

Karma – Part 4

Trance Library File No. 21-157

[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 merge 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

TERMS AND CONDITIONS FOR USE OF TRANCE LIBRARY FILES

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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 89-12-02, the 175th Trance.

The word "karma" was first found on page 2895, line 669.

[This Selection deals with homosexuality and transgender issues and society's reaction and rejection of these issues and the karmic issues that result. Through The Council's answers to these questions, one should understand that each soul's path through a physical life is a path to teach us lessons in how to love each other in one way or another.]

516 ***: You stated, "You must remember that within the body of a
517 homosexual you still have a soul, an entity, and that soul, that[
518 entity, is not stupid, far from it. Just as the soul that occupies
519 a male body is not stupid, a soul that occupies a female body, it
520 is not stupid. A soul that occupies a heterosexual body is not
521 stupid. It travels that path because there are lessons to learn
522 there." What lessons are to be learned or why would an incoming
523 soul plan a homosexual existence or have a bisexual existence?
524

525 C: Well, the simplest and most direct answer and the one that
526 would serve as a general answer would be to learn to be, what some
527 individuals would term, be in balance. That is, how shall we put
528 it, somewhat of pabulum food or a pabulum answer, yet, in a sense, it
529 is very true. The first thing that one must look at is why tags,
530 why do you refer in society as heterosexual, homosexual, male,
531 female. We can understand the tag for male and female, but any
532 other tags whether it be bisexual, homosexual, heterosexual, are
533 tags of society. Usually, if an individual is tagged as a
534 homosexual, and again this is usually, they are the individuals who
535 are far more sensitive for their other tag that they wear whether
536 it be male or female. They are somewhat out of sync or out of
537 character with what society has dictated an individual should be or
538 act like. They are not quite within the mold, so to speak.

539 What lessons do they have to learn? The lesson of being
540 themselves without being ridiculous, without being obnoxious,
541 without being abrasive, now that puts an awful large burden on the
542 homosexual.

543 What of the heterosexual? What of the male and the female?
544 They must be willing to accept an individual as a human being,

545 regardless of what the sexual preference may be. The sexual
546 preference is purely a private situation with each individual.
547 Society loves to condemn. Society loves to pass judgment.
548 They love to say, "This is the benchmark you must achieve, and if
549 you do not achieve that benchmark, then you are less than I am or
550 you are less than we are or you are less than this or you are less
551 than that." Not so, not so. Tags open the door for judgment.
552 What does the homosexual have to learn? He has to learn just
553 what everyone else has to learn, nothing more, nothing less. How
554 to be able to reach out and give. To show you the hypocrisy that
555 exists in man, some of the greatest advances made to mankind have
556 not come through the heterosexual facet of the experience but from
557 the homosexual facet of experience because of the additional
558 sensitivity, because of the additional sensitivity. Now this is
559 not saying that all homosexuals are highly evolved souls, this is
560 not saying that all homosexuals are supersensitive and great and
561 wonderful beings. This is not the case. But neither are all
562 heterosexuals. The fact still remains, in your present history as
563 well as history that you have no record of, it is the homosexual
564 element, because of the sensitivity that they possess, have added
565 the greatest contributions to man's spiritual forward movement, its
566 governmental forward movement, its artistic forward movement, and
567 its humanitarian forward movement. Most of you would be extremely
568 shocked to realize how many people you have put up on pedestals who
569 would never be there if their private lives were known or their
570 sexual preferences were known. But because you were not privy to
571 that private information you idolize these individuals in your
572 history, in your present, and you will do so even in the future.
573 What must a homosexual learn? He must learn the same thing as
574 any other human being. Possibly for those who prefer to be judgmental,
575 possibly they should ask what do they have to learn, they
576 themselves as individuals? Maybe it is the lesson of eliminating
577 tags and titles and anything else that separates each of you from
578 each other, that separates each of you from your humanness, from
579 your good points and your bad points. You must remember that such
580 titles, such tags, find acceptances in different degrees, in
581 different societies, and in different periods of man's history.
582 Whatever the sexual preference is of an entity is of no real
583 consequences to anybody else but themselves, and what peace and
584 contentment they find with that within themselves.

585 The ultimate question, when they review their life, will not
586 be whether they were a homosexual or a heterosexual or what have
587 you, the ultimate question will be: What did they do with their
588 life? Did they give love when love was needed? Did they give
589 compassion when compassion was needed? Did they give tenderness
590 when tenderness was needed?

591 Whenever you talk about the sexual part of anyone's existence,
592 you must also bring in the question of commitment as opposed to a
593 promiscuous way of life.

594 Isn't it interesting that it is always the minorities that are
595 blamed for the problems of mankind? Does that answer the question?
596

597 ***: Yes, thank you.

598

599 C: You must remember, when it comes to tags such as heterosexual
600 as opposed to homosexual, you should become aware of why certain
601 societies are so opposed to it and why certain societies accept it
602 so openly. Is this an aspect that is alien to divine law? The
603 answer to that question is this: Are you as an individual alien to
604 divine law? Not the sexual preference, but the individual as they
605 are, period, their totality, not a certain facet of their
606 personality.

607 In the Judeo-Christian concept, homosexuality is not accepted.
608 Why? What happened that it seems to wave such a dark flag over
609 this form of life? It is because of the history involved.

610 Ancient civilizations had very few limitations, very few tags
611 and titles when it came to such things. And in the very early days
612 when the Christian concept and its predecessor, Judaic development,
613 was formed, you must remember that they were interested in
614 developing ranks of individuals, developing a nation, and they
615 wanted nothing that would be unproductive permitted. So, in the
616 very early history, you find that the homosexual aspect was frowned
617 upon because it did not produce bodies, it did not produce a
618 nation. It was like a barren woman who was cast out and stoned.
619 She was a curse. But is a barren woman really a curse? Or does
620 the barren woman have some other purpose in life than just bringing
621 forth children. That is why the attitude of a man having as many
622 wives as he could support was accepted. This is against divine
623 law, yet, yet it was an accepted practice in Biblical days for a
624 man to have as many wives as he could afford. Why? To produce

625 bodies, to build a nation. Anything to build up the following,
626 including turning women into nothing more than cattle that were
627 owned by the husband. They were breeding grounds for a
628 civilization, for a nation. Not according to divine law, not
629 according to divine law. So you see, you cannot always trust the
630 past to tell you the truth. But you must trust the divine law to
631 show you the future. Very well. Does that answer the question
632 sufficiently?

633

634 ***: Yes, more than sufficiently.

635

636 ***: It is 9:07. What would you like at this time?

637

638 C: Oh, let us go on with another question or two.

639

640 ***: Can I infer from the last few minutes' discussion that the
641 majority therefore would not always be right?

642

643 C: The majority would not always be right in respect to what?

644

645 ***: For instance, some societies have believed in more than one
646 wife but that is contrary to divine law.

647

648 C: Yes.

649

650 ***: What I am doing is paraphrasing what The Council has just
651 said, the majority has not always been right. Therefore, in the
652 future they may not always be right also.

653

654 C: That is a strong possibility. It depends on how willing the
655 majority is willing to accept divine principle over self-serving
656 principles. You see, whenever an individual goes against divine
657 principles, it is based on one thing, self-service, self-service.
658 Regardless of what you do that is against divine principle can
659 ultimately be boiled down to self-serving interests as opposed to
660 what is best for you and for all. Why are certain aspects of life
661 accepted in this society and not accepted in another society? Why
662 are certain aspects of life condoned in one society and condemned
663 in the other society? Are both equally right? Are both equally
664 wrong? The answer lies in what is the divine principle that is in

665 question, and then once you discover or realize what divine
666 principle is in question, it is easy to see who is right, who is
667 wrong. Some people might say, "Well, isn't it the purpose to make
668 openings for other souls to come into the material manifestation to
669 correct their karma and reach their perfection?" That is one of
670 the purposes of life, but that is not THE purpose of life. That is
671 one of the ways you correct your karma. The reason for life is for
672 you to personally correct your problems and not worry about the
673 other person correcting their problems. You correct your problems
674 in life by reaching out and helping those around you who need help,
675 not when it is convenient for you but when the situation calls for
676 it, when it is a cost to you, when it means you have to leave five
677 minutes earlier or you have to get up five minutes earlier, or you
678 have to do something extra. That is how you correct your karma.
679 You do not correct your karma by being a baby factory, nor do you
680 correct your karma by preventing souls from entering for their
681 karmic correction. Very well. Let us go on.

682

683 ***: Could a soul have a heterosexual plan and be changed to a
684 homosexual existence by experiences in life?

685

686 C: Ultimately, no. Ultimately, the homosexual element will be
687 there. The question is how active and active in what way. What
688 commitments will be involved and how strong will those commitments
689 be. The homosexual element that crops up in society or that is
690 part of society, and let us say this, that in societies, in all
691 societies, the homosexual element will be anywhere from ten to
692 fifteen percent of the number of people. It will also rise as high
693 as twenty percent at its maximum, depending on the situation or
694 conditions in life or in the events of history.

695 Does an individual choose to be a heterosexual and then have
696 something happen to him where they somehow magically or
697 mysteriously or terribly switch over to a homosexual? No. There
698 are natural evolving situations that bring or can bring this into
699 existence depending on what is necessary for the overall situation.
700 These can be problems with the chemical make-up in the system, in
701 the individual's body. This can be a conditioned response, or it
702 can be an environmental situation, now, environmental not in the
703 sense of pollutants and acid rain but environmental in the sense of
704 within the family unit itself. So these are natural processes that

705 can be brought into play to bring this about. Can an individual be
706 born totally, naturally, homosexual? Yes, even that.

707 The irony of all this is that you are all really androgynous.
708 Think of it. Every individual on the face of the earth, every
709 individual that ever was or ever will be is born physically
710 androgynous and develops through stages in the womb. Take for
711 instance, when we have talked about the androgynous soul, when we
712 have talked about the masculine and feminine roles, what are the
713 positions. We said the masculine is the thought bearer,
714 the feminine is the creator, the manifestor. Look at your own
715 development from conception, now. Each of you, believe this or
716 not, have undergone stages of androgyny. Men who seem to be forced
717 or cast in stone molds, who are forced to be overly machismo or
718 macho, why? Is there something deep, deep, deep within the genetic
719 make-up that says, "I must be more than what I am." Let us tell
720 you a little bit about the development of the fetus, and this will
721 run parallel with the androgynous state of the individual and the
722 positions of masculine and feminine. When an egg is impregnated,
723 in the very earliest stages of the fetus, if a doctor were to
724 examine that fetus, one cannot truly determine what the sex is.
725 The more obvious conclusion from what is there would be that this
726 will develop into a female, and up to a certain point in the
727 development of that fetus it will be more female than male. In
728 actuality, it will be female in its early development stage. It is
729 only after a certain period of the development of the fetus that
730 the actual sex will be determined on a permanent basis for its
731 mature state and that is at that point then the female aspects will
732 either stay or they will develop into the masculine. In other
733 words, within that fetus there is the female which is predominant
734 and the potential for the male. After a certain point in gestation
735 or development, then the soul activates the chemicals in the
736 physical container so that the final determination or seal is
737 placed on the physical body. Is it to be a female or a male? If
738 it is to be a female, it continues evolving just as it is. If it
739 is to be a male, then the testicles drop from their original
740 position which would be normally equated to the ovary position,
741 they will drop and the penis then develops as do the testicles.
742 So, when you understand your own bodies and your own development,
743 tags seem less and less important. Personal choices in life do not
744 seem to be so important or certainly not worthy of name-calling and

745 tag placing. If you think we have stretched the limits of
746 believability, we would suggest that you begin to study the
747 development of the fetus and you will find that we are very, very
748 accurate in what we have said. And, of course, we would suggest
749 getting a doctor that knows what they are talking about. Very
750 well. Does that answer the question sufficiently?

751

752 ***: Yes. Can we conclude then from the discussion we have had
753 tonight, that if someone is personally having problems with
754 homosexuality, that is, they are homosexual, they are fighting it,
755 or they are homosexual, their family is fighting it, and possibly
756 they might want to change or their family might want them to
757 change, which is probably impossible. What is to be said about
758 that?

759

760 C: Well, first of all, the family, let us deal with that, should
761 be supportive. The family should be understanding. You have got
762 to remember that there is a tremendous emotional crisis placed on
763 the individual who is tagged homosexual. Is it their choice to
764 have the emotional trauma? No. Would it be your choice to
765 constantly be thrown in a turmoil? But society places these
766 tags, these molds, and if you do not fit the mold you are an
767 outcast. This is contrary, contrary to divine law. Divine law
768 says you are not to judge. And so is it with the family. If they
769 should happen to have an individual who is in a situation that
770 would be qualified or tagged or determined to be a homosexual, "So
771 what?" is our question. They are still a family member, they are
772 still a child, they are still a brother, they are still a sister,
773 they are still a father, a mother, an aunt, an uncle. So what?
774 They are first a human being; all else is secondary. So the
775 family's responsibility as well as friends is to be acceptant.
776 Love the individual for who they are. Love them for the goodness
777 that is within them. What person on the face of the earth does not
778 have a skeleton in their closet? What person can truly cast the
779 first stone and be in complete innocence in doing so? And this is
780 regardless of what the problem may be. And again we are using
781 terms "problem," in divine state, homosexuality is not a problem,
782 it is a problem of society, but in order to convey, we must use
783 such terms. Understand, understand, that in the divine state it is
784 not a problem. It is a condition that is created by tags. The

785 homosexual has to assume the same responsibilities as the other tag
786 or the other side of the tag which is the heterosexual. The
787 homosexual cannot be promiscuous. The homosexual must choose a
788 respectable lifestyle, a lifestyle of productivity. Because one
789 carries the tag of homosexuality does not mean that individual can
790 go out and find a different bed partner whenever that individual
791 chooses.

792 What must the individual do, who bears the tag? What
793 attitudes should they have? Should they be full of self-hate?
794 Should they condemn themselves? No. They are first a human being.
795 They have been created by the Divine just as anyone else has. They
796 should maintain and have the same self-esteem and self-respect that
797 anyone else has. Should more be demanded of them? No, no more
798 than is demanded of anyone else. Should they feel guilty? What
799 good is guilt? And we have said this time and time again, guilt is
800 destructive. The only thing that can be required more of a
801 homosexual than a heterosexual is be cognizant of the fact that
802 there are prejudices against it, there is ignorance against it, and
803 they should conduct themselves in such a way so as not to bring any
804 more problems to their life than it may already have. Does that
805 answer the question?

806

807 ***: Yes.

808

809 C: Very well. One more question and that will be it.

810

811 ***: Is it possible that because heterosexuals put these tags on
812 homosexuals it is forcing the homosexuals to become very blatant
813 about their sexual preferences?

814

815 C: Well, this is a question that deals with society's attitudes,
816 moreso than with what should be and should not be. Eventually, in all
817 periods of history, the issue of homosexuality is always brought to
818 the forefront, and there is always a clamor, and there is always a
819 hate campaign, and then there will always be the final outcome
820 which will be an acceptance, and then it will recycle again and
821 again and again, until man realizes and accepts the fact that,
822 first of all, you are creations of the Divine, you are human, and
823 what really counts in life is whether or not you are a decent and
824 good individual.

825 Your personal bed habits should be of nobody's interest other
826 than your own. Why should an individual care what goes on in the
827 privacy of someone else's bedroom? Now, again, there are certain
828 limits, there are certain limits. We say this in relationship, as
829 far as the attitude of why anyone should care what goes on in
830 someone else's bedroom, we say this in relationship to mature
831 adults who are willing to make a commitment, mature adults who have
832 made a commitment to each other. We are not talking about forced
833 situations or what have you. Does that answer the question?

834

835 ***: I think so.

836

837 C: It is actually a very natural process where from time to time
838 in man's history all minority groups will rise up in arms. So it
839 is not a situation that is unusual. It usually is brought about by
840 hate, repression, and suppression, and when man can get rid of the
841 hate and the suppressive attitudes, then these things will not come
842 about. Very well.

843 In closing, we would like to thank you for the opportunities
844 that we have had in this past time to answer questions that are
845 problems to living life, but you must remember that the biggest
846 problem that each and every one of you have is your own personal
847 acceptance. What you have inside of you is what you give out, and
848 when man finds himself spewing out hate it is because he has hate
849 inside of him. When you find man saying, "I don't like this or I
850 don't like that person," it is because he does not like himself.
851 When man can begin to truly love himself, to truly accept himself,
852 then he will begin to live at peace with all others around him.

853 Is divine principle constant? Yes, it is. Are there new
854 principles? Are there new mysteries? Are there mysteries? No.
855 Everything that we tell you will have heard before in
856 one lifetime or another. There are some points that we can make
857 clearer; there are other points we can help you to think deeper on.
858 We can encourage you to become a deeper individual a more fulfilled
859 individual, but we cannot force you to do anything you do not want
860 to do. We cannot force you to become spiritual. We cannot force
861 you to think. We can only help you if you are willing to accept
862 the help.

Selection # 2

Karma was discussed on 90-05-19, the 177th Trance.

The word "Karma" was first found on page 2930, line 139.

137 ***: If revealing dress causes someone to become excited, thereby
138 presenting a challenge to the viewer's ability to control his
139 thoughts, who is at fault? Is Karma created? If revealing dress
140 caused another person to take improper actions, such as, a married
141 person makes advances to the person wearing the revealing dress,
142 are both individuals equally at fault?

143

144 C: Overall, the overall answer would be that both are eventually
145 equally at fault, but the first fault lies with the individual who
146 does the tempting. So the primary fault would then lie there.
147 That individual who would succumb to that temptation would be the
148 second primary fault or responsible person. The act of being
149 tempted or the thought of improper action is a natural outcome of
150 the suggestive dress or the provocative actions. Up to a certain
151 point, such thoughts, such desires would not deserve or create
152 karma, but if the individual continually ponders on those thoughts
153 and adds exaggerated activities to that thought, then the
154 individual becomes fully responsible for the continuation of the
155 initial thought or desire. Do you understand?

156

157 ***: Yes.

158

159 C: The individual who dresses provocatively or stimulates the
160 action or starts the action or the primary offender then becomes
161 not only responsible for the initial activity but also becomes
162 responsible for the repercussions that may or the extenuating
163 circumstances that may evolve from that situation. So the teaser
164 or the tempter would be responsible, karmically, for the initial
165 act and then the consequences that comes from the temptation or from
166 the activity. Do you understand?

167

168 ***: Yes.

169

170 C: That would be the primary fault-bearer or that karma would be
171 charged then to that individual, that would be the primary karma.
172 The secondary karma would come when the second individual who was
173 being tempted allowed the thoughts to go beyond a point. When the
174 thoughts go beyond a point and actually become a physical activity,
175 then that individual, the one that is being tempted, becomes
176 responsible for those activities and the additional
177 self-stimulation of thought that the second individual allowed or
178 cultivated. The first individual, the primary karma creator or
179 teaser, then becomes responsible for the whole situation. The
180 second individual who is being teased becomes responsible only
181 beyond a certain point. Does that answer the question?

182

183 ***: Yes.

184

185 C: So you are allowed a certain amount of imagination or mental
186 gymnastics or whatever you choose to call the fantasies that one
187 may have in dealing with the situation. But to allow them to go
188 beyond a certain point, then it becomes a situation where you begin
189 to create karma. When you no longer can control your actions, then
190 the karma starts, your physical actions, or the serious karma, at
191 least, will start at that point. And ultimately then both people
192 become fully responsible for any problems created to other
193 individuals because of such activities. Does that answer the
194 question?

195

196 ***: Yes.

197

198 C: Very well.

199

200 ***: What might be the general way that the first and second
201 individual would repay that karma?

202

203 C: The first individual being the initiator and the second one
204 being the subject of the initiation and allowing it to go beyond
205 the imagination, the ways in which they would have to pay for such
206 activities could be as varied as there are problems to humanity. It
207 may be in a disease; it may be in an emotional trauma. The payment
208 could be made in many, many ways.

209

210 ***: I was thinking perhaps having to have another life of wearing
211 very strict uniforms or something along those lines, something that
212 would be related to the original problem.

213

214 C: Well, instead of a payment for such transgressions, instead of
215 being a strict uniform, it would probably be more likely to be
216 canceled out or a payment made in the sense where the individual
217 would not be physically attractive. So the beauty that an
218 individual once had would be completely reversed, and actually the
219 more common payment for such trespasses or such activities is that
220 the individual in a following lifetime would take on a physical
221 body that would be as ugly as the intentions were for the original
222 act in the previous lifetime. So it would be a reflection of the
223 spiritual lacking in the individual which would probably be more in
224 line with a body that was very unpleasing, facial features which
225 would be very unpleasing, possibly even deformities, what have you,
226 things such as that. Also, another often used avenue for such
227 activities is a lack of interest in sexual activities, lack of
228 sexual desires, either stemming from an emotional situation or from
229 a physical problem.

230 Society takes such activities lightly. They are very
231 promiscuous. If your world is in existence long enough, the
232 payment for all this permissive activity will not be very pleasant
233 for those who prefer to conduct themselves as animals in heat
234 instead of human beings. There are many pieces to the puzzle, to
235 the overall picture, and they will all fit very neatly together,
236 and man will be able to see the reasons of how such things came
237 into being as he reviews the past. If mankind does not begin to
238 approach life from a more compassionate and loving attitude, his
239 future will be one of dank dismalness. Man's future may even, if
240 he continues as he is, be filled with many disasters, many serious
241 world-wide problems.

242 So, if the common choice of payment for such promiscuous
243 activity is physical deformity and emotional instability, then
244 possibly the accumulative negative attitude will bring about some
245 sort of a disaster wherein many people in the future will have a
246 very reasonable basis from which to come in as deformed
247 individuals.

248 Now we have said something far beyond what the words say. If
249 you will pay attention to what we have just said, you will begin to

250 see how you are creating the potential future of tomorrow. So,
251 this last little bit of information, look at it as a unit of
252 information geared to explaining how man will have natural
253 opportunities created for him in the future. Whether the
254 opportunities are one of happiness, peace, contentment, joy, is one
255 side of the coin. The potential for man's future can either be
256 that or the opposite. Very well.

257

258 ***: Would that be like translating the debt created on a
259 spiritual level of all this activity, translating this into the
260 physical to the disasters, would that be like a major accident at a
261 nuclear plant or something that would affect the genetic structure
262 of several generations?

263

264 C: Well, now you are beginning to see a little of what we had
265 indicated. All things will evolve through natural means. Now, all
266 of you must decide whether the evolvment will be one of joy or one
267 of something less than that. Did we answer your question
268 sufficiently?

269

270 ***: Yes.

271

272 C: Terrible things do not just happen in man's future. The
273 foundation for any disaster in the future is laid in the past. So
274 we have said it as clearly as we can say it. If you want a
275 positive, productive, beautiful future, then start laying the
276 foundation for that future now. And man is still in that
277 transitional period. His future has not been firmly set. The
278 momentum of his actions is not beyond his control yet. So he must
279 begin to make the changes in himself now. Those of you who hear
280 our words, those of you who make even a feeble effort to apply
281 those words to your everyday life are making changes in yourself
282 and thereby directly influencing your future and the future of
283 others in a more positive vein. Those who apply our words to your
284 life more strongly, more completely, exert that much more influence
285 of a positive nature on your own selves and on the future.

286 Our purpose is to try and stimulate each of you at an
287 individual level to work to make yourself a better person, not
288 perfect, because, as we have said in the past, none of you will
289 reach perfection in a physical form. The material manifestation

290 cannot hold a perfected being. You must be willing to become the
291 best that you can be with what you have to work with, and you must
292 start that process of growth by beginning to like yourself. Begin
293 to realize how much value you have as an individual. You must
294 begin to realize how much you have to give others. Again, it is
295 not the great mission that you must accomplish in life, it is the
296 common courtesies and the compassion that one can give that makes
297 the grand mission.

298 All those who are recognized in man's history as great
299 spiritual leaders certainly did not approach life as a great
300 spiritual leader but approached life as an individual who was going
301 to do the very best they could with whatever situation they were
302 in. They were not out to change the world on their own. They were
303 only out to change themselves, to make themselves into a better
304 individual, and they have done that through the process of kindness,
305 of compassion, of understanding, to their fellow man. And through
306 this kindness, through this desire to share, to help, to extend
307 themselves, they became recognized for what they really were. That
308 is how a great spiritual leader becomes a great spiritual leader.

309 Those of you who have your leaders that parade across the
310 television tubes on a Sunday morning are not spiritual leaders.
311 They are flim-flams. They try to entice you into succumbing to
312 their magnetism, to their charisma, to build their temples of glory
313 to themselves. Those will never be great spiritual leaders or
314 great men. They will never establish anything of a spiritual
315 nature. Very well.