to clear away all
367 these ripples, because after 35 years of a bunch of wrong decisions
368 you have got a storm, not just ripples. How can you go about this?
369 What is the best way to go about this to try to level everything
370 out so you can start making more consistent proper decisions for
371 the remainder of your life?
372

373 C: It just takes a very firm decision on the individual's part to
374 begin to make decisions based on a godly attitude as opposed to a
375 self-serving attitude, and eventually you eliminate the ripples,
376 decision by decision clarifies the vision. But you have got to
377 remember that if you have spent 35 years in making selfish
378 decisions, you are not going to correct all that inaccuracy in all
379 those problems that they have created in five or six little decisions.
380 So it may take many years at re-establishing a very peaceful life.
381 Great traumas that occur in individual's lives are not always
382 planned. Rarely are they truly planned at a soul level as a
383 learning experience.

384 One learns just as well from a life of peace and harmony as
385 they do from a life full of pain and suffering. But it is your ego
386 that creates the pain and the suffering. Even those who have
387 tremendous karmic debts to pay, when their life is planned out, it
388 is planned out as a life of great service to others, and in this
389 service then they correct the karmic debt. What happens as a
390 general rule, they make the wrong decisions, and therefore their
391 life is no longer simple service but becomes one involved with all
392 kind of pains and problems and turmoils and what have you.
393

394 ***: Does that mean if you have a lot of karmic debt and come back
395 and you have planned a life of service but it is relatively

396 peaceful and you start making the wrong decisions, is that sort of
397 unleashing all that load, all the karmic debt, is it more forceful
398 then if you start making the wrong decisions?

399

400 C: Well, you generally make decisions of less and less quality
401 which causes you more and more problems. Do you understand?

402

403 ***: Yes.

404

405 C: So what happens then is you perpetuate the karmic debt and you
406 add to it. The karma does not dictate tremendous pain and suffering.
407 Karma is paying the price for what you have done, that is all
408 things will return to you. Well, what creates karma is your
409 withholding of love, and when you do this, this creates all types
410 of problems for yourself and for others. So, doesn't it make sense
411 that if you plan out a life of service and love to others that that
412 should peacefully correct the karma. Unfortunately, the ego fouls
413 you up again. You do not follow the original plan. Does that
414 answer the question?

415

416 ***: Yes.

417

418 C: Man has been taught that karma means suffering and pain. Well,
419 that is man's understanding of the law of the Divine, but that is
420 not the way that the law of the Divine must work. You make it into
421 a situation where that is the way it works, but it is not necessary
422 for it to work that way. If you have done dastardly things in
423 previous lifetimes, the only way that you can correct those things
424 is through love, loving yourself and loving others. So, doesn't it
425 make good common sense to plan out a life of love and service to
426 correct your karmic debt? Well, whether it makes sense to you or
427 not, that is the way the law goes, that is the universal constant
428 that exists. Love is the pathway to growth and evolvment, but you
429 people just do not want to look at life and your existence in those
430 terms.

431

432 ***: All right. So, people really get themselves in a bad way in
433 this life, that is not the way it has to be, like people who
434 deservedly, if I can say that, get AIDS or some other traumatic
435 disease, that does not have anything to do with the fact that they
436 were real stinkers in a past life, it has to do with the fact that
437 they did not change their way of activity which caused the problems
438 in the past life and is still causing problems in this life?

439

440 C: Well, you are oversimplifying it. There is a direct connection
441 or a link there. They have not learned to act in love. They have
442 not learned the respect for oneself that is necessary. How can you
443 make proper choices, godly choices, if you do not like yourself, if
444 you do not love yourself, if you do not respect yourself? The only
445 thing that governs you in a case like that is your ego, the
446 immediate what is going to feel good to me now, what is going to
447 please my desires now, and so you act on that. Does that make
448 sense?

449

450 ***: Yes, one other question. Between the lives, when you are not
451 in the physical and you are laying out the life plan for the next
452 life, are you thinking clearly in a godly self-loving fashion at
453 that point?

454

455 C: Well, when the final point of actually planning out the
456 lifetime, you have worked through all this hodge-podge of
457 misthinking and misunderstanding and you have centered back on the
458 proper understanding and that is that evolvment comes through the
459 act of self-love and respect and that same love and respect for
460 others. So, your life is planned out that way. That does not
461 eliminate the ego problem you have. You still have that choice
462 that must be made. Will you take the avenue that is right or will
463 you take the avenue that pleases you the most?

464

465 ***: That is the one place I am getting lost. Where is that ego
466 when you clear everything away and you are making your life plan,
467 you don't have a problem with your ego at that point?

468

469 C: No, because the ego is turned into self-esteem. It is a
470 positive aspect. You need ego to carry you through life. There
471 are two types of ego. There is a destructive ego which is a
472 self-serving ego, and there is the proper ego that fortifies the
473 self-esteem.

474

475 ***: That gets out of balance when you get back into the physical
476 world?

477

478 C: Yes.

479

480 ***: Thank you.

481

482 ***: So then you are saying that no matter how many lifetimes that
483 you have had and how much karmic debt that you have had, each time
484 that you come in, you plan a quiet life, and so in a sense that is
485 like a clean slate. If you follow godly decisions, then you will
486 wipe out all your karma with that peaceful, quiet life. So the
487 ripples are problems from bad choices in this life, not necessarily
488 from past lives?

489

490 C: Well, your choices are going to be based on what you have done
491 in the past unless you make a concerted effort not to make the same
492 choices. You will bring the karmic debt with you and that will be
493 a factor that will help in you determining what choice you are
494 going to make. In other words, that will be the tempting factor to
495 not make the proper choice, and it is the conscience, that little
496 voice inside, that tells you that is not the proper choice to make.

497

498 ***: But that in essence, even if we have tremendous karmic debt
499 from the past, each life we come in we can live that as a quiet,
500 peaceful life?

501

502 C: Yes, you are under the new law of karma, the New Dispensation,
503 or whatever you wish to call it. The old eye for an eye is no
504 longer in existence, if you choose to bring yourself under that
505 domain or that rule.

506

507 ***: Thank you.

508

509 ***: Do we come into this world with just the negative aspect of
510 karma or do we come in with karma debts and credits?

511

512 C: Oh, both, both, absolutely, both. The good karma is the strength
513 that you have with you. Of course, you all know what bad karma is

514 then, those temptations of selfishness. It is what makes you
515 choose those things that are demeaning to you as a good and godly
516 entity or being.

517

518 ***: So then could we come into a lifetime of just karmic rewards
519 with no debts?

520

521 C: Well, if you reach that point, then you would not have to come
522 into a material manifestation again.

523

524 ***: Could the scale then be balanced on more rewards than debts?
525 Or is it always more debts than rewards?

526

527 C: If you come under the New Dispensation, there are some cases
528 where an individual will come in with more rewards than debt, but,
529 as a general rule, once the scale is tipped in the favor of your
530 godly choices, you have eliminated the need for the material
531 manifestation. Does that answer the question?

532

533 ***: Yes.

534

535 C: There are some philosophies that say a soul will come in in a
536 lifetime where it is for their entertainment and it is kind of a
537 holiday for them or a vacation, where they have no real lessons to
538 learn or no real karma to take care of. That is absolute
539 foolishness. Every time you are in the material manifestation you
540 are here for a specific purpose, not for "R and R." You have that
541 on the other side. So, it is a question of a job that must be
542 done. There are individual souls who come in that have no karmic
543 debt but come in for specific purposes of service to others or to
544 establish a particular phase in what is going on in the world.
545 Every time there is a new spiritual cycle about to begin you will
546 have certain groups of individuals that will come in to establish
547 certain things that are gateways or beacons for the new cycle.
548 When they volunteer to take on these tasks, they must make sure
549 that when it is time for them to leave the material manifestation,
550 they have got all their debt or karma or whatever taken care of or
551 they may be in a situation where it is necessary then for them to
552 reincarnate. Now, this does not happen very often because those
553 are usually souls that will lay out the plan of their life to
554 incorporate the tasks that must be done and follow it through with
555 all the corrective things necessary to reach that proper balance so
556 that it is not necessary for them to reincarnate again. Does that
557 answer your question?

558

559 ***: Yes.

560

561 ***: One last question on that then. Speaking generally, all the
562 children in the past twenty to twenty-five years and today they are
563 being born to teenage mothers and broken families and in the
564 ghettos and everything, did they originally have a life plan of
565 relative peace?

566

567 C: Yes, but they did not follow their original plan.

568

569 ***: Because the necessary openings to follow that plan were not
570 available?

571

572 C: That is part of the problem. The other part of the problem is

573 that even though they learn what is necessary, the destructive ego
574 still impels them into those lifestyles that are geared to their
575 own tastes or their own choices.

576

577 ***: For instance, a child is born into a house that is already
578 pretty miserable in the ghetto with crime and drugs and everything,
579 the way we look at it because of time, it makes it look like the
580 choice was made after the household was already set up, that the
581 baby would come there, but the choice had already been made
582 previously in concert with the others who are the family.

583

584 C: Yes, you are talking about segments that will vary from what we
585 have said before as far as planning a very peaceful life. Even in
586 those situations it is possible to be born into a ghetto situation
587 and still maintain a life of peace. The expectations of what life
588 has to offer will be somewhat less than if you were born into a
589 more affluent family. Do you understand?

590

591 ***: Yes.

592

593 C: That is one possibility that would come into a situation like
594 that. The other possibility is that even though you know the type
595 of life to plan, you may not choose that particular life style
596 because the ego is always with you, it is always with you. There
597 are some souls who are so encrusted with the ego that they will
598 make the same wrong choices time and time again. It may be that
599 some souls, some entities, feel as though they cannot accept the
600 peaceful life of loving as a means of correcting the karmic debt,
601 so they choose something that is much harder as a means of
602 correcting the karmic debt. This again is a form of ego. They are
603 deliberately putting themselves into situations that have very
604 little hope in them. Do you understand?

605

606 ***: Yes, I do.

607

608 C: Very well.

609

610 ***: Along with that, would a lot of that be in what we call group
611 karma where a whole group of people have to repay a karmic debt?

612

613 C: Yes, all these factors come into play as to why you have
614 certain constant lifestyles or certain situations which are really
615 degrading to mankind. You have group karma, you have all these
616 different things that come into play. You may deliberately take a
617 less than desirable lifestyle because of, say, a soul mate or your
618 particular group that you are accustomed to manifesting with have
619 worked themselves into a less than desirable situation. You must
620 remember you have constant free will, and you have your own unique
621 individual personality, and just as you know in this lifetime what
622 is right and what is wrong, how often do you make choices based on
623 that? So, certainly it is the same way once you leave the material
624 manifestation. The basic difference is that you have a deeper
625 awareness or a broader awareness, but you still have your unique
626 personality that makes you decide what you are going to do with
627 your life. There are some souls who do not want to enter in under
628 the new karma, the New Dispensation. Why? Well, it is ego. They
629 feel as though they must undergo certain hardships because they
630 have created those same hardships in previous lifetimes for others.
631 It is a free will choice. What avenue do you want to travel? The

632 smarter entity, the one that is in more control, will certainly
633 take the more peaceable life. So the control is of the ego. Does
634 that answer the question?

635

636 ***: Well, what I had in mind, I am thinking of tribes that long
637 time ago killed and did all kinds of things, would they have to
638 come back altogether in another lifetime maybe in a situation like
639 then they became like the Ethiopians and all starved this lifetime?
640

641 C: No, it depends on what are the spiritual principles and how
642 well do you adhere to those spiritual principles, whether you are a
643 primitive tribe in the jungles or whether you are a part of what
644 you refer to as civilization. When you have large masses of people
645 starving to death, it is not necessarily indicated that they were
646 all evil people or they all have some terrible karmic debt that
647 holds them in common bondage. It may simply mean that that is
648 man's opportunity as a world to reach out to these people.

649

650 ***: But I mean, like on the other side, if you would always want
651 to come in again to enhance or to wipe out debt, would you
652 deliberately choose a life like that as a group of people?

653

654 C: Oh, certainly, certainly. If you want to hold yourself under the
655 old karma, you certainly would choose some sort of lifestyle like
656 that as one of many lifestyles of hardness. Does that answer the
657 question?

658

659 ***: Yes, thank you.

660

661 ***: You keep referring to the new karma and the New Dispensation.
662 How is that determined or brought about?

663

664 C: Well, it is part of the evolution, spiritual evolution, or the
665 spiritual cycle. The material manifestation has become almost too
666 primitive to really insure the maximum potential of spiritual
667 evolvment that it once held, so it is going to change, it is going
668 to pass into another form of existence, and what you are doing now
669 is entering into that portion of change. So a new karmic
670 situation, more in line with the original karmic concept of the
671 Divine is coming into play. Does that answer the question?

672

673 ***: I guess so, thank you.

Selection # 6

karma was discussed on 89-10-19, the 173rd Trance.
The word "karma" was first found on page 2848, line 269.

257 ***: In your opening statement, you referred to our lives as being
258 a lake that has been disturbed by our mistakes. When we come back,
259 are we trying to change things so that the lake smooths out? Is
260 that what you were referring to?

261

262 C: It is not necessary to wait till you come back. You can still
263 the lake to a degree in this present experience or in this present
264 life. You must remember there is a portion of the spiritual cycle
265 that is now in play. This is what might be referred to as a bridge
266 segment of what most people refer to as the New Age or the Golden
267 Age or the Age of Light. You are not fully into it yet, you are
268 still in the bridge portion of it, and during this particular time,
269 karma takes on a new aspect or as we have said in the past, the new
270 karma, which means that you do not have to correct all your karmic
271 debt from the past. What you must do to overcome the karmic picture
272 that you have created and the need for any other reincarnations is
273 simply live this life the best you can with what you have. It is
274 not necessary to undergo the old practice of karma which is an eye
275 for an eye and a tooth for a tooth. In this bridge portion of the
276 spiritual cycle, a new aspect has been added so that it is not
277 necessary to wipe the slate completely clean. What is required is
278 make the effort to do so, and then forget about the rest. Now, this
279 cannot be a one-time effort or a two-time effort. As you live the
280 rest of your life, you must constantly try to do the best you can.
281 Oh, there will be times when you just will not do it, but spiritual
282 success is guaranteed to those who fall and will pick themselves
283 back up. So, if you try and you fall back into old habits or old
284 ways, do not stay there. Try again, start over, and keep this
285 process up. Then when you leave the material manifestation and you
286 ask yourself, did you do the best you could?, your answer will then
287 be yes, and you will move on to a whole new realm of growth and
288 development. Very well.

Selection # 7

karma was discussed on 89-10-19, the 173rd Trance.
The word "karma" was first found on page 2850, line 361.

354 ***: Will another savior figure or god-man soon appear on earth?
355 And, if so, where was this person born?

356

357 C: There is no need for another god-figure or god-man at this
358 particular time. What man must do before that comes into experience
359 is that the overall consciousness of mankind must be raised and
360 raised through this bridge period that we talked about earlier,
361 where the new karma is in effect. Once that is established, a
362 greater degree of consciousness or spirituality, then that would
363 lay way for an extended version of the Christ Consciousness. Does
364 that answer your question?

365

366 ***: Yes, thank you.

367

368 C: We would not expect something like that in this lifetime of
369 anyone here, unless all of you decide to get to work on doing the
370 best you can. You must remember that when it comes to life, you
371 have predetermined what you will experience in life, before you
372 came in. You agreed with all those that you will come in contact
373 with what you will experience. Once you come into that life, then
374 things can change because each has a free will and each can breach
375 those spiritual contracts at will. Now, if a greater number of
376 individuals were to decide to get down to business and start giving
377 and caring more, then in this lifetime or in this generation great,
378 great changes could be made, but it is the sum total of all that
379 will determine what the future will be and how quickly the New Age
380 will actually be upon you all. Very well. Next question.

Selection # 8

karma was discussed on 89-12-02, the 175th Trance.
The word "karma" was first found on page 2883, line 74.

59 ***: Council, in your youth if you have a lot of ripples in the
60 water and you make decisions based on this confused state and you
61 dig your hole deeper and deeper and later on you see the error of
62 your ways, how do you correct these circumstances? If there is an
63 easy way, I don't think there would be, especially if it includes
64 other people and circumstances.

65

66 C: Well, you have to remember that sometimes conditions are set up
67 because of wrong choice that can never be corrected, and we have
68 said this before. What you must develop in your attitude towards
69 life and your strong feelings and in your heart and in your mind is
70 that if you can correct situations that you are responsible for,
71 then you must correct them. Those situations or those conditions
72 that you have caused because of wrong choices that cannot be
73 corrected, then you must keep within your heart that if you could
74 have corrected them you would have. Remember the new karma. It is
75 a situation where you take care of the wrong deeds when you can.
76 In those occurrences or in those situations where they are out of your
77 control, you must keep within your heart, within your mind, within
78 your being, the desire to correct them if the opportunity ever
79 comes. Does that answer your question?

80

81 ***: Yes, thank you.

82

83 C: Now, because of the way man goes against his plan of a peaceful
84 life, a life full of contentment and joy, this rippling effect or
85 this clouding of the sight can only be changed or can be cleared up
86 through the desire to make the proper choices and then making those
87 proper choices, not based, again, on the emotions of the immediate
88 situation or on the personal desires of the immediate situation.
89 Each time that you rise in the morning you must rededicate yourself
90 to a fulfilled day, and a fulfilled day to man is not taking but it
91 is giving. Again, the ideal situation would be to give in every
92 instance that comes to you during a day, but that is only the
93 ideal. No one can reach that state of perfection of consciously
94 and consistently giving totally of themselves. So the process of
95 stilling the waters again so that life can be viewed perfectly and
96 clearly is a very slow process and it must be ventured out upon
97 with each day that you live, renewed each morning as you rise from
98 bed or arise from sleep. It will take much longer to clear the
99 water than it did to cloud it, but again one cannot give up hope,
100 one cannot feel defeated because every little correction that you
101 make in your life eliminates great mounds or mountains of karma.

102 Is there really such a thing as "new karma"? No, nothing is
103 new in the Divine state of existence or in the Divine. We use the
104 term "new" only to grab your interest. It is a karma that is
105 returning from the original state it was. It is being brought back
106 to the consciousness of man through us. It is a situation where
107 the Divine Love, the Divine Acceptance, always was and always will
108 be, but you must be aware of it consciously and you must be willing
109 to accept this Divine Love, this Divine Forgiveness, if you choose
110 to use that term, in actuality, it is not a Divine Forgiveness but

111 a Divine Acceptance on the part of the Creator Himself.
112 Have heart, each morning when you rise, because it is a new
113 opportunity to evolve into what you really are, a loving
114 individual. But, again, remember the foundations that we have
115 spoken of before, and that is the acceptance of yourself. Face it,
116 you are not perfect. In this lifetime you will not be perfect
117 because the material manifestation does not hold perfection; it holds
118 imperfection. The joy and the uplifting consequences of your decisions
119 and your actions is that you will be accepted into the God-Made
120 Heavenly Realms not by the perfection that you achieve in a
121 lifetime but by the effort and sincere desire you put forth.

122 Over the eons of time man has made edicts upon himself that he
123 must reach a perfected state in a lifetime. Consequently, he has
124 denied himself the God-Made Heavenly Realms and forced himself into
125 what we have called the Man-Made Heavenly Realms, thereby forcing
126 himself to recycle or reincarnate. This was not the wish of the
127 Divine Creator, it was your wish. But since you have free will, He
128 is obligated to respect your choices and to wait patiently to
129 receive you back.

130 The hardest thing that man will have to achieve, now listen,
131 the hardest thing that man will have to achieve in his lifetime is
132 the ability to love himself, not in an egotistical way, but in a
133 godly way, to have self-respect and self-esteem, to be proud that
134 he is created in the image of this Divine Creator, that he is a
135 part of this Divine Creator, and because of this then he has the
136 ability to perform many wonders, many miracles, many good deeds.
137 He has the ability to give out an ounce of love and allow that
138 portion of love to spread through the entire state of creation and
139 return to him tenfold, thereby giving him the ability then to
140 release ten ounces of love and allow it to return back to him
141 tenfold. Does that answer the question?

142
143 ***: Yes, thank you.

144
145 C: Choices in life are not easy unless you can begin to look at
146 these choices as opportunities to be what you must become, to be
147 what you are, and that is a divine being. Act accordingly. It is
148 much easier to be godly than to be ungodly. It is easier because
149 it is your naturalness; it is the real you. In your materialistic
150 world, you have been trained to think other than that, you have
151 been trained to be a devouring animal who grabs at whatever morsels
152 are tossed to him and eats them without the realization of what
153 poisons he may be putting into himself. Now, of course, we are not
154 necessarily talking about food, but we are talking about life
155 itself. Very well.

156
157 ***: Thank you.

158
159 C: You are most welcome.

160
161 ***: In reference to the wrong choices causing the rippling effect
162 on people's decisions. If a life plan is made before you enter the
163 physical with the souls that will be your mother and father, is
164 there like a chronological order problem where they, as they are
165 growing up, before they can become your parents, have made numerous
166 wrong decisions, so their vision is already affected, so that you
167 are coming into a less than opportune state, less than what you
168 expected when you made the contract originally?

169

170 C: Well, again, you see, you refuse to look at the whole picture,
171 but we can understand that. When you originally made the choice,
172 you knew exactly the condition both parents would be in at the time
173 of your birth and what would follow or the time that would follow
174 after that. So that any choices that your parents would make
175 beyond your agreement, you already had the foreknowledge of it. Do
176 you understand?

177

178 ***: I think, yes.

179

180 C: So, in other words, you are not subject, in the life plan, to
181 the consequences of others. Do you follow what we are saying?

182

183 ***: Yes, I think so.

184

185 C: Yet, now here comes the hard part. Yet, once you enter the
186 material, you do become an element of the consequences of others.
187 Sound confusing?

188

189 ***: That one does, yes.

190

191 C: Well, there is not really a simpler way of putting it. In
192 other words, you become what you are because of your responses and
193 reactions to the circumstances that others have set up around
194 you. Are you a victim of the situation? No. That is most
195 important to remember. You are not a victim of those
196 circumstances, because within that area or within that confines of
197 your life or within that structure of your life or within that
198 avenue of your life, you have the ability to work yourself out of
199 that situation.

200 Now, to answer a question that flashed through one of your
201 minds about the decisions made on life because of these conditions
202 that would cloud your further life or your future. You must be
203 responsible for a situation in order to be in a situation that you
204 must correct. If you come into a situation where the circumstances
205 are such that you are limited in your ability to choose, then you
206 can only be held responsible for the ability you had to make the
207 right choice. It is true it may cause problems in your life
208 in the future, but find heart in this, that those problems will not
209 be as bad as if you were in a better position and made the same
210 choice. So there is a check and balance there where you will not
211 suffer unjustly. Also, in that particular situation, the means to
212 correct your problems in life or your shortcomings or your
213 limitations will be made available so that you will then be in a
214 position to assume full responsibility of your life and full
215 control of your life. Now, does that answer the question? No, it
216 does not because you do not understand what we have said. It is a
217 confusing situation to your present way of thinking, but it is a
218 very simple explanation when you begin to think about the other
219 things that we have said, such as what is your responsibility, how
220 much responsibility do you have in a given set of circumstances.
221 Very well. We ask, with tongue in cheek: Does that answer the
222 question?

223

224 ***: For the present.

225

226 C: And we accept that with tongue in cheek, also.

227

228 (Laughter)

229

230 C: Well, it is nice to know we have people with senses of humor.

231

232 ***: Thank you.

233

234 C: Very well.

Selection # 9

karma was discussed on 89-12-02, the 175th Trance.
The word "karma" was first found on page 2888, line 292.d

236 ***: I don't know how to ask this question, but there is a new
237 practice now where people can go in life regression and find out
238 who or what they were in a previous lifetime. What do you have to
239 say about this practice?

240

241 C: Such activities are really based on the feeding of the ego.
242 What good or what service does it perform for you in this
243 particular lifetime? You are an accumulation of all other
244 lifetimes, and regardless of what you may discover, it still
245 remains that you must do what you must do to correct those faults
246 in this lifetime. There may be, on rare occasions, and again we
247 say there may be on rare occasions where you may be hindered or
248 bothered on a conscious level and this, of course, again will deal
249 strongly with the ego, where you have a problem and you would like
250 to know if there is a root cause to the problem. In some
251 situations you may discover that something happened to you in a
252 past life that has caused this problem that you have now or this
253 inability that you have now. Does it help you to gain better
254 control of the situation? Or does it give you an excuse not to
255 take control of that particular problem or situation?

256 At a particular point in time, when we were addressing the
257 overall life plans of individuals, a number of times we went to
258 previous experiences or past lives to point out to the individual
259 certain things that existed in their present life, but we certainly
260 did not point out anything that would add to the ego or the
261 destructive factor of the individual's character. Instead, we
262 picked out those particular episodes that pointed out a weakness in
263 the individual that had to be taken care of yet also showing that
264 that individual had the tools or the means to correct that
265 situation. In some cases, we gave particular episodes or
266 experiences in life where we showed the karmic debt, but we did not
267 use past lives to inflate the ego. Were those episodes necessary
268 for us to use? Not really, not really. We could have said just as
269 much without using the episodes of past lives, but we did so
270 because for that particular individual that was all the further
271 evolved they were. They needed to be addressed in terms of past
272 lives. Let us hope that all of you have grown beyond that
273 particular attitude or level of consciousness.

274 Past lives are just that, they are in the past. And whatever
275 you have to work on karmically will face you here and now in this
276 lifetime. And to regress yourself emotionally, intellectually, and
277 spiritually to delve into past lives is doing yourself an
278 injustice, an injustice. Why do you want to add excess baggage to
279 your burdens? Why do you want to discover the real reason you are
280 here, when it will do nothing but cause you more sorrow and pain in
281 the sense of guilt? You do not need guilt. Those past lives that
282 address what wonderful people you were and what positions, grand
283 positions, you held in life, remember this: There were more
284 peasants and nobodies and workers than there were people of
285 position. So, does that answer the question sufficiently?

286

287 ***: It just seems to me though that when they do regress, to say

288 you were a man who was drinking in a previous lifetime, this time
289 you are the wife of the man who was drinking. Just like the child
290 now who is being abused may have been an adult who was doing the
291 abusing in a previous lifetime. If this is the case and we are all
292 working toward bettering our karma, would that help the people to
293 understand better why they are doing it?

294

295 C: The key or the answer to your very question is the one word
296 that you used, "may have been." Can you prove past lives? And, if
297 that were the case, suppose the abuser in a previous life is now a
298 child being abused, does that help the situation? Not really. Why
299 should a child who is being abused be acceptant of such a
300 horrendous situation? And that is the very thing an experience or
301 going to someone who may claim to be able to read past lives or may
302 claim to regress you to past lives, that may be the very bit of
303 information that is inaccurate that will allow you to accept that
304 abuse, thus accepting the position of victim.

305 You see, there are many, many things dealing with the
306 psychological make-up of yourselves and everyone that can be too
307 easily damaged or distorted to chance such frivolous activities as
308 regressions. By coming to an awareness that you were an abuser in
309 a previous lifetime will 99 percent of the time make the person who
310 is being abused acceptant, thus accepting the position of victim,
311 thus accepting the position of being of the attitude that they
312 deserved that kind of treatment. Do you understand what we are
313 trying to convey?

314

315 ***: Yes.

316

317 C: There is no real reason for regressions. Again, if you
318 understand spiritual growth, if you understand karma, if you
319 understand the opportunity that creation has now, why waste your
320 time? You do not need it. All that is required is do the best you
321 can with what you have.

322 Why burden yourself with past misdeeds that you cannot do
323 anything about except in the here and now? And the only way
324 you can correct your karma is the attitude you take toward life,
325 the attitude you take toward yourself, the attitude you take toward
326 others and what you will do for yourself and for others.

327 The problem with the metaphysical field today it is getting
328 worse than the fundamentalists. It is getting worse than the
329 fundamentalists. And the sad thing is: The metaphysical field
330 cannot afford that self-indulgence because there are so few. The
331 metaphysical field claims that they want the truth. Do they
332 really? Do they really? Or is it just another avenue of escapism?
333 The fundamentalists say they have the truth. Do they really? Or is it
334 just another way of escapism? Is it another way of putting the
335 burden of growth outside of yourself?

336 How many of you have read books that claim to reveal the
337 mysteries of life, the mysteries of the universe, the mysteries of
338 the divine, the truths of the divine? And after reading them you
339 know no more, really, you understand no more, really, than what you
340 did before. Were they truly able to make you a more productive
341 person in terms of loving and giving, or did they just give you the
342 opportunity to sit on your fanny and waste more time indulging
343 yourself in intellectual gymnastics? That is a question that
344 society is going to have to face and ask itself, whether it wants
345 to or not, either today or tomorrow, or some time in the future. And
346 the longer that society prevents that question from being

347 addressed, the worse its future will become, the worse its future
348 will become.

349 You are all very marvelous creatures, and we do not mean that
350 in the term of lowly creatures but creatures of a great creative
351 power. You have such an ability to achieve your perfection that it
352 is unbelievable. You will become what you were, regardless of how
353 hard you try, it is inevitable, and the harder you fight it, the
354 more pain you will inflict upon yourself, as an individual and as a
355 world, until you finally make your path so narrow, so confined, so
356 constricted, that there is no where to turn away from it. That is
357 how marvelous you are. You will become perfect, regardless of what
358 your conscious mind says, regardless of what your subconscious mind
359 says, you will become perfect, absolute, the end.

360 We ask this question of all of you: Why fight it? Why make
361 your life miserable? Why make your history miserable? Why bring
362 famine upon yourself? Why bring war upon yourself? Why bring
363 hardship upon yourself, when each of you, right now, could make a
364 tremendous change in your future. Oh, you will not notice it today
365 or tomorrow or the next day or next month or next year, but in your
366 future you will make a life of peace and harmony and tranquility
367 where you will reach happiness in this lifetime, simply by reaching
368 out to each other. Do not talk about it. Do it. It is the only
369 way: Doing it, doing it, doing it.

370 It becomes easy at this time of the year. Everyone becomes
371 filled with the spirit of the Divine, the spirit of giving, the
372 spirit of happiness. Deep down inside your very core, your very
373 existence, you know that this is the time of the yearly cycle when
374 you are rejuvenated into the concept of being made anew. Oh,
375 consciously you may not realize that. Consciously, you may say,
376 "Well, it is the Christmas season. It is a season of giving." But
377 why, why does man celebrate a festive period of year or a time of
378 year when the light is relit? Did you ever stop to think why, why
379 every major society, every minor society, within their belief
380 system, within their belief structure, they have a point in time in
381 a cycle, whether it be a year or what, when the light is relit?
382 And every society, regardless, will also celebrate the culmination
383 of that lighting and that is the raising up, the fulfillment, or
384 the Resurrection, whatever, the rebirth. Does that answer the
385 question?

386

387 ***: Yes, thank you.

388

389 ***: I have a question related to (***)'s question. How does that
390 principle about the dubious value of going back to explore past
391 lives apply to going back to our childhood, say, in psychotherapy
392 to try to understand what happened there to explain our present?

393

394 C: Well, you are talking about apples and oranges, aren't you?
395 Sometimes it is very beneficial to realize what has happened to you
396 as a child in this lifetime. If you have an individual who is
397 withdrawn and easily carries a victim complex, there are times when
398 the realization of what established that victim complex can be
399 helpful in overcoming the problem. Does that answer the question?

400

401 ***: Yes, it does. It seems like (***)'s question was an
402 extension of the same thing. Am I missing something there?

403

404 C: No, because in this lifetime something can be done. It is a
405 situation where many of the players will still be involved in the

406 situation or directly connected to previous experiences. Do you
407 understand?

408

409 ***: Yes.

410

411 C: And they can, through a simple task of apologizing, begin to
412 make tremendous corrections in the situation. The understanding of
413 why an individual may have done something to another individual
414 that caused them future pain or a future attitude that was
415 detrimental to the individual, sometimes an explanation why. You
416 see, we are all interconnected with each other and with our own
417 personal experiences before we became interconnected with each
418 other, now we are addressing just this particular lifetime. Do you
419 understand?

420

421 ***: Yes.

422

423 C: A simple example: A child beater, a father who beats his
424 children, in most cases, had the same attitude shown him, and his
425 father had the same attitude shown him. Now, does this say
426 "beating your children is all right"? No, but it shows a logical
427 reason, a reason that can be accepted, a reason why. It also gives
428 you the opportunity to admit that there is a problem. No problem
429 can be corrected unless you acknowledge that a problem exists
430 between two individuals or within yourself. Nothing can be
431 overcome, nothing can be corrected, nothing can be changed, unless
432 there is an acknowledgement first that something must be changed.
433 Does that make the picture a little clearer?

434

435 ***: Yes, it does, thank you.

436

437 C: We have no objections at all of investigating one's childhood
438 or whatever period of one's life, in this particular lifetime.
439 Sometimes it is the only answer or, let us say, the only avenue to
440 finding an answer that may be necessary for an individual.
441 Sometimes an individual must forgive themselves and forgive others
442 to grow, to go on, and it is possible that with some individuals
443 they must have to know why, what was the circumstances, and then
444 they can forgive, then they can forgive themselves, they can forgive
445 others involved. It would be better to look back into your own
446 childhood for a possible problem than to look back into a past
447 life.

448 There is a very interesting, shall we call it a principle. If
449 you are carrying a problem from a past life, you will be able to
450 see a reflection of that same problem in this lifetime.

451 So why go back to a previous lifetime? Why take the chance of
452 being misled because of someone's financial gain made by your
453 desire to find out who or what you were in another lifetime? Let
454 us say this, that most people who have been regressed to previous
455 lifetimes have done nothing more than indulge themselves in their
456 own subconscious fantasies. Rarely, rarely, can you be regressed
457 to a legitimate past life, regardless of what technique you may
458 use, regardless of the flamboyant claims of certain people who
459 practice this flim-flam.

460 You cannot change the past, but you have complete authority and
461 complete control over the future, and it is our task to entice you
462 to take control of your future. It is our charge to help you to
463 begin to see the beauty that lies ahead if you are willing to
464 accept it. Why reach back in the garbage dump and pull out an old

465 rag and clothe yourself with it when you have a beautiful new
466 garment to put on? The past is the past. If you are so inclined
467 to look in the past, then look in this lifetime. Why are so many
468 individuals willing to approach spirituality through intellectual
469 gymnastics as opposed to actually going out and doing it. Very
470 well. Does that answer the question sufficiently?

471

472 ***: Yes, it does, thank you.

473

474 ***: Isn't there a value to regression if you can uncover some
475 irrational fears that will help you in this lifetime?

476

477 C: That is probably one of the few, few legitimate reasons for
478 considering regression. But then, again, is the fear really that
479 debilitating? If a fear is truly debilitating, then we say
480 possibly, but there are many other ways of eliminating such
481 problems. There is always the chance of discovering something that
482 will be more harmful, whether it is a legitimate discovery or what
483 have you. There is a greater chance of discovering something that
484 will be harmful to you in the future than beneficial to you. Most
485 fears can be overcome logically and with good sense and the
486 acceptance. Regardless, if there is a problem, a fear, that
487 incapacitates an individual in this particular lifetime, the
488 knowledge of it alone will not correct that problem if it is truly
489 a hindrance or a stumbling block. It still takes a very conscious
490 effort to overcome it. We say this: It can be overcome without
491 being fully aware of why. The job still must be done. Those
492 people who have been regressed because of certain problems and
493 through that regression then are able to miraculously handle those
494 problems, we say this: They have been hoodwinked, and they have
495 been hoodwinking themselves also. Does that answer the question?

496

497 ***: Yes.

498

499 C: Very well. Again, remember this: Do not allow yourself to be
500 put into a position where you become a pawn in life. You will not
501 willingly and consciously make yourself a pawn. You become a pawn
502 because you have made the first cardinal break and that is putting
503 yourself under the domain or power of something or someone else.
504 You cannot be made a pawn unless you give permission to someone or
505 something else to be a pawn. And we make the effort to try to
506 encourage you not to be a pawn, not to accept everything that comes
507 your way as "Well, it had to be." It does not have to be. You
508 must begin to use discernment in life, all of you. You must begin
509 to accept the power that lies within you. You can spout
510 affirmations from now until it snows at the Equator, and it will
511 not make a bit of difference unless you are willing to put those
512 affirmations into action in your life. You can read all the books
513 on all the wisdoms of mankind and what good will it do you unless
514 you put that wisdom to work in your own life. Very well.