
CHAPTER NINE: SEX AND RELATIONSHIPS

SEXUALITY

Sexuality is something with which none of us escapes dealing. More than any other activity which is enculturated as a central theme of societies, it is irresistible. Even if we spend our lives celibate and in retreat, our bodies themselves will function sexually in ways we cannot control, giving us a sex life even if it is only in dreams and fantasy, and ethical considerations of every hue if we find ourselves attracted to and embarking upon intimate relationships.

I cannot speak firsthand for men, but as a woman, I was quite unawakened until kissed by the man I considered my prince, at the age of 17. When I was 15, wondering what all the buzz was about, I accepted a date with the handsomest man I knew, with the intention of trying a kiss to see if I liked lust. I gave it a very fair try and was forced to conclude that there was nothing in lust for me except nausea. I knew then that it was folly for me to be concerned about dating until I met someone I could conceive of loving. I have come to understand that women now often start their active sexual lives much earlier and more casually than I did at 19, which was my age when I first made love, and with the fiancée I thought I would marry quite soon. However, from my own experience I would say that it is still quite possible for a woman to remain celibate and contented in her virginity until marriage, if she does not have deeply erotic physical contact with her dates. Once awakened, a woman's sexual passion is very strong, as strong as a man's. Those wishing to maintain celibacy until marriage, men and women both, are encouraged not to awaken those passions within, but to keep dating very light and innocent. There is a wonderful energy to giving one's body to one's mate for whom one has faithfully waited. If it is still within your range of choices, I recommend this avenue of awakening the sexuality. If we make love with one mate, that mate is the whole world of sex. It is nearly always a positive experience, and a bond is created that is very dear. With the advent of a second lovemaking partner, one is introduced to the world of comparisons. This is not always a good thing for one's eventual state of contentment within an abiding relationship. I happen to be married to the most studly man I ever met, so I am a happy woman today, but I do know why. More apropos, when I made love with my first love, I thought he

ruled the world. A second partner quickly revealed that some animals are more equal than others, to use an *Animal Farm* phrase.

For men, there is a different physiology and a different enculturation, which makes the choice of celibacy, both as a young teenager and later in life, more of a challenge. Unlike women, whose sexual trigger points are hidden away and not immediately a factor in her everyday consciousness, a man's phallus dangles overtly and restlessly, bouncing with every step he takes, rubbing against his clothing and groin, inescapably there. A young boy's relationship with his penis is intimate, little toddlers and kids not yet trained out of it hang on to their sex at inappropriate moments, not guessing that so pleasant a thing could be wrong. I have sympathy for men. I do not think their sexuality is stronger, it is just out there and much more easily brought to mind. This does not excuse a man's choice of indiscriminate sex from a spiritual or ethical standpoint, but it is meant to indicate an understanding of the situation. Men do not stray a great deal more than women in terms of having affairs, but it is often the case that a man will be less discriminating in his choice of partners, for sex is more often on his mind and good choices are usually thin on the ground. Our culture is distinctly unhelpful in this regard. Cleavage or beefcake and a pretty smile are callously and abusively used to sell products in our advertising, and we grow up taking in and committing to unhealthy memory these sexual nonesuches, which we quite often look nothing like. Pretty women and handsome men are often courted for their attractiveness alone, and I have met quite a few men who do not like that kind of sexist treatment any more than most women do. Nevertheless, there it is. Fat or thin, hip or unstylish in our looks, we are all, when in the market for a sexual partner, in a huge display of sorts, with people looking at each other and musing on whether there is chemistry there. We might find the process wonderfully exciting, or ghastly and to be avoided at all costs, or any point in between those two extremes, but we will undoubtedly be there at some point.

I embrace my sexuality and my passion. It has brought me together with people that have changed my life and transformed it in ways beyond my imagination. It brings us to incredibly complex learnings, service and choices, but is, itself, simple indeed, as simple as animal magnetism. Sexual attraction brings us together:

Let us examine passion. As we have said, it is the enclosure of two very powerful forces, purified emotion and that free will within the entity which chooses to stand behind that purified emotion. The most basic passion and perhaps the one most clear in the mind of each here, is

sexual, physical passion. Because the body cannot speak, it is most often true within your illusion that true passion is felt in this way rather than in an intellectual or spiritual manner. This is as it should be, for it is the cornerstone of your carefully contrived illusion that physical passion shall bring people together.¹

The experience of sexual ecstasy is often our first and sometimes our only experience of the Creator:

We are not saying that each must have the sex life; we are saying that each must feel good about having a sex life, whether one is or is not in a relationship at the time. One must feel not only tolerant but good when one thinks of one's passion and sexuality, for the passion that one feels at orgasm is one's first experience of the steady state of the Creator. It is brief and fleeting, but it is an indication given as a gift and also as a perfectly practical means of evolving the species by the one infinite Creator.²

Its expression wells up from the depths of our archetypal and Logocentric roots of mind:

Yet, both in and out of the garden [of Eden], there comes the second archetype: the helper. Each entity has within it the lonely warrior and the helper, the fount of all wisdom and solace. Your Logos has created a strongly biased sexual differentiation so that although each male and each female experiences both needs, yet still to the male is given the striving for the freedom by nature; to the female, the centered feeling of untold riches of happiness, solace and peace. Neither males nor females experience enough of freedom without an emotional bias, and neither males nor females experience most purely the joy of being of total service. Yet by the sexual choice of a chemical body at the beginning of incarnation, each of you has chosen to experience the male archetype or the female archetype as regards that which is demanded by the culture. It is to be noted that only in highly cerebral cultures where education has been carried far does the idea of interchangeable roles surface, for it is not an idea which fits naturally with the genetic disposition of the third-density body which has been issued to each of you.³

It is easy to see why the change in sexual roles can be disturbing. Rules of polarity which our culture has adopted for centuries are being changed. When women reach and men await the reaching, roles are reversed at a profound level of mind. However, in a creation where all biological men and women are both male and female in their natures, there is plenty of room

for all ways of getting together which do not break ethical and moral rules of respect and courtesy. Those of Ra talk about sexual polarity:

QUESTIONER: In the previous material you mentioned “magnetic attraction.” Would you define and expand upon that term?

RA: I am Ra. We used the term to indicate that in your bisexual natures there is that which is of polarity. This polarity may be seen to be variable according to the, shall we say, male/female polarization of each entity, be each entity biologically male or female. Thus you may see the magnetism which two entities with the appropriate balance, male/female versus female/male polarity, meeting and thus feeling the attraction which polarized forces will exert, one upon the other. This is the strength of the bisexual mechanism. It does not take an act of will to decide to feel attraction for one who is oppositely polarized sexually. It will occur in an inevitable sense giving the free flow of energy a proper, shall we say, avenue. This avenue may be blocked by some distortion toward a belief/condition stating to the entity that this attraction is not desired. However, the basic mechanism functions as simply as would, shall we say, the magnet and the iron.⁴

This attraction is most advantageous for us as spiritual entities:

Sexuality itself has advantages. The advantages of being polarized are a fruitfulness which one cannot gain without polarity. This may be seen to be literally true in human sexuality, wherein male and female come together to allow the opportunity of a pregnancy to occur. In the sense of working with one’s conscious awareness of the passing moments of experience, polarity is that which actively encourages the self to move into relationship. The sexual polarity creates a bias towards seeking companionship. The companionship may then move in any of a number of ways, all of which bear fruit in terms of an increased rate of catalyst, and therefore, an increased opportunity to learn from the catalyst.⁵

Sexuality begins as a creature of the root chakra. No matter how angelic and heavenly sacramental sex may become, it is powered from the red ray, and that primary energy is necessary to include in the vibration of sexual offering and experience.

The physical vehicle which provides the means of locomotion through this third-density illusion for each of its inhabitants is a conscious and intelligent portion of the same Creator that creates all experience within and beyond your illusion. Thus, the physical body is a being with a type

of concept system which operates in what seems to be an independent fashion from the mind and spirit complexes, in that the physical vehicle is nourished by the constant application of direction, movement and the qualities of fertility, shall we say, that are associated with the root or base energy center.⁶

When the root chakra is excited by attraction to a potential mate, interest rises, quickly or gradually, and an increasing infatuation may descend:

We find that this concept which you have called infatuation is the mental and emotional analog to the natural attraction of oppositely polarized biological sexes. This may be likened unto the magnet and the iron filing. There is no thinking required to bring the two together, thus when an entity notices an attraction to one of the opposite biological sexual nature, the entity may seek further contact in order that the attraction may be explored. When further contact reinforces the initial attraction, then the mind and the emotions begin the processing of this catalyst and the beginning of what may later develop into that which you recognize as love is at hand. The so-called infatuation period, then, serves the purpose of drawing entities of similar vibratory complexes together in order that they may proceed upon the evolutionary path in a manner which is efficient and appropriate to each, that is, in the utilizing of the daily round of activities as catalyst, that when pondered to a sufficient degree allows experience to be borne and recorded within the significant portions of the self. Thus does the infatuation propel or, more correctly, provide the potential for the entities to propel themselves further along the path which each has chosen before the incarnation.⁷

I cannot defend sex as altogether good, for we humans have perverted many things, including sex. Yet there is nothing more innocent and natural than sex as it arises from our bodies' very natures. The matter of to whom we are attracted is unique to each of us. If our first experiences are those of masturbation, we are probably not imprinting a decided sexual preference by our choice of about whom to fantasize, although I think over a long period of time, those *Playboy* models can indeed imprint a man's mind. Certainly, our first sexual experience of positive effect plants a preference in our natures that can be enduring throughout the life:

The experience of each entity's life includes a full list of imprinting situations. The instinctual imprinting first shows itself as the mother suckles the newborn infant. There is a deep emotional content to this simple act which has life-long consequences for the mother and for the

child. Again, that first experience of intimacy with the opposite sex creates an imprinting so that that first experience is instinctively retained as being the perfect sexual experience, and the rest of the incarnation is affected by those circumstances which were local to that imprinting first experience.⁸

This can be very unhandy. One thing that cut short Don Elkins' and my very brief intimate life together was his imprinting experience, which had been when he was 15 and a cousin tied him face to face with a female relative. In the struggle to escape, things happened, and he was forever changed. I was perfectly willing to enter into the bondage he preferred when I grasped what he wanted, since it was a matter of using only scarves and soft things, but a woman with rheumatoid arthritis is not precisely the best candidate for being tied up, and Don soon intuited that I was doing this for him rather than looking forward to the next uncomfortable session with breathless interest. When he asked and found this was indeed the case, he simply ceased relating to me that way. I then assumed that he didn't feel attraction to me any more. I was not a sexually confident or mature being at that time, having come from a failed engagement and a failed marriage directly to him. If I encountered this situation now, I would systematically and in merry humor go out and purchase a sturdy bed with four posts, fit soft, secure cuffs to the four posts, and have my way with him whenever I pleased. I think he would have been pleased. But in those days, my confidence was looking up at the edge of a dime. In hindsight, I see that for Don and me, this was a glory that was not meant to endure. I see a great deal of destiny in our relationship's being intended by us both for another level entirely, one of spiritual companionship and service. Some relationships are especially tangled. For those who are dealing with a mate or with the self in such a tangled situation, I encourage clear communication with our mates. Usually, something can be worked out that is comfortable and acceptable to both, if the pair do not get embarrassed or turned off by each others' limitations. If a sexual relationship remains seemingly impossible after loving and persistent communication, then it is well to look with care at the possibility that this relationship has more metaphysical than physical reason for being. But we need not give up the physical possibilities without thorough investigation and thought. The important thing in sex is to share whatever we have together in a loving and supportive way, to pamper each other and make each other feel good. Creating an atmosphere where it is safe to feel sexually hot, alive and good is a true gift of love.

One dynamic that at first glance makes no sense is the variance in the ages of men's and women's sexual peaks. In general, a male is said to reach his peak

at around age twenty, whereas women reach their sexual peak a decade later. Those of Ra say:

We must make clear distinction between the yellow-ray, third-density, chemical bodily complex and the body complex which is a portion of the mind/body/spirit complex. The male, as you call this polarity, has an extremely active yellow-ray desire at the space/time in its incarnation when its sperm is the most viable and full of the life-giving spermato.⁹ Thusly, the red ray seeks to reproduce most thickly at the time when this body is most able to fulfill the red-ray requirements. The yellow-ray, chemical body complex of the female, as you call this polarity, must needs have a continued and increasing desire for the sexual intercourse for it can only conceive once in one fifteen to eighteen month period, given that it carries the conceived body complex, bears it and suckles it. This is draining to the physical body of yellow ray. To compensate for this the desire increases so that the yellow-ray body is predisposed to continue in sexual congress, thus fulfilling its red-ray requirement to reproduce as thickly as possible. The more, shall we say, integral sexuality or polarity of the body complex, which is a portion of the mind/body/spirit complex, does not concern itself with these yellow-ray manifestations but rather follows the ways of the seeking of energy transfer and the furthering of aid and service to others or to the self.¹⁰

So this dynamic is geared to fulfill the instinct to fertility, although as the Ra group says, we can move beyond this to the formation of a loving relationship. Fertility is a wanderer's issue. For many wanderers, children do not seem to be a part of the experience of sex. This includes myself, although consciously I have always wanted children. My life choices have consistently led me into situations where having children was either impossible or inappropriate.

QUESTIONER: I was wondering if there was some principle behind the fact that a sexual union does not necessarily lead to fertilization. I'm not interested in the chemical or physical principles of it. I'm interested in whether or not there is some metaphysical principle that leads to the couple having a child or not, or is it purely random?

RA: I am Ra. This is random within certain limits. If an entity has reached the seniority whereby it chooses the basic structure of the life experience, this entity may then choose to incarnate in a physical complex which is not capable of reproduction. Thus we find some entities which have chosen to be infertile. Other entities, through free

will, make use of various devices to insure nonfertility. Except for these conditions, the condition is random.¹¹

Wanderers ask Jim and me concerning their homosexuality or bisexuality from time to time, especially since those of Ra are not particularly understanding about the issue. The Ra feel that it comes about because of overcrowding and aura infringement on a gross level. This gives homo- or bisexuality a sense of being wrong or at least lesser states than heterosexuality. In this instance I disagree with the Brothers and Sisters of Sorrow. I feel that sexuality is sexuality. The person to whom we are attracted may be male or female, but the attraction mechanism is the same. If you are bisexual or homosexual in nature, I encourage you to honor that sexuality and feel good about it, and make the choices that will place you in faithful, committed, ethical and loving relationships in which sex is shared as a part of a much more complete sharing of the intimacy of the self, just as I would encourage you to do if you are a heterosexual being.

No coverage of sexuality would be complete without a look at impotence. There are some men and women who have a naturally weak sex drive, and in men this will often translate into the symptoms of secondary impotence, either premature ejaculation or no ejaculation even after prolonged swiving, occurring even during their twenties, and complete impotence occurring some time thereafter. For such people, and for those whose impotence is caused by a medical problem, medicines such as Viagra may help, or the manual pump. However, for most men, occasions of impotence appear to be at least partly mental in nature, and due initially to some specific or deeper, general stress taking the attention and focus away from love making. Jim and I have had a couple of patches of this in our twenty years together, and my observation is that sexuality is powerfully mental, and very vulnerable to “what if” thinking, once it has happened. It is also very easy to repeat a lack of ability to have an erection when there is worry about whether it will occur. The solution Jim and I have found together is to press on. If the situation occurs, it is natural enough. It has happened, I would guess, to all men in every age and station at some point in their lives. My feeling is that reducing the importance of it is the key. Enjoy the intimacy that is there, and if things work, fine, if they do not, let that be fine too. There will be a next time. Things will get back to normal.

Beyond my actual experience is the time when a man knows that he is permanently impotent, or that he wishes not to have any more swiving in his life. In older people, this decision comes to most involuntarily due to impotence or equally involuntarily due to the illness or death of the mate.

However, I have known one couple who simply decided to end their intimate life, around age 80. Not beyond my experience are women I know who have never, ever felt pleasure in the act of sex. If our mates or we are at that point, then my suggestion is to let that be all right. As the Confederation entities say, it is not having sex that is important spiritually as much as it is feeling good about ourselves as sexual beings, and thusly opening the red ray and the lower energies in general. There may well be cures for individual persons in this situation, and certainly if we wish to, we can pursue that. But we can also decide to be content and accept what comes. It is a matter of our individual feelings and sense of what is right for us.

There are many ways that sexual energy may be blocked. Extreme examples of this include rape and sadistic domination, as opposed to the more innocent forms of bondage:

You will find, if you observe the entire spectrum of sexual practices among your peoples, that there are those who experience such gratification from domination over others either from rape or from other means of domination. In each case this is an example of energy blockage which is sexual in its nature. The sexual energy transfers and blockages are more a manifestation or example of that which is more fundamental than the other way about. Therefore, as your peoples became open to the concepts of bellicosity and the greed of ownership, these various distortions then began to filter down through the tree of mind into body complex expressions, the sexual expression being basic to that complex.¹²

According to those of Ra, Freud had it backwards. Our sexual blockages stem from our deeper cultural concepts, like aggression, greed and possessiveness, rather than the other way around. They describe these blockages:

The first energy transfer is red ray. It is a random transfer having to do only with your reproductive system. The orange and the yellow ray attempts to have sexual intercourse create, firstly, a blockage if only one entity vibrates in this area, thus causing the entity vibrating sexually in this area to have a never-ending appetite for this activity. What these vibratory levels are seeking is green ray activity. There is the possibility of orange- or yellow-ray energy transfer; this being polarizing towards the negative: one being seen as object rather than other self; the other seeing itself as plunderer or master of the situation.¹³

Theoretically, then, there is no such thing as red-ray blockage, although for more sensitive people, deeply felt threats to survival might constitute

blockage. Predictably, in wartime or in dangerous situations, sexual desire actually rises. However, the orange-ray blockage is probably the one with which we are most familiar, the bar-hopping booty seeker who never gets enough. She cannot get enough, for she is attempting to receive a gift of love, a green-ray energy exchange. That is what the sexual nature craves, whether it knows it or not, and it restlessly prowls, looking for a partner with an attraction that persists. Such partners are likely to be far too well defended to be able to give generous gifts within the sexual experience, the idea being to share a good time with no strings attached. So the search goes on, forever ineffective in spiritual terms.

QUESTIONER: Can you tell me the difference between orange- and yellow-ray activation? I am going to work up from the red ray right on through the violet. We have covered red ray, so I would like to ask now what the difference is between yellow- and orange-ray activation?

RA: I am Ra. The orange ray is that influence or vibratory pattern wherein the mind/body/spirit expresses its power on an individual basis. Thus power over individuals may be seen to be orange ray. This ray has been quite intense among your peoples on an individual basis. You may see in this ray the treating of other-selves as non-entities, slaves or chattel, thus giving other selves no status whatever. The yellow ray is a focal and very powerful ray and concerns the entity in relation to, shall we say, groups, societies or large numbers of mind/body/spirit complexes. This yellow-ray vibration is at the heart of bellicose actions in which one group of entities feels the necessity and right of dominating other groups of entities and bending their wills to the wills of the masters. The negative path, as you would call it, uses a combination of the yellow ray and the orange ray in its polarization patterns. These rays, used in a dedicated fashion, will bring about a contact with intelligent infinity. The usual nature of sexual interaction, if one is yellow or orange in primary vibratory patterns, is one of blockage and then insatiable hunger due to the blockage. When there are two selves vibrating in this area the potential for polarization through the sexual interaction is begun, one entity experiencing the pleasure of humiliation and slavery or bondage, the other experiencing the pleasure of mastery and control over another entity. This way a sexual energy transfer of a negative polarity is experienced.¹⁴

This service-to-self path of sexuality seems to me a dreary one indeed. The use of the heart chakra is eschewed by that path, since a full acknowledgment of the heart energy includes the awareness that we are all one. Its only

function, then, becomes influence over others. If we are involved in this kind of relationship, it is well to ponder this information, and evaluate our options. Unless we, ourselves, are on the path of service to self, it might be wise to avoid such sexual relationships, as a matter of loving ourselves and feeling worthy as sexual beings, but not better than, or less than, the mate. We need to evaluate for ourselves whether there is love involved in our sexual relationships, and if there is none, how we feel about that. For the lack of love totally blocks green-ray energy exchange.

QUESTIONER: You made the statement that before the veiling, sexual energy transfer was always possible. I would like to know what you meant by “it was always possible” and why it was not always possible after the veiling, just to clear up that point?

RA: I am Ra. We believe that we grasp your query and will use the analogy in your culture of the battery which lights the flashlight bulb. Two working batteries placed in series always offer the potential of the bulb’s illumination. After the veiling, to continue this gross analogy, the two batteries being placed not in series would then offer no possible illumination of the bulb. Many mind/body/spirit complexes after the veiling have, through blockages, done the equivalent of reversing the battery.

QUESTIONER: What was the primary source of the blockages that caused the battery reversal? Before the veil there was knowledge of the bulb lighting technique, shall we say. After the veil some experiments created a bulb lighting; some resulted in no bulb lighting. Other than the fact that information was not available on methods of lighting the bulb, was there some root cause of the experiments that resulted in no bulb lighting?

RA: I am Ra. This is correct.

QUESTIONER: What was this root cause?

RA: I am Ra. The root cause of blockage is the lack of the ability to see the other-self as the Creator, or to phrase this differently, the lack of love.¹⁵

We can also call this lack of love, lack of trust or fear.

It may be seen that the lack of skill possessed by most at accepting a feeling of vulnerability to another or alien energy creates in both sexes a fear: the fear of the unknown, the fear of the different or alien. This fear is only intensified by the maturing of the physical bodies of male and

female. If female or male carry these fears into their sexual relationships, these fears will become deepened and more and more fixed, for the power of sexual attraction is such that both male and female feel at risk and vulnerable at this insistent demand for nearness which the body complex has. Insofar as this nearness disturbs, the intimate experience shall be accounted a dangerous one, and its fruits, to an extent, will be squandered because of the profound fear of, shall we say, losing control, not only of the situation but of the very self.¹⁶

So often, the most well-meaning person will give us catalyst in the form of lack of trust, fear or resentment. There are archetypal reasons for this dynamic of lack of trust: our very instinctual behavior with regard to sexuality.

Now, let us move closer and gaze at the questions of using the dynamic balance betwixt male and female energies. One way in which it is possible to use the partnership of male and female is that both male and female remain deeply defended, shall we say, in the relationship against contamination from the dynamic other, be it male or female. In this type of dynamic there is very surely a true battle betwixt the sexes, for if the male is not interested in the strengths of the female mind and sees only the inconvenience of dealing with it, it will become more and more distant from the female energy, and less and less able to experience female energy in a positive, or fertile, way. Similarly, the more the female moves further into the intuition, and, shall we say, love for love or romance which marks the female energy, the less able the female will be to understand or experience the strengths of the archetypal male.¹⁷

Here, for example, is a typical complaint from an alienated wanderer:

The sexual energy is probably the most important and difficult aspect of our being which we must learn to deal with correctly. Like most intelligent and imaginative people I've always had a strong sex drive, but it was so closely bound up with idealism and love that it was a torture to me. Looking back, I can hardly believe how naive I was.¹⁸

One interesting thing about this comment is that it is made by a male, not a female, although the sentiment expresses a yearning for romantic love that is culturally more likely to be expressed by women. This is an extremely difficult and confrontive man, a true wanderer with sensibilities that wound himself and others frequently. Without being able to come into a good relationship with his own sexuality, his life has lost its power to heal. We as wanderers are very likely deeply to regret any sexual blockage and wish for

sexual energy transfer and mating with an open heart very much. But our different natures and the cultural differences in our upbringing mean that we will continue to offend each other almost predictably.

Women have an archetypal tendency to be what this instrument would call “bitches.” Males have the archetypal tendency to be what this instrument calls “pigs.” These are pejorative terms. This instrument uses them because to speak them aloud takes some of the sting from that inevitable truth, for that element which seems bitchy is only the outcropping of that healthy tendency of protection. The female fights with words. That to which it is reacting is that male nature which reaches indiscriminately, and no matter how far a male has come spiritually, the physical vehicle of that male will continue to reach indiscriminately.¹⁹

It is a real voyage for a man who has been brought up in this culture to achieve actual fidelity, the joyful, freeing kind that enhances rather than delimits experience. In terms of sex itself, it is well to come to see this dynamic, and its consequences. Men will tend to stray, and women will tend to speak with sharp tongues about that tendency. This situation is sometimes reversed, it is to be noted! If our sex life is trammled by this situation where the other is wishing for more partners than we, or we are wishing for more partners than our relationship can offer, be aware that this is evidence of a lower chakra blockage, either orange ray, due to lack of trust of the partner, or yellow ray, usually having to do with the fact that the partners are involved in a marriage or settled relationship and it does not any longer feel new. Work with the fear behind this urge, rather than condemning the urge. If we can avoid it, do not stray when in a sexual relationship, but by all means see into this situation with forgiving and healing vision.

With the advent of the opening of the heart within sexual activity, the possibility of sexual energy transfer is offered, and, oh, what a relief it is!

QUESTIONER: Could you define sexual energy transfer and expand upon its meaning, please?

RA: I am Ra. Energy transfer implies the release of potential energies across, shall we say, a potentiated space. The sexual energy transfers occur due to the polarizations of two mind/body/spirit complexes, each of which have some potential difference one to the other. The nature of the transfer of energy or of the blockage of this energy is then a function of the interaction of these two potentials. In the cases where transfer takes place, you may liken this to a circuit being closed. You may also

see this activity, as all experiential activities, as the Creator experiencing Itself.²⁰



In green ray there are two possibilities. Firstly, if both vibrate in green ray there will be a mutually strengthening energy transfer, the negative or female, as you call it, drawing the energy from the roots of the beingness through the energy centers, thus being physically revitalized; the positive, or male polarity, as it is deemed in your illusion, finding in its energy transfer an inspiration which satisfies and feeds the spirit portion of the body/mind/spirit complex, thus both being polarized and releasing the excess of that which each has in abundance by nature of intelligent energy, that is, negative/intuitive, positive/physical energies, as you may call them; this energy transfer being blocked only if one or both entities have fear of possession or of being possessed, of desiring possession or desiring being possessed. The other green-ray possibility is that of one entity offering green-ray energy, the other not offering energy of the universal love energy, this resulting in a blockage of energy for the one not green ray, thus increasing frustration or appetite; the green-ray being polarizing slightly towards service to others.

The blue-ray energy transfer is somewhat rare among your people at this time but is of great aid due to energy transfers involved in becoming able to express the self without reservation or fear.²¹

The search for a sexual mate who can share love from an open heart is most wisely undertaken, not in an aggressive and needy way, but in the sense of valuing such energy when it comes our way, and appreciating the great gift bestowed upon us, both in the love received and in the chance to love in return. In such energy exchanges between loving people, the heart is filled with joy, peace and power, and if blue ray is penetrated, much aid in clear communication is given. All such exchanges are most healthful and healing. However, the sturdy glory of the sexual potential is sacramental or indigo-ray sex.

The indigo-ray transfer is extremely rare among your people. This is the sacramental portion of the body complex whereby contact may be made through violet ray with intelligent infinity.²²



RA: One whose indigo-ray vibrations have been activated can offer the energy transfer of Creator to Creator. This is the beginning of the sacramental nature of what you call your bisexual reproductive act. It is

unique in bearing the allness, the wholeness, the unity in its offering to other-self.

QUESTIONER: What is the difference between violet ray and the others?

RA: I am Ra. The violet ray, just as the red ray, is constant in the sexual experience. Its experience by other-self may be distorted or completely ignored or not apprehended by other-self. However, the violet ray, being the sum and substance of the mind/body/spirit complex, surrounds and informs any action by a mind/body/spirit complex.²³

So violet ray, while necessary to sacramental sex, since it is the gateway to intelligent infinity, is not, in itself, a chakra directly active in sexual energy exchanges.

The sexual energy exchange between the mated pair is one of the most powerful means of advancing the spiritual journey that is known to your peoples, for as each seeker is able to clear each ascending center or chakra of energy, there is therein released the energy that has been holding the consciousness in a certain place, and this freed energy then can allow each seeker to move the level and quality of perceptions higher and higher within the centers of energy until each is able, either individually or together, to move into the brow center, the indigo ray as we have heard it described by this group, and is able to experience the one Creator in full and without distortion.²⁴

In the white ceremonial magical tradition of the west, sacramental sex has sometimes been called “high magic.” While I in no way recommend any form of sexual action, whether western or eastern in discipline, that is calculated for effect rather than as a way to share and uplift love, and while I would eschew any sort of “black” sexual activity, involving sadism and masochism in their hurtful, as opposed to playful, form, I can attest to the beauty of this high magic.

The heart of white magic is the experience of the joy of union with the Creator. This joy will of necessity radiate throughout the life experience of the positive adept. It is for this reason that sexual magic is not restricted solely to the negatively oriented polarizing adepts but when most carefully used has its place in high magic as it, when correctly pursued, joins body, mind and spirit with the one infinite Creator.²⁵

This pursuit is not out of the reach of any who finds a good partner. It may be the work of many years to find the springs of love and trust opening in the relationship to the point where such advances are possible. But the work

is not arduous, and the results are truly astonishing when one begins to reach these higher energies.

We ask each to see working on sexuality as a holy occupation and part of a holy life. Let it be wonderful and fun. Free the self to rejoice in the beauty of this energy. This is a long process sometimes; however, there is much pleasure in the work.²⁶

Yes, there is, and I am most grateful for the passion I have shared in my life. It has been of inestimable benefit. I feel that the nature of sex is play, a divine play that is as rich as the people doing it and the spontaneity of the moment. Treat each time like a new experience, a first time, for it is indeed a first time. And when we have begun to play the old and dear tunes of the body, focus on that note the pleasure sings and the electrical flow and light of it through our body and connecting in its bright loop through our partner's and around again. There is a metaphysical tone and flow of energy that is distinct for each experience, and the moving into the sacramental is done through, first, the dedication of the entire act to the infinite Creator, and the dedication of the pleasure of the act as well; and secondly, the intensity of focus given to the flow of pleasure in the present moment. Give the self completely to and in this most hallowed joining, for it is divine.

RELATIONSHIPS

We are a social species. Regardless of our planet of origin, this third-density experience, and all the experiences that follow, especially for service-to-other seekers, are increasingly social and driven by relationships. Primitive cultures are clear examples of the tribal nature of our very beings. In those societies, the idea of people living alone and not socializing is largely absent. Even in our sophisticated times, with people often living very isolated lives, we are dependent on a complex system of production and delivery of all kinds of goods and services that enable us to pretend we do not need anyone else. In a way, it was easier to see the value of relationships clearly in pioneer times, when each day held a long list of things to do just to survive. If a mother wished to give her family new shirts, for instance, she would spin the thread, weave the thread into cloth, cut the cloth into the shirt patterns and sew the pieces together into shirts with more of her thread. If she wished to give her family baths, she had to save ashes and create soap as well as carry wood and water and heat the water for the baths. To put food on the table, a father would go out and bag game, and grow vegetables and herbs for his larder. The children were given just as much as they could handle, as early as they

could do it, for even the small toddler can fetch and carry things, and as children grew older, they would enter into all the chores, weeding, being cook's helper, watching smaller children. The parents taught the children how to survive in each facet of living. Everyone in the family could see the value of this process.

Nowadays, we simply purchase what we need with money made from our hard work, usually at a job at someone else's company, although a significant number of us are in business for ourselves, with varying degrees of financial success, and a happy few of us are independent of serious money concerns. Within a family, the wife may not have time to cook, sew or clean, and the husband may well be too busy even to mow the lawn himself, that traditional "guy" thing, much less farm or otherwise tend to physical needs the family or home might have. There is no motive or momentum to teach the children survival skills, with the exception of money-earning skills, which are pursued by parents for their children as they encourage them to make it through schools, colleges and trade schools. What we are taught is that we must make our own way, and that education and hard work will help us most.

The physical, elemental necessity for relationships is no longer lucidly evident in the fabric of our lives. In a powerful way, we suffer for this. For as Carolyn Myss says in her interesting book, *Anatomy Of The Spirit*²⁷, we are a tribal species at the very root of our being, and we find a fundamental security in the feeling of belonging in our tribe, our community of the friends and family that make up our small and immediate world, our village, our state and nation. Further, as we interact with these, our most intimate companions and our larger tribes, we find great catalyst for learning and opportunities for service. Relationships are the essence of being human.

The essence of third-density learn/teaching and teach/learning is that there are other selves to which one must relate in choosing the manner of that relationship with others. The choice of polarity becomes first recognized and then made. The third-density physical vehicle was designed to function only in what you may call the family. By oneself one cannot reproduce and create new life. Without other selves working in cooperation, your own self will be unable to create a meeting of all needs. The essence of what you may call human is an absolute need for relationships with other selves.²⁸

Part of the reason we came into incarnation as a biological male or female was to set us up for certain important relationships that we planned together before either person came into incarnation.

In broad strokes, then, it may be seen that entities which wish to learn the lessons of unselfish service through labor away from the family are drawn to the male sexuality. Those wishing to work in relationships and to learn the lessons of unselfish loving and serving through presence [in the home], may well choose the feminine gender. However, at a more goal-oriented level, these goals having to do with what you may call karma, male or female gender may well be chosen regardless of the implications of any sexual bias in order to set up the appropriate relationship wherein lies the work of the incarnation. Thusly, if one with whom you have a tie which is karmic has the need to establish the sexuality as male, then in order to come into a desired mated relationship, for instance, you would choose the female gender in order to arrange the niceties of convention so that it would be possible to choose during the incarnation to take on this relationship. Within this relationship, you, as a woman, might be needing to work in what seems to be a more masculine series of lessons of responsibility and provision. However, the sexuality would have been chosen only in order to set the stage for the work in relationship.²⁹

In addition, we often choose other relationships that have nothing to do with gender.

Your entire makeup as a physical, mental, emotional and spiritual being in this environment calls you to be with each other. It is obvious that, physically speaking, the male and female call to each other to perpetuate the species. And this indeed is the beginning of many, many relationships. Yet there are others that have just as much use with companions, friends, teachers.³⁰

If we are fortunate and honor the relationships that we do have, we may find that as we change and evolve, our relationships do too. If we are careless with people, or unlucky, we might find that a bond becomes tenuous when we change.

I am familiar with more than one individual whose marriage fell apart or friendship dissolved as a result of changes. In reality, these relationships were probably already in trouble to some degree and this only served to accelerate the outcome. I am also aware of the positive impact that these changes have produced in my own relationships with others.³¹

So much of how we respond to these changes is a matter of our chosen attitude! When people find relationships going sour, the heart of the trouble is some kind of fear.

You asked what do entities fear when they are working on relationships, and perhaps we would say that the greatest fear is the loss of love or trust and the betrayal of security in whatever distorted way that security is felt by the self and by the other self. Many issues have their heart in this emotional security. The surface of an issue may be money, or health, or where to live. It may be almost anything in which two people have a different view, but whatever the seeming issue there is a deeper issue, a singular issue involved and that is not necessarily a doing issue but a being issue.³²

Relationships feel risky. Many times, they are indeed a challenge. It is no wonder that we quail at times. When we fear for our security, we are bound to be uncomfortable.

I fear another relationship. I never thought that this was the case. I just said that I wasn't ready right now. The more I thought about it the more I thought that it was time to try again. Then I found that I would come up with the most ridiculous reasons not to. I had a friend tell me in not so nice a way what was going on. I thought about what this person said, and found that this was indeed true. I am scared. So I have been looking at this for a while (yeah, another stall tactic) to find why I react the way I do. I'm still not real sure. I know it has a lot to do with my divorce, but as to the exact reasons for the fears arising, I am still unclear. One thing I came up with was to just go ahead and start to date again. I'm sure that this would bring all that scares me to the surface for my viewing. But that doesn't really seem fair to the other person. But boy, what a catalyst to learning that would be!!³³

I note that Mike has since gone on to fall in love again and marry, and is presently engaged in the tag team experience of a pater familias with two sets of children, his and hers, to raise. He has definitely continued to find catalyst in relationships. He remains in love with his mate, I am glad to say! His bride just wrote me to say that, whatever their problems, they as a couple are doing fine! We are all imperfect, flawed beings, from the standpoint of our outer behavior on Earth today. Relationships usually act to bring each flaw lovingly to the surface, as one wanderer notes:

I know I am intelligent, sensitive, talented in many ways. But I have what seems like a horrible flaw. Most people never see it, or only get

tiny glimpses. My family knows my moody streak and accepts me as I am. I have always connected this emotional imbalance with my creative urges and linked it to being an artist. This may be true, but sometimes it sounds like a convenient excuse. I am fully aware of the degree to which I am being tested in this area. It is something that's been with me all my life and shows no sign of going away. My relationship with my partner is now the primary catalyst. We are in many ways like polar opposites, and coping with those differences is at times more than I can deal with. That's when I lose it.³⁴

When we lose our tempers and our poise, we set up what seem to be, sometimes, intransigent disharmonies we cannot abide. And yet we also discover ourselves at ever deeper levels from this reflecting effect of seeing another respond to us.

In service to others let each be stern with the self, and full of infinite love and advocacy for each other. You have your own lessons to learn, and only out of those lessons do you have what you may give in love and harmony to the group. Take those lessons seriously, and in your personal relationships, make full use of the mirroring effect. Listen to each other honestly, but as you come together in love and light, do not seek to be understood as such and such, but seek only to understand the beauty of each other. Dwell in praise and thanksgiving to the one infinite Creator. Rejoice in the harmony that your blind faith has given you with each other. You are not harmonious together: No people are harmonious together unless they give up that which is ego, and cease to judge.³⁵

Our artistic 131, talking about her rocky relationship with her boyfriend's sister, gives a good example of this reflecting process:

Sometimes I look at the situation and think something about her and how I perceive the way she is dealing with this situation, and then I stop and realize that that is exactly what I am doing myself. At that point I realize that what I am seeing is a reflection of myself. It is a very helpful tool, if a person can see it, and I admit, I can't always. I guess what is not always clear is the degree to which I view things as a reflection of myself versus an actual perception about another person.³⁶

A good relationship, meaning a relationship where both people are willing to work on communication and trust, is worth its weight in gold to the people involved, because the interaction helps them to learn about and to balance themselves.

There is an inner opening to infinity, and patience is the doorkeeper. Difficult experiences of the mundane type, whether they be relationships or situations, are designed to place the pilgrim in the perfect place for the experience it needs to overcome deep biases which are unbalanced in the personality. To be impatient with the world because it has made you sad or angry or defeated is to be impatient with yourself, and by this time the seeker has already decided that if the self is unworthy, that is certainly too bad, for the self is here and the self must seek to be the best and the highest that it can be. Each self is perfect in some way at some level. This is acknowledged at some point by the seeker. The paradox betwixt the perfect and the blatantly imperfect self is accepted: that it does not matter that there is a paradox, but that one must still seek and not be at war with the self.³⁷

Acceptance of the self as is and of the other self as is are equally difficult when relationships get thorny, and they all do if they go on long enough. At least, mine have always been up and down a bit. Even with the most blissfully supportive friendships with my best girl friends, there has occasionally been a misunderstanding which temporarily seemed to derail the relationship, and only after good, careful, loving work with each other has the fear been allayed on both sides, and the relationship mended. I just had a wonderful visit with a high school friend. Our companionship has lasted forty years now. She came to visit over Easter weekend, and we spent long and satisfying hours talking, being together in silence, and sharing our experiences over the past year since we have seen each other. About ten years ago, at a very tough time for both of us, I felt she had abandoned me, and I was rude in expressing this to her. She became afraid of my anger and for several years, we struggled, successfully, I am most glad to say, to restore the trust between us. We are closer than ever before. We have each other's measure as imperfect beings, and have accepted each other, perceived faults and all. When we are in relationship and being real with each other, we simply cannot be perfect people. We picked the people we have in our lives to get into trouble with, to do work with, to evolve with.

You are old, old souls and you have given yourself your own choices of those relationships and environments which you feel will give you the most opportunity for learning. This is done by the friction of difficulty and trouble, frustration and other seemingly negative reactions, those things which trip up the attention and move your consciousness off the balance upon which you walk, balancing the various positive and negative catalyst which you receive, so that you may work with this catalyst and at your own pace continue the evolution of spirit. The

evolution of third-density physical vehicles is at its end. Further evolution is all spiritual.³⁸

All further evolution is spiritual, or spiritual/mental, or non-physical. That bears repetition! And the primary vehicle for working on this evolution is our relationships, with ourselves, with other selves and with deity. Some of us yearn for relationships:

Having the company of others who meditate and who are not judgmental is very important.³⁹



I just wish I could find others or another soul-mate who believes in some of the possibilities that I do and that could travel with me.⁴⁰

There are probably an equal number of wanderers who have been burned and really want to remain isolated and unhurt:

I function best when alone, I travel and enjoy my traveling best when I am alone. I cannot handle partnerships or group interaction. Actually, I can handle it fine but it is simply undesirable for me. I don't have any best friend, never had, and do not particularly want to have children (I'm female).⁴¹



These days I choose to be alone and without a relationship/companion, just because I know what I want and need and I'd much rather remain solo than just be with someone for the sake of being with someone! I have had two four-year relationships. Being 29, this is really the first time I've been flying solo. And now I just know I will find a companion, but it'll have to be someone I can relate to and talk to and that understands all this "stuff"! The thoughts that there are others out there that feel and know similarly to me give me nothing left to do but smile, smile, smile!⁴²

Wanderers are very sensitive people. They often tend to keep themselves protected from what they feel are inharmonious vibrations. It is my feeling, however, that we as awakened spiritual beings do well to toughen ourselves up to the point that we can do the work that we came here to accomplish, and part of that work is done through honest and heartfelt work, in all humility, on the relationships that we are privileged to be a part of. I think of a letter I got today from Pharaoh. He went through a bad spot of depression and anxiety this last year and wrote me a pretty stiff e-mail. Naturally my first impulse was to delete and ignore his words. That's so easy to do! I

followed my second impulse, which was to hunker down with the post and find a way to respond to it that was honest, forthright in what I had to say, and as accurate and kind as possible. Pharaoh responded magnificently to my rather tart but thoughtful missive, and months later, today, he thanked me again. He had lost one good friend during that period, he said, and was glad he had not damaged our relationship as well. I thought about how close I had come to combing his lint out of my hair, and thanked heaven for hanging in there with him. As seekers, we need to take the time and effort to explore every path before giving up on a relationship. They are too valuable to waste on temper and laziness.

However we presently feel about relationships, the winding lanes of our lives will bring us together, and we will feel that attraction to each other that heralds a chance for learning and service. It takes tremendous energy to stay apart from the people we intended before incarnation to have in our lives. I feel it is far better to cooperate with these attractions to friends, teachers, students, mates, lovers and passers-by who have much to share with us, and who are giving us the opportunity to work on sometimes subtle balances that we may have been involved with dealing with for not only this lifetime, but other lifetimes as well. Often, our most central relationships have followed us through more than one incarnation.

Many difficult relationships are the results of previous unfinished beginnings, and the difficulty of the relationship is much like the difficulty of a person that receives that which seems to be fresh from the grocery but which when taken home, though sweet and fresh to every physical sense, yet seems still somehow aging and putrefying. There is something ancient, something one cannot put one's finger upon, something which smacks sometimes of *déjà vu*. This is that with which you deal lovingly, compassionately, and may we say, dispassionately within this life experience in order to finish that which has been begun, that all may be balanced with that particular relationship, or in regard to that particular point, that the entity has been attempting to learn and has yet not completely gotten, shall we say, under the belt.⁴³

I love this arching vision of the increasingly complex spiritual family we gather about ourselves as we interact with people throughout many incarnations, making our network of love and light ever larger, and hooking into more and more others' networks, until finally, we become a truly integrated and unified family of humankind. But in order to start to do this within this incarnation, we must first come into relationship with ourselves fully, and

see that it is our own responsibility to be fulfilled and pleased with our lives, not the burden of some perfect relationship:

I recognize that I have played the never-ending searching game for the perfect relationship. This is the endless quest for a soul mate. But it is a fruitless search, because we are looking for our perfect mate outside of us, and that wish can never be fulfilled. It is an imaginary being. And we will continually be frustrated in that pursuit outside of ourselves. There is never the perfect mate to fit our perceived ideas. All we will obtain in this endless hunt is unhappiness and frustration. No one can ever live up to our special guidelines. No one. Once we accept that other individuals come into our lives to bring us lessons needed, and to help us grow, then we will understand the riddle of life. There is a joyful beauty in living within a relationship. And that beauty is shared between all individuals. Yet, we must never forget that the other person is not here to fulfill our every wish and desire and to make us complete. That will never happen. We are the only ones who can accomplish this. Until we realize this, we will have nothing but hurt and frustration and possibly anger, because it is an impossible and hopeless search.⁴⁴

Rather than putting expectations on a relationship, we need to be able to appreciate the relationship we have with each person, as it is, right now. This is sometimes the veriest challenge. I think about the tangled relationship that I had with Don Elkins with especial keenness of appreciation for all that this odd bond brought. There was confusion aplenty in this unmarried and celibate mating. Because Don chose celibacy, and because after due thought, I did not, I inaugurated a situation of careful agreements. We agreed to be mates, in that he and I had a primary relationship to which we were faithful. After he requested celibacy for himself and I had tried celibacy with him over a two year period, we further agreed that I could take a lover if I felt that was appropriate for me, and that I would tell Don when such a physical relationship began, and when it ended. We fully understood that such a relationship would never impinge upon the primacy of our mating, other-worldly and metaphysical though it was.

Since this agreement was in place and had been so for nine years when Jim McCarty's and my friendship began to deepen into physical attraction, I was able to make a solid physical commitment with Jim McCarty, in 1980, when we agreed to become lovers as well as friends and co-teach/learners. Directly as a result of this additional source of extremely high-quality energy exchange in my life, and as a result also of Don's inviting Jim to join L/L Research and to work with us full time, we were able to begin receiving the

contact with those of Ra that became our most advanced research result to date. It also placed Don in a position where he was vulnerable to doubting that the agreement I had made with Jim to be his lover was not a threat to my commitment to Don as my mate. This set him up for a successful psychic greeting that ended with his descent into insanity and suicide. Don's choice of remaining single and celibate, then, though it dashed all my hopes for a conventional married life with a home and children, set us up both for the very highest culmination of Don's and my life work and for the misunderstanding between us that led to his death.

It is to be emphasized that Don was always doing his level best to be in relationship with and a good companion to me. He was just poor at relating to himself or anyone else. His choice from early in life was repression of all preferences, even from his own notice. But we were so strongly attracted on so many levels, we both felt we had to be together. We served each other to the very best of our ability. His confusion, and my own, were in addition to our profound love of each other and of our work together. Relationships are often tangled one way or another, for, ironically, when we wish to avoid entanglement and commitment, we can weave an intricate web. But no matter how puzzling at times, we need to be aware of the great gift of relationship, and find thankfulness and appreciation for the chance to love and be loved.

Let us look at this plan. The entity who gets the opportunity to incarnate within your density upon your sphere first goes through the process of creating the scenario or the screenplay, shall we say, for your personal movie of life. You choose the cast. You choose who shall play mother, father, spouse, lover, friend, enemy and so forth. You make agreements with these entities, not within the Earth plane, but within the finer world which this instrument calls the inner planes. No matter how difficult the relationships seem or how much pain has been experienced, this was part of your own choice. It may be difficult to believe or to understand how you would wish to choose to ask yourself to suffer, yet we can only say that when one is outside of the illusion that you now enjoy it seems like child's play, and a good kind of playing at that, to plunge into the sea of confusion and to swim about in its waters.⁴⁵

If we lose track of this attitude of thankfulness, even for the difficulties of relationships, we are very vulnerable to bitterness and disappointment, which is a good and cleansing catalyst, but is self-inflicted. In fact, by holding on to expectations of a relationship that have not come to fruition

as we had hoped, we may well block the healing of our incarnation until after our physical death.

If one has created the hoped-for actions within an incarnation but has been unable to balance relationships created or taken up again in the process of offering the service to the creation, there will not be the clarity of perspective necessary in order to effectuate further healing. For many entities, then, the incarnation shall not be healed within the incarnation because there has been created within the seeker no firm rock, depending solely upon the relationship with the Creator, upon which that balance might be viewed clearly.⁴⁶

Relationships, for all their worth and centrality in learning and service, are hard.

Realize that all relationships within the density that you now enjoy, with very few exceptions, go through difficult times, not just once but cyclically. Do not be afraid of these times, but rather gaze at what unites the two rather than what separates you, one from the other. Do this for the love of your mate, for your love of self and, above all, for your overarching desire to be part of the good that comes to the Creator's heart.⁴⁷

If this is not done, the relationships becomes unacceptable, and we lose a source of much learning.

Usually, those relationships which one finds unacceptable for one reason or another are a substantial portion of the catalyst for learning that you yourself have set into motion before the incarnation. You are not faced with these unacceptable relationships because of some failure on your part to understand, or some failure on the offending entity's part. Rather, you are gazing at a situation and you may assume, in most cases, that this is not unacceptable in the deepest sense, but rather a condition of relationship that you yourself chose because you felt that there were, in your loving and compassionate nature, those difficulties within yourself which made the limits of your love and compassion, and the very power of your metaphysical or magical being, less. These you wished to bring into perspective.⁴⁸

When we hit a point of anger or irritation or some other kind of frustration in our relationships, then, those of Q'uo say:

Examination will provide you the means, once again, of following a trail. The trail begins at the point at which frustration is noted. Look at the series of events, the relationships, the entities involved at each of the

portions of the experience before you. Look at them not only in their practical and mundane senses of everyday activities but look at them also as symbols of higher principles that are at work within your incarnational pattern. The more carefully you have observed patterns of all kinds within your incarnation, the more easily will you be able to connect the relationships of these patterns to the nature of the lessons that are yours to learn and the services that are yours to offer within your incarnation.⁴⁹

One thing that gets people in trouble in relationships is the concept of fair exchange. In the first place, it is my experience of relationships that people always feel they are giving more in the relationship than the other person. Ask the other person in such a pair, and we will hear the same thing, the opposite way. We all are very aware of how much we are working to help things out, and we are all very quick to judge the generosity of the attempts of the other. It is a human trait apparently as deep as our bones. It is seldom clear to us that we are biased. But I believe we can assume we are all biased when it comes to relationships. We always think we are doing more! In the second place, relationships are often unfair for various reasons, and this does not stop them from being good learning and serving opportunities. Love cannot be denied. However sometimes, for all our awareness and hard work, relationships fail.

I have recently gone through a breakup similar to divorce, no legal marriage, just similar emotional ties. I have become angry, very angry, for the first time in a very long time. In fact, I cannot remember feeling this negative towards another person. It is strange because this person is one who is attempting to live in light. He is beautiful. He is just not capable of sharing his love with another at this point in his life. He does not love himself yet so he is on his journey. We have been separate for almost five months now. It is and has been one of the most painful situations I have dealt with. I am trying to deal with this, honor myself, recognize the spirit, learn my lessons and so forth. However, I cannot completely resolve this strong feeling of anger that I have towards him. I know I am not capable of holding onto this in a sense of a grudge. It is not my purpose. I am to share love. I know this. However, I shared my love as freely as rain falling. I have not received this in return. In fact, I have received pain. I am perplexed. The pain is so severe. This person was my best friend and the one that I thought paralleled my spirit.⁵⁰

252 is seeing the self and the mate as two completely different souls, one of whom loved and gave all, one of whom disappointed totally. Lessons still to

be gleaned at this stage of a relationship are those awarenesses we are able to find the humility to enter into, in terms of realizing what aspects of the negative things about the other are reflections of our natures that we ourselves can well learn from. This does not make the pain of seeming betrayal stop, but redirects useful spiritual thinking. One thing 252 does well here is create boundaries for closure.

In terms of the stability and solidity of your waking personality, there is no harm in drawing limits, in creating boundaries for relationships that allow you and the other self a measure of comfort and freedom.⁵¹

When it is time to say good-bye to a relationship, I do find it a sad thing. We cannot stop death from claiming our friends and loved ones, but we always hope we can find the right words and actions to come back into harmony with someone who still lives. I strongly believe in working to come back into balance with people, especially family members and important people in our lives. But good-bye does come, far too often for me. And there have been several times in my life where I felt it necessary to draw a boundary between myself and another whom I no longer trusted to treat me well.

MARRIAGE

One of L/L Research's most faithful friends, our computer expert, Roman Vodacek, was talking to me recently about his relationship with a girl friend. He was wishing that she would be as serious as he about commitment, so they could start a relationship. I shared with him my feeling that he was already in a perfectly good relationship. It might not be the one he has in mind, but it is the friendship that is real between them. However, I also know what he means, for he is, as many are, wishing for the bliss of romance and the promise and challenge of marriage. Having been very unsuccessful in my first marriage and having had a sustained, celibate sixteen-year unmarried, I am aware of the many ways we can get sidetracked in and from marriage. Since marrying Jim in 1987, however, I have become increasingly a marriage enthusiast, for although we had an excellent relationship before marriage, there was, with the marriage ceremony, an added gift that, through the years since, has richly blessed us both. That gift is the sacramental presence of the one infinite Creator. In marriage, two imperfect beings ask to become one, to unite with each other and with the third party of deity itself.

The nature, in truth, of metaphysical marriage contains a third party. In any metaphysical covenant there is a third party which overshadows both entities. You may call that being the Creator in whatever face you see. Perhaps we would do best to call it living love. Those who do not marry and seek together, seek alone for the face of love. Those who seek through the covenant of marriage incorporate that which they seek into their seeking. This gives to those who grasp and understand the metaphysical meaning of marriage a gracefulness and a tenderness that would not come naturally otherwise.⁵²

Just as in our own working with self, we are encouraged to see that the chance to have a mate needs to be approached with the skill of a patient winnower of experience.

Just as each awareness is arrived at through a process of analysis, synthesis and inspiration, so should the seeker approach its mate and evaluate each experience, seeking the jewel.⁵³

This jewel of unification is very real. There is nothing romantic or silly about it, in the sense that it is a beautiful ideal which does not hold power for the everyday life of the human being. Certainly, there is tremendous challenge here, but becoming one being is a very potent magical working, and blessed are those who are able to take this rite literally and seriously indeed. It is true in that vague way that so many philosophical adages possess that as John Donne said, the bell tolls for us all, we are all members of each other, we are all one. But in marriage, two become one flesh, and what happens to one happens to both. Those of Q'uo respond here to a questioner whose mate is ill:

Be respectful of the duty you chose to shoulder in this incarnation. Realize that very few wanderers awaken to the extent that those present have awakened, and then see that the illusion is going to seem, for those who are this much awake, ever less harmonious, ever more deleterious to the sensitized physical vehicle. Why this and not that mate? Why the illness here and not there? Think not upon that, for the mated entity, the I AM of the two, have this illness. It is manifesting partially by one entity seeming weak, partially by one entity seeming strong; by one entity seeming to be unable and the other seeming to be able. But we ask each who seems to be so able, how able do you feel? And we ask each who seems to be so weak, how weak is your spirit now? We ask you simply to gaze upon the remainder of this incarnation in peace. The only thing you need ask of yourself is to work on harmony with the mate as first priority among all things, to ask of the self not what the

world would ask of you, but to touch the I AM within you, and move in accordance with that wisdom, no matter where it seems to lead you, for your strength as wanderers is in knowing, accepting and rejoicing in the opportunity for servanthood upon a planet that is dark and much in need of the light and the love that you convey beyond all words and actions.⁵⁴

I especially like this model of the self in marriage as working all out for harmony but in the context of the I AM, or Creator, within, for this orients the self to marriage in a way that preserves the boundaries and the free will between the two mates, and places the reliance squarely on the relationship with the Creator, and with the self. Marriage is not a gift given to us all, and when it comes, it needs to be seen for the gem it can be. We are going to live our lives. Here we are, the party has begun, and we will be eating, drinking and either making merry or not until we cock up our toes and leave this fair world behind. In marriage, we find a partner for the suffering as well as the joyful times, for the lows as well as the highs.

Metaphysically speaking, marriage is a fast track for spiritual seekers.

Certainly the most efficient way for spiritual seekers to work upon themselves is to be in relationship, especially the primary mated relationship. This is a great advantage for those who are aware of the process of spiritual evolution, to accept in a conscious way the burden of communication so that differing viewpoints about commonly witnessed catalyst can be shared without judgment and with mutual respect.⁵⁵

Naturally, this is a lot easier to see either before the fact, or in hindsight! Mike Korinko repines after the ending of his first marriage in 1993:

Throughout my life I have had situations in which I wish I would have used the time more productively. I guess the best example is my marriage. I try not to get down on myself for it, but to be honest there are those times that I do feel regret, and a bit of anger at myself, for not using the time I had with my wife and daughter to the fullest.⁵⁶

By 1996, however, Mike is once again in love:

She IS the one I came here with, and we have finally found each other again. The emotions I felt, and continue to feel both as a human and felt by the soul have been utterly amazing. I don't think that I can put it all into words right now, I wish I could. I wish I could share this with the world.⁵⁷

When I last heard from Mike, he was writing to let me know he and Lidia were moving into a new house, where they hoped they could begin to hold study and meditation meetings, opening their home to the public and attempting to serve within their marriage. Here is a man who definitely learns from experience, and has become a faith-filled miner in search of the many gems of marriage. Grey Wolf writes to express her very positive feelings about the wedded state:

My ability to trust others was not very high when my husband and I wed. I would often be extremely “clingy” to him if you understand what I mean. I’d want to be with him 24/7 due to the fact that I couldn’t believe someone actually saw something so wonderful in me that they want to spend the rest of their life with me! It’s almost as if I had finally found something to “belong” to with being married to him. This unconditional love I received from my husband was something very new to me and I had a very difficult time adjusting to it. Understandably, my husband felt smothered at times and was very patient with me.⁵⁸

This underlying issue of trust is very central to the success of a marriage. We all have inner doubts to some extent about our actual worth and desirability. A loving mate can alleviate these painful imaginings, and an insensitive one can hurt us deeply. One great barrier to this unconditional love, faith and trust in each other is the aspect of marriage that those of Ra called the “adversary relationship.” Don is asking them about sexual energy transfers and they say:

RA: The sexual energy transfers and blockages are more a manifestation or example of that which is more fundamental than the other way about. Therefore, as your peoples became open to the concepts of bellicosity and the greed of ownership, these various distortions then began to filter down through the tree of mind into body complex expressions, the sexual expression being basic to that complex.

QUESTIONER: I just need to know then if this works through the racial memory and infects the entire population in some way?

RA: I am Ra. The racial memory contains all that has been experienced. Thus there is some, shall we say, contamination even of the sexual, this showing mostly in your own culture as the various predispositions to adversary relationships, or, as you call them, marriages, rather than the free giving one to another in the love and the light of the Infinite Creator.⁵⁹

Our culture infects us with the idea of getting an advantage, and not being taken advantage of. This whole line of reasoning makes marriage into a mere Earthly contract, and a tottery one at that.

We find that within your culture there is the basic gathering instinct that has been somewhat distorted, so that the giving unto another freely and joyfully is not that which is naturally exercised. Thus, there is, within many cultures of your planetary sphere, the desire to better the self, with secondary concern for others. This basic desire is that which is worked upon by all who seek to move the self along the path of evolution, for it is the turning outward of the focus of the attention that allows an entity to widen the point of view to the degree necessary for embarking upon a service-to-others path in an harvestable fashion.⁶⁰

Without correction of this cultural tendency, an idealistic marriage can rapidly turn very sour and service-to-self oriented.

The means of mating that in your culture is termed the marriage has as part of its official structure the segregating of rights and responsibilities, the agreeing upon a contractual basis to the fulfilling of various duties within this marriage process, so that there is seen to be by those parties who engage within this process the necessity to give and receive in a measured manner so that there is the fulfilling of the duties. The process of culturally constructing this type of relationship is one which enhances the, shall we say, more difficult nature of the mating and provides additional catalyst to many who find the working through the preincarnatively programmed catalyst difficult enough.⁶¹

This may be seen as one of the more vivid understatements those of Qu'oro ever made. The grabby, gathering, thing-oriented culture from which we spring is the single most pervasive source of distorted perceptions and expectations by those who come to marriage hoping to have a beautiful union. It really comes down to loving and trusting, and letting go of the concept of equal work. We will always think we are doing more than the other. Usually, both partners are really trying their best. But so many childhood pains and learned quirks get in the way of seeing this.

We realize that those who are in mated relationships have special problems. This is due to their expectations of each other. Had you no expectations of another entity, it would be very easy to be polite. However, among your peoples the mated relationship is one in which two become intimately involved enough that each attempts to learn to treat the other as Creator, to trust each other. Yet each is a very distorted

version of love, a very confused rendition of creation; therefore trust is hard to come by between people. We do not ask you, therefore, to trust each other first, but rather to step back from the mate, from the difficulties which intimacy brings and choose instead to live within the least distorted creation which you are aware of, to refrain from forcing changes, right or wrong, shall we say, in a situation, until you have moved your consciousness to a higher and therefore more real and less distorted plane of consciousness. That plane of consciousness is that which one uses to meet with the Creator within.⁶²

Treating each other as the Creator is a bit abstract, but here is a more concrete substitute: pretend we are completely in love with our mates. Look for the virtues and blessings the mate offers, and comment thankfully on them to the mate. Act as if love abounds. In time, we may well find the reality coming from the pretense. I have used this trick of mind myself when things got tough, and it has worked for me. This gambit is based on an underlying trust, in the mate and in the worth of the marriage. When I look back at the advent of trust within Jim's and my marriage, the first thing that I see is that it is not finished. I can still hurt his feelings, and he can still hurt mine, because we mis-hear each other sometimes. Day before yesterday I wasted at least ten good minutes of my short life being angry with him for something I thought he said. Fortunately, we know enough after thirteen years of marriage to go to each other and ask for clarity right away. He'd said something altogether different, something dear and sweet and not remotely rude. Silly me! Again!

For Jim and me, there have been two times when trust bloomed at a new level. The first occasion was in the early stages of my rehabilitation from crippling rheumatoid disease, soon after abdominal surgery in 1992. Jim had been my anchor during my invalidism. It was very hard work, but he served with virtually no complaint. When I began to gain a life of my own, Jim did not know how best to adapt his role to respond to the changes. I began driving again, although Jim wanted to continue driving me, fearing my rusty skills. I insisted on driving myself. Jim's reaction was the fury of the terminally worried man, with all his concern and care being rejected. It was clear to me that he was in a terrible state, wanting both to take care of me and to slaughter me. I also saw that I had this blend of extreme feelings for him as well, although I was not nearly as skilled at blazing. Change of this magnitude is difficult! I calmed him down by saying that I felt I had the solution. He had been around me for years, and he did trust me to have something sensible to say, so imagine his surprise when I told him that rather than trying to be tactful, we needed to clear the air. I told him that he

needed to tell me how he wanted to kill me. “Are you absolutely sure of this?” he asked. I nodded, and braced myself. He obliged. It was a rather long diatribe, imaginative and eloquent, and very lethal. Out poured years of frustration and not knowing just what to do to help. I could feel the atmosphere brightening and lightening as the poison was purged. When he finished, I gave a good rendition of my frustrations as well. And after we were done, we had opened a new level of trust with each other. All our determined politeness had created a stoppage of energy, and we could both feel the healing that clear communication had brought. We dissolved in hugs and relief and Jim let me drive on my own, although it was a great worry to him for a while, until my skill level rose.

The second breakthrough was a happenstance on a vacation we had in 1994 along the Atlantic shore. A hurricane was coming, and it provoked a couple of very dangerous rip tides. We were caught in one of them, and were being swept out to sea. I took all my strength and pushed him to safety. My effort, however, had taken me farther out, and in the next little while, as I tried to swim towards shore and failed, I wondered if I was going to end this incarnation on a perfectly beautiful, sunny day, in clear sight of land, but unable to get there. I have since learned that in a strong tide like that, the thing to do is to swim parallel to the shore until we are out of the tide, for they are usually only ten to thirty feet across. I did make it to shore safely, eventually, by treading water until I was able to body surf in on an especially coherent wave, and found that, because Jim realized I had willingly given up my life for his, at least potentially, he had found the barriers of his heart come crashing down. He did not know they were there until they fell. Neither did I.

We cannot choose how the process of developing trust in a marriage will come about. All we know is that it will entail suffering and challenge. There is so much about ourselves we do not know, not to mention the mystery of any other human being that comes within our ken. All we can do is be alert to the possibilities of the moment, and follow our hearts and our hunches. Marriage is never easy. It is an ordeal:

This instrument has been reading the work of your author, Joseph Campbell, and we find within the instrument’s mind the concept which is consistent with his theory that myth explains the truer nature of humankind. The phrase is, “Marriage is an ordeal.” It is through the great sacrifice of both entities that a marriage becomes a spiritual reality. The gestation of this primal and cornerstone unity is that consideration which you may call deep love or deep friendship or deep commitment.

The unmarried who have these feelings do not have as many raised expectations of change as do those who choose the married state. There is indeed much sacrifice in creating the first social memory complex. To be together is the nature of the density which you enjoy. The lessons are only partially those of aloneness and solitude. Much necessary catalyst awaits the seeker within the illusions of relationship. Thus, we would say to ever lower the expectations of another self, to remember the desire for the truth, and to remember also the desire to be a positively oriented being. Now, this is to say that without minimizing the effects of negative catalyst, the self-forgiven and self-loving self will stand upon its own two feet and consider not judgment of any other, but the most helpful way to respond. If there is no blockage within the feelings and thoughts, expectations and hopes within the entity, the energy shall flow through to the heart chakra, and the negative catalyst will fade, slowly or quickly.⁶³

More than any other one thing, spouses need each other's respect and good opinion. If a concern is substantial, communicate until it is worked through. If it is not, work to forgive and move on. Maintain first of all that basic tenor of respect.

As we gaze upon your mated relationship in your culture we find that there is a great need for understanding of the true nature of relationships that is lacking among your people. To become mated is to become one—one flesh, one life and one spirit. If one is not able to commit one's respect and admiration, either physically, mentally, emotionally or spiritually, then the relationship is hampered from the beginning by the lack of the other's good opinion.⁶⁴

We need to see ourselves as complete within ourselves, for no marriage can give us completion.

We do encounter our husbands or wives along our path, but they are not the piece of the puzzle which will make us totally complete. That piece is within us, and can never be found outside of us, no matter how hard we may look. If we could but realize this, then we would be happy in the knowledge that no one else can make us complete and whole, only ourselves, and we could enjoy another person's company without the added pressure of living up to all of our expectations. And this is the tremendous lesson I have observed. This point of view takes the pressure off of our mate, because he or she can never live up to our expectations. And it furthermore takes the pressure off of us in living up to their dream woman or man.⁶⁵

If we are not able to get across how we feel by expressing our emotions, we can always fall back on clear communication. Even if muted, emotion will be expressed by those willing to talk and share.

It's almost like a very wonderful slow dance, both individuals joining together to dance to the same rhythm, both blending their own style to match the other's. To be free to self-express without hindering the other; to become united in dance of communication: this feels good.⁶⁶

Tolerance is a word that can be very cold and rejecting, as when we tolerate something that we do not like and do not approve of, but are aware that we must accept. Nonetheless, it is a word and a quality I would invoke in marriage, with its partner, mercy. For more than in relationships, in marriage we are attempting to give to the other our full selves, not the best of our selves, not our Sunday selves. Karen Eck gives a good example of how to be a tolerant and merciful partner:

This relationship has its base on another level. When it has gotten rough, and it has gotten very rough, I remind my husband he can deal with it, whatever the issue, with me or deal with it down the road, and I have, after long inner work, come to be OK with the fact that if he chooses not to now, in this life, work through these issues with me, we will take it up next round.⁶⁷

It is easy to talk about the beauty of marriage. There are inspiring and uplifting aspects to the vows to live a sacramental and holy life with our partners. Christians are married with the words naming the husband as the Christ, and the wife as the Church, and it is delightful to see these archetypal roles of provider and lover from the male, and home and sustenance from the female. And all these ideals are true and wonderful, however skewed our society has made them seem. But marriage is also hard, hard work. It is not so hard at first, perhaps, for we may be good at keeping that Sunday side of self forward. We also may be so oriented to goals, like gaining a home and starting a family, that we are too busy to do more than our work and our duties. But houses are just structures, and children never made things simpler, and as we get to know each other's smallest preferences and thoughts, we can become very picky with each other, sensitized to each others' perceived faults and ready to criticize. Meanwhile, our perfectly good mates are seeing us with those same clearer eyes. It becomes easier to have an adversary relationship than a loving partnership. And it always remains all too easy to separate, and all too challenging to come into harmony. Yet this persistence of hard work is what separates good marriages from bad, and more and more, those who are still married from those who have separated

and divorced. I do not know how to write about marriage in a way that strips it of these inherent and persistent difficulties. I can only say that for me, the most golden times of my life have been in the context of a mated relationship. For me, it remains a state which is like an immense present, a marvelous gift which I am forever in the process of opening.

Infidelity in marriage is even more damaging to trust than infidelity in unmarried relationships, for the life has been committed, there has been a promise made to live in fidelity, made in public and in front of a powerful authority, either the deity itself or the minister or judge that is performing the ceremony. Yet it does happen.

The student of metaphysics will, for the most part, attempt to ignore the promptings that are random and continually to re-place the attention upon the mated relationship. The male shall always fail to do this perfectly. The female may attempt to be forgiving, understanding and so forth, but again, failure is inevitable. My friends, in this way as in all others, you have each other to help each other, and it is most encouraged by us that each attempt to see that dynamic that sexuality offers with a merciful and ruthless gaze, to be quick to forgive and to be willing again and again to attempt to trust. When there is discord at this level, much energy is blocked, and it is usual for students of metaphysics that they will be blocked to some extent at this level. We have spoken to you before concerning the dangers of working in consciousness without first clearing those lower energies, and we remind each again: the first work is that work which is the lowest, the basest and the most fundamental. The first holiness is here, where feet meet earth, where spirit meets flesh. Here, at the level where entities are born; here, where entities express their deepest physical nature: here is the beginning of a good work.⁶⁸

I know it is possible to forgive infidelity because my first husband took a lover at one dark point in his flight to escape the bonds of his humanity and our marriage. I knew that he was terribly unhappy and that I had no hope of comforting him. And so I accepted his infidelity, hoping it would bring him some peace and happiness, which it emphatically did not. It proved to be one more sorrow to his heart. I forgave and forgave again, although my heart was wrenched from me, or so it felt. Had the marriage been able to survive, I could have forgotten the incident, both because it was a short one, and because he began to treat me better. It was not what destroyed the marriage; my first husband's genuine hatred of marriage itself brought the joining to a close. In a way, I would have preferred not to know about the

whole incident, but I was too aware of him not to know what he was going through. For those who may have strayed once, only to regret it most deeply, it is an option to refrain from sharing this error with the mate. However, if it weighs too heavily upon the soul, it does need to be shared. Some people have a very hard time forgiving infidelity, no matter how isolated or shallow, as opposed to habitual or serious, so be very clear about the consequences of telling all before you do so!

There are levels of infidelity. Flirting is just as painful to me as outright sexual promiscuity. My present husband's request, in the '80s, for an open marriage was a great source of pain to me. He asked for that state early in our married life, never acted on the feeling, and became a total fan of monogamy as our sacramental sexual life blossomed. But what he was expressing at the time was a desire for freedom. I knew that no man ever stayed faithful because his wife asked him to, so I simply agreed to an open marriage, feeling great relief and delight when he himself grew enough as a human being that he began to perceive freedom as the chance to be free with me, and began to develop that married feeling which is so central to a longstanding and healthful relationship. It all comes down to our sexuality. A man or woman can see their mate as a sexual partner among many on this planet, or the sexual partner who epitomizes all of the sexual polarity of the planet in one handy, single being. I believe women are more oriented by the culture to perceive their husbands in this sacramental way, as The Lord, in the sense of The Lord and The Lady in magical workings of Wicca, nature magic and ceremonial magic, than men are, but I also have seen that both sexes are equally capable of achieving this level of sexual desire for their one perfect mate. This has almost nothing to do with how we look, thank heavens, and everything to do with how we treat each other. The most abstruse realms of sacramental sex are open to those couples who come through the fire and are able to see each other as their perfect partners. Further, there is life-giving energy in such shining play. I sincerely feel that carefully offered sacramental sex powered our group's contact with those of Ra, and powers both Jim's and my life even today.

Sometimes, the best attempt at marriage will fail. Melissa says:

He needed a separation. I came to understand that, regardless of my fears and needs, I had to give him that. Everything attendant to a separation has occurred, including allowing in the energies of other people romantically, etc. This has been intensely painful for me. We remain very close, in fact we speak a number of times a day. This whole experience has forced me to look much more closely at myself, my so-

called faith in something, my “spirituality” and emotional-mental discipline, my strength of character. I feel so shaky some days, and it doesn’t surprise me that on the particular day your correspondence arrived, I was doubting once again whether or not I wanted to remain on this Earth.⁶⁹

And 169 echoes:

Went through a horrendously painful divorce that left me feeling hollowed out and not understanding why my deeply felt trust and faith that led me to give up my security in Europe and follow this man here has left me so bereaved of love and support.⁷⁰

We can hear the heartbreak and pain in these events, the separation of what had been intended to last a lifetime. Those of Q’uo assure us that even if it ends in divorce, such a committed relationship has been worthwhile.

We speak now of the concept of failure in relationships. The promise of marriage is often ended with the equivalent of a statement of withdrawal or divorce. What happens then to the covenant in metaphysical terms? It is still valuable. It is valuable inasmuch as and insofar as the seeker was sincere in claiming the metaphysical promise for itself. It is the nature of illusion to entrap, deceive and thwart one, and often it does occur that promises are broken, marriages end. Yet, metaphysically, the strength of the promise, the strength of the will to serve in abiding by the promise, do much to strengthen and balance and regularize one’s inner seeking. There is, of course, no way for one who goes to the place of the promise and makes it to know for sure that he will be able to keep it, for within the illusion that you experience, various forces may be brought to bear which may break apart your foundation, and, shaken from the roots that you have put down, you simply drift away, and in your confusion you wonder if there was any use to all that you experienced. We assure you that there is a great deal of use to all the attempts that have been made to keep the promises that you have made. Each day, each hour, if a failure seems to have occurred, it is well to remember that the failure is within the illusion, but the promise is eternal, not a promise to be kept eternally, returning to one mate over and over again throughout the endless cycle of time, but rather a light which is eternal made by two which have become one metaphysically, which have sought together to mastery.⁷¹

I find it very hopeful that we are all in relationship with each other, whether or not we seem to succeed fully in expressing the qualities and ideals we

hope to offer each other. We are drawn to each other as a first step towards becoming one, and through many lifetimes, I would imagine we have many star-crossed loves and passions, that are all true in their own way. The end of each such experience is to become truly unified, as the social memory complex we are striving to become in the next density, where we are all in love with all others, and accept each other as we are, though giving each other the right to boundaries of uniqueness and personal worth. May each of us thrive in our relationships and bring all that we are and have to them, for they truly are a great part of the wealth of this experience of earthly life.

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- ¹ Hatonn, transcript dated June 29, 1988, p. 2.
 - ² Q'uo, transcript dated July 2, 1989, p. 8.
 - ³ *idem*, transcript dated March 1, 1987, pp. 2-3.
 - ⁴ *Law Of One, Book II*, pp. 33-34.
 - ⁵ Q'uo, transcript dated May 23, 1993, p. 2.
 - ⁶ L/Leema, transcript dated March 8, 1987, p. 10.
 - ⁷ Q'uo, transcript dated July 6, 1986, pp. 12-13.
 - ⁸ *idem*, transcript dated February 23, 1997, p. 1.
 - ⁹ Spermato means "seed."
 - ¹⁰ *Law Of One, Book IV*, pp. 110-111.
 - ¹¹ *Law Of One, Book II*, p. 33.
 - ¹² *ibid.*, pp. 36-37.
 - ¹³ *ibid.*, p. 30.
 - ¹⁴ *ibid.*, pp. 38-39.
 - ¹⁵ *Law Of One, Book IV*, pp. 109-110.
 - ¹⁶ Q'uo, transcript dated November 8, 1992, p. 5.
 - ¹⁷ *ibid.* p. 3.
 - ¹⁸ 001, letter dated June 30, 1997.
 - ¹⁹ Q'uo, transcript dated April 9, 1995, pp. 8-9.
 - ²⁰ *Law Of One, Book II*, pp. 31-32.
 - ²¹ *ibid.*, pp. 30-31.
 - ²² *ibid.*, p. 31.
 - ²³ *ibid.*, p. 40.
 - ²⁴ Q'uo, transcript dated November 27, 1994, p. 11.
 - ²⁵ *Law Of One, Book III*, p. 161.
 - ²⁶ Q'uo, transcript dated April 9, 1995, p. 10.

- ²⁷ Carolyn Myss, *Anatomy Of The Spirit; The Seven Stages Of Power And Healing*, New York, Three Rivers Press, [1996].
- ²⁸ Q'uo, transcript dated May 1, 1994, p. 1.
- ²⁹ *idem*, transcript dated May 23, 1993, pp. 3-4.
- ³⁰ *idem*, transcript dated May 24, 1998, p. 1.
- ³¹ William D. Klug, letter dated January 1, 1997, from an on-line book of experiences and channeling, www.simi.qnet.com/~bklug/knowning/welcome.htm.
- ³² Q'uo, transcript dated May 24, 1998, p. 5.
- ³³ Mike Korinko, letter dated October 25, 1994.
- ³⁴ 131, letter dated November 15, 1997.
- ³⁵ Q'uo, transcript dated April 29, 1990, p. 4.
- ³⁶ 131, letter dated December 3, 1997.
- ³⁷ Latwii, transcript dated April 26, 1987, p. 3.
- ³⁸ Q'uo, transcript dated August 16, 1992, p. 2.
- ³⁹ Kathleen T. Levin, letter dated October 6, 1998.
- ⁴⁰ 269, letter dated July 16, 1996.
- ⁴¹ Frances, letter dated November 20, 1996.
- ⁴² Gypsee, letter dated October 9, 1997.
- ⁴³ Q'uo, transcript dated July 6, 1995, p. 2.
- ⁴⁴ Karin Pekarcik, letter dated January 1, 1996.
- ⁴⁵ Q'uo, transcript dated October 22, 1995, p. 3.
- ⁴⁶ *idem*, transcript dated November 20, 1994, p. 1.
- ⁴⁷ Laitos, transcript dated August 6, 1989, pp. 5-6.
- ⁴⁸ Q'uo, transcript dated September 9, 1990, pp. 2-3.
- ⁴⁹ *idem*, transcript dated May 17, 1992, p. 15.
- ⁵⁰ 252, letter dated January 26, 1999.
- ⁵¹ Q'uo, transcript dated December 19, 1999, p. 2.
- ⁵² *idem*, transcript dated June 28, 1987, p. 3.
- ⁵³ *Law Of One, Book IV*, p. 87.
- ⁵⁴ Q'uo, transcript dated March 20, 1991, p. 5.
- ⁵⁵ *idem*, transcript dated October 20, 1996, p. 3.
- ⁵⁶ Mike Korinko, letter dated May 26, 1993.
- ⁵⁷ *idem*, letter dated December 18, 1996.
- ⁵⁸ Grey Wolfe, letter dated August 15, 1999.
- ⁵⁹ *Law Of One, Book II*, p. 37.

- ⁶⁰ Q'uo, transcript dated April 12, 1987, p. 6.
- ⁶¹ *idem*, transcript dated February 28, 1988, pp. 11-12.
- ⁶² Latwii, transcript dated October 11, 1987, pp. 7-8.
- ⁶³ Q'uo, transcript dated October 9, 1988, pp. 3-4.
- ⁶⁴ Laitos, transcript dated August 6, 1989, p. 1.
- ⁶⁵ Karin Pekarcik, letter dated January 1, 1996.
- ⁶⁶ Heikki Malaska, letter dated February 13, 1999.
- ⁶⁷ Karen Eck, letter dated March 3, 1999.
- ⁶⁸ Q'uo, transcript dated April 9, 1995, pp. 9-10.
- ⁶⁹ Melissa, letter dated June 10, 1999.
- ⁷⁰ 169, letter dated September 23, 1997.
- ⁷¹ Q'uo, transcript dated June 28, 1987, p. 4.