

Human Sexuality - Part 3

Trance Library File No. 97-61

SUGGESTIONS ON READING THE TRANCE LIBRARY FILES

by

WILLIAM ALLEN LePAR

I appreciate your interest in the information we have been receiving from [The Council](#), the spiritual source which speaks through the Trances. In all the years that I have been manifesting the Deep Catatonic Trance, I have learned a great deal from The Council, and I earnestly wish that you also gain a greater understanding of our existence.

These Library Files present information from The Council over a vast range of topics. In some cases, the information presented comes from one or two Trances that were usually held consecutively, within a few weeks or months of each other. In other Library Files, the information is selected from Trances held over many years. In all cases, if you study these Library Files carefully, you will notice a common thread of awareness that runs through all the information that The Council presents.

You may also notice that by the manner in which The Council presents the information, it becomes evident that they are layering awarenesses and insights. The observant reader will realize this progression of awareness and the unfolding of these insights.

These Library Files will not reveal their deepest insights to you with a casual reading. You must study them and reflect upon them. I would advise you to read the Library File at least twice and reflect on the information that The Council gives.

Again, thank you for your interest. I sincerely hope that you benefit from the Council's wisdom.

Sincerely,

SOL

AN INTRODUCTION TO THE COUNCIL

by

William Allen LePar

The Council has often referred to themselves as "spiritual beings." We must remember that this is a very elusive term and means something far greater than what we normally have been taught to understand as "spiritual beings."

In our finite minds we look upon spiritual beings as living beings confined in similar manners as we in the physical, and this is not the case with some levels beyond the physical. But in this expanded description from The Council, we begin to realize that there are levels that we can reach as spiritual beings that far surpass our present concepts.

Respectfully, I submit The Council's own personal description of themselves.

THE COUNCIL SPEAKS OF THEMSELVES

After a soul or an entity has accomplished a certain level or degree of perfection, through whatever system that is the ruling belief system of that time, then the individual or the soul or the entity is elevated to a level wherein it is not necessary for reincarnation. Once entering the spiritual realms without the need to reincarnate, a growth period is undergone. Many steps of awareness or many levels of awareness are accomplished, many degrees of elevation, many degrees of perfection until finally the soul, the entity has evolved into a state where there are no levels, no degrees, but begins to expand in love and awareness to the point where there is a total mergence or merging with other beings; where all ideas of limitations, all awarenesses of false limitations, have been done away with; where the person or the soul or the entity begins to realize its true unlimitedness and in that begins to expand greater and greater and greater, interweaving more delicately and more closely with all others and all other things, and in so doing grows closer to the Divine Himself. Once a soul or entity has reached this level, then they are in union with others, total union, yet completely individual, and yet completely united. This soul, this entity has its own personality, yet delicately flows in and out and with other souls but yet maintains its own personality, its own being. The soul, the entity becomes more god-like in that it becomes part of all things, yet maintains its own personality, its own being. Once a soul has reached this level then there is no name, there is no body as you would recognize or understand, but a more complete and unlimited **Child of God**, one who is so developed that no name could ever describe him. That is the existence we live in, and if you wish to use confining and restricting terminologies as levels, then we souls have to say that is the level we exist in. In all of mankind's history this level has never before spoken in the **physical plane**.

Even though we refer to ourselves as "spiritual beings," we use such statements only to give all who come to us some idea to relate to or some concept that they can relate to.

THE TRANCE PHENOMENON

We believe The Trances of William Allen LePar are the rarest paranormal experiences known to modern man. The only example of a similar phenomenon ended with the death of [Edgar Cayce](#) in 1945. The Council's unparalleled revelations, through Mr. LePar's trances, are made available to the public through the SOL Association for Research. His time and efforts are without compensation, and SOL is a non-profit, tax-exempt concern dependent on the commitment of volunteers.

The following is a brief explanation of a Trance, so those without the opportunity to participate have a better understanding of the phenomenon. On the day of a Trance, Mr. LePar remains in a peaceful environment. He consumes little food and The Council recommends his diet include red shellfish. He engages in considerable prayer and meditation throughout the day.

Those participating in a Trance, to question The Council, gather about a half hour before the session for socializing. Nancy LePar, his wife, is always the last to leave her husband before a Trance begins. She sits with him in a separate room as he quiets himself with prayer and meditation. When she enters the room in which the trance is to be conducted, all talking and noise cease. Soon he enters, silent and already in an altered state. With everyone seated and quiet, he enters, removes his slippers and positions himself on the floor.

He wears, as instructed by The Council, loose clothing of all natural fabric. Also, Mr. LePar wears no metal other than a wedding ring and cross. As he rests his head and bare feet on pillows, he maneuvers his body into alignment with magnetic north. Those participating, following instructions from The Council, are to place themselves in a quiet, prayerful state as until this remarkable source begins to speak. There are two distinct time periods in the linking of LePar's spiritual vibrations with those of The Council. The first period concludes with LePar's extremely deep and rapid breathing, a form of [hyperventilation](#). His hands, folded across the abdomen, quiver; his left leg stiffens and his left foot extends. Then, suddenly, silence. It seems almost as if he has stopped breathing. Finally, The Council begins to speak -- slowly at first, repeating the name of the Trance moderator, until the link with the physical world is ready. It usually takes about thirty minutes from the time Mr. LePar lies down until The Council speaks. But on some occasions, for a variety of reasons, it can be as long as 45 minutes.

Once The Council begins to communicate, a Trance usually lasts between ninety minutes and two hours. The Council is offered the opportunity to give the gathering an opening statement, which has always become a segment of information useful for universal spiritual growth. Then, the trances follow a simple question-and-answer format, beginning with written questions and continuing with follow-up questions raised by The Council's comments. At some sessions, there are so many follow-up questions that only the first question asked will be from the list of written questions.

Afterwards, when Mr. LePar awakens, he remembers nothing. His memory is blank from the time his wife leaves him before each session until he awakens at the conclusion of the Trance. He is always physically drained, cold and disoriented. He is helped to a seat, wrapped in an afghan for warmth, and given a slice of bread and a glass of orange juice to help him recover.

We hope you profit from the information in these Trance Library Files. If reading a particular file gives rise to a question, we encourage you to contact us for more information. Thank you.

FOREWORD

The Council has told us on many occasions that truth has always been available to mankind from the very beginning. As you read this Trance Library File, you may note similarities to information from other sources. You will also encounter new information. You may be surprised by some of the information revealed by The Council, to the point where it strains your credulity. The Council realizes this, and so they often begin a Research Group Trance with an opening statement such as this:

Again, a reminder as we have said before, we ask that you think about what we have said, the answers to your questions. It is not necessary to accept everything we say, but we do ask that you take the time to think on what we have said and hold it for possible use or acceptance at a later time. What is most important is that you do think, that you exercise your God-given mind. Use what you can use and store away that which is not serviceable at this time, for if you wish to see a dawn tomorrow with its clear blue skies, you must make ready for it now. If you cannot believe that tomorrow will be a better day than today, then it will not be so for you. If you do not carry the light of tomorrow, then where will it come from? If your tomorrow is not planned for today, then how can it exist? Forearmed with the knowledge of the path you are presently traveling, you are then in a position to create a better path for your travels tomorrow. The outlook for the children of the Divine is definitely a bright and sunny day. Only you can make the decision as to what your tomorrow will be. We have one distinct advantage over each of you, and that is we have gone through the process of life that you are presently experiencing and in those activities we have learned that one must never narrow their vision down to what they prefer to see, but it is great wisdom when one is willing to look at the total picture, even those segments that one wishes were not there.

Always keep this concept in mind: Use what information you can, and that which you cannot agree with, put it aside for now. Do not discard it, for you may find it very useful in the future.

IMPORTANT

TERMS AND CONDITIONS FOR USE OF TRANCE LIBRARY FILES

1. PLEASE DO NOT RETAIN THESE LIBRARY FILES.
2. THIS MATERIAL IS COPYRIGHTED. KEEPING A COPY IS PROHIBITED.
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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.

EXPLANATION OF TRANCE LIBRARY FILE FORMAT

79-12-01⁽¹⁾

Life After Death - Part 1⁽²⁾
Trance #2⁽⁴⁾

page 21⁽³⁾

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

1⁽⁶⁾

2 C:⁽⁷⁾ May the Peace and the Joy of the Infinite Father be upon you, and may His Light
3 shine down upon you and around you and within you.⁽⁸⁾

4

5 ***:⁽⁹⁾ Thank you. Are you ready?

6

7 C: Yes, we are ready.

8

9 ***: Would you agree with the statement that Jesus Christ came into the earth in human
10 form and is both man and God?⁽¹⁰⁾

11

12 C: Yes, we acknowledge that Jesus Christ is both man and God and that He did come
13 into the material manifestation.

NOTES

- (1) **Date** - This is the date on which the Trance occurred. It is given as a year-month-day (79-12-01).
- (2) **Title** - This is the topic of the Trance Library File. If a subject requires more than one Trance Library File, then the file is divided into **Parts**.
- (3) **Page** - This is the page number of the Trance Library File. Each Trance Library File begins with page one.
- (4) **Trance Number** - This is the number of the Trance within the Research and Study Group Trance series.
- (5) **Identification** - This paragraph identifies the Trance and the persons in attendance. Individuals are identified by the symbol *** to maintain confidentiality.
- (6) **Line Number** - The transcript of each Trance session is numbered from one. If a Trance Library File is made up of information from more than one Trance, then these numbers will change sequence.
- (7) **Council** - The symbol **C:** indicates that The Council is speaking.
- (8) **Greeting** - The Council always opens with a greeting.
- (9) **Questioner** - The symbol *** indicates an individual at the Trance asking a question or responding to The Council's remarks. This is used to maintain confidentiality.
- (10) **Test of the Spirits** - As outlined in the First Letter of John this test is given at the start of each Trance.

Trance #3

This is the first Trance in the Life After Death Research and Study Group series and was attended by William LePar and (***), (***) and (***)

1 C: May the Peace and the Joy of the Infinite Father be upon you
 2 all, and may His Light shine down upon you and around you and
 3 within you.

4

5 ***: Thank you. Are you ready?

6

7 C: Yes, we are ready.

8

9 ***: Do you agree that Jesus Christ came to the earth in human

10 form and is both man and God?

11

12 C: Yes, we acknowledge the Divinity of Jesus Christ as both man

13 and God.

14

15 ***: Thank you. It is now 8:16. Should we have a time limit of

16 9:30?

17

18 C: Give us a time limit of one hour and we will go from there.

19

20 ***: All right. This is the Third Trance on Human Sexuality. Do

21 you have an opening statement?

22

23 C: Again, as we have said in the past, use the information that we

24 give you as well as you can use it at this time in your state of

25 existence, but remember that what may not appeal to you at this

26 time may be the very bit of information you will need tomorrow. We
27 strongly suggest that you listen closely to what we say. We
28 suggest that you think of appropriate examples that real life
29 presents to you and question these true to life situations so that
30 you have a better guideline by which to reexamine yourselves to
31 determine how much work you may have to put forth.
32 One of the major keys in this series that we suggest that you keep
33 in mind is to remember not to be judgmental. When it comes to
34 understanding human sexuality, one must call upon all the
35 unconditional love that you can have in your being, to understand some
36 of the problems that exist with certain individuals when it comes to
37 their own sexuality. Man has made human sexuality a complicated
38 situation when in truth, in reality, it should be kept simple, it
39 should be an experience that is cloaked in true love and
40 understanding, in true giving and sharing. Very well.

41

42 ***: Thank you. Tonight we have two questions that we felt we
43 wanted to ask from the follow-up session that we had last time, and
44 then we will be returning to our original set of questions that we
45 had asked at the First Trance. The first question was (***)'s.

46

47 ***: At the last Trance you said that you must become intimately
48 aware of your God, you must develop a very intimate relationship
49 with your God. Would you please describe or define this intimacy?
50 And is it something that we are aware of in a physical sense?

51

52 C: It is not important to be aware of a close relationship with
53 your God in a physical sense. This would actually be
54 inappropriate. Intimacy with your God, with your Maker, means
55 understanding the role that you have in His Light and understanding
56 the role that He has in your life.

57 An intimacy with the Divine Creator, with God, means to be
58 more like Him in those areas that you can be and attempt to be more
59 like that unconditional love in the areas that you know you are not
60 complete. An intimacy with your Creator means to show the respect
61 that this Creator deserves, that your God deserves. The common
62 decency that belongs to each individual, the respect that belongs
63 to each individual, when you honor that in your fellow beings, you
64 are then showing that intimate relationship with your Creator.
65 Your compassion, your love, your understanding, all shows the
66 intimate relationship you have with your Creator, with God. If you
67 do not have a close relationship, an intimate relationship, with
68 God, you cannot be loving to yourself or to others. If you do not
69 love yourself, you certainly cannot love others. If you do not
70 love yourself, you certainly cannot love your God. Does that
71 basically explain the intimacy?

72

73 ***: Yes. I just wondered if it is something that when you have
74 got it, do you know you have got it? But I think that what you
75 are telling me is it is in degrees. Is that correct?

76

77 C: Yes, there will be some areas that you will be able to comply
78 with as part of your nature. Other areas you will have to work on.
79 When you do find that closeness, when you do allow God to hold you
80 in His arms and bring you close to His Bosom, you will know that
81 you have a closeness. There will be a feeling inside. The respect
82 that you show others will come very naturally. Now, not all will
83 be able to attain the ideal situation, the perfect state, but each
84 of you can improve on where you are at and on your relationship.
85 It is an act of growing; it is an act of evolvment in each
86 lifetime. Does that answer it?

87

88 ***: Yes, thank you.

89

90 C: Intimacy with God is acting more like God would act. It is the
91 compassion, the respect that you show others, but it must start
92 ultimately, firstly, with yourself. If you do not have a love for
93 yourself, if you do not respect yourself, if you do not have self-
94 esteem, then you can have nothing, nothing at all, and self-esteem,
95 self-love, self-respect, differs from the ego. The ego can be a
96 great benefit in motivating an individual into action, but after
97 that initial start then the self-respect must take over and subdue
98 the ego and allow the self-respect then, the self-love, to carry one
99 through positive activities and positive acts of love. Very well.

100

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 partner has 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.

611

612 ***: Yes, Council, this is from the original list. You said, "In
613 any expression of love, up to a limit, it can be open and free
614 without commitment. Beyond a certain point then there must exist a

615 commitment, not a temporary commitment, but a full-fledged lifelong
616 commitment." Now, when you say beyond a certain point, are we now
617 speaking of a sexual expression? Is that the point you dare not go
618 beyond?

619

620 C: You dare not go up to it. Once you have gone beyond it, you
621 have got problems.

622

623 ***: You had stated that from a physical perspective that is a
624 minor, the physical aspects of the sexuality is really a small
625 percentage, so what we are talking about here is on a spiritual
626 level. Yes, it is the physical act but it is the spiritual
627 involvement that is the problem. This physical act leads to a
628 spiritual situation. And I guess what I am getting at is what is
629 this spiritual ... I am having difficulty with the physical act
630 causing the spiritual commitment.

631

632 C: You are having quite a bit of difficulty with the question,
633 aren't you?

634

635 (Laughter)

636

637 ***: Yes. I am trying to get some answers when I don't know the
638 question.

639

640 C: Well, it would help the reading of this particular Trance if
641 you could get the question solidified.

642

643 ***: All right. The "beyond a certain point" deals with a
644 physical activity.

645

646 C: Listen. Would this answer your question? Two individuals could
647 kiss and kiss and hug and hug and probably run their hands through
648 each other's hair on their head without too much problem. Once the
649 hands begin to roam past the hair on the head, then it is time that
650 you both sit in a bucket of ice. If you engage in premarital sex,
651 what you have done is caused a negative situation to be set up in
652 this sense, you have not made a commitment and publicly announced
653 it. Now, that is a superficial answer to what you were trying to
654 ask.

655

656 ***: Yes.

657

658 C: It is silly to start off a life commitment with a negative. If
659 you cannot control your urges, then do not allow yourself to get
660 into situations where you have a "devil" of a time controlling
661 them. It is that simple. It is a question of judgment. If you
662 are easily excitable by a kiss or two, then do not kiss unless it
663 is in public where you know you have additional protection or
664 safety. Of course, the way your society is today you can copulate
665 just about anyplace and it does not shock anyone. But talking
666 about normal standards. The danger comes or the problem comes, at
667 the spiritual level, is that there is a negative basis set then for
668 the marriage if a marriage is to follow. Chances are, taking into
669 consideration the ego involved with men and women, once they have
670 tasted the honey and have full reins to it, why should they take
671 care of the hive? It is too much work, when they can get it for
672 nothing. Do you understand?

673

674 ***: Yes.

675

676 C: So it is a situation that builds up into more and more

677 negativity. It is just not wise to start out in a lifelong
678 commitment with a negative charge. Very well. Does that answer
679 the question?

680

681 ***: Yes, thank you.

682

683 ***: Now, we all know that the sex act has two equally important
684 functions, first as an avenue for new life and two, as a special,
685 pleasurable activity for couples who are committed to each other.

686 Now, is there any other function that the sex serves?

687

688 C: Well, we should think that would be enough.

689

690 (Laughter)

691

692 ***: Well, in this day and age you hear that it is good for the
693 heart and does this and does that, for example, and I was just
694 wondering if there was another purpose.

695

696 C: Well, there can be some side benefits but the pleasure should
697 be enough and take the side benefits as they come. In all
698 seriousness, it can reduce stress, and when you reduce stress, you
699 reduce the potential of ailments. It is an act of sharing, of
700 loving. Certainly, it has benefits beyond just the physical
701 pleasure and procreation, but those are subtle benefits, such as
702 the reduction of stress which would reduce the dangers that stress
703 causes such as heart attacks, high blood pressure, and what have you.
704 It is a good tonic for those who suffer from insomnia. But is that
705 the reason to express love to an individual? As a general rule,
706 not, we would say not. But if the hubby or the wife is having a
707 rough time going to sleep, why not? You do not have to make love

708 in all kind of seriousness. Enjoy it, but let us remind you that
709 all the pleasure you may receive or think you receive from the
710 sexual act is more mental than physical. If you were to take the
711 experience, the joy, the pleasure, only 10% of all that that you
712 think feels good actually feels good. The rest is purely
713 emotional. So, if you need a sleeping pill or a nightcap, better
714 make love than drink a glass of wine. Does that answer the
715 question?

716

717 ***: Yes, but then when we get down to the triune law of balance,
718 we have to balance our spiritual, our earthly bodies, and our
719 mental. If there is no sex or you are too sexually active, would
720 this cause an imbalance in the system?

721

722 C: No. No, it does not cause an imbalance. You can only
723 experience so much sex, and you are not going to throw yourself out
724 of kilter just because you want to have sex. Does that answer the
725 question?

726

727 ***: But then again, how does this affect the soul, if you were to
728 reincarnate again? If there were an imbalance there, what might
729 the effect be in the next lifetime?

730

731 C: But the sexual act or the desire for it does not cause an
732 imbalance. The only problem that would occur is if there were not
733 a commitment in which the sexual act was performed. Do you
734 understand? That is the problem, but if you desire sex three times
735 a day, seven days a week, and you fulfill that desire with a
736 committed spouse, you are not going to be imbalanced in any way.
737 If you have sex three times a day and only say a prayer once a day,
738 that does not cause a spiritual imbalance. It is what you are

739 desiring. As long as you have a conscious awareness of your
740 growing godly state and you act accordingly, you can have sex three
741 times a day or a hundred times a day or once every year, it makes
742 no difference. Does that answer the question more completely?

743

744 ***: Yes, thank you.

745

746 C: If you are satisfied emotionally with whatever your sexual
747 desires may be, that is not going to cause an emotional imbalance
748 or any sort of triune imbalance. Does that answer the question?

749

750 ***: Yes.

751

752 ***: It has now been an hour. What would you like?

753

754 C: Oh, let us take another question or so.

755

756 ***: I feel that the next question has been answered.

757

758 ***: You had stated, I believe it was in the last Trance,
759 something to the effect if we only knew the real purpose of sex. I
760 was wondering if there was something else here. You had stated
761 that it was the closest that we can come to our godly state.

762

763 C: Man has such a strong desire for sex, not because of the
764 physical pleasure that he receives from it. This is so small in
765 comparison to what he experiences as pleasure that it is almost
766 insignificant, really. The real power, the real pleasure in sex
767 comes from your recognition of your creative ability as a god.
768 This is a very subtle influence that comes from the soul or the
769 higher self that creates the illusion of pleasure when you have

770 sex. Just as the Divine created you, you are replicating that
771 action when you have or when you perform sex. Do you understand?

772

773 ***: Yes.

774

775 C: Whether it ends up in the procreation of a child or not, it is
776 your act of creation, consequently, it gives you great pleasure,
777 great pleasure, but it is purely an emotional pleasure, very little
778 physical pleasure to it, and the sexual act is made pleasurable so
779 that you continue to enjoy it, but to enjoy it under the right set
780 of circumstances and that is a commitment. Does that answer the
781 question?

782

783 ***: Yes.

784

785 C: You must experience the power of creation or you will not grow
786 at all. This is something very important so listen: If you cannot
787 participate in some form of conscious creation, you will never
788 grow. You will only rescind or retard or move backward. So, the
789 sexual act is made pleasurable so that in that experience there are
790 deep, deep, deep awarenesses that would never surface in the
791 Conscious Mind that this is your emulation or your imitation of
792 God. In other words, as the Divine created you, you too shall
793 create. Do you understand?

794

795 ***: Yes.

796

797 C: So the fact that you discharge part of your spiritual being
798 into the etheric as the Divine did, so too do you emulate the
799 creation of all. That is very important to know. Maybe, with that
800 knowledge, it will give you a little more respect for yourselves as

801 godly beings and give you a little more respect toward the act, the
802 sexual act. Does that answer the question?

803

804 ***: Yes, very well.

805

806 C: Very well. We have thoroughly enjoyed the intelligent
807 questions this evening, and we hope that you will continue to ask
808 this class of questions. There have been a few items that we have
809 mentioned that are extremely important. For you to understand
810 those items will help you immensely. We hope that you will study
811 what we have said and pick examples that will help to demonstrate
812 what we have said. Present those examples to us as questions so
813 that we can give you even more information, more insights. The act
814 of sex is yours to enjoy, not to be afraid of, to give you
815 pleasure, to give you a feeling of your real creative potential,
816 not to give you a sense of guilt, not to give you a sense of being
817 ashamed, but to bring you greater respect for yourself and greater
818 respect for your partner, a deeper love for yourself and a deeper
819 love for your partner, to bond a marriage tighter together, and to
820 make life more enjoyable and more fulfilling.

821 We thank you sincerely for your participation and your
822 questions, and we send our blessings to you as they are given to
823 us, we share all with you in hopes that you will take them and your
824 life will become much more peaceful, much more loving, and much
825 more full of God. We thank you.

826

827 All: Thank you.