

# Human Sexuality - Part 2

Trance Library File No. 97-60

# 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.
3. TAKE NOTES IF YOU WISH, BUT FOR ACHIEVING THE GREATEST POTENTIAL TAKE CARE THAT THE NOTES ACCURATELY REFLECT THE INFORMATION IN ITS ORIGINAL CONTEXT.
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6. PLEASE REQUEST ADDITIONAL FILES BY EMAIL SO THAT WE CAN REPLY QUICKLY.

### 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<sup>(1)</sup>

page 31<sup>(2)</sup>

Selection # 16<sup>(3)</sup>

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

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

386<sup>(8)</sup>

387 \*\*\*:<sup>(9)</sup> 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:<sup>(10)</sup> 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<sup>(1)</sup>

Life After Death - Part 1<sup>(2)</sup>  
Trance #2<sup>(4)</sup>

page 21<sup>(3)</sup>

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

1<sup>(6)</sup>

2 C:<sup>(7)</sup> 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.<sup>(8)</sup>

4

5 \*\*\*:<sup>(9)</sup> 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?<sup>(10)</sup>

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.



26 see more clearly the Divine Law, not man's interpretation but what  
27 actually is, that which comes above even your own personal beliefs  
28 and concepts of what you think Divine Law may be. Remember, in  
29 Divine Law there is a thread of consistency; in Divine Truth there  
30 is a thread of consistency that links each element of truth to the  
31 other. Seek that foundation, that thread, and you will know the  
32 Mind of God, the Mind of the Creator. Use what you can use in the  
33 answers that we give you, but be wise, throw nothing away. Set it  
34 aside only, for tomorrow that which you cannot use today may be the  
35 thing that will bring you what you need, will be the knowledge that  
36 you will need for tomorrow. Very well.

37

38 \*\*\*: Thank you.

39

40 \*\*\*: Concerning the question of infidelity, you stated, "If it  
41 shows that this is a repeated practice, now again, good judgment  
42 must be used in the situation. If it is a repeated practice, then  
43 it certainly is an indication of either lack of control,  
44 immaturity, or self-centeredness. If it is one occasion or  
45 possibly two occasions and maybe in an extreme case a third  
46 occasion, that should be looked upon as a test of acceptance on the  
47 part of the other individual. If it goes beyond that, then a  
48 serious look must be taken and a serious discussion must be had  
49 between the two." Can you tell us what responsibility does the  
50 offender have?

51

52 C: The offender, the one that is unfaithful, carries the burden of  
53 a breach of contract. Does that answer the question?

54

55 \*\*\*: Yes.

56

57 C: In other words, what damage may result from that infidelity  
58 must be carried by the one who is responsible. Now, there are  
59 certain circumstances that may lessen that responsibility but only  
60 to a small degree, only to a small degree. Does that answer the  
61 question sufficiently?

62

63 \*\*\*: For now it does. When you talk about this breach of  
64 contract, are you talking about both on a spiritual level as well  
65 as on our physical plane level?

66

67 C: Yes, on both. The more serious ramifications, although there  
68 will be or quite possibly be ramifications at the physical level,  
69 the more serious ramifications come at the spiritual level. Do you  
70 understand that?

71

72 \*\*\*: Yes.

73

74 C: So that an individual who would be unfaithful or breach a  
75 spiritual contract will then be responsible for all the conditions  
76 or circumstances that may occur from that breach of contract at a  
77 spiritual level as well as at a physical level.

78 A simple and quick example: Suppose a husband is unfaithful  
79 to his wife, and in that family unit there are three children, and  
80 because of one act of infidelity there is a divorce. Those  
81 children then, at a very young age, let us say two, three, four, in  
82 that area, then are deprived of a complete family unit which will  
83 eventually cause some problems to them in later life, if not  
84 immediately. Then the father-husband must bear that  
85 responsibility. Do you understand?

86

87 \*\*\*: Yes, so you are talking about more of a snowballing type of

88 effect?

89

90 C: Yes.

91

92 \*\*\*: Is it not sometimes more difficult for children when two  
93 people stay together under the stress of a heavy-duty type of  
94 relationship when there are problems?

95

96 C: Whenever there is a breach of contract or two individuals have  
97 fallen out of love -- what we may add here it is impossible  
98 to fall out of love. A more accurate picture is that they never  
99 were in love. The stress under holding a family together would be  
100 less of an effect on the children providing the parents conduct  
101 themselves as they should. Do you understand?

102

103 \*\*\*: Yes.

104

105 C: Do not allow the ill will between the mother and the father  
106 bleed over onto the children. When two individuals marry and they  
107 raise a family, their obligation first is to the children and  
108 second to themselves and the marriage. Now, if you look at the  
109 second position of importance, we said that it is to themselves  
110 and to the marriage. To better define that, it would be to the  
111 marriage and then to themselves. So, if you have made a contract,  
112 if you have made a pledge, you are stuck with it, and you must make  
113 the best that you can of the situation.

114 Again, there are situations or conditions which will allow one  
115 individual or the other individual to break the spiritual bond or  
116 contract, in the case of emotional brutality or in the case of  
117 physical brutality.

118 Does that answer the question more sufficiently?

119

120 \*\*\*: Yes, it does. Could you tell us what compensation should the  
121 one who has been offended against receive or will they receive?

122

123 C: That is a question that is very hard to answer because each  
124 situation would demand its own compensation. There are certain  
125 obvious compensations that are necessary. If there is a divorce,  
126 then the offending parent must become responsible for the  
127 maintenance of the family or the other spouse and children,  
128 regardless of whether it is the mother or the father. Do you  
129 understand?

130

131 \*\*\*: Yes.

132

133 C: They must provide the necessary support for the well-being of  
134 the true family unit that remains. One who defiles a marriage  
135 through infidelity is the one that is considered the outsider, not  
136 a true family member. They have taken themselves out of the  
137 situation by their own choice. The spiritual rewards or  
138 compensating factors that go to the faithful spouse whether it be  
139 the male or the female, the mother or the father, at a spiritual  
140 level, will depend on the endurance of that individual and the  
141 fidelity that that individual has to the family unit, in other  
142 words, to the rearing of the children and an effort made to raise  
143 those children in the healthiest atmospheres possible, both  
144 spiritually and emotionally and, of course, physically, although  
145 the last element is the least important.

146 Now, again, do not take this to the extreme. The family unit  
147 is worthy or it is their right to have sufficient food, sufficient  
148 housing, sufficient medical, and clothing, but all too often in a  
149 situation of a divorce the hate that wells up, and again this is

150 based on ego, one tries to tear at the other at the cost of the  
151 family unit. This is unacceptable. In a situation like this, then  
152 the one who was not the offender becomes equal to the offender. Do  
153 you understand?

154

155 \*\*\*: Yes.

156

157 C: So there are certain rights that the faithful one will have,  
158 but beyond that point where the ego demands more than what is  
159 rightfully due, the individual then treads on very thin ice. Do  
160 you understand?

161

162 \*\*\*: Yes.

163

164 C: Very well.

165

166 \*\*\*: You had stated, "If it goes beyond that, then a serious look  
167 must be taken and a serious discussion must be had between the  
168 two." Shouldn't a serious look be taken before the situation gets  
169 to the point that you talked about?

170

171 C: Well, assuming that you have dealt with the first indiscretion  
172 in a godly way, the second one in a godly way. The third one, one  
173 could consider the thought that this may be the strikeout one. Do  
174 you understand?

175

176 \*\*\*: Yes.

177

178 C: There are certain situations, certain conditions, that can come  
179 up wherein one or the other may be unfaithful.

180 A simple example: The father has lost his job. He cannot

181 find employment. It is necessary for him to move to another town,  
182 to establish himself in a job. Suppose he is away from his family  
183 six months and a foolish choice on the part of the father, he  
184 decides to go out for an evening and carouse with some of his  
185 friends. In a drunken stupor, he makes an unwise decision, and he  
186 is unfaithful. Is this a condition where a marriage is dissolved?  
187 Or is this a condition where the one who has been trespassed  
188 against must look at the overall picture and not the ego that has  
189 been damaged and judge it as an unfortunate set of circumstances?  
190 We would say that in a situation like that, as a godly act, then it  
191 must be considered an unfortunate set of circumstances, and the  
192 wife then must attempt to look at it as such and accept it as such  
193 and wipe the slate clean. In other words, she must be forgiving.  
194 This is also the case with the husband if it should be the other  
195 way around.

196 If an occurrence happens twice and there are extenuating  
197 circumstances again, we would say again one must be forgiving. The  
198 third time would be the same. After that, then the two must sit  
199 down and discuss the situation. They must then begin to seek  
200 outside help or counseling to try and discover what the real  
201 problem is. If, after that, the offending individual continues to  
202 offend, then this can be constituted as emotional distress placed  
203 on the other partner. Depending on the other individual, the one  
204 who is offended against, it is possible to constitute this as  
205 emotional harassment or emotional brutality thereby allowing that  
206 partner then to seek a breaking of that contract. Does that answer  
207 the question?

208

209 \*\*\*: Yes, it does.

210

211 C: One must be forgiving, but there are times when forgiving also

212 means you must take action. It would make no difference whether  
213 the offense was with three individuals, three different individuals  
214 or a liaison between just the offending partner and the outside  
215 person. If it is a liaison between two individuals, then it would  
216 be very hard to place a number on the acts of infidelity. Again,  
217 there you have a different situation and different circumstances  
218 that may be involved and that therefore would make it necessary to  
219 deal with the situation possibly differently.

220 When we said that within a marriage there could be three acts  
221 of infidelity, you were not going to get off the hook that easy.  
222 The first act definitely demands being dealt with at a spiritual  
223 level. The second act definitely demands being dealt with at a  
224 spiritual level and at a physical level. The third -- well, three  
225 strikes and you are out. Then you are subject to whatever the  
226 conditions demand of the action. No free rides.

227 We must consider life as a complete responsibility, whether it  
228 is here where we are or whether it is where you are. Our state of  
229 existence is every much a life to us as your state of  
230 existence is a life to you. We must be responsible for our  
231 decisions, for our actions, and so must you. You are in a  
232 schoolhouse of awareness, of learning. Learn your lessons well in  
233 the physical form because it is the easiest. When you leave the  
234 physical world, it is much harder to learn a lesson, to become  
235 aware, to grow. Does that answer the question?

236

237 \*\*\*: Yes, it does.

238

239 C: Very well.

240

241 \*\*\*: Would you care to comment about the fact that in many states,  
242 adultery is no longer a basis for divorce?

243

244 C: Well, that is man-made law. That holds no weight or water  
245 whatsoever. Man's law means nothing. It is the Divine Law that  
246 counts. Your world is moving away from the Divine Principles. Do  
247 not be surprised, in twenty years or thirty years, if you do not  
248 have many more laws that will allow you to do many things that are  
249 totally unacceptable or unlawful. Does that answer the question?

250

251 \*\*\*: Yes, thank you.

252

253 C: One must remember that man's laws should support Divine Law,  
254 should try to emulate Divine Love. Whenever man makes a law that  
255 goes against the Divine Law, it is man's ego that chooses that  
256 position.

257 Let us give you a small lesson in what goes on or what is  
258 going on in Creation. Many of you have been taught as children, be  
259 good or the Devil will get you, be good or you will go to hell with  
260 Satan and all his demons, be good or the little man in a red suit  
261 with a pitchfork will come after you. Let us deflate your egos a  
262 little. The symbol of negativity, Lucifer, the Devil, first of  
263 all, is not interested in you at all. He could care less what  
264 happens to you. Contrary to what your religions teach you, the  
265 Evil One, Lucifer, the Devil, whatever, negativity, cares little  
266 about you. You are unimportant. The real purpose of negativity is  
267 not to destroy you or to seduce you into hell or wherever else you  
268 may believe you go if you are bad, the real purpose of negativity  
269 is to destroy the Word. You are insignificant in comparison to the  
270 Word. And what is the Word, the Word is the Divine Laws, the  
271 Divine Principles. Negativity seeks to destroy that so that its  
272 power does not hold, so that power then is left null and void or  
273 nonexistent. It is the Word that offends negativity, that causes

274 negativity to be aggressive and destructive because it is anti-  
275 Word, it is anti-truth, it is only half-truth, it is no truth, it  
276 is lacking in unconditional love.  
277 So, even though man may think that this evil demon or this  
278 Devil or Lucifer is after his soul, this is a childish attitude.  
279 It is an egotistical attitude. The real purpose of negativity or  
280 Lucifer or the demons of hell is to destroy the Word because it is  
281 the Light, it is the Power, and it is the way to perfection, it is  
282 the perfect state. So, rest yourselves, set the ego aside, the  
283 Evil One or whatever you choose to call it is not interested in  
284 your puny little souls but is more interested in the destruction of  
285 the Word. If, if that negativity can utilize any one of you in the  
286 destruction of the Word, it will, but you are merely a  
287 steppingstone and to be considered nothing more than that.  
288 With that little bit of additional information, we will accept  
289 the next question.

290

291 \*\*\*: Going back to talking about infidelity, what if both partners  
292 were unfaithful? Maybe the husband being unfaithful once and the  
293 wife being unfaithful two or three times. How should they handle  
294 that situation?

295

296 C: Again, it is a challenge of egos. Maybe the initial situation  
297 may have been someone made a wrong decision, but, in a situation  
298 like that, one can most generally assume that it becomes the clash  
299 of the titans, the egos, and then one wants to hurt the other, and  
300 the other wants to hurt the other even more so, and what they are  
301 more interested in is who can hurt who the most. If there are  
302 children involved, then they are not only playing games with each  
303 other but they are also playing games with the emotional and  
304 spiritual stability of the children.

305 What is the answer or solution to a situation like that? If  
306 it becomes that involved, then the first step would be to seek some  
307 sort of counseling or help and go from there. The ultimate that  
308 will be needed will be a forgiving on the part of both and a  
309 starting anew. In some situations such as that, there is no real  
310 basis for dissolving the marriage because each bear an equal  
311 responsibility, each bear the abuse or equal abuse. Other than  
312 specific conditions or situations that would be the general answer  
313 to that question.

314

315 \*\*\*: Thank you.

316

317 \*\*\*: I am curious about the responsibility of the person that you  
318 are being unfaithful with. If you are a married person, you are  
319 having an affair, and that person you are having an affair with,  
320 whether they are married or not, I mean, if they are married then  
321 it is also an infidelity there, but if they are not, what is their  
322 responsibility of coming into a situation like that?

323

324 C: If they are unmarried and at the very beginning they are aware  
325 that the other individual, the unfaithful one, is, then that  
326 individual who is to be the partner must back away. If that third  
327 party is unaware that the second party is married, then the  
328 conditions or the responsibility would be based on is the third  
329 party married. If the third party is not married, then the  
330 responsibility, as far as the third person goes, would be the lack  
331 of control. If that third person knows that the second person is  
332 married, then they become equally responsible for infraction  
333 against a spiritual contract. The third person would then be  
334 responsible at a spiritual level and would begin to answer to that  
335 first and then at a physical level would begin to answer. This may

336 come then in the discovery of the infidelity on the part of the  
337 other or the third person's mate which would then cause problems in  
338 that marriage. So it is a bleed-down effect. Do you understand?

339

340 \*\*\*: Yes.

341

342 C: Have we answered the question sufficiently?

343

344 \*\*\*: Yes. I have another one. Do you recommend honesty in a  
345 relationship where the situation, scenario, that you described  
346 earlier where the man is out of town and in a moment of weakness or  
347 drunkenness, whatever, he makes a poor judgment? Do you feel or  
348 can you advise us, is it better for him to carry that guilt by  
349 himself? Or should he unburden himself on his wife and let her  
350 live with that?

351

352 C: In a situation like that you would have to look at what would  
353 serve the family the best. In other words, what would make for a  
354 healthier family. If, by being honest, it would do or bring a  
355 mistrust into the family unit, then it would be better that the  
356 individual carry that burden on his own. If it would strengthen  
357 the marriage, then the individual would be free to make the choice  
358 of either confessing to the truth or not. It is a situation where  
359 maturity is called for, although one would find it hard to consider  
360 much maturity there if infidelity was in fact committed. Do you  
361 understand what we are saying?

362

363 \*\*\*: Yes.

364

365 C: One cannot be worried too strongly about the unfaithful one if  
366 he must or she must bear the burden of pain or guilt all on their

367 own. They should have thought of it before they went against their  
368 word of honor, their commitment. Do you understand?

369

370 \*\*\*: Yes.

371

372 C: Does that answer the question sufficiently?

373

374 \*\*\*: Yes. If I could just pursue this thing a little bit about

375 our ego and the Devil or negative force or whatever you want to

376 call it. If the Devil is not interested in us individually but

377 maybe only as tools for, what you are saying, is his big plan, if

378 there is no "he," but the destruction of the Divine Law, then are we

379 in fact tempted? Is there temptation? Is there not temptation?

380 If there is not temptation, what is it?

381

382 C: Well, certainly there is temptation, but you must remember that

383 it is not a personal attack against you. In other words, the Evil

384 One, the Antichrist, or whatever terminology, for simplicity's sake

385 let us use the term "Satan," if you are tempted by Satan, it is not

386 because he is interested in your soul, he is only interested in

387 destroying the Word that is in you, turning you away from the Word,

388 not that he has any care about your puny soul. It means nothing to

389 him. It is the destruction of the Word, and in the destruction of

390 the Word, he approaches it as a one-to-one situation or a one Word

391 here and a one Word there. It is a destruction of the Word one by

392 one. Do you understand?

393

394 \*\*\*: Could you compare it then to a battle where soldiers are

395 killed. When you kill a bunch of soldiers you are not killing them

396 personally, but you are destroying that particular enemy ...

397

398 C: You are destroying the philosophy.

399

400 \*\*\*: All right. If you are destroying souls one at a time, not  
401 that you want that particular soul any more than you want to kill a  
402 particular soldier. Is that a reasonable analogy?

403

404 C: It is close but it is still not killing a particular soldier.  
405 It is the thought in that soldier that you wish to destroy, not the  
406 soldier themselves. Do you understand?

407

408 \*\*\*: Well, yes, but when you go to war that is what you are  
409 fighting against is a principle.

410

411 C: Yes, when you go to war, when you are talking about a physical  
412 situation, but when you are talking about the spiritual end of it,  
413 it is approached from a higher level. In other words, wars that  
414 you have here on earth is the lowered form of what is above, the  
415 war between the Darkness and the Light, between the Word and the  
416 silence or the lack of the Word. Do you understand? So that when  
417 Satan tempts you, he cares little about your soul. He is not  
418 attempting to get your soul. He does not care about your soul.  
419 What he wants to do is extinguish the Light that is in you, thereby  
420 eliminating the Light, so he approaches it or his idea is to  
421 destroy the Light one Word at a time. Do you understand?

422

423 \*\*\*: Yes. I read once that take joy in temptation because if you  
424 are never tempted it means that there is no divine good in you.

425

426 C: That is true.

427

428 \*\*\*: But if you are tempted, then it is because you have are doing

429 something right.

430

431 C: That is true. You see, it is not you that is good; it is the

432 Light of God that is in you that is good, and that is what the

433 Satan seeks to destroy. It is immaterial what happens to you in

434 the awareness of Satan. Who are you? What are you? Nothing in

435 his eyes. You are just a stepping stone to extinguishing one more

436 bit of Light. If you are not tempted, you have nothing in you to

437 be tempted for, to be enticed away from. Just a little good common

438 sense answers all of man's questions of the Divine.

439 You see, getting to know God or the Creator is developing good

440 common sense, a consistency of thought, consistency of attitude,

441 and a consistency of a loving heart. When you develop that, then

442 you will know your Maker. Does that answer the question

443 sufficiently?

444

445 \*\*\*: Yes, thank you.

446

447 C: Very well.

448

449 \*\*\*: Is there an infraction of the marriage contract when there is

450 no physical action but in one's heart and actions they lust and

451 look at others but yet do not actually perform the deed and

452 continue with the marriage?

453

454 C: This can be a very complicated situation. There is the idea or

455 the fact, let us put it this way. All things start in the mind,

456 and before any Divine Law can be broken, it must be broken in the

457 mind or in the heart first. So there is a factor of quote "lust of

458 the heart." If you have desired to break your marriage

459 commitments, your spiritual commitment or contract in a marriage,

460 if you have desired to go to bed with another individual, then in  
461 fact you are responsible for that act, even though it has not been  
462 played upon or acted upon. Do you understand?

463

464 \*\*\*: Yes.

465

466 C: The benefit of not acting upon it is that you do not actually  
467 bring problems, whether they be emotional or spiritual to another  
468 individual. In other words, the trespass or the infringement  
469 against the spiritual contract is contained within yourself.  
470 Because of the trueness of heart that you really do have at a  
471 spiritual level, you will admonish yourself for that real desire  
472 but the admonishment will be somewhat less than if you had allowed  
473 it to come to physical fruition and brought additional emotional  
474 and physical pain to innocent people. Do you understand?

475

476 \*\*\*: Yes.

477

478 C: So, if, and again this is not something that we are suggesting  
479 that you do but this is a thought, if you must break the spiritual  
480 commitment, it would be less offensive to do it in the mind than to  
481 allow it actually to happen in the mind and then in the physical,  
482 because the harm is only to yourself. This is, of course, if your  
483 mind or your thoughts do not change your exterior action towards  
484 the innocent party. Do you understand?

485

486 \*\*\*: Yes.

487

488 C: Does that answer the question sufficiently?

489

490 \*\*\*: An extension of that as to priests or married clergy

491 who devote their lives to spirituality, is there special  
492 rules or regulations that regulate this type of marriage?

493

494 C: Be a little more specific or a little clearer.

495

496 \*\*\*: It seems that when a married man is devoting much of his  
497 spiritual time in meditation and thoughts and deeds and helping of  
498 others, would this not take away from the marriage in itself on a  
499 physical level?

500

501 C: If a husband is devoting too much time to outside activities at  
502 the cost of his wife and children or his wife, if there are no  
503 children, then he must re-examine his line of thinking. Is he  
504 really reaching out to others because he has a sincere desire to  
505 help or is it possibly a subtle ego trip where he gains a sense of  
506 importance or what have you?

507 Once you are married, your first obligation is to your family.

508 You must see to it that your family's needs are fulfilled first and  
509 then you extend yourself as a family unit beyond that. Now, that  
510 is the ideal situation, the perfect situation, that as a family  
511 unit you reach out to others, not as a preaching example but as a  
512 living example of Divine Truth.

513 If you feel that there is a calling to a ministry of some  
514 sort, it would be wiser if the individual would choose not to marry  
515 because you cannot dedicate yourself that totally to a marriage or  
516 to the work of the Divine. It is extremely hard. You would have  
517 to have a perfect mate who was in full accord of what you are doing  
518 and would be willing to live a life that would require much. Those  
519 types of marriages or those types of individuals are few and far  
520 between. It would be wiser, as we said, that if an individual were  
521 to feel as though they had a ministry or a calling, as an official

522 minister or priest, it would be wiser if they did not marry. Does

523 that answer the question?

524

525 \*\*\*: Yes, it does.

526

527 C: In life and in the eyes of the Divine and according to Divine

528 Law, each of you have obligations and they have their priorities.

529 First, you must cement that bond between you and your Creator. You

530 must become intimately aware of your God. You must develop a very

531 intimate relationship with your God. Then your responsibility is

532 to your family. And then to whatever else you deem important to

533 that family and that wholesome unit. Very well.

534

535 \*\*\*: Getting back to the marriage vow that says till death do you

536 part. Say that one spouse is physically unable and really bedfast

537 and is not able to fulfill their obligations as a husband or wife,

538 as one example. The second example would be if they were in a

539 mental institution. The third one if they were incarcerated for a

540 lifetime. And the healthy spouse entertains himself with other men

541 or women, where do their obligations lie then?

542

543 C: Let us choose one item at a time.

544

545 \*\*\*: If a spouse was physically unable and they were in bed for

546 the rest of their earthly life?

547

548 C: To satisfy the other partner, is this what you are asking?

549

550 \*\*\*: Right.

551

552 C: If it is a physical problem, then it is a choice of the lesser

553 of two evils. Even in a situation like this, a breach of the  
554 spiritual contract with another individual would not be acceptable.  
555 If the individual had the lack of control and found it necessary to  
556 experience sexual satisfaction, the only alternative would be self-  
557 satisfaction. This is not a totally acceptable way either, but if  
558 the individual cannot control themselves, cannot occupy themselves  
559 with enough activities to overcome the desire, then that would be  
560 the least offensive, but that, regardless of the situation, the  
561 individual would not have a right to be unfaithful to the marriage.  
562 There are some ways, in most instances, where the individual can  
563 find a form of release. The individual who is bed-ridden will not  
564 be preoccupied with sexual desires. In most cases, it will be the  
565 care-giver that will have more of a desire. In many instances, if  
566 not most instances, the individual who is ailing could find some  
567 way of satisfying the other individual who is not. If this is not  
568 the case, then abstinence or self-satisfaction. Now, this does not  
569 mean that we are condoning self-gratification or self-satisfaction.  
570 Do you understand?

571

572 \*\*\*: Yes.

573

574 C: If you would all understand the real nature of the sexual  
575 drive, it would make dealing with your impulses much easier. Too  
576 many of you feel as though sex is so physically pleasurable that  
577 you cannot live without it. That shows you how little you know of  
578 your own body functions, your own sensations. Very, very little of  
579 the sexual pleasure achieved is physical. If you could put it in a  
580 percentage basis, possibly as high as 8 or 9% of the pleasure you  
581 receive from the sexual act is actually physical pleasure. The  
582 rest is all mental or emotional. So, if the actual physical  
583 pleasure is so little, certainly changing your thoughts would make

584 your control much easier, but changing your thoughts then demands  
585 that you have got to control yourself. You have got to exercise your  
586 will, and we are sure you have all begun to realize by now that you  
587 are in the material form because of a lack of ability in exercising  
588 your will over yourself. Let us go on now.

589

590 \*\*\*: If the one spouse would be in a mental institution?

591

592 C: Again, if there are not provisions made where one can have a  
593 relationship with the spouse, if there are not private times  
594 provided, possibly discussing the situation with a doctor or  
595 doctors in charge, if this is still not available, then the  
596 alternative is abstinence or self-satisfaction.

597

598 \*\*\*: The last one I think you answered. Someone who is being  
599 incarcerated then for life if they cannot have visiting times  
600 together?

601

602 C: Again, that would take in a different picture. It would depend  
603 on why the individual was incarcerated. There are a lot of  
604 variable circumstances there. Do you understand?

605

606 \*\*\*: Yes.

607

608 C: If the person was locked up because he was a serial murderer,  
609 then the spouse would have the rights to dissolving the contract.  
610 See, when it comes to something like that you have a great deal of  
611 variation. That is one of the few areas where you would have some  
612 margin or some latitude. But again specific examples would have to  
613 be given and then we would comment on it. But just because the  
614 individual is incarcerated for life does not constitute the

615 nullification of the commitment. Very well.

616

617 \*\*\*: It is now 9:00. We have been going for about 55 minutes.

618 What would you like at this time?

619

620 C: We will take another question.

621

622 \*\*\*: Going back to your statement, and that form of questioning, are

623 we to understand that the Word means the Bible?

624

625 C: No, you are not to understand that the Word means the Bible.

626 The Bible is a book that contains the Divine Truths. It is the

627 Divine Truths that constitute the Word.

628

629 \*\*\*: Can you tell us how much of the original Bible has been left

630 out of what we read now?

631

632 C: Well, first of all the Bible is not a singular book but it is a

633 book of books. Everything that deals with man's life and his

634 relationship to the Divine Will is in the Bible. You are not

635 missing anything. Does that answer the question?

636

637 \*\*\*: Yes, thank you.

638

639 C: The problem is, if you were to be truly aware of what the Bible

640 said you would be amazed. With some studies in the times that the

641 Bible was written, some understanding of the idioms, some

642 understanding of the slang, some understanding of that which they

643 did not need to mention or talk about because they were so embedded

644 in the person, with a little bit of knowledge like that, roughly

645 twenty or thirty years of study, you could read through the Bible

646 and you would not have to deal with us or anything else like us,  
647 but we realize that that is more unlikely than dealing with a  
648 situation like this.

649 Remember, this Divine Essence has not thrown you out to fare  
650 for your own, to fare for yourself. Some way or another you will  
651 come to the awarenesses necessary. It is your decision to accept  
652 those awarenesses and to use them. It is that simple. Does that  
653 answer the question sufficiently?

654

655 \*\*\*: Yes, thank you.

656

657 C: Very well. One more question.

658

659 \*\*\*: I wanted to ask again about if one spouse is unfaithful and  
660 has thereby broken the spiritual contract, if a couple ends up  
661 breaking the physical contract through divorce, is either one of  
662 them then free to make a new spiritual contract with another person  
663 and remarry?

664

665 C: As a general rule, no, but again why would you dissolve a  
666 spiritual contract with one act of infidelity? Is it so terrible?  
667 Or is it a matter of ego? You see, there is the fine line that you  
668 will judge yourself on. Was it such a horrendous and an emotional  
669 damaging experience that you could no longer tolerate the situation  
670 or is it a matter of, "Woe is me! How terrible, how terrible I  
671 have been treated!" You see, a marriage means two people bonding  
672 their lives together, to love, to share, and to forgive, and to  
673 forgive. You must forgive as many times as is necessary up to the  
674 point, now listen, this is very important, you must forgive as many  
675 times as is necessary up to the point where it becomes spiritually  
676 damaging to you, emotionally damaging to you, and then physically

677 damaging to you, in that order of importance. Does that answer the  
678 question sufficiently?

679

680 \*\*\*: Yes, it does, thank you.

681

682 C: We thank you very much for these questions this evening. We  
683 have appreciated the opportunity to serve you.

684 You will learn that the only way to spiritual enlightenment,

685 to spiritual growth, to your relationship to the Divine, is through

686 serving others, showing your love by doing, showing your

687 unconditional love by accepting, treating all those situations you

688 can in the kindest manner possible, in essence, loving others as

689 the Divine God loves you, being an imitation, a reflection, of the

690 Heart and Love of your Creator.

691 We thank you for helping us to demonstrate our love. Just as

692 we are making an effort to help you grow, you too are adding to us.

693 May those Blessings that we receive be accepted by each of

694 you, and may they add a new life to you, may they add a new

695 strength to you, and may you share it with your family and your

696 friends and your world. We thank you.

697

698 All: Thank you.